THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Jan. 3d, 1885.

EDITORIAL ITEMS.

THE Saints have held two services in the church at Lamoni, Sunday the 14th and 21st. Bro. W. W. Blair preached the first sermon on the evening of the 14th to a fair congregation. The audience on the evening of the 21st was much larger. There are temporary seats for nearly five hundred persons. It is going to be a commodious and pleasant room to meet in, the acoustic properties being good.

It is with pleasure that we call attention to the report of the action of the Olive Branch of Philadelphia. Brethren W. H. and E. L. Kelley have been kind and diligent, and have undoubtedly given the Saints information which was of value to them. We are pleased with the action of the branch, and commend the brethren to the kind consideration of all Saints.

Bro. Thomas M. Parr writes from Detroit City, Becker county, Minnesota, that the following recipe is sometimes effective for the relief of diphtheria: "Spirits of Turpentine one ounce, and Liquid of Tar one ounce; burn in the sick room, which should be tight, so the sick can breathe the smoke, from fifteen to twenty minutes at a time often.

As will be seen by letters from brethren H. P. Brown and Richard Ferris, the movement for a paper on the Pacific Coast is taking shape; good. The press is one of the levers which move the world of mankind in the march of progress. The times in which the enterprise starts are not peculiarly propitious; but we hope that the desires of the brethren engaged in it may be sustained by action, enterprise, and unity of purpose and effort. We trust that *Truth's Expositor* may flourish without the wading through difficulties that the HERALD encountered at the outset.

Bro. M. S. Frick, of Missouri Valley, Iowa, has succeeded in getting the Epitome of Faith published in the Harrison County *News*, a copy of which he sends us. He would publish the tract "What is True Orthodoxy," in the Missouri Valley *Times* for December 26th.

LAW *ALIAS* COMMON SENSE.

IN discussing the right of the Mormons, or Latter Day Saints to practice polygamy some time since, we ventured the opinion that persons going out of any of the United States into territory belonging to the United States, over which the laws of the States were extended, could not legally practice in such territory what was actually, or constructively a crime in the states whence those persons came. That over those territories United States law extended at their acquisition, either by purchase, or by conquest, and that in the absence of direct statutory enactments the common law, and the general usages and customs regulating and governing society in the several states as a whole obtained in such territories. At the time of the expression of this view by us, we were politely dubbed a "constitutional lawyer" by some of those who would be adversely affected by such a theory; but being like others who have said, "I told you so," we like to see things happen that confirm views theretofore expressed; we therefore give below the result of an appeal from the Probate Court of Salt Lake county, Utah, with the decision of the points involved in the legal controversy by Judge Zane; in which views are given to which those expressed by us were similar. What the Judge gives as the result of legal training and knowledge, we gave as the suggestions of common sense.

In our Reply to Orson Pratt, a tract published by the Herald Office, referring to the statutory laws of the states of Illinois and Iowa, defining the crimes of bigamy and polygamy, we stated:

"In every state of the United States similar laws exist. Now, if there was no rule of law preventing the practice of such a doctrine in the state of Illinois, and such a practice had obtained in the church as a part of their faith, then in every state where any should go from Illinois practicing that doctrine, they must be received and their acts recognized, for such marriages would be legal; but as there was in that state a law prohibiting such practice, it could not be legally practiced in any other state of the Union on the ground of state sanction. If not in the States, can it be in the Territories belonging to the States?"

In the speech delivered by us in Farwell Hall, Chicago, February 22d, 1882, we took similar grounds and it is consolatory to find that the term "constitutional lawyer" applied in derision because of the common sense conclusion we had drawn may now apply to Judge Zane, who gives similar views as the result of legal study.

Amy Sugden, et al., vs Eliza Senior.

This is an appeal from the Probate Court of Salt Lake county. By agreement of parties a jury is waived and the case is submitted to the court upon a stipulation, from which it appears that on the third day of March, 1870, at Salt Lake City, the late Edward Senior having a lawful wife living, with her consent, married Eliza Senior, according to the form of plural marriage, prescribed by the Church of Jesus Christ of Latter Day Saints, of which they were all members; that he lived and cohabited with both for several months, when his lawful wife died, and afterwards with the other, until the 15th day of December 1873, when he died intestate leaving the plaintiff and Edward Senior, jr., his children by his lawful wife, and Edward Senior jr. and Fredriche J. Senior, children of a son, the issue of the first marriage; that the surviving son also died in 1880, unmarried and without lineal descendants; he also left Eliza Senior his plural wife. The intestate died seized of lot No. 1, in block 58, in Plat "C" upon which he at his death resided with his plural wife and his two grandsons who were minors, but who are now of age and married. He also left other property which is not in dispute.

On these facts plaintiff's counsel claim that she inherited one half of the real estate described absolutely, the debts having been paid, and that the other half passed to the grandchildren. The defendant, Eliza Senior, claims that she was the wife of the intestate at the time of his death, and as such was entitled to share in his property.

That the formal marriage to the defendant was absolutely void, is an assertion which needs neither argument nor the citation of authority in its support. The parties to it knew that its celebration was a violation of law. When a man and woman enter into a formal marriage in good

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faith, not knowing of an impediment which renders it void and live together as husband and wife after the impediment is removed, the law will indulge the presumption of marriage. The intention to contract a lawful marriage in the first instance appearing, it is reasonable to presume that such intention with the conduct indicating marriage is sufficient evidence from which to infer that it has actually taken place. But when the impediment is known to the parties, when it is formally consummated, cohabitation after its removal authorizes no such inference. This is supported by Bishop on Marriage and Divorce Vol. 1st, sections 508 and 509. Other authorities might also be cited.

Counsel for defendant insists that the law of Mexico or the civil law is otherwise, and that upon the acquisition of California, of which Utah was a part, from Mexico, the laws of that country continued in force in the ceded territory, until expressly altered, and that such change had not been made in this Territory at the death of the intestate.

When territory is acquired upon which organized society exists in which the rights and duties of the people are defined and regulated by law, such laws continue till altered by competent authority. But when territory is uninhabited at the time it is acquired, and people come in from the country receiving the acquisition, they continue their usages and customs and follow the lines and rules of conduct with which they are familiar. They are not required to conform to those of which they know nothing, and which in fact have no actual existence there. It would be unreasonable to require people under such circumstances to comprehend definitions of right and duty and remedial forms and metheds to which they are strangers and which may be preserved in a foreign language which they cannot understand. At the time of its acquisition by the United States Uuah was inhabited by Indians and a few thousond Mormon settlers who had just come in from the various States where the common law existed.

In section nine of an act of Congress establishing a territorial government for Utah, approved September the 9th, 1850, it is provided that the Supreme and District courts respectively shall possess chancery, as well as common law jurisdiction. Jurisdiction is the power to inquire into the facts, to interpret, construe and apply the law. This act declares the existence of the common law so far as it relates to jurisdiction, and appears to be a recognition of its existence here at that time. The court is of the opinion that the common law has existed in this Territory since its organization. It is also claimed that the defendant has a homestead estate in the property in dispute by virtue of section 676, compilation laws Utah, 1876. That section is as follows:

"The homestead occupied by the wife or any portion of the family of the deceased at the time of his death, shall in all cases be held free to the use of the wife and family of the deceased, and shall not be liable to any claim or claims against said estate, and if there be other property remaining after the liabilities of the estate are liquidated, then it shall in the absence of other arrangements by will descend in equal shares to his children or their heirs, one share to such heirs through the mother of such children, if she should survive him during her natural life or during her widowhood; or if he has any more than one wife who either died or survived in lawful wedlock, it should be equally divided between the living and the heirs of those who are dead, such heirs taking by right of representation."

In this section the persons having a right of homestead are described as wife and family. The term wife must be held to mean a lawful wife, and she could not be a lawful widow without first having been a lawful wife. The marriage could afford her no valid right as a widow if it was void to her as a wife. In designating the persons who inherit property other than the homestead, only the children and their heirs, and the mother of his children are mentioned. The intention as expressed in this section only includes the widow and the children of the intestate and their heirs.

The term "family," as used in the statute exempting homesteads from sale on executions, is confined in terms to the section wherein it occurs, and throws no light upon the term as used in the section under consideration. The claim that the defendant was a member of the family of the deceased, and as such has a homestead right, is without warrant in law. Her association and cohabitation with him under the guise of marriage, the law characterizes as adulterous, and was nothing less than persistence in crime. The court is of the opinion that one half of the premises descended to Amy Sugden, the plaintiff, and that Edward Senior and Fredriche J. Senior each took one fourth; and judgment will be rendered accordingly. (Signed) C. S. ZANE.

EXTRACTS FROM LETTERS.

Bro. E. L. Kelley wrote from Hornerstown, New Jersey, December 18th:

Saints feeling well here. We had a fine audience last night. Snowing to-day: the first of the season for Jersey.

Bro. Peter Andersen in sending in his copy for *Truth's Banner* for January, 1885, says:

Last number of the *Banner* is very good, and I hope the paper may receive proper aid from the Saints, so as to make it a success. I don't expect to make it to the taste of all; but then, I don't care to be the first man in the world that could please everybody.

Give the *Banner* a lift.

Bro. Adam See writes from Adams Center, Wisconsin, that

Two Mormon Elders from Salt Lake City have been here preaching. They are very smart looking young fellows. They preached twice: once at our house, and once at the Advent Schoolhouse. They preached the first principles of the gospel.

QUESTIONS AND ANSWERS.

Q.—Did our Savior mean that Nicodemus would have to be born again to see the kingdom, and then born of the water and the spirit to get into it?

A.—Our Savior evidently intended to teach that no one unassisted by the Spirit could see, recognize, the kingdom of heaven. That it was requisite that there should be a change of purpose, a "change of heart," of such a character that the "Spirit of Christ unto the remission of sins" has been given the believer, by which Spirit he will be born again, unto a newness of life. It is called being born again, because it changes the life, purposes and desires of the recipient.

Q.—To whom is the following applicable? "And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come?"

A.—To all who sinning against the truth will be under the necessity of suffering the penalty for their transgression; he who expiates his sin is not *forgiven;* and will not be either in "this world, or the world to come."

Q.—1st. Is it the duty of the acting Priest of a branch when hearing the rumor of a difficulty between two members to immediately (without finding out the truth or falsity of the matter), send the Teacher to discipline the members at fault?

A.—No. He should report to the presiding elder. If presiding he should make inquiries as to the trouble before disciplining either.

2d. In a large city when there is quite a membership of the church, with ten or twelve Elders included, may such a thing be done as to have two organized branches for the sake of convenience of members to their homes and to reach the public with the gospel?

A.—Yes, if all agree to it.

WE quote from the editorial of the Chicago *Tribune*, one of the ablest conservators of public opinion in the north-west, the following in exposition of the rights of the people as against common carriers, of which class are the railroad corporations everywhere netting the land with their parallel lines of iron rails. It is timely, this looking after the abuses of the trust of the public, which after fostering the railway systems by town and county subsidies, grants of public land, and privileges by the States, dictate exorbitant terms for freight and passenger rates, to which the public submit. The language of the Judge is significant, and will give encouragement to many.

RIGHTS OF CITIZENS *vs.* CORPORATIONS.

"The surrender of the Hocking Valley Railroad in its contest with the Chicago shipper of coal whom it attempted to prevent from reaching the market, and the defeat of the Lake Shore Road in the suit brought againts it by a firm of Cleveland oil-refiners to whom it refused the same facilities and rates it gave the Standard Oil

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Company, are very timely and important evidences that the railroads can be made to obey the laws if the proper pressure is put upon them. The Hocking Valley Railroad attempted to refuse transportation to a coal shipper who would not join in the effort to force the miners on strike to accept the reduced wages offered. When ordered by the court to extend him the same facilities as were given other shippers, it still had the hardihood to refuse to do so. A weak man, or one ignorant of his rights might have submitted, but the proposed victim in this case was not made of that stuff. He caused the managers of the railroad to be called into court to answer for contempt for disobeying the judicial orders that had been given them. So thoroughly were the railroad managers aware that they were occupying an unjust and illegal position that they dared not come into court. They conceded to their antagonist all that he demanded, on condition that the proceedings against them should be discontinued, which was done. It is to be regretted that the case did not go on, so that a full judicial opinion could have been rendered as to the rights of all shippers to equality in their treatment by railroads; but after all, the law is so clear that this was not necessary. This occurrence is a notice to business men that if they choose to submit to the unrighteous discriminations of the railroads it is their own fault. If they will stand up for their rights they will get them. The law is on their side. The discriminations and combinations of the railroads are illegal, and the railroads know it.

"In the Cleveland case of discrimination charged against the Lake Shore Railroad in favor of the Standard Oil Company the railroad chose to fight and was beaten. The Judge laid down the law with great clearness. 'The railroads,' he said, 'are common carriers, made so by law, and the public have a right to their use and benefit as such on terms of equality, without unfair discrimination; and this requirement or exaction on the part of the public does not in any manner infringe upon the equitable or legal rights of such carriers. What is equality may depend on many things. Yet it is easy to see that to discriminate between shippers at the mere caprice of the carrier, everything being equal, is unjust, unfair, and wrong. A discrimination on the part of this defendant in favor of the Standard Oil Company against the plaintiffs on the ground that the Standard furnished the largest quantity of oil for shipment, and on that ground alone, everything else being equal, would be and is unwarranted.'

"One passage in the Judge's charge is a reminder to the railroads that the verdict for a few thousand dollars given in this case is but the first small drop of a shower which may overwhelm them if they persist in their wrong doing. 'If,' he said, 'there were evidence that the discriminations of the railroad were marked by either malice, fraud, or oppression, and that its unjust charges were maliciously intended to injure, the jury is at liberty to assess such an amount of exemplary damages as it thinks right under the circumstances.' When the railroads of this country, which have thought it such sport to build up coal and oil and other monopolies, and to crush out competing interests by discriminating rates, get into the hands of juries that levy exemplary damages they will be made to pay terribly for their iniquities.

"The law is on the side of the people. The railroads have no right to issue stock that is not paid for in cash; they have no right to tax the people unreasonable rates in order to pay interest and dividends on bogus stocks and bonds; they have no right to charge one man one rate and his rival another—the State has a right to regulate their charges and methods of operating. If under these circumstances the people choose to submit any longer to the outrageous abuses which characterize the railroads of this country, it is only their pusillanimity that is to blame."

Correspondence.

ST. JOSEPH, Missouri,
December 24th, 1884.

Dear Brother Joseph Smith:—Of late I've been preaching in Holt and Nodaway counties, trying to cheer up the Saints and forward on the great work of God. I find good, God fearing Saints in my travels, Saints that stand to what they profess to believe. They say that Mr. Braden spoke the truth once when he said that if the heads of the Church should deny the Latter Day Work, it had got such a hold on the members they would not deny it. It's even so. Amen.

Near Ross Grove I spoke seven times in the German Baptist Church. I was kindly received and invited home to one of their preacher's houses for one night and a day. We talked up matters freely, and sold him the debate between Kelley and Braden.

At Ross Grove, the 8th, I baptized one, a lady fifty years old the day she entered the Kingdom of heaven; at Barnard the 22d one more. The day was cold and if we'd had the word only it would have been a cold time, but the spirit was with us, so we felt very comfortable. Brother Joseph, the gospel we preach I love, and the longer I live the better I love it, and feel just as anxious to see it spread as I did fifteen years ago. I received a letter from my uncle, Augustus Morse, Geelong, Australia. I wish some one near there would call on him. I go home tomorrow.

Yours truly,
J. C. Foss.

No. 911, Broadway, OAKLAND, Cal.,
December 16th, 1884.

Bro. Joseph Smith:—Last evening those interested in the publication of a paper on this coast in the interest of the latter day work, met at my office, and proceeded to organize a Board of Publication and appoint an Editor. After preliminary organization, Thomas J. Andrews of San Francisco was chosen President of Board; Geo. S. Lincoln, San Francisco, treasurer; Richard Ferris of Oakland, secretary; A. Haws of Oakland one of the Board, and H. P. Brown, Editor. The name of the paper is to be, "*Truth's Expositor.*"

We were somewhat disappointed in not having more aid and encouragement from the middle and southern districts; but perhaps they do not need, or at least do not feel the need, of such a paper in their part of the State as much as we do in our part. We were obliged to make our paper smaller than we desired, and to issue only 5,000 copies per month, instead of 10,000. But we were bound to do the very best we could for the cause, and earnestly thank those who have so generously co-operated with us to inaugurate this infant paper. And we sincerely hope that others will see our good works, and be led to put their mites into the work; and not only double the size of the paper, but also the number to be issued monthly.

We extend a cordial invitation to our brethren and sisters to take hold with us to make it a success worthy of the cause; and to send in to the treasurer such amounts as they feel able to spare for the cause, and as fast as possible. We invite presidents of branches to furnish to me the times and places of the stated meetings of their several branches, which will be published in the paper free of charge; and to do it at once. We shall probably get our first number out about the 15th day of January, 1885.

We mean business, and the movement is in the hands of men who never say "fail." We shall push the matter forward in the interest of the work as fast as we have the means provided. Remember Davitt says, "The liberal man devis-eth liberal things, and by his liberality shall he be sustained." We intend to make our paper liberal enough for all honest men; but we do not intend it to be the vehicle for propagating the private opinions of individual members of the Church, which are antagonistic to the well established and admitted doctrines of the Reorganized Church of Christ. But while we say that, we expect those who are not members of our Church shall have a respectful hearing through our columns against the attacks of our papers, or of our ministerial brethren upon the doctrines of those not in fellowship with us—as far as we are able to give them room.

Hoping and praying for Zion's cause, I subscribe myself your brother in bonds,

H. P. BROWN.

No. 630, Chestnut Street,
OAKLAND, California,
December 16th, 1884.

PRES. JOSEPH SMITH; *Dear Sir and Brother:*—This is to inform you that the suggestion of Bro. A. H. Smith that this coast ought to sustain a paper of its own, in the interest of the Church is about to be carried out. The efforts of the brethren here being kindly encouraged by your own words as also those of Uncle Wm. B. Smith, culminated in a called meeting of those interested that reside in this immediate vicinity, though haply all are not confined to this locality, for we have letters and subscriptions from different parts of this Pacific Coast, and so far, as far east as Pennsylvania. Among the resolutions of the meeting was that of sending a synopsis of the meeting to the *Herald.* Suffice it to say a Board of Publication was chosen, consisting of Elders Lincoln, Andrews, and Haws. High Priest H. P. Brown was chosen Editor; Bro. Lincoln, Treasurer; Ferris, Secretary. Name of paper, *Truth's Expositor,*—to labor in the interests of the Reorganization, varying in nothing from the known and accepted doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints; outside of that, liberal in its tone, striving to make

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itself interesting by a table of varied contents. We expect to start with an edition of five thousand, hoping to grow in size, power, and usefulness. A special feature of the *Expositor*, and which it is expected will be valuable, is the advertising of the time and place of meeting of the various organized branches on this coast; and we desire herewith to ask the brethren of such branches to send us immediately (that it may be inserted in the first number) the requisite information of that kind, as it is expected that many free copies will be circulated in the various towns where branches are located, calling the people's attention to meetings, &c. Subscriptions, donations, or communications may be sent to any of the Board of Publication, Treasurer or Secretary, for the present.

Respectfully, your brother in the gospel,

RICHARD FERRIS, *Sec'y.*

MANASSAS, Colorado,
December 12th, 1884.

Kind Readers:—Did you ever travel aboard a Utah Mormon emigrant train? If you never did, I will now introduce you to the inside of one. There is nothing about it different from other emigrant trains except its destination—bound westward to the Brighamite Zion, located in the valleys of the Rocky Mountains. It is a cold, rainy day, in the month of November, 1877, as we take shelter in the old dilapidated coach that has seen its best days thrice over, and has now been taken from its sidings, where it has rested for many days, as it is never called into requisition only on such occasions as this, when it is leased or chartered to the Boss Elder for a very small stipend, to enable him to return home with a purse well stuffed with script; as it is reported and generally believed, that they exact and retain from five to ten dollars on each ticket procured; consequently they are able to occupy a Pullman car and dine on the best of viands on their return. We will now take in our surroundings. Amidst the din of talking, laughing, crying and scolding, our eyes wander slowly from seat to seat, from one end of the car to the other. We survey it all, and as our glance rests for the moment on each individual, we examine their features minutely, to see if we can read their destiny; but the pages of the dark book of fate are sealed to our vision, and we can only surmise. Just opposite sits an old bald-headed sire, surrounded by his numerous offspring, beautiful in their innocence, though humbly clad. He pays no attention to his surroundings, his eyes have a vacant stare. Is he thinking of the step that he has taken? Could he but realize the dreadful consequences of his precipitate conduct! O, how his better nature would recoil from such a rash act! But his whole mind, heart and soul, are enveloped in the black shroud of religious fanaticism. It is impossible for him to comprehend the great burthen of misery and woe he is entailing on those who are, or should be, entwined among the tenderest chords of his heart. Just in front of him sit several blushing maidens, just blooming into sweet womanhood, with light hearts, faces wreathed in smiles, and joy beaming from their eyes; happy in their ignorance, little heeding, and unconscious of what the future has in store for them. How many of their pure and tender hearts will be laid upon the altar of sacrifice to the rapacious lust of their brother, man. As we gaze, our minds are busy with thoughts concerning all this pure and innocent handiwork of the great architect or the universe. Will they fill and adorn the sphere that the great Jehovah designed them for? or will they be only instruments in the hands of evil and designing men, through false teachings led astray so far, that they will ignore all the finer sensibilities of virture, modesty and female rectitude, through fanatical religious zeal, to pamper to the lusts of unscrupulous men? Great and merciful God, is it possible that these, thine innocent children, will be reared and educated to dishonor thy name by forsaking thee, and serving and rendering obedience to man, thy creature. The Lord has spoken through the mouth of his servant Jeremiah in the 23d chapter, that both prophet and priest are profane and liars, and have scattered his flock; and that he will visit upon them the evil of their doings; and that his anger shall not return until he has executed the thoughts of his heart; aud that we should consider it perfectly in the latter days; for he has not sent these profane and lying prophets, but that they prophesy evil from their corrupt hearts to cause his people to forget his holy name by their lying dreams; and that he will pour out his vengeance upon them to their utter discomfiture.

To resume: The great iron horse is speeding us along over the rich bottoms of the father of waters, the luxuriant lands of Missouri, thence over the fertile plains of Kansas, till the lofty snow capped peaks of the old rockies loom up in the distance. But the irksomeness of the journey has been and is enlivened by the sweet sounds of vocal music, singing the favorite Brighamite proselyting songs:

"O Babylon, we bid thee farewell;
We're going to the mountains of Ephraim to dwell."
"Cheer Saints, cheer, we're bound for peaceful Zion."
"O, ye mountains high," &c.

Little did we think then, how soon the sentiments of the songs would be changed entirely, and as the old saying is, sung on the other side of the mouth. But such will be the end eventually of all those who follow after blind guides. We roll up to the depot in the beautiful city of the pueblos, nestling in the foot hills of the mountains. This is our destination for the present, as the Zion in Colorado has not been located as yet. So we emerge from the warm atmosphere of the cars, to meet the chilling blast that sweeps down from the snow covered mountains, very few of us being clad sufficiently for the sudden change, with no other recourse than the opposite side of board fences to protect us from the wind, where we were kept in expectancy and suspense for two or three hours. When at last the welcome sound greeted our ears, to take up our beds and walk, we were nothing loth to do it; and after a tramp of about fifteen minutes, we were ushered into a large hall, used as a theater. Now came a scramble to see who would be the lucky wight to hold his aching fingers to the only one old stove in the room. So into this room we were crammed and jammed. It reminded me of the days of slavery in the South, when droves of poor negroes would be huddled into one solitary room as a market house. The only difference discernible was color and disposition; while the negroes were all fun and gayety, we were forlorn and wretched. Mothers worn out from fatigue and loss of sleep; children sick and crying; no fire-place or cook stove where victuals could be prepared. I saw at once that something had to be done, and that quickly, as there was muntiny brewing in camp, and more especially in my own mess. So I determined that not many nights would find me and my household in such a mixed up affair. But the next day there was an organization effected by electing for presiding officer, a very good old gentleman, whose mental caliber would not number more than thirty-two; and when the boss Elder announced from the stand, that it would be as great a sin to disobey the said officer, as it would be to disobey God himself, as he stood to us as God, or God's agent; and we must obey him, many of us could not at the time comprehend such language. But we can now; and as the old saying is, I began to smell a mouse. So I got together my own family, and my worldly effects, and moved to more comfortable quarters. And as my eyes had been relieved of one small mote, I began to see and understand matters in a difierent light from what I had formerly. But it took some time to remove the beam, so that I could see clearly. But I had seen enough to place me on the watch.

The next thing I noticed, was my being ignored by the bosses, although before kicked out of the cancer I was, if not the right, I was made their left bower. But the time soon came that I was considered a good trump. I am so particular in describing these minor matters, in order to illustrate the manner in which the minds of the blind and willing dupes are fettered by priestcraft. The establishing of winter quarters for the company, minus the writer and his immediate household, was effected by erecting one wall board shanties, covered with dirt, in which the poor women aud chlldren were forced to endure the rigors of a Colorado winter.

Here I will introduce one of the priestcraft's pet hobbies, by which they fleece their ignorant followers; viz: "The United Order." I do not wish it understood that I am an enemy to such an institution, for I am not, when it is conducted righteously for the building up of the kingdom of God, and for the prosperity of its members, individually and collectively. But the manner in which it is conducted by the Utah faction, I do bitterly oppose, because it is nothing more than a confidence game to rob the ignorant and confiding. In other words, it is a wholesale swindling concern, as the facts given to me by those who have been robbed of their earthly possessions show. One faithful old adherent of Brighamism told me, that he put into the order that he belonged to, thirteen hundred dollars in cash, and three years' work, without ever receiving even one dollar in return. An old widow said that her husband, when he joined the order, turned over to the boss three very large freight wagons, and thirteen yoke of cattle; and when the concern failed, he only received back one wagon and two yoke of oxen. Another woman said that her husband placed all that he possessed in the order, with the exception of two cows and a few chickens, which she retained as her private property; and that she saved up during the continuance of the rotten concern, ninety-five dollars, and that was all they had to start anew with, as her husband only received fifteen cents for all that he had put in and for his services during the time. I asked them what became of all the effects. They stated that the leaders took them. And as far as I am able to learn, the above is a true history of every order that has been inaugurated by their leaders. And as

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history generally repeats itself, so it was the case with our Pueblo concern in the short period of two months. But in this case it was an exception; for instead of the boss or president getting away with the members' money, (as they had but little to put in), so just as soon as they had eaten up his means they left him to shift for himself, and the concern broke up with hard feelings, which still rankle in their hearts, which will never be forgotten, although forgiven.

Ever praying for the cause of truth, I remain your brother in gospel bonds,

FELIX B. MOYERS.

POMEROY, Kansas,
December 15th, 1884.

Dear Brother Joseph:—I feel glad to express my thanks to my Heavenly Father for the gift of the gospel, and that he has enabled me to obey the same. We are here alone, myself and wife, away from any branch of the church; but we are visited sometimes by Bro. R. May, from Independence, Mo. He has preached here for the last two years. His labors have done much good in this place and in the surrounding country.

The people now understand the Latter-day-Saints to be a different class or people from what they thought they were; and I think if some one were sent here to preach, and take in this section for about seven miles around, there would be some good done. Bro. R. May was here lately, and had a good turn out, and a good interest manifested; but he told us that he could not come here as often as he did heretofore, as duty called elsewhere. We are sorry for this, because he is acquainted with the people in this place. He has gathered large crowds to hear him, at times, and most of them have expressed themselves in favor of the gospel as he preached it, and I would be very sorry to see the good work stopped. If it is possible to send some one here, from time to time, we would be glad to do the best we can for them, and make them as comfortable as we can, hoping that this will meet with the favor of those in charge of the mission and district.

This place is thirteen miles from Kansas City, Mo., on the Missouri Pacific railway.

May God bless his people, is my prayer. Amen!

From your Brother in Christ,

JOHN HOLMES.

BOX 240, PITTSBURG, Kan.,
December 18th, 1884.

Bro. Joseph: This seems to be the age of debates in this part of the country. We have had three within the last two or three months—all from the Disciple Church. The last commenced on the 8th inst., at Pittsburg, between Elder Evan A. Davis of our side, and Elder Lucas of the Disciples' side. Subjects: The Kingdom that Daniel saw, (Dan. 2:44), and Eternal Punishment, or is there a hope after death? They debated one night, and the weather got too rough, so they postponed it to the 27th January, 1885, when they are to canvass the whole matter over again. The argument was good on our side. The first speech was so full of Biblical and historical matter, and so well measured and directed, that it settled the whole question to our side, without leaving any chance for a successful contradiction; and it told visibly on the opposition in his second speech.

Another debate was held a couple of months ago between Elder Edward Wheeler and Elder Treble of the Disciple Church. This man was, and is, a young Braden, if we may judge from the quality of his stock-in-trade—dirt, dirt, misstatements, and black lies without end. But he met more than he contracted for in Bro. Ed., and was worsted a hundred per cent. in the estimation of his own members, and has left the field. Ours was a victory for the truth.

A week or two later, Elder Evan A. Davis ran across him near Columbus, and was challenged to debate, as before, How their respective churches would stand New Testament proofs of Christianity? They started in at once. I did not arrive to attend this debate until the third night; and, true to his avocation, I found Mr. Treble to his knees in mud, carrying slush and dirt to bury up Mormonism; but to no effect. His opponent was too much for him, and he had already declared that he would break the debate up that night; and Braden-like, he formed fifty or a hundred questions, irrelative to the proposition, and requested the Moderators to compel his opponent to answer, or he could do nothing with him; and of course, being that two good Campbellites were in the board, and hence had the majority, they immediately formed a cast iron rule to that effect, and that brought the debate to a close, to the dissatisfaction and disgust of the people. Who is next?

I think that these are "perilous times;"—the host of Campbellite preachers and editors are combined to enhance their own popularity, and to bring upon us not only sectional disapprobation, but national persecution if they can (no matter what means are used to bring it about); and for this reason, with others, we should particularly observe the admonition of our Master—"Be ye wise servants, and harmless as doves."

Two good men baptized in Pleasant View Branch lately, brothers Peak and R. Jones, both heads of families. We are doing the best we can to answer all calls, and reach all points, but can not do it—means of support and travel too limited. We have to attend considerably to the affairs of this world.

There is a good family of old-time Saints in the neighborhood of Pittsburg, Pennsylvania, that corresponds with me, that wish some of the brethren of that district to visit or correspond with them, so that they may find out the nearest branch. Here is the address: Abram Morgan, Midway, Washington Co., Pennsylvania.

Your brother,

JOHN T. DAVIS.

FRIEND, Nebraska,
December 15th, 1884.

Dear Herald:—We take this way of informing your many readers of our whereabouts. We now live three miles north of Friend, a thriving little town of about twelve hundred inhabitants, located on the main line of the B. & M. R. R., in Saline county, Nebraska. We are as yet strangers in this country. This seems to be a God-blessed land, with its bountiful crops, and with its many well-to-do tillers of the rich soil; while there are many others that make a living in other occupations, like myself. While we have all been blessed with all the earthly goods, we feel to thank our Heavenly Father for all these blessings.

There do not seem to be any of his covenant children in this part of his vineyard, although we feel that there are some that are honest in heart, and perhaps would obey if they had the opportunity. How can they hear without a preacher? How can one preach unless he be sent. We, as covenant children, are waiting patiently for some elder to come this way, to promulgate the gospel in its purity. They will ever find protection under our parental roof. Perhaps it would be advisable for the president of the district to look after his sheep; see that they are cared for. I have got permit to hold meetings in two different school-houses, if there could be any one to preach. If this should meet the eyes of any of the elders that are on this mission, and would want to come here, they could drop me a card. I would have all things ready, meet them at depot, or they could find us three miles north of Friend. As corn gathering has been the business of the farmers for the last two months and that is nearing to a close, it seems to me if we had a little change in the way of meeting it would do well. I have been employed for the past two months erecting a church for the United Brethren. I find them quite liberal in some of their views, but somewhat prejudiced against the truth as it is taught us in the Bible. Ever hoping that the time will come that we will be privileged of hearing the gospel preached and we can unite with the people of God, we ever remain your brother and sister in bonds,

BRO. & SR. BOWEN.

TWIGGS, Pleasants Co., W. Va.,
November 30th, 1881.

Bro. Joseph:—I will write to all my friends through the *Herald*. I am still firm in the faith that I embraced almost four years ago. I have a determination to press on and not give up the race; for I know the crown is sure to those who continue faithful to the end. When I look back over my past life, I wonder that God has ever been so merciful to me, and blessed me as He has. Truly God is good to all his people, and of much mercy to all mankind. While we must bear persecutions, trials and afflictions for the gospel, yet this is but little compared with what our Savior suffered, in order to place eternal life within our reach; and as the servant is not greater than his Master, we should not shrink from bearing the reproach that our Master has borne. "He that will live godly in Christ Jesus, must suffer persecution." But this can only be for a short time, for the day of redemption draweth near. Therefore we should not lay off our armor, or become careless and unconcerned; but should gird on the whole armor of Christ and press on bravely until victory is won.

I receive the *Herald* and *Hope* regularly which in my isolated condition are great helps to me. I take pride in the *Herald* as a church organ, and think that no Latter Day Saint can afford to do without it. I hope it may ever continue as a messenger of truth and an advocate of righteousness; and that it may be instrumental in removing darkness from the minds of the people. I will be glad to hear from any of the Saints by letter. My address is given above. I desire the prayers of God's people that I may ever live as becometh a follower of Christ, and that I may never weary in well doing, but run the race with patience to the end. I am yours in hope of life eternal,

OKEY J. TARY.

"I do in my conscience believe that intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge which swept over the highest hilltops, engulfing a world of which but eight were saved."

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Summary of News.

GENERAL NEWS.

Dec. 18th.—The official news in London today that there is a Frenchman in the Mahdi's camp who has organized a secret service by which he obtains from the French Colony in Cairo news of all of Gen. Wolseley's movements, and of the English doings in general, has created much indignation everywhere. The attitude of the French in Egypt has been a hostile one from the start, but the present discovery is something that has been wholly unlooked for, and is likely to provoke a diplomatic quarrel between France and England. The Frenchman in question, M. Oliver Pain, is 32 years old and a journalistic adventurer who was a leading character in the Commune.

Among the goods arriving at Dover, England, today from the continent the police discovered a tin case filled with dynamite cartridgest weighing 200 pounds. The case was furnished with a false label.

Henry M. Stanley has written a letter in reference to congo matters, in which he points out the urgent necessity of settling the neutralization of the Congo country; of determining definitely its frontier, and bringing about a general recognition of the African International Association, before the Berlin Conference has concluded its labors. If these problems shall not be settled, he thinks the Congo will only prove a tempting bait to France and Portugal. He thinks England should propose to Germany that, inasmuch as the association cannot make war, therefore war shall not be made against the association. If the conference disbands before these great questions have been settled, then farewell to the Congo basin and a long good-night to its development.

The French force in Tonquin is strongly intrenched at Langkop. The Chinese are in force four miles distant. The French anxiously await reinforcements. There are many deaths among the soldiers, and a large number are unfit for service. Operations in Formosa are at a standstill.

In the Anarchist trial today Reinsdorf confessed that he was connected with the plot to assasinate the Emperor of Germany at Niederwald, and referred in a most vehement manner to the condition of the working people. The Judges were frequently compelled to interfere and rebuke the prisoner. Reinsdorf continued, saying the task of obtaining freedom devolved upon the workmen themselves, and contests at the polls, so he believed, by Social-Democrats were absurd and irrational. The Anarchist programme of action would alone do any good. The end justified the means. There was no good in being sentimental, and he had done his duty as an Anarchist. He admitted that he had persuaded Rupsch and Kuechler to join him, and he gave them the necessary instructions as to handling and placing the dynamite, adding boldly that if he had not been sick he himself would probabiy have committed the assasination at Niederwald.

According to the terms of the new Sooloo treaty liberty of trade is allowed with the Sooloo Islands and Spanish claims in Borneo are renounced, while England recognizes Spain as the sovereign of the Sooloo Islands and allows liberty of trade with Borneo.

The bourse was unsettled to-day in consequence of the disappearance of Lucas Jauner, Director of the Department of Austrian discounts, and the discovery of a deficit of 2,059,960 florins (about $1,000,000). At the last examination of the bank's assets, Nov. 18, everything was right. A reward of 2,000 florins is offered for the capture of Jauner. It is rumored that he has committed suicide. Heinrich Kuffier, a broker, was arrested for suspected complicity with Jauner. The latter had discounted bad bills of Kuffier's to the amount of a million florins.

In 1847 the Galena & Chicago Union Railroad, which was chartered Jan. 16, 1836, was put under construction, and the close of 1848 found only ten miles completed. The capital stock of the company was then fixed at $100,000, with power to increase it to $1,000,000. So timid were the projectors of the road that they put a clause in the charter which authorized them to build a turnpike in case they failed with the railroad. It was in these words:

"That if at any time after the passage of this act it shall be deemed advisable by the directors of the said corporation to make and establish a good, permanent turnpike road upon any portion of the route of the railroad by this act authorized to be constructed, then the said directors are hereby authorized and empowered to construct a turnpike on any portion of the said route."

San Domingo is the latest conquest under the new policy of making treaties. The treaty reveals a general scheme of commercial reciprocity which appears to be broader in its scope than that embraced in the Spanish treaty. Another feature, which is regarded as important, is the agreement that the gold and silver coin of the United States shall be the standard of money values in the island and that all disputes growing out of the terms of reciprocity shall be decided by arbitration. It is believed that these conditions will enable American merchants to cultivate a large trade with San Domingo, and that the harbor of Samana will become the chief coaling station in the new Nicaragua highway of the Pacific.

The thermometer sunk almost out of sight today. The lowest temperature in Chicago was, however, as nothing compared with that reported from Minnedosa, where the mercury went down to 39° below, and other points where cold almost equally intense prevailed. Fort Garry reported 33°, St. Vincent 30°, Berlin, Wis., 30°, Milwaukee, 23°, Rockford, Ill., 25°, and Fort Dodge, Ia., 28°. At Davenport and Dubuque the Mississippi River was frozen over; at La Porte, Ind., there was a railroad blockade, and at Lynchburg, Va., a heavy snow-storm. Leadville Colo., reported two feet of snow and all railroads blockaded. At midnight the thermometer registered 15° below zero in Chicago and falling.

More damage was done to London bridge by the recent explosion than was at first supposed. The official report of the Chief of the Department of Explosives says that the dynamite was probably suspended over the sewer-hole at the Gaze pier. A reward of £500 has been offered by the authorities for the conviction of the guilty parties.

Dec. 19th.—The report telegraphed from Melbourne today that Germany had annexed the admirality Islands, the Islands of New Britain and New Ireland, and portions of New Guinea has caused a big sensation in London. Germany has never hitherto claimed sovereignty over these islands, and they have been either in the possession of the Ocean natives or under the control of France, but they are just north of the British colonies of Australia, and their occupation by Germany looks like a menace to both France and England.

The conservative papers in London declare that the English Government has committed a breach of the neutrality laws, which may have serious results, in permitting the sale to France of British merchants' vessels to be used in transporting French troops to Tonquin. It is known that at least two of these steamers have left British ports to be used by France in her hostile operations against China, and that others are preparing to sail. The papers say that a state of war exists between France and China, and that England can not be relieved of neutrality obligations by M. Ferry's verbal juggling in calling the French attacks upon chinese ports acts of reprisal.

A powerful Anglo-Dutch company has signed a contract for cutting 15,000,000 metres of the canal on the Culebra section at a figure under eight francs per metre, the work to be finished within two years. A large force of Europeans is ordered for the work.

Although a number of bodies have already been found in the ruins of the Catholic Orphan Asylum in Brooklyn which was burned Thursday, no one knows as yet how many lives have been lost. No less than 123 of the little boys who were sheltered in the asylum are still unaccounted for, and it is feared that many of them perished in the flames.

Lucas Janner, Director of the Securities of the Lower Austrian Discount Bank, shot himself, leaving behind him a deficit of about $1,000,000.

Heaps of human bones have been found in the loft of a New York house. No one knows how they got there.

The opposition to the proposed duty on foreign cereals and live stock continues to grow in France. The extraordinary success which the organization of branches of the Anti-Corn Duty League is making in every part of the Republic indicates an overwhelming popular opposition to the duty.

It is announced from Paris that the experiments which have been conducted at vast expense in past years in what are known as the National Porcelain Works at Sevres have at last culminated in the discovery of a complete process for the manufacture of a grade of porcelain finer in all respects than the very best products of Oriental potters. The announcement has produced a sensation.

Letters to St. Petersburg give details of the recent attempt on the life of the Czar. An attempt was made upon the occasion of the recent fete of the Chevalier of St. George. The rails on the Gatschina line, over which the Czar's trains had to pass, were found loosened at a certain spot. A soldier on guard at the place where the train was expected to leave the rails was afterward found murdered.

England, Germany, Holland, and Italy are now in accord upon the proposition to neutralize territory of the African International Association.

At a meeting of Socialists in Chicago, it was

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suggested by the President of the society that chemists should be employed by the workingmen to experiment with dynamite with a view to instructing the Socialists in its use.

The United States grand jury in New Orleans is said to have indicted the leading participants in the Loreauville election massacre in Iberia Parish, Louisiana.

A singular meteorological phenomenon was seen in Michigan at 10 o'clock last night. A bright light flashed through the heavens to the ground, ending in a light-blue radiance which spread over the snow, and was followed by a heavy rumbling like that of artillery.

Riley Pullen, an Indiana man, ate heartily of raw pork the other day. He is dying of trichiniasis.

News has just been received of the loss of the brig Belle of Windsor, N. S., which took fire the 19th inst., on the way from Glace Bay to New York, and was abandoned. The crew was saved.

Some startling revelations have been made regarding the immorality existing among the Catholic clergy of Canada. A short time ago the preacher at the Bishop's cathedral was removed from the pulpit in a helpless state of intoxication, and a few days later made a further exhibition of himself in the most fashionable street in the city. The young priest, who is a son of one of the most respected judges in the country, has since been banished to a monastery in France. No sooner had the scandal in this case abated when the parish priest of Varennes, a pretty little village on the St. Lawrenc a short distance from here, was brought into court by a prominent citizen of the place who charged his father confessor with estranging the affections of his wife, and with other sins considered by the church as mortal. A criminal action was instituted, but political influence was brought to bear upon the magistrate, and he refused to issue the warrant, and the husband is therefore compelled to seek redress before the civil courts. A little later the Catholics of the province were further scandalized by the arrest of Father Toupin, the parish priest of Antoine Abbey, who is charged with desecrating the confessional and with other offenses unfit for publication. The trial is fixed for Tuesday next, and great efforts are being made by the ultramontane party to have a special and friendly judge appointed to preside. In addition to these cases several instances have recently occurred which are opening the eyes of the educated Catholics of the province to the fact that the management of the asylums and other institutions conducted by the Sisters of Mercy is not just what it should be. The startling fact that a sane woman can be confined in a lunatic asylum for three years to gratify the vengeance of an unfaithful husband, as proved by the recent trial of Mrs. Lyman, has also had the effect of arousing the public to the dangers attending institutions conducted by the nuns, with no proper system of government or medical inspection. Further astounding revelations are promised concerning the management of the now famous Longue Pointe Asylum.

Dec. 22.—Three of the Anarchists who attempted the life of the Emperor of Germany at Niederwaid have been sentenced to death and two others to ten years' penal servitude.

The London agents of the Australian colonies now confirm the report, which was published and denied last Friday, to the effect that Germany had taken possession of the Admiralty Islands, of New Britain and New Ireland, and portions of the New Guinea coast. The representatives of the various British South Pacific colonies are now discussing the advisability of uniting in a joint protest against Germany's action. It is probable, however, that they will be contented if Bismarck will give a pledge that the newly acquired islands shall never be used as German penal settlements.

All the printers of St. Petersburg, are searched nightly by the police on leaving their offices to prevent the secret printing of seditious literature.

In the elections to-day the complete Autonomist list of Senatorial delegates were elected in Paris. The Opportunists were successful at Dijon and Grenoble, and the Irreconcilables at Lyons. Victor Hugo and Schoelcher received the largest number of votes. Rochefort and Guyot were near the bottom of the list.

A compilation completed by the Bureau of Statistics at Washington shows that the United States would lose $30,000,000 annually in duties if the Spanish treaty were ratified.

Gold-bearing rock is said to have been found in Ohio yielding $1,000 to the ton.

Snow has been falling plentifully during the last twenty-four hours all through the Northwest, the thermometer being quoted as low as 40° below zero.

Last summer Leander Ludd bored an artesian well on his farm four miles from Cortland, N. Y. At the depth of sixty-six feet the drill passed through a brittle black deposit eight feet thick. Specimens taken from the deposit were submitted to a geologist at Cornell University and to mining experts in Scranton, Pa. Both authorities pronounced it anthracite coal of good quality. Several mining contractors from the coal region endeavored to secure the right to sink a shaft to the vein and work it if it proved to be of any extent, but the owner of the land refused all their offers and is putting down a shaft at his own expense. If he finds coal in quantity corresponding with its quality, immediate steps will be taken to open mines on adjoining farms. Already stock sufficient to build a road from the spot to the Elmira & Cortland Railroad at Chicago Station has been subscribed for pending the result of Ladd's test. The discovery has caused a marked appreciation of real estate in the vicinity.

Dec. 23.—After being lashed to the rigging of the barkentine Ephraim Williams five days without food or water, the Captain and crew were rescued by the life-boats at Cape Hatteras.

Reports from the Monongahela River seem to indicate that the coal-miners' strike is a failure.

Dec. 24.—The Paris correspondent of the *Times* devotes considerable space to an account of the present state of Russia. He says: "Count Tolstoi, the Russian Minister of the Interior, is chiefly engaged in the discovery and prosecution of Nihilists. No sooner is one society of Nihilists suppressed than another springs up. Count Tolstoi is inundated with letters threatening death. He rarely attends the meetings of the Council. Whenever he stirs out it costs 500 rubles for extra police protection. While Nihilism is more dangerous than ever, the persecution of the Jews is as fierce as a few years ago, when the European press boiled with indignation at the anti-Semitic outrages which disgraced Russia. Great bankers, especially those of German nationality, who previously were interested in giving wide publicity to the outrages with a view to prevent the investment of capital in Russia, are now inclined to subsidize the press to preserve silence. They take this course for the purpose of preventing the impairment of European confidence in Russian finances, the condition of which at present is not bright, but suffering from the difficulty experienced in collecting revenue and from the persistent American competition in the grain trade, and from the ruinous expense of the Russian advance to Merv. Furthermore, the protective system, which Moscow manufacturers obtained against Silesian competition, has caused the Silesians to establish a hundred factories in Russian Poland. In these factories German operatives are employed, and the Silesians are thereby enabled to supply the Moscow market with goods at prices from 5 to 10 per cent under the prices demanded by Moscow manufacturers for precisely similar articles. Despotism is increasing and the press is coerced into silence. Russia is more and more ignoring liberal ideas and paving the way to tremendous explosions."

An Italian expedition is to start Dec. 31st for the Congo.

The Congo conference adjourned, owing to the illness of the Prussian Minister of Foreign Affairs and because of the desire of the Powers to give the African Association a chance to push its negotiations with the Powers which have not recognized it. Negotiations will be especially pushed with France.

Gen. Bullen, with sixty-four whaleboats, has arrived at Korti. The Mudir of Dongola telegraphs that a Bedouin arrived at Dongola from Omderman, the headquarters of the Mahdi's forces near Khartoum. He was fifteen days making the journey. He had been a prisoner at Omderman, with the Mahdi's uncle. The man was sent with a letter from the Mahdi to the Mahdi's Ameer at Berber. The letter stated that, at the request of the Ameer in view of the English advance, the Mahdi had dispatched seven corps to Berber. Khashmil Mons, whom Gen. Gordon sent to Shendy, returned to Khartoum with troops and boats.

It is reported that the Government has searched the barracks at Paris, France, and found evidence that Anarchism is spreading among the soldiers.

A dynamiter in Paris said the headquarters of the conspirators were at Paris, but the funds came from America. The explosion on London bridge was arranged at Paris three months ago by a man now in America. Two men were sent to London to execute the plot in September, but a delay occurred. They returned to Paris after the explosion and are now there.

The *Novoe Vremya* of St. Petersburg alleged that a complete organization of Russian Nihilists exists, under the guise of an export firm, within the precincts of the City of London, and is exporting to Russia criminal documents and explosives.

Rates to Great Britain, Ireland, and France have been reduced by the Direct United States Cable Company and the French Cable Company to 40 cents per word to meet the cut made by the Mackay-Bennett Company.

The last day of the year the United States navy will be left without a dollar, Congress having failed to provide an appropriation for its support.

FINANCIAL AND CROP REPORTS.

The Manchester *Guardian's* commercial article

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says: "The market is extremely dull, and great difficulty to sell goods is experienced. There has been a further extension of the short-time movement, and in many quarters looms are quietly stopping. Prices are generally steady. Yarns are quiet and slightly in favor of buyers."

There were 305 failures in the United States last week, a decrease of eleven as compared with the previous week.

The *Mark Lane Express* in its weekly review of the British grain trade says: "The week's rainfall materially improved the already promising autumn crops. Trade the last week was stationary. Sales of English wheat during the week, 54,917 quarters at 31 shillings 5 pence per quarter, against 57,553 quarters at 36 shillings 2 pence per quarter during the corresponding week last year. Foreign wheats are quiet and in small demand. Holders, however, seem to be in better spirits, and anticipate a material reduction of stocks at the end of the year. Maize is scarce and occasionally dearer. In wheat cargoes off coast a small business is done. Of California wheat, new crop, now at Liverpool, the grain is described as bolder and the color and quality better than in 1883. Nine cargoes arrived during the week; three sold and five remained. Trade in forward months is livelier. A fair business was done in California wheat. Thirteen cargoes sold at from 33s 6d to 35s. Business to-day was of a holiday character. Foreign wheats are quiet and steady. Flour is dull and unchanged. Maize and barley are steady."

The annual returns to the Board of Trade from Scotland and the North of England show that the extent of the shipbuilding industry on the Clyde, the Tyne, and the Wear, has been 50 per cent less during the present year than during the year 1883. The builders, however, believe that the prospects for the future are now brighter than at any previous time for several months.

Four thousand coal miners on the Monongahela River went out on strike yesterday for an advance of half a cent a bushel. The operators say they will close the mine idefinitely rather than accede to the demand.

Clearing-House receipts at the principal cities of the United States last week show a decrease as compared with the corresponding week of last year of 23.7 per cent. The decrease in New York is 29.9 per cent. In Chicago the decrease is 0.4 per cent.

Bombay dispatches state that heavy rainstorms are damaging the cotton crop.

The crisis in Vienna, Austria, financial circles, which was begun by the failure of the Bohemian Land-Mortgage Company and intensified by the defalcation and suicide of Director Jauner of the Lower Austrian Discount Bank, is still very serious and has increased the general depression of trade. Several additional failures were reported today, and more are expected, especially in the sugar trade. The crisis is due to overspeculation and to the bad system of backing in vogue at Vienna. English financiers complain that the Austrian Government unduly bolsters up unsound banks, and this induces recklessness on the part of speculators by the ease with which they can get worthless paper discounted.

Exports from the Port of New York for the week ended Dec. 23d, exclusive of specie, were $6,429,000, against $7,845,000 the previous week.

Ingall, Phillips & Co., wharfingers, London, have failed, with £200,000 liabilities.

Campbell & Co., lumber merchants of Lachute, Que., have failed with $60,000 liabilities and $85,000 assets.

One hundred and seventy-five men are thrown out of employment by the failure of Waad, Stanton & Co., steamboat-builders, of Newburg, N. Y.

E. E. Israel & Co., of Waterloo, Ia., clothiers, have failed, with $60,000 liabilities.

FIRES—STORMS—ACCIDENTS.

Dec. 18th.—The fast train east of Pennsylvania Road was wrecked by a broken rail at Christiana this morning. A passenger and sleeping car were partly thrown over an embankment and badly broken, and the passengers were badly shaken up, but only one was slightly injured. The morning train bound west on the East Brandywine & Waynesburg Railroad was wrecked this morning by a broken rail at Reed's Road, in Chester County. The engine telescoped and the engineer and fireman were crushed beneath it. William Baker of Philadelphia, the engineer, was killed. ond the fireman seriously injured. No passengers hurt.

Fire destroyed the Catholic Orphan Asylum for boys in Brooklyn. It is feared that some of the children may have perished in the flames. There were 785 orphans in the building.

Dec. 19th.—Fire destroyed a fruit-packing house at Baltimore. The loss was $52,000.

Mrs. Backus, an old woman of winebago, Ill., tried to light her pipe at the stove and was burned to death. Loss by fire at Melrose, Mass., $40,000. Knoxville, Ia., $3,000. Baltimore, Md., $52,000. In Russell county, Alabama, $10,000.

By the collapse of the Burke Hotel, a huge structure of iron and wood at the New Orleans Exposition Grounds, one man was killed and two dangerously hurt. The whole building fell in, burying a number of workmen in the ruins.

Two coroners and two surgeons made a careful examination of the remains removed from the debris of the orphan asylum fire, and it was determined that instead of twenty bodies having been found and removed, the bones and skulls show that twenty-two have been taken out. Of these twenty are those of children, the two remaining being those of adults.

A freight train collided with a switch-engine on a steep embanked incline of the Miami Division of the Pan Handle Road at Dayton, O., in a fog to-day. Both engines were smashed and six loaded freight cars and the freight engine were sent rolling down the embankment a total wreck. All the men on the yard engine and freight train jumped for their lives. Engineer Hopkins had his hand injured. Fireman Thos. Howlad, Brakeman William Kennedy, and Brakeman Frank Guston were badly bruised. Engineer Snell had both hips badly hurt, while Jim Bresnehan, a brakeman, had his right ankle broken and both sides seriously bruised. It is thought he is also hurt internally. The loss to the railroad is considerable.

An explosion of an oil tank in Pratt's Astral Oil Works, in East Brooklyn, N. Y., quickly followed by another, set free and ignited 10,000 barrels of oil, which was carried by a river of melted snow into every nook and cranny of the works. The result was that all the buildings and tanks, except a large brick building in which the canning is done, were destroyed, besides some long docks on the creek. The loss will reach between $500,000 and $600,000. The shock of the two explosions broke the windows of all the houses in the neighborhood and sent the people flying in terror into the street. The building of the Williamsburg Gas-Light Company on the opposite side of Twelfth street shook so violently that some persons thought it would fall. Later the building was in great danger from the spreading flames. The heat of the fire was so intense that the firemen could not get close enough to render effective service. Chief Engineer Nevins and his associates undertook to cut off the fire from the gas-house, as the flowing, blazing oil seemed to be surging that way, and were successful. The noise of the seething flames could be heard blocks away. The tugboats Brilliant, Daylight, and Duval took up positions on the river and sent their heaviest streams into the caldron of flame, but the wind veered and carried the flames out to them, and they were compelled to steam away. Then the fire had complete control of the riverside and was slowly eating its way toward First street. Explosion followed explosion, and burning masses of oil were carried long distances. Thousands of spectators stood in the slush and snow and under the heavy rain watching the blaze. A long train of Manhattan Beach cars on the track near Bushwick Creek was crowded with excited on-lookers. A dividing wall had been erected in the yard to prevent the fire from going beyond it. The great heat of the flames cracked the "safety wall," and it came down with a crash. The wind finally shifted landward and the fire boats got to work again. At the same time firemen ashore were driven away, one band so hurriedly that they had to abandon the engine, which, in the lull of wind and flames, they soon recovered. The fire-boats and firemen obtained the mastery at last. It is understood that Pratt & Co. insured themselves.

Dec. 22.—Loss by fire at Chicago, Ill., $10,000. Milwaukee, Wis., $100,000. Victor, Iowa, $7,000. Worth Branch, Minn., $17,000. Detroit, Mich., $17,000.

Dec. 23d.—One hundred and seventy-five thousand dollars' worth of property went up in smoke at Cambridge, N. Y.

Three hundred and fifty men are thrown out of employment by the conflagration which is raging in the Paintertown coal-mine near Irwin's, Pa. It may be several weeks before work can be resumed.

Harrigan & Hart's theatre in New York was burned. The loss was $200,000; uninsured.

Train wreckers threw a train from the track near New Orleans, La., killing two men.

Dec. 24.—Fire partially destroyed the Masonic Temple at Cincinnati, causing a loss of $175,000. The temple suffered $60,000 damage, $75,000 was lost by the Scottish Rite fraternity, and $30,000 by J. R. Mills & Co., printers, in whose establishment in the north-west corner of the building the fire started.

Six persons were killed in a railroad accident near St. Catharine, Ill.

Children must have love inside the house, and fresh air and good play and some good companionship outside—otherwise young life runs the greatest danger in the world of withering or becoming stunted, or at best of prematurely growing old and turning inward on itself.

The least return that we can make for favors, is to testify our gratitude to our kind benefactors.

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SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Selected Poetry.

THE POWER OF WORDS.

Think not that strength lies in the big round word,
Or that the brief and plain must needs be weak.
To whom can this be true who once has heard
The cry for help, the tongue that all men speak,
When want, or woe, or fear is at the throat
So that each word gasped out is like a shriek
Pressed from the sore heart, or a strange, wild note
Sung by some fay or fiend. There is a strength
Which dies if strethed too far or spun too fine,
Which has more height than breadth, more depth than length.
Let but this force of thought and speech be mine,
And he that will may take the sleek fat phrase,
Which glows and burns not, though it gleam and shine;
Light, but not heat—a flash without a blaze.
Nor is it mere strength that the short word boasts;
It serves of more than fight or storm to tell—
The roar of waves that dash the rock-bound coasts,
The crash of tall trees when the wild winds swell,
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice, as well,
For them that far-off on their sick beds lie,
For them that weep, for them that mourn the dead,
For them that laugh and dance and clasp the hand.
To joy's quick step, as well as grief's low tread,
The sweet, plain words we learn at first, keep time,
And, though the theme be sad or gay, or grand,
With each, with all, these may be made to chime,
In thought, or speech, or song, or prose, or rhyme.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

TITHING, GATHERING, AND REVENGE.

BY ELDER W. W. BLAIR.

THE above topics were discussed in the *Herald* for November 22d last, by Elder Z. H. Gurley and in such a manner as leads me to conclude he has but little confidence in the revelations of Joseph the Seer, and also that he holds very peculiar views on the teachings of the Bible and Book of Mormon. And now that he attacks what I think to be their teachings and also misinterprets the revelations of the Seer, a review of his position and proof texts seems to be demanded.

The claim is made that tithing does not belong to a gospel dispensation, and in proof reference is made to the *supposed* fact, that the apostles, after Christ, did not teach tithing. Suppose they did not, (but I claim they did), that, of itself, would be no valid reason against its being taught in some other gospel age. We can not find they taught the Saints to gather into one region, but only into churches; yet nothing is clearer in the Bible and Book of Mormon than that God will gather the most of his people in the last days prior to the second coming of Christ.

There is nothing in tithing that conflicts with the gospel, in letter or spirit. It is simply a methodical freewill system by which to aid the church financially. The justness and propriety of the system was seen ages ago, and honored by Hebrew, Christian, and heathen. Melchizedeck, who was the type and representative of Christ, and who was clearly a gospel minister, honored and administered it. (Gen. 14: 18–20). Abraham, who evidently lived under the gospel, (Gal. 3: 8, with John 8: 56), cheerfully obeyed it though he "was very rich in cattle, in silver, and in gold," (Gen. 13: 2), and this over four hundred years before "the law of carnal commandments" was given to Moses at Sinai. Jacob, (Gen. 28: 22), when God came near to him in special blessing, vowed to observe this same system, saying,—"Of all that thou shalt give me I will surely give the tenth unto thee." And this was nearly three hundred years before "the law was added."

Many of the ancient heathen nations practiced this same system, from which we may infer that they had received it from their fathers, even back to Noah and his sons, as they evidently had some other of the doctrines and ceremonies of the gospel.

Brown in his *Dictionary of the Bible* says:—"We suppose God suggested to the ancient Patriarchs his claim to the tenth of their gain or product. * * * Multitudes of Greeks, Romans, and other heathens, devoted the tenth-part of their income to the service of God." And while he thinks there is not "any warrant for demanding them to the clergy under the Christian dispensation," yet he says—"As the Patriarchs before Moses devoted their tithes to the Lord, I suppose it is still proper, if possible, to assign the tenth part of our income to the Lord, for the relief of the poor, and other pious uses; nor can I believe there would be much difficulty with most in so doing, if all luxuriances in our victuals and dress were laid aside."

William Smith in his *Dictionary of the Bible* says:

"Numerous instances of the use of tithes are found both in profane and also in biblical history, prior to or independently of the Levitical tithes under the law."

All this shows that the system of tithing did not originate with Moses' law, neither was it confined to Israel; and, further, that it was ordained of God to be a systematic method by which to provide temporal means in aid of God's work—the church.

The abuse of the system is no argument against its lawfulness, or propriety. When Israel had departed from God's law, their leaders oppressed them by a perverted system of tithing; for Josephus informs us that they collected *three* tithes—one-tenth was to be given to the priests and Levites, one-tenth was to be applied to the feasts in the metropolis, and that a tenth besides these was every third year to be given to the poor.

The system ordained of God is not oppressive; it is a just and wise way, an orderly and equal way, to supply the treasury of God's Church.

Of this system, as taught by the Latter-Day-Saints, the *Pacific Methodist* says:

"There is a principle in this matter of giving tithes to God, which involves the Christian character of every member of the church. It ought to be diligently taught, and when it is as well understood as some other principles of our religion, there would be less 'begging' done than now. Preachers would be paid, missions supplied, church extension carried on with increased vigor, the poor of the church, the superanuated preachers, and the widows and orphans would be supplied as their needs demand. Our church organization needs money to do its work, and no man or woman should enter it and receive its privileges without having the opportunity of paying their share into the treasury. As the case stands at present there is a large class in the church who either never have the opportunity or never feel the inclination to give anything to assist in building up the kingdom of God."

That is good, sound, practical sense; and the latter half of the quotation should be read and honestly considered by some who call themselves Saints; for certain it is, that any person who can aid in building up the cause of Christ, and yet does not so aid, is sorely at fault, and not worthy of Christ and his blessings, neither in this world nor in the world to come.

That the apostles after Christ held to and taught tithing, if only in a limited way, is to my mind clear, from the fact that Paul, when reasoning with the Hebrew Saints as to the fact of another and a superior priesthood than that of Aaron, says: "And here men that die receive tithes; but there he (Christ) receiveth them, of whom it is witnessed that he liveth." Heb. 7: 8. (This text is the same in at least six different versions.) If it be inquired how Christ our great high priest, who has "entered into that within the vail" can receive tithes, my answer is, he can receive them through his people on earth, on the same principle that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. Again, when Saul persecuted the Saints, he persecuted Christ. (See Acts 9: 4). Christ receives kindnesses when his disciples receive them; and he receives persecution when his disciples receive it; so also he receives tithes when his disciples receive them.

If we consider how he ancient Saints after Christ had no special country, city, nor town they could call their own, and how they suffered ten general persecutions and innumerable minor ones, by Jew and Gentile, being scattered, and driven, and peeled, till the church went into rank and complete apostacy, losing many of their records, it is not surprising that but little was said or done among them about tithing, nor that there should be wanting now a full and definite account of what may have been taught and practiced by them in regard to it.

When so high an authority in priesthood as was Melchisedec, administers in tithes; when such enlightened and righteous persons as Abraham and Jacob willingly observe it; when, further, we find Christ teaching the Jews that they ought to obey it, and that he never opposed it; and, when we find, still further, that Paul says Christ

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"receiveth them," I think we have found enough in the Bible to sustain the system as being one suited to, and designed for, the work of God under the gospel.

Turning to the Book of Mormon, we learn that the Nephites, up to the time of Christ, kept the law of Moses, yet nothing is said directly of their system of tithing. But it will not do to say that they did not practice it; for we know they could not have kept the law of Moses unless they did, for it was incorporated into that law. In no place in that book is tithing specifically mentioned, except in the eleventh chapter of the Book of Nephi, where Christ recites to his disciples the prophetic words of Malachi, telling them it was wisdom in God "that they should be given *unto future generations.*" In this prophecy God's people are charged with having brought upon themselves "a curse" by not bringing to the Lord their "tithes and offerings;" and the Lord commands them, saying, "Bring ye all the tithes into the store house, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." Let it be borne in mind that Christ gave these words to his disciples for their instruction, and for the instruction of "future generations" from that time.

Does not Christ here endorse the principle of tithing? Does he not also enjoin it? And, in view of the fact that he had done away with the law of Moses, and had introduced the gospel in its fullness, must not this principle be carried out under the pospel? We think so?

And inasmuch as Joseph the Seer introduced the fulness of the gospel and organized the church by the direct commandments of God; and inasmuch as he was God's "choice Seer;" was "great like unto Moses;" (2 Nephi 2: 2); is it not reasonable that he would lay the foundations of the gospel work aright, and like Moses receive and teach revelations truly and properly in respect to the financial affairs of the church? we think so. And inasmuch as the Lord commanded the "choice Seer" to organize the church; (D. C. 1: 4, 5; 17: 1; 19: 1; 32: 2); and inasmuch as he commanded the church the very day of its organization to "give heed unto all his (Joseph's) words and commandments which he shall give unto you [the church] as he received them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith," (D. C. 19: 2), is it proper, is it safe, to reject his professedly inspired teachings to the church on tithing? we think not.

The matter, to my mind, stands about thus:—the Bible foreshows the coming forth of the Book of Mormon, (Isa. 29: 9–18; Ezek. 37: 15–29, etc.), the introduction of the gospel, Rev. 14: 6–14; Matt. 24: 14; Rom. 11: 25–29, etc.), the founding of the church and kingdom of God in these last days. (Dan. 2: 34, 44; Isa. 11 : 10–16; Jer. 16: 14–19; Matt. 13: 47–49, etc.); God chooses Joseph Smith to translate said Book of Mormon, and to organize his church; and in that book he makes known Joseph as a "choice Seer" and "great like unto Moses," saying, "that Seer will the Lord bless; and they that seek to destroy him shall be confounded;" 2 Nephi 2: 2, 3; (which clearly refers to his official—ministerial—capacity, rather than to him as a person); and in founding and building up the church, Joseph, professedly by revelation from God, reveals the fact and the system of tithing as administered under the priesthood of Melchisedec anciently, pointing out its details and requirements. Here is an unbroken chain of evidence, each link fitted to the others in such a manner that, to break one of them is to impair the integrity of the others.

But if Joseph gave to the church false revelations when founding and building it up, he would not compare well with Moses; neither could it be said of him that he was "a choice Seer," nor that he would be worthy to be blessed of God as was promised; but rather cursed. The foregoing promises concerning the Seer forever forbids the idea that God would suffer him to give false revelations to the church, (and that, too, from almost the beginning of his ministry), whereby to corrupt and mislead the church. God has graciously promised to protect his church against a possible false revelation through those whom he ordains and appoints to stand as his mouthpiece. (See Deut. 18: 20–22; 13: 5; Jer. 28: 1–17; Ezek. 14: 9–11). These texts teach, that if God's prophet's give even *one* false prophey, they shall die for it, and that speedily; and, that the Lord does this in order to protect his people from being led astray by a false revelation from such a high, authoritative source. In this is seen the justness, the wisdom, and the goodness of God.

Persons called of God to be his prophets, seers and revelators may sin in their personal conduct, even to the extent that Moses did, (Num. 20: 12, 24; 27: 12–14; Deut. 32: 48–51; Ps. 106: 32: 33), and to the extent that others did both before and after Christ, and still live and serve in their official capacity for many years; but if they give even *one* false revelation to any one of God's people, they are doomed of God to die for it, and that speedily, in order that they may not corrupt and mislead the Lord's people with their false revelations and prophecies.

Elder Gurley holds that, if tithing is binding upon the church, it must and ought to be collected as taxes are—by constraint if necessary.

This is forcing a construction on the law that is contrary to the teachings and usages of the church in the times of the Seer, as "every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop" under the order of consecration as taught by the Seer, so every person must be their own judge as to whether they will comply with the law of tithing. The wisdom and charity of Christ should actuate those who administer the law, and the love and faithfulness of true disciples should actuate the Saints in obeying it. When this is done, the financial arm of the church will be placed in a condition to bear off the work of the church in temporal things successfully.

In conclusion; when the tithing law of 1838 provides, among other things, that tithing monies should be applied to "pay the debts of the Presidency," it does not refer to the *personal* debts of Joseph, Sidney, and Hyrum; but to debts contracted by the Presidency, in and for the interests of the church. The language itself signifies this, and nothing more; and this view is confirmed by the facts of the history of those times, as found in the church records.

[To be Continued].

AROUND THE WORLD.

I HAVE lately had the pleasure of attending lectures delivered by Ex-Governor Lewis, of the state of Wisconsin, who has lately returned from an extended trip around the world; he has been a resident of this state for thirty-eight years, and is known to be one of the most reliable of men. His lectures on the different countries, and the nations inhabiting them, were the most interesting that I ever attended, especially the one on Palestine. The Ex-Governor took ample time to visit the places of great note among the different nations through which he passed; and took special pains to note the various forms of government, modes of worship, images, beasts, and even serpents that they worship. Mr. Lewis was accorded an interview with many of the crowned heads of the old world, and was everywhere treated with the respect due a citizen of a great nation. The Ex-Governor is strong in the faith that this nation is far in advance of any of the nations of the earth in everything that is calculated to make a nation great, intelligent and happy.

The Ex-Governor entered Palestine at the old, renowned city of Joppa, on the Mediterranean Sea, which was a city of great importance in David's and Solomon's day; but dwindled to almost nothing after the Hebrews were dispersed and carried away from Canaan; but is again rising rapidly from the ruin of ages; and has now a population of some thirty thousands. Mr. Lewis visited the places of note in and around Joppa, not forgetting to take in the house of Simon the tanner, by the seaside, where Peter lodged, which still stands as of old. The hills around Joppa for miles are the most beautiful hills he ever saw; they are all terraced and planted to orange trees, lemons, and tropical fruits, which are in perpetual bloom the year round, and laden with fruit in every stage, from the fragrant flower to the large, dead ripe orange. Mr. Lewis was very particular to secure guides to take him to important points mentioned in the Bible; especially in and near Jerusalem; such as the site of Solomon's Temple and many other places of great interest in Jerusalem; the place where the Savior was born, and saw the manger which he says is in a good state of preservation; was on the ground where the Savior was crucified, was in the tomb where Christ was laid, which is cut in the solid rock about eight feet square, with a platform or shelf cut on one side about two and one half

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feet high and two feet wide, on which the Savior was laid; in this tomb lamps are kept continually burning, and it is guarded all the time. He was also in the Garden of Gethsemane across the brook Kedron, where Christ oft resorted. It is still used as a garden and kept well enclosed. Was on the spot where St. Stephen was stoned to death. Was in the tomb where Lazarus lay when Christ called him to come forth. Was on the Mount of Olives and on the spot where it is said Jesus Christ ascended from, and a cloud received him out of their sight. Was at the house where Mary and Martha lived, which is still standing, but not inhabited. Visited the Pool of Siloam which has recently been fixed up in good shape. Went to the Dead Sea and had quite a pleasant swim in its dark waters. The water of this sea is very salt, consequently very buoyant and easy to swim in; and very bitter. Which seems unaccountably strange, seeing that the River Jordan is continually pouring in its great volume of pure fresh water, as well as many smaller streams, into this Dead Sea without any visible outlet; yet always keeps at the same stage or hight; and were it not for the fact that it is two thousand feet below the Mediterranean Sea and all other large bodies of water with which it might be supposed to have a subterraneous outlet; but its being so far below all other large bodies of water would make any connection with them an inlet. Mr. Lewis' description of the city of Jerusalem was the most interesting and minute in detail of anything I have heard or seen in this generation. The city is very regularly laid out, but its two principal streets are entered through the Joppa and St. Stephen's gates and run through the city at right angles, dividing the city into four nearly equal parts, or quarters. The Jews occupy one part, the Mahommedans another, the Christians another; and the other part is inhabited by a mixed multitude. The city within the walls contains over thirty thousands inhabitants and is being built up very rapidly as no regard to hours in labor seems to be thought of; only do all they can. The walls of the city Mr. Lewis says are twenty-two feet high, and eight feet thick on the top; and has twelve gates, or large openings to accommodate its inhabitants. The land he describes as being very productive since the return of the early and the latter rain. Nearly all the labor of cultivating the land in Palestine is done by hand, as there are very few horses, or farm implements in that country; and when introduced are looked upon with disfavor, as innovations on old usages. Ex-Governor Lewis says there is only one good wagon road in Palestine, and that is from Joppa to Jerusalem; and when he passed over that they were grading and repairing it in many places, and all the moving of dirt was done by men, women, and even children, carrying it in baskets and boxes on their heads, for which they receive from twelve to about twenty cents per day. While passing over this ancient highway he was shown many places of great interest, such as the place where the prophets Job and Samuel dwelt; but the ancient stone buildings are heaps of ruins. Mr. Lewis also visited the spot where the people think they have positively found the place where Moses was buried and they are now erecting a large church over the place, to the memory of the great deliverer of Israel. He also went to see the place where Joshua and the hosts of Israel passed over Jordan on dry ground at the command of God, over against Jericho. He says the river is very deep at this place and the current swift.

Mr. Lewis related a singular circumstance that has recently taken place in Jerusalem. It appears that a Christian living there claims that Christ appeared to him in person and told him to go to work and organize his church there and prepare a people to receive him at the time of his coming, for the time was at hand. The man replied; "How can I organize the Church of Christ?" The answer was; "I will instruct you from time to time as you may need instruction." So he has gone to work and organized a church called the Church of Christ, and is gathering in members quite fast; amongst whom are several influential persons from the United States that have gone to Jerusalem to live.

As a church they are regarded as honest, intelligent people. In matters of doctrine, and expounding the Scriptures they claim to be governed by direct inspiration, or manifestations of the Spirit; as for instance, in their public assemblies the person appointed to conduct the services should read a passage of Scripture that is not properly understood, he is immediately stopped by supernatural power, and can not go on, or utter a word further, until that Scripture is explained by revelation through the Spirit to some person present; then the reader's tongue seems to be unlocked and he can read on until a similar thing occurs. The peculiar claims of this Church have created a great excitement in Jerusalem and the country round about. The Ex-Governor in speaking of the Jews now gathered in Jerusalem gave them a very good character for honesty, and remarkable sincerity in their religious worship. They are strong in the faith that the time of the coming of their Messiah is very near; and they are watching closely the signs of the times; and the great changes that an overruling providence is causing to be brought about for their restoration to the land of their fathers; and with weeping and lamentations they beseech the Lord to restore unto them Jerusalem the Holy City; and the land of Canaan, which he covenanted with their fathers to give them for an everlasting possession.

Mr. Lewis says he found no trouble in going to any place that he desired; as for instance, on reaching Japan he wanted to go to any place in the interior, all he had to do was to go to a Hotel, or Public House, and there he could find plenty of strong men with nice two wheeled carts cushioned and fitted up in good shape with canopy to protect from the sun, which the Japanese call a jinrickiche. A man puts on his harness; you get aboard and off you go making about as good time as we do here with a good horse. In this way can go any distance you wish at the rate of about a cent a mile. In other countries they use the sedan chair attached to two poles, and carried by two or four persons as you may desire, at nearly the same rates per man. And to get the money in use in the different nations through which you may pass; all you have to do is to go and deposit the amount you expect to need at the Rothchilds' Bank in New York; and their agent there will give a check and document on which can be drawn the amount needed in the currency of any nation the world over, a very convenient arrangement. The Ex-Governor returned home through Ireland; and while in Belfast was asked by a beggar woman for a little money to buy food for her child, to which he complied and she in thanking him said, "God bless you; and I hope your honor will be in heaven a thousand years before the devil finds out that you are dead."

ISAAC F. SCOTT.

PARDEEVILLE, Wis.

"SPIRITS IN PRISON."

"The wicked is driven away in his wickedness; but the righteous hath hope in his death." —Prov. 14: 32.

Editor Saints' Herald:—A few copies of the *Herald* were recently loaned me which I have been reading with a good deal of interest. Under date of September 20th, I notice a communication from Willard J. Smith, headed as above. He says: "It is a subject of deep thought for the candid mind, as to how the righteous hath hope in the death of the wicked; as the prevalent idea existing among modern christians is, that there is no chance for a reform, or a repentance, after death."

A long argument is based on the interpretation given. Now, I seriously question such a position. The text declares that, "The wicked is driven away in his wickedness." When? Where? Evidently it refers to the judgment day. If then he is driven away by God, how can the righteous have any hope in his death? Or does it mean that he is driven away at death? Driven where? Evidently from the presence of God—that is, cast out from His loving favor. Now, if thus driven out, how can the righteous have hope in his *death?* It is a strange kind of a hope.

But the righteous has no such a hope. He does not hope in the restoration of the wicked, because God has him in hand and has *driven him away*.

Then what does the text mean? Of whom does the righteous have hope? Notice particularly the language. There is a contrast drawn between the wicked and the righteous. The wicked is cast away by God—has lost all hope.

But the righteous has hope in his death. Whose death?—*his own death*. The latter part of the verse does not refer at all to the former part; hence the entire argument on this passage by Bro. Smith fails.

The doctrine of *future restoration* must be built up on something more substantial than this passage, as it will fail to convince the skeptical.

Perhaps, Mr. Editor, you do not desire to

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publish anything from a Gentile minister; but I shall send it all the same, and you can do what you please with the article.

Yours for the truth of the Gospel,

G. S. BRADLEY,
Pastor Congregational Church, Fontanelle, Ia.

FACTS ABOUT MUSIC.

I WISH to impress upon the mind of all who have a talent for music not to neglect it. Music is a beautiful and useful science, that sustains mortals in sorrow, soothes and causes them to think of high, pure and noble things. The effect of music can never be overestimated; all its beauties are indescribable. Music is a chief stay to civilization. Melody will soften and melt hearts that had seemed to have turned to adamant. No doubt but many who read this can testify, as can I, of being blessed by having heard the singing of angels. Oh, what joy it gives! and oh, such sweet melody! A few months after I entered the church of God, the sweetest song I ever sang or heard, I helped to sing with a band of these sweet singers, in a vision. The words of the verses were presented to me by the Spirit, and failing to write them down, the words have passed from my memory now. My mother says she often hears me sing at nights, in my sleep, more strong and clear than when I am awake. Weakness of my vocal organs prevents me from singing now; yet I am a lover of music. Under the soul-soothing strains of music, many have pressed forward to enter their names as children of God, to have them in the Lamb's Book of Life." I will give you what is said to be the history of one of the beautiful hymns, now sung in every land.

Mr. Bennett, a poet, and Mr. Webster, a music writer, were intimate friends. Mr. Webster was subject to melancholy. He came in one day, where Bennett was at his business, while under depression of spirits. "What is the matter now?" said Bennett, noticing his sad countenance. "No matter," said Webster; "it will be all right by and by." "Yes, that sweet by and by," said Bennett. "Would not that sentiment make a hymn, Webster?" "Maybe it would," replied Webster, indifferently. Turning to the desk, Bennett wrote the three verses of the hymn, and handed them to Webster. When Webster read them his whole demeanor changed. Stepping to his desk he began to write the notes. Having finished them, he called for his violin, and played the melody. In a few minutes more he had the four parts of the chorus jotted down. It was not over thirty minutes from the first thought of the hymn before the two friends, and two others who had come in in the meantime, were singing all the parts together. A bystander, who had been attracted in by the music, and had stood in tearful silence, remarked, "That hymn is immortal." (Selected.)

The Lord employs many means (often unexpected) to accomplish his designs. God will raise up workers for him; and music is a means of doing much good; and all who have a talent for music should strive to improve their talent; and we should also improve all our God-given talents for good; yet, let us bear in mind Paul says, "Strive earnestly, yet lawfully." Christ said, "What I say unto *one*, *I say* unto *all*, *watch*." There is a wrong way of working, even for a good cause; so let us all watch, and strive lawfully to improve our talents for the good they were designed, in a manner well pleasing to God.

SARAH H. ROSE.

THE FINAL ABODE OF THE SAINTS.

"BLESSED are the meek, for they shall inherit the earth."—Matt. 5: 5.

When we make the statement that the earth is to be the abiding place of the people of God, we are laughed at by those professing to be Bible believers. The popular thought is that heaven is somewhere,

> "Beyond the bounds of time and space,
> Where the human mind can never trace,
> The saints' secure abode."

We should think it would be secure; for God, man nor Satan will ever be able to reach it. Nothing can dwell where there is no "space;" nothing can move without having space to move in. God and man move in space now; and if we are to dwell hereafter where there is no space, we will have to be annihilated, reduced to nothing, cease to exist after death. This is just the claim made by the infidel, and we are driven to this conclusion if we accept the doctrine of the orthodox world as right. Let us see if we are to be reduced to nothing after the resurrection; and if we discover that we are to retain our identity our individuality, and therefore still to be composed of substance, we think that it will destroy the idea that our dwelling place is to be afar off in that spaceless place. John says: "And it does not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3: 2. We learn by this that we can not tell what particular office we shall hold then; but we will have a body like his, a body that can be seen, felt—one that can move about, eat, drink, etc. Has Jesus such a body? For remember we are to be like him. We are told by the word that he was born of woman as we are. That he grew up among his brethren. He was called the carpenter's son; and when he became about thirty years of age, he entered upon his mission. He was subject to like passions, just as we are. He died, was buried the third day. He arose again with the same identical body; for when the woman came to the tomb, looking in found nothing there but the linen clothes rolled together, and she began to weep, Jesus stood before her alive with the same body. He spake unto her, she recognized his voice to be that of her Lord. Here was the same body that was laid in the tomb, only changed from mortal to immortal, animated with Spirit instead of blood. That same Jesus appeared to the disciples while in the ship. They thought that he was a spirit; and he said to them, "Handle me and see; for a spirit hath not flesh and bones as ye see me have."—Luke 24: 39. He appeared to them again. He sat down and ate with them. John 21: 12; Luke 24: 42, 43; Acts 10: 41. When he shall appear to the people of Israel in the last days on the Mount of Olives, he will have this same body; for he will have the same marks of the wounds received on the cross. Zech. 13: 6. Then they will know that he is the same Jesus whom they crucified. This is enough we think to show beyond a doubt, that Jesus has a body of substance. The apostle says that we shall be like him. Then we will have a body like his most glorious body. Rom. 8: 11; Phil. 3: 21. We are to retain our identity for the apostle says that we shall see as we are seen, and know as we are known. 1 Cor. 13: 12. With these facts before us, we are forced to the conclusion that we will dwell somewhere in space; so that we can live, move and have a being. Another idea entertained by the orthodox world is, that we are to sit upon a great, high throne, with palms in our hands, singing psalms forever and ever, having nothing else to do. If this was the case, we would be a lazy set. No wonder that there are so many saying that they are going to heaven. Just such a life would suit many of them; for they don't believe in doing anything here, and they are glad to think that they will engage in the same business there; but it is not so.

The people of God in every age of the world looked forward to the time when they would possess the earth; when they would cultivate the ground and eat the fruit thereof; build houses and inhabit them. God made a covenant with Abraham that he would give him the land of Canaan for an everlasting inheritance; but he has not yet realized that promise. The Lord did not intend that he should possess the land in his earth-life; for the apostle says: "By faith he sojourned in the land of promise as in a strange country, and confessed that they were strangers and pilgrims on the earth."—Heb. 11: 9–13. Although the land was given to him, yet it was in the hands of his enemies, and is to this day. The prophet Stephen, while contending with the Jews upon the resurrection, said that Abraham died without possessing one foot of it, thus showing that it was not to be realized until after the resurrection. This promise was not confined to Abraham, but applied to his seed after him; and that his seed should become as numerous as the stars, and the sand on the sea shore, (Gen 22: 17), and Paul represents all who are in Christ as being the seed referred to, Abraham being the father of the faithful, (Rom. 4: 16). Paul says further, that the children of the flesh are not reckoned as the seed; but the children of the promise are counted as the seed. The promised redemption is to all the true believers in Christ. The word does not say that all these will dwell in the land of Canaan, or Palestine; for all the people could not dwell there. The blessings of the Lord are not confined to that land; for we find great promises made concerning the land of Joseph, (America). Jacob in blessing Joseph said: "Joseph is a fruitful bough * * * by a well, whose branches, [seed], run over the wall," [sea],

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Gen. 49:22; and it seems that the blessings of Jacob were greater than those of Abraham; for he says that his blessings had prevailed above the blessings of his progenitors, unto the remotest bounds of the everlasting hills," (verse 26). Moses speaks of this land thus: "Blessed of the Lord be his land." Read the 33d chapter of Deuteronomy, 13th to 16th verses. There we have the land of America described most clearly. Out of Zion (America) shall go forth the law, and the word of the Lord from Jerusalem, (Isa. 2:3); for in Mount Zion (America) and in Jerusalem shall be deliverance, (Joel 2:32). "Blessed are the meek; for they shall inherit the earth," does not mean the people and the land of Palestine alone. That the earth will be the final abode of the Saints, and that God will dwell upon it in the midst of his people, the Scriptures plainly teach. Jesus prayed to his Father, "Thy kingdom come, thy will be done on earth as it is done in heaven." Matt. 6:10. This prayer has not yet been answered, as all will admit. In the beginning, when God created all things he pronounced them very good. All was peace. Man and beast dwelt together in perfect safety. The Lord came often and talked with man face to face, even as one man speaks to another. Could the heart of man wish for more. He was not idle, for he had a charge given him, which was to have dominion over the beast, and to dress and keep the garden, which must have required labor, more or less. The earth was to bring forth in its abundance. But a terrible change took place by reason of the transgression of law. Man was no longer permitted to behold the face of and converse with his Maker, for a vail was placed between them. The earth was cursed for his sake. He was driven out upon the barren, sin-cursed earth, there to earn his bread by the sweat of his face. The earth ceased to bring forth its increase; thorns and thistles was it to bring forth; enmity arose between man and beast; confusion took the place of peace; the whole condition of things was changed; and thus has it remained until the present time. But this state of things was not always to exist. The apostle Peter speaks of a "restitution of all things spoken of by the mouth of all the holy prophets since the world began." Acts 3:21. Nothing can be restored to man unless he first possessed it. That all things are to be restored, argues that all things have been taken away, or have been changed. Then man will be restored to his innocent state, as he was in the beginning. The vail that hides him from his maker will be removed; says the prophet, the Lord "will destroy the face of the covering, and the vail that is spread over all nations." Isa. 25:7. The earth will yield its increase. The land will all be fruitful; for the curse will be taken away. "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. 40:4.

Amos in his ninth chapter tells us that the "Plowman shall overtake the reaper," so fruitful will be the earth. "They shall build the waste cities, and inhabit them; they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them;" and all this will be done in their own land, that was given them by promise of their fathers. This is not to take place upon some far-off region in that heaven beyond space; but here on the earth. Then shall the earth yield her increase, and God will bless us and all the ends of the earth shall fear him." Ps. 67: 6, 7. They shall not learn war any more; therefore they will have no more use for their "swords and spears." So they will make plows and pruning-hooks out of them; instead of fighting and destroying one another, they will cultivate their fields." Isa. 2:4; see also 68:21. These show that we will have something to do here. It will be no place for the do-nothing class. The wild savage nature will be taken from the beast. "The wolf and the lamb shall feed together. The lion shall eat straw like the bullock; nothing will hurt or destroy in all my Holy Mountain, saith the Lord." 25 verse. John saw the earth in its perfect and sanctified state, and it appeared to him as a "sea of glass mingled with fire." Those who had overcome stood upon it, Revelations 15: 2. When this takes place, God will come and dwell upon it with his people. The Prophet Ezekiel says that he saw in vision the House of the Lord. The Spirit showed him every part of it; and when he came to the spot where the Lord will sit, He said, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my Holy name shall the House of Israel no more defile." Ezekiel 43:7; also 37:27, 28. Surely the earth will be desirable to live in, when this glorious time comes. We will plant our fields, and no weeds will spring up to choke or hinder the seed from growing; no fierce storms will come to blight the tender plant; no more of these pests to devour the fruit of the earth. No more disease will trouble our flocks and herds, taking them from us. None will speak evil of his neighbor, no lying, none trying to take the advantage of others. All these evils will be destroyed from the earth. All human governments will be destroyed; all rule and law contrary to the law of the Lord will be put down. "He," the Lord, "will rule them [the nations], with a rod of iron [the word of God], as ths vessels of a potter shall they be broken to shivers." Rev. 2: 27. Christ will reign over all the earth as king, whose policy will be "Peace on earth, and good will to men." Those who shall rule as officers under him, will be those of his humble followers, those who were not ashamed to own him as their Lord here in this life. Matt. 19: 28. The laws that shall govern will be the gospel law of liberty, which gives equal rights unto all men; and all things are to be restored as it was in the beginning, there will be but one pure language, that they all may call upon the Lord to serve him with one consent. Zep. 3: 9. Will not this be heaven enough. God proposes to bring all this about by the preaching of the gospel. When it has gone into all the world, to every creature, then will come the end of sin; then will the Spirit of God be "poured out upon all flesh." Joel 2: 28. Then will "the knowledge cover the earth as the waters cover the mighty deep." Isa 11: 9. This glorious picture thus presented in the word, enables us to labor and toil with patience, looking forward to the time when we shall join in singing the anthem, "Thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:9, 10.

W. M. RUMEL.

OMAHA, Neb., November 24th, 1884.

INDIFFERENCE.

Now and then we hear a great stir in the social circles of the world of infidelity and unbelief, as if some way, through scientific researches had been found out, as if all Christianity were going to suffer, and the word of God brought to nought. Sometimes it is an attack upon the five books of Moses, called the "Pentateuch;" now and then a proposed prayer test, sanctioned by some prominent persons; then a scheme of a destructive criticism on some part of the Bible; and once in a while, a trial test on the God-head, and on the divinity of our Lord and Savior Jesus Christ. Timorous people are apt to take alarm at these things, and oftentimes think that the foundations, and the pillars of the church are falling. Fifteen years ago, when I was young in the church I used to think so too; but since it has pleased God to give me testimonies of his goodness, clenched with others for the good and prosperity of his work in these last days, such storms of unbelief, infidelity, and spiritualism, have left a clear, blue sky. And now it is not hard to face a follower of Tom Paine, or David Hume, or a disciple of Mr. Ingersol.

These sudden attacks against the church come with a kind of periodicity, and attract more attention than they are worth; but I think there is an evil threatening the cause of religion, to which all Saints are not quite awake, and which the most timorous Saints seem to dread; viz: "Indifference." It works more harm to the church, and to the cause of religion, than an infidel foe. This evil from the enemy is always longing to be present; always working amongst men and women somewhere to be indifferent to the duty devolved upon them. They like to "assemble themselves together as the manner of some is," to chat in company, to dress, to go in pursuit of bubbles, or to visit vanity fairs for pleasure. The world to them is real, and the cause of religion is afar off. There are many in this world who have position, and it is hard to move them. A compressed foe you can resist, or else open gospel fire with him; but indifferent people don't seem to even care to fight. Where infidelity is dragging its tens and hundreds, indif-

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ference is dragging its thousands from the Bible and from all that is virtuous and good.

Differences of opinion may unsettle the minds of the world; but there is one established fact, the system of the universe, and all its grandeur and parts, were fixed long ago, and never have been, or never will be subjected to a popular vote. If therefore man's opinion runs contrary to the laws of God, as expressed in his divine word, either physically, morally, or intellectually, the result must be man's defeat in any attempt to overthrow the Divine government. Here goes a theory and there goes a theory, up against the walls of the citadel that has stood for ages; trying to batter it down with cyclones and hurricanes of words; and attempting to impair what is, and what we are told the "very gates of hell shall not prevail against;" viz: "gospel truths." Let the winds and creeds of doctrines blow. If they are adverse to the everlasting gospel they will be broken as they blow. The Comforter will impart the truth, and confidence to the faithful; showing them things to come, &c. It is not the numbers that count in the kingdom, but those who are faithful to the end, and live to continue in the grace, wisdom, and knowledge of our Lord and Savior, Jesus Christ. You must always remember that when difficulties and differences, although they may be many and varied, seem to suggest that success is out of the way, and when you are deceived by your earthly friends, there is always one way open, and that is heavenward; no one can hedge up the way to the mercy seat. Faith is the gift of the Holy Spirit—an heavenly gift; and unless that spirit reveals to you the truth as you read it and hear it, all will remain cold, heavy, and be as alienated as ever. You must not be offended because the Scriptures recommend love so highly; for he that commands the daughter, commends the mother; for love is one, and faith the other, one floweth from the other, yet we must consider their offices. "Faith is the assurance of things hoped for, the evidence of things not seen." What you see requires no faith. I think there should be no difficulties of trusting such a God as ours—one as high as the heavens; and can stoop so low as to pluck a brand from a burning. If you come to the four cross-roads, viz: poverty, adversity, tribulations, and sorrow, as the writer has done, enter your closet and ask him who guides the stars to guide you; and he who hears the ravens when they cry, and marks the sparrow's fall, will not turn a deaf ear unto you, if you ask in faith believing,—remembering with God all things are possible, and that difficulties can not be too numerous or hard for him to remove. And I am sure you will rise in ecstasy, giving songs and praises to Him who is remembering Zion; and then your testimony will be, "Come and see what God hath wrought."

WM. STREET.

ADDRESSES.

Alexander H. Smith, care of William Anderson, No. 1009, Broadway, Oakland, Cal.
Mark H. Forscutt, care R. G. Smith, No. 9, Hazel street, Pittsburg, Pa.
W. W. Blair, Lamoni, Decatur Co., Iowa.

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Conference Minutes.

FREMONT DISTRICT.

Conference convened at Shenandoah, Iowa, November 29th and 30th, 1884, H. Kemp president, J. M. Stubbart secretary.

Branch Reports.—Keystone 53, 1 baptized; Elm Creek 37, 4 baptized; Farm Creek 30, 1 baptized; Hamburg 29, 1 baptized; Plum Creek 84, 2 baptized, 1 removed by letter; Shenandoah 95, 2 removed by letter; Mill Creek 22.

Elders S. S. Wilcox, J. Good, J. Calkins, J. M. Stubbart, J. Caffall, Geo. Kemp, Wm. Gaylord, A. T. Mortamore, H. Kemp; G. W. Lush and D. Hougas by letter; M. Doherty Priest, and J. B. Clives Teacher, reported. Strength of conference, 1 of the Twelve, 1 High Priest, 9 Elders, 1 Priest, and 1 Teacher.

Resolved, That the officers of the district be invited to labor as much as they can to spread the gospel. That we sustain the authorities of the church in righteousness. That we sustain the president, secretary, and Bishop's Agent of the district. That we sustain Bro. James Caffall as president of this mission.

Bro. James Caffall did the preaching during the conference, and his instructions were well received. Prayer meeting Sabbath morning; sacrament meeting in the afternoon. The Good Spirit prevailed. Adjourned to the Ross School House, subject to the call of the president.

Miscellaneous.

RESTITUTION AND ORDER.

No. 2244, Ridge Ave., PHILADELPHIA, Pa., December 16th, 1884.

Minutes of a meeting held in Grist Hall, at above number, December 16th, 1884; Elder William H. Kelley in charge. After the discourse by Bro. Kelley, he referred to the action of certain members in the branch, as published in the *Herald* for November 15th last, nearly all of whom he had personally visited and labored with. He stated that there was no rule or law by which persons were enabled to resolve themselves in or out of the body at will, either by vote in branch or district conference capacity. That members by their action might place themselves in the attitude of rebellious or unruly members in the body, and thus lay themselves liable to be dealt with as provided in the law of God; and finally in this way be severed from the body, unless restitution was made; but until the church took such legal action they were not severed from the church, but members to be held accountable for their actions.

That in visiting the various members he thought he had observed a universal sentiment to the effect that what was done by them contrary to the rules of the body was on account of a misapprehension of the facts in the case, brought about by the tales and gossip of certain persons. That while the church was liberal and patient in its work, it proposed to be just, and the members formerly affected had the right and privilege of freely expressing themselves upon the matter.

The meeting was then formally organized by calling Bro. Absalom Grist to the chair; and on motion of brethren John Stone and John Wesley, the following preamble and resolutions were adopted by a unanimous vote:

Whereas, action was taken, and a resolution passed by certain members of the Olive Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, on the 27th day of October, 1884, looking toward a separation of said branch from said church;

And whereas, we the said members of said Olive Branch, after a full and free investigation of the supposed reasons for our action at that time, have become fully satisfied that the step was a wrong one, and that our reasons for said action were not well founded, and our step at the time wholly unwarranted;

Therefore, be it resolved, that we hereby rescind the resolutions passed by us asking for a separation from the said Reorganized Church of Latter Day Saints, and that we acknowledge our error in taking such action, and that we take such measures as shall restore whatever of wrongs we have done said church by our action.

2. Resolved that this resolution be sent to President Joseph Smith for publication through the *Saints' Herald*, so that whatever injury resulted to the body, by reason of our wrong action heretofore and its publication, the same may be properly restored; and that we ask the patience and forgiveness of said Reorganized Church for any and all wrongs done against it.

ABSALOM GRIST,
Chairman of Meeting and
Former Pastor of Olive Branch.

P. S.—Newspapers that published the former action of this branch signed by Absalom Grist, please copy.

EPISTOLARY.

To the several branches of the Texas Central District, Greeting:—As my duties as a missionary in the field require me to be absent from the district for a season, I take this means of urging you to do all you can in harmony with God's law for the support of the work financially. I want to see this mission become at least self-sustaining. I know, too, you would be proud to say you were not dependent upon the church elsewhere. Let us then renew our diligence with the coming year, and see if we can not make a record worthy of ourselves, and no longer be a charge upon the church. As others have made a sacrifice that we might hear the good news, let us show our appreciation of it by sending the gospel to others, so they may be blessed with the light of truth. Do not wait until you can give a large amount, but if you have but a penny to spare, cast it into the treasury, and God will bless you for it. It may be said of you as of the poor widow, that you have done "more than they all." Some have already done nobly, and I hope all will see that this is a mutual work, and will cheerfully add their mites. Every member's name is enrolled upon the record, and the amount given set opposite the name. None of you I hope will allow the space allotted you to remain entirely blank. By special arrangment with the Bishop, I can put some young men who are ready and worthy in the field, if you will support them. Thus they may become qualified for a great work, souls be led to the Savior, and your own hearts made glad as a re-

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sult of your sacrifice. In accordance with instruction of the Bishop, I select one in each branch to receive tithes and offerings in my absence. They will enter whatever you give to your account upon their record, and remit to the Bishop either directly, or through his agent. Members then in Elmwood Branch, will please remit to Bro. Thomas J. Norwood; those in Central Branch to Bro. Samuel R. Hay; those in Elkhart to Bro. J. W. Bryan; those in Cheesland to Bro. Henry Grim; and those in Live Oak to Bro. W. G. Allen.

May God help you to see the necessity of prompt and cheerful action, and bless you with manifold blessings both spiritual and temporal. Scattered members may remit to me as above.

In gospel bonds,

HEMAN C. SMITH, *Bishop's Agent.*

OENAVILLE, Bell Co., Texas,
December 17th, 1884.

BISHOP'S AGENT.

Having been duly notified of the resignation of my agent, Bro. Thomas R. Hawkins, of the Nevada District, and of the recommendation of Bro. A. B. Johns; I hereby appoint him as my agent for the Nevada District, and as such recommend him to the Saints.

G. A. BLAKESLEE,
Presiding Bishop.

GALIEN, Mich., Dec. 16th, 1884.

EPISTOLARY.

To the Saints of North-West Kansas District, Greeting; Beloved Brethren:—Since conference I have been laboring might and main to arrange my affairs so that I could leave home without making too great a sacrifice; (for I must confess, and that frankly, that I am not willing to sacrifice my all, as some of my brethren talk of), to carry into effect the resolution requesting your presiding elder to appoint two days' meetings in the several branches, and elsewhere in the district. Thus far I have been unable to do so, and at the present am unable to decide when I can get away from home. If I had the money to spare to pay my way, I might visit the remote parts of the district, and spend a week at a time. But it must be remembered by the Saints, that according to wise provisions of the church, such as myself and others of the local laboring elders, have no right to call upon the Bishop to supply any deficiency, no matter how much need there may be for the president of the district to travel and preach, and look after the charge committed to him; nor how much good might be accomplished by his labors, nor how much he may feel the burthen and care imposed upon him by the obligation of his office and calling, he must bear his own burdens, pay his own expenses, and if he can not or does not, he has become an unprofitable servant, or is looked upon as neglecting his duties. But money is said to be the root of all evil, and that evil is daily increasing; and yet in this world of trade and traffic, we can not get along without it. Elders are not exempt from the general rule. Their families must be fed and clothed as well as other families. It costs Elders to travel, and they must be clothed and their time (if worth anything to the church) is just as valuable as though they were under General Conference appointment. I don't wish to find fault with the church or its rulings, but there is a wrong, or a mistake somewhere, either in the creating of district organizations, and supplying them with presiding officers, and placing certain duties and obligations upon them by virtue of his office and calling, without making any provisions for him to carry on that work. To my mind the church should prescribe and define the duties of the presiding elders of districts, and what will be required of them by virtue of their office and calling, and make provisions for their traveling and other incidental expenses, to enable them to discharge those duties assigned to them by virtue of their appointment.

Paul describes our Heavenly Father as being no respecter of persons, and says he made no difference, as there should be neither Jew nor Gentile, great nor small, bond nor free; but one in Christ Jesus they should all be. The head could not say to the feet, get out, I have no need of your help; nor the eye of the hand, I have no use for thee. Each member God had placed in the church, or body, as it pleased him, and he had defined the duties of each member. The smallest member could not be dispensed with, neither could the greater get along without the lesser, all working harmoniously together, each in his office and calling, one not meddling with or disturbing the other in the discharge of his duties; like a family of loving children, God caring for, and providing for each alike. What a grand and noble picture of perfection we see in the works of the deity.

Your brother in hope of eternal life,

A. KENT.

CLAY CENTER, Kas., December 19th, 1884.

DIED.

BENEDICT.—At McPaul, Fremont county, Iowa, November 16th, 1884, of ulcerated lungs, Alma Guy Benedict, adopted son of Eber and Mary E. Benedict, aged 3 years, 9 months, 15 days. Funeral services by Elder Henry Kemp, to a crowded house.

Dear little Guy is taken from us,
His spirit left its house of clay,
And has gone to live with Jesus,
Where it will be forever day.

Our hearts are very sad and lonely,
Since our darling has been gone;
'Tis by faith and good works only
We can reach his happy home.

How we long again to meet him
For a long, long sweet embrace,
When there will be no more parting,
And we will see his smiling face.

MARY E. BENEDICT.

HACKETT.—At North Freedom, Wisconsin, December 10th, 1884, Sr. Dency Hackett. She was born July 20th, 1807, near York, Pa., and was at her death aged 77 years, 4 months and 20 days. She accepted the gospel in the early days of the church, and was faithful until death. Funeral services by Job Brown to a large audience of children, grandchildren, other relatives and friends. Deceased raised a family of fifteen children, who are now nearly all heads of families, representing different faiths.

CRAWLEY.—In Independence, Mo., November 19th, 1884, sister Sarah E. Crawley, wife of Bro. D. S. Crawley. She was born July 19th, 1847. Entered the latter day work in California in 1867, and has ever been a devoted follower of Christ. She leaves a husband and eight children to mourn her loss. Funeral services by Elder F. G. Pitt.

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.

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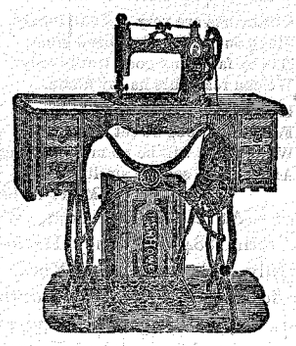

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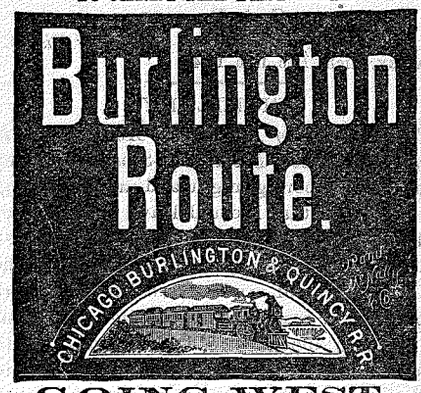

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

Jul. Land 1884

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price $2.50 per year.

☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Jan. 10th, 1885.

EDITORIAL ITEMS.

IT appears that some inaccuracies crept into our notice of the action of the Independence Branch, in reference to Mr. Braden, and the circular issued against him by some one. The writer of the preamble and resolution states that it should have read: "Whereas one Clark Braden," etc., and not "Whereas one Braden," etc. It should have read, "has but given voice to slander and vituperation." It should have read, "We can not approve," &c., instead of "We can approve." The word "depreciate" should have been "deprecate," &c. We copied the article from an Independence paper; and the errors referred to are probably typographical, either by us or others.

Quite a large number of letters are received; which for want of room must remain over as "crowded out." For the sake of the writers we are sorry for this.

Uncle William B. Smith is at home, having returned on account of ill health. Address Elkader, Clayton county, Iowa, for his pamphlet.

Bro. James W. Gillen returned December 25th from Stewartsville, Missouri, from his debate with Rev. Clark Braden, in good health and spirits. Mr. Braden's boast of burying Mormonism is not yet fulfilled.

THE months have slipped by in such quick succession that quite without warning we are obliged to write 1885.

The number of the HERALD just published, is the opening number for the 32d volume. For a quarter of a century, almost an average life time, the HERALD has left the place of its development for the four quarters of the land of America freighted with its contents for good, or ill, as they may have been received, or rejected; or as they may have been dictated by wisdom or written in folly. Our wish has been to make the HERALD all its best and most sanguine friends could desire; and we have used the best judgment we had both to suppress what might be injurious, or could be spared; and to insert what would be productive of the best good. If we have overreached our own design, or fallen short of the standard of others, we can only say, it was not through lack of love to do well, but for lack of knowledge.

That we have not pleased all, we know by painful reminders. That some have been quite displeased we give them credit for saying. That some have been tolerant, some commendatory we feel grateful for, and that there have been many ardent friends of the cause, who have been equally ardent for the HERALD, has been our human stay and comfort.

We began the work upon the hypothesis that truth would finally triumph and men be made free in Christ. As the days have come and gone, our convictions that our hope for the ascendancy of the truth would be realized have been strengthened and become deeper and firmer. And, though some things that youth and inexperience thought to be near, have been found to be farther off, we have seen the wisdom and the reason for their delay.

Justice is blind and slow, but as she sweeps onward with the years she stays not long, nor leaves anything for regret. Her decrees are enforced by Time, and after experience makes them welcome to them who can afford to wait.

We are just as much the enemy to deception and wrong and evil, that have dogged the footsteps of the faithful to destroy them and their faith, as we were twenty years ago. Our mind more used to their character and ways, is less alarmed by their constant and pernicious attempts to destroy, than it used to be; and is more reconciled that such things have been and are to be. What has been for good has been pleasing in its passing, what has been evil, known to be so at the time, has been a sore trial to endure. But in this we have not been alone. Many, perhaps all, of the household of faith have suffered alike; temptation, grief, pain, distrust, and indignation and impatience that evil minded men have been permitted to belie the people and deride the work of God. Our hearts have echoed the cry, "How long, O, Lord, how long?"

Bright days, days of pleasantness and peace have attended; in them we have seen and felt the promises of God to Israel, and have rejoiced. We have been strong in the Mighty One, and have said, "The enemy shall have no place." The Word has been nigh us, and in that our confidence has been—for God can not lie.

The HERALD, HOPE, and ADVOCATE; and later SANDHEDEN'S BANNER, have wrought, each in its sphere; and good results have followed their ministrations. Those engaged in the labor and care of them have had common cause with all other gospel ministers. In that cause the silent, unseen forces of the Lord's will have been felt. On them to whom he has revealed himself the halo of his glory has rested as a benison of peace; foreshadowing the coming of him to whom only we can submit as to a king.

Without the church, the prejudice and hostility which have been so long and so persistently resisting the onward march of truth, have been making unfair battle during all the year just past. No stone of evil, which could be turned against the work has been left untouched, or unturned. The just and the unjust charges urged against the Saints, the elders, and the work since the preaching of the renewed gospel began, have been gathered, increased and magnified. The men who for love of truth have been bearing the banners out into the field, have been compelled to meet bitter and prolonged opposition. They have borne themselves well. The spirit of their calling has been with them to a marked degree. They have labored against great disadvantages and in many places have met with success, altogether unexpected, only to be accounted for upon the fact that the "Lord wrought with them."

In some places misunderstanding and

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error have wrought to the injury of some. Few have been led away by "seducing spirits;" others by vain teaching from their vain imaginations. In a few instances anger and passion have made bad work. Men, good men otherwise, have let a word, a poor, misdirected thought expressed in unfortunate terms, irritate them into anger. To them have the words of the Holy Spriptures been fulfilled: "Can ye be angry and not sin?" Anger has guided tongue and hand, and the men have been betrayed into forgetfulness of the bearing and dignity of men of God. To all such we commend the proverb, "He that controlleth his own spirit is greater than he that taketh a city."

We begin the year in great hopes that it will be a blessed one to the Saints. The tokens are ominous. The adversary is fully on the alert. His cohorts are deploying in every field where the elders journey. And in all places where Saints are striving to live in harmony with the laws of God, there snares are set for their feet. But the Lord whose presence goes before them gives souls for the harvesting, and the work is spreading. Let us be encouraged and press on.

We are favored by Elder James Brighouse, of Independence, Missouri, with an account of the organization of an order which he calls the "Order of Enoch;" but which the circular issued by Lars Peterson and himself entitles "The Church or Kingdom of Christ, which Church and Kingdom was *organized*, and established, on the seventh day of December, in the year of our Lord, one thousand eight hundred and eighty four, upon the revelations and commandments, given through Joseph Smith, the Seer, as well as the New Testament and Book of Mormon." Lars Peterson and James Brighouse are chosen Presidents of this order; and E. Peterson chosen and ordained Bishop. There are twelve now in the order, seven males and five females. As stated by Elder Brighouse, they "are now prepared to lift up the standard of Enoch and warn our brethren, and call attention to the revelations of Jesus to this generation—and to point out the conditions and place of safety, whilst the wrath of God is poured out without mixture on all nations."

There are four points in the screed; one is no intercourse between the sexes, husbands and wives included, no further procreation in mortality; all property common; Lars Peterson and James Brighouse presidents; and E. Peterson, bishop (treasurer).

There has been a great deal of this organizing of Kingdoms of Christ and of God, since the message authorizing the church in 1830 was delivered. We know of none that has not come to grief; and we think this work of Lars Peterson will be one more added to the list. The statement that this 7th of December Kingdom is established on the revelations of Joseph the Seer, gives the clue to the inner inwardness of the institution, and marks it. "Whosoever forbiddeth to marry is not ordained of God, for marriage is ordained unto man;" is a special command of Christ in respect to this point; and when Lars Peterson, James Brighouse, or anybody else, proceeds to organize a Kingdom with such a clause in it as they have done at Independence, all Latter Day Saints ought to know at once, that neither God nor Christ has called or ordained them to such work.

We shall hereafter give the wording of the bond; and perhaps more of the details of procedure, if we are favored with them.

EXTRACTS FROM LETTERS.

Letter from Bro. Metuaore, Tahiti, dated November 14th, announces the arrival of Bro. Thomas W. Smith and wife at the Society Islands, we presume on the 12th or 13th of the same month; the letter does not state. Bro. Metuaore says:

To our Brother in the Lord and President of the Church, Joseph Smith:—I am happy to inform you that Brother Thomas W. Smith and wife arrived here safely and in good health on the *Tropic Bird*, and it has been very gratifying to us all to receive him here with open arms, the only drawback is that he can not speak our language and we can not speak English, so that of a necessity our intercourse is, at present, limited; but it will not take him long to learn our language, as it is very simple and contains only fifteen letters. He and his wife are stopping with us all at our village; they are not quite accustomed to our kind of food yet, but will like it very much when they do. On the 16th of this month (next Sabbath) we are going to have a meeting of all when Bro. Smith will expound to us all his views.

Bro. Albert Haws writes from 711 Castrow street, Oakland, California, December 19th:

My health is gradually improving, and I live in hopes yet of doing some good. The work on this coast is very near a standstill, especially in the northern district. We are having a bounteous rain; prospects good for crops; people looking cheerful over the outlook."

GARFIELD ON JOSEPH SMITH.

We reproduce the following from the *Advocate*, because of its aptness and pointed support of the claims made by the elders. Mr. Garfield's statement that such a case of healing occurred ought to be received without question by his brethren of the Disciple Church.

In the San Francisco *Weekly Chronicle*, November 23d, 1882, in an article entitled "Stalwarts Rebuked," signed "Gath," he in treating of the late President Garfield, relates that the latter said to him, "There is a corner in my character which makes everything of a supernatural or mystical sort very fascinating to me."

Gath further says: "He then told me a number of tales, all original and peculiar. For instance, he related that in his district, at a place called Kirtland, Joseph Smith, the Mormon, had gathered his first congregation, and there was a person brought to Smith, apparently possessed of a devil, with something that made the man froth, or bark. Smith, whom General Garfield described to be a fine man physically, with abundant magnetism, put the subject under his control, and finally raising his hands, shouted with a powerful voice, 'I command that you come out of him!' And the general said that it was in testimony that the man behaved like one in his right mind after that."

This testimony of Mr. Garfield is surprising only in the fact that it came from him. That Joseph Smith did, by the power of God, cast out devils, is a matter well authenticated and thoroughly believed in by the Saints, though stoutly denied by his enemies, and imputed by Mr. Garfield to magnetism. Magnetism is one thing, and the Holy Spirit is another and very different thing. Joseph Smith wrought by the latter, which is the highest and greatest of all powers.

Correspondence.

STEWARTSVILLE, Missouri,
December 24th, 1884.

Bro. Joseph:—Bro. J. W. Gillen started home on evening of 22d inst., after a warm and interesting debate of ten nights, with Clark Braden, the champion of Mormon opposers. He is the champion because he can excel in prevaricating, garbling, and cunningly misrepresenting the truth. We look upon him as being a very able representative of *his* master.

Not having bravery enough to take a vote at the close of the debate on Saturday evening, after we made an announcement for meeting on Sunday night, Elder Rogers announced that Clark Braden would lecture Sunday night on "Problem of Mormonism;" upon which occasion a vote was called, to the effect that Clark Braden had fully sustained every proposition, &c., it being announced that the Mormons were not permitted to vote—all others had the privilege. This is a sample of the trickery of the clan. If the Christians or Campbellites had been also excluded, it would have had more semblance of fairness; or if all had been permitted to vote. It was soon published abroad by the editor of the *Investigator*, that the large church was crowded with the best citizens. This is false, as the church will hold over four hundred, and there were not to exceed one hundred and fifty, and it is estimated less than this, by good authority. It was further published that the audience by a *unanimous* vote expressed themselves in favor of Clark Braden. This is also an "undeveloped truth," (spiritualistic definition of a lie), as not to exceed two-thirds voted at all, and taking out the Campbellite force, the number would be greatly reduced. I have it

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from the President Moderator's own lips that "they did not all vote. I saw some who did not vote"—he himself was among those who did not vote.

Talk about our best citizens! many of them who attended the first and second nights expressed their detestation toward the coarse and vulgar language used by Clark Braden. Some said (who are not Latter Day Saints, or in particular sympathy with them) that it was outlandish, and should not be tolerated; others said it was not a fit place to take a woman to, and such expressions; but Mr. Braden triumphantly declares, "If it is so bad for me to tell these things, what in the name of common sense must it have been for old Joe to do them?"

During the debate Bro. J. W. Gillen demeaned himself nobly, proving himself amply adequate to the task of meeting and impeaching the cloud of witnesses that Mr. Braden pretended to have, displaying in a bragadocio way what he called four hundred affidavits—but read one only. Some of these were got, perhaps, by Demming of Ohio, who at last report was in need of money to pay his board bill, waiting for returns from Braden. The notable "eight witnesses" were shown up in their true light as being the work of Hurlbut & Co., whom Braden himself denounced as a liar and a villain.

Many of Braden's glaring misrepresentations were plainly shown up, but the gentleman is shame proof. It has no effect on him, seemingly, to show him up in a lie. He took occasion to denounce the Kelley boys in strong terms, stating that W. H. Kelley palmed himself off in New York as Clark Braden's brother. How is that William? Did not you know that that was too high a position for you to undertake to assume? The whole affair as far as Braden was concerned, was one continuous stream of slander and abuse on the character of Joseph Smith and his co-laborers; but very little argument was thrown in at all.

At our meeting, a vote was taken, thanking Brethren J. W. Gillen and J. R. Lambert for their interesting and efficient effort in behalf of the cause; also a vote to the effect that Bro. J. W. Gillen had fully sustained the propositions in the debate. All voted save three. The saints feel satisfied with the defense made by Bro. Gillen. Considering the unfairness of the propositions—the public prejudice being against us on those especial points—the defense was all that could be asked for.

I must not in this connection ignore the able assistance rendered by Bro. J. R. Lambert, whose physical strength is at a very low ebb—Brn. Lambert and Gillen delivered some very able sermons while here, giving meat in due season to the Saints, and sound doctrine to the world. Bro. Lambert is still here, at this writing, but goes soon to Bevier, accompanied by Bro. J. T. Kinnaman.

Time only can develop the result of the debate, but as far as the Saints are concerned nothing has been lost. In Braden's lecture on Sunday night, very abusive language was used toward the Church, stating among other things that the Mormons were constantly settling in here, and before the people were aware of it they would have the balanee of power, and then drive all the Gentiles out. The only way to prevent it would be for the citizens to take martial [mob] law, and thus prevent them from gaining this power. This shows the true spirit of the man, even to excite persecution and mob law, but we are perfectly satisfied that Elder Clark Braden or any other man of the same spirit can not gain power over the peace-loving and law-abiding citizens of this country sufficient to cause them to thus disregard law, and molest the rights of their fellow citizens. The Saints here are a law-abiding and law-loving people, and as long as they remain at their post of duty all will be well, and Zion's cause will prosper, and His cause will go forth, for "God has commanded."

Yours for truth,

J. M. TERRY.

No. 1604, East Sycamore St.,
DES MOINES, Iowa,
December 22d, 1884.

Dear Herald:—We had a very pleaseant visit from Bro. Joseph Smith from November 29th to 31st. Sunday morning, the 30th, his instructions to the Saints were good indeed; we enjoyed ourselves much; a good feeling prevailed. In the evening he preached to a fair congregation, on the authority. Come again Bro. Smith.

I remember in the year of 1868, or 69, Brigham Young came to Parowan, Iron county, Utah. After his arrival there was a large body of men called out to guard him at night, with their guns and revolvers; I was one of them. When Bro. Smith came to see us, and when the time came for us to retire to rest, we bowed the knee and asked the Father in the name of Jesus Christ to guard us through the night; he did so. What a diference between these two men; while the former put his trust in man, the latter puts his trust in God.

In the *Herald* of December 13th, I read a piece on the Book of Mormon, written by Bro. W. R. Calhoon; a better piece than which I never read in all the years I have been in the Church; write again brother, I love that book, I love to read it; it is the best book on earth. Why is it the best book on earth? Because therein is contained the fulness of the everlasting gospel.

I baptized two on December 11th, a young man by the name of Jasper Parmenter, and a daughter of Bro. and Sr. Emsley.

I rejoice in this great work, knowing it to be of God and that the Book of Mormon is a true record. Brethren and Sisters let us hold fast to the Rod of Iron, which is the word of God, so that we may endure to the end.—A Happy New Year to all. I remain your brother in the one faith,

W. N. RAY.

VERDE, Bandera Co., Texas,
December 17th, 1884.

Editor Herald:—Saturday, July 5th, Bro. Bennett took us to a school-house in Jack county. Preached there in the evening, and the next day (Sunday) in the forenoon, to fair audiences. On Sunday some of the Campbellites came with their pockets filled with newspapers, with which I was told they intended to annihilate us; but for some cause they failed in their contemplated attack. At the close of the meeting, one Mr. Rogers proposed to take us to Keechi, to a place where we held one meeting when on our way to Young county. Meeting that evening with a few, we endeavored to tell them of the faith "once delivered to the Saints." We continued our meetings there until the next Sunday, preaching every evening and twice on Sunday. Congregations continued ro increase until the last, and some were believing. In the afternoon we started with Bro. Bennett to Young county. Arrived at Bro. Bennett's at ten p. m., feeling very tired, but rejoicing in God. The camp meeting mania was raging to such an extent in Young county, that we could not do anything, so we again started to Jack county on the 20th, (Sunday), in company with one Mr. Dille. We stayed that night with him, and the next day we walked over to Mr. Ham's, which was four miles away. On Sunday, the 27th, I was called to preach the funeral of a very wicked man—a very unpleasant thing it was to me; but without comment upon his deeds, I told the people what the means of redemption was.

On Monday we baptized three,—Mrs. Paschal, Mrs. Ham, and Mrs. Bailey. On Thursday Mrs. Simpson was baptized. Saturday Mr. Ham, Mr. Paschal and Miss Wyatt were baptized, and such a time of rejoicing I have seldom seen among those just beginning in the latter day work; and more especially was it so in the case of Sr. Bailey. She would tell all that she met with that she *knew* it to be the work of God, for the light she had received was as much superlor to anything she ever received before, as day is superior to night. She was a Methodist before. Preached only twice during this week, but I was not idle, for there was more talking to do than three or four could have done. Sunday, August 3d, preached twice. I went to the debate between Bro. H. C. Smith and C. M. Wiimeth, but was too late to hear the first two speeches. There were things said in this debate that are too rediculous for the most credulons to believe. On Monday we started to Jack county, where we arrived on Wednesday. Preached at night, and the next day baptized Mrs. Cox. Bro. Bennett having come to meet us, we started to his home in Young county, in the afternoon. On Saturday Bro. Hargrave took us to Tonk Valley. We commenced meeting that evening, and at the eleven o'clock service next day, Sunday, we were fired upon by a Campbellite gun; but he had in an overcharge, and he fell under the recoil; and notwithstanding the much persuasion of his friends, he could not be induced to shoot again. His name is Thomas. We continued our meetings until Friday night, with increasing interest; but circumstances made it necessary for us to leave them. The 30th and 31st we held forth at the Ross Valley school-house, but the audiences were small. We remained in the vicinity of Bro. Bennett's, preaching as health and circumstances would permit, until the 13th of September. We then started to Keechi in Jack county; arrived there in due time, and when the time came for meeting we repaired to the school-house where we had previously held our meetings, but found the door locked, and no one present knew who locked it. We repaired to the house of Bro. Paschal, and went on with the meeting as though nothing had happened. The next day, Sunday, we held meeting twice at Bro. Paschal's.

We continued in Jack and Young counties, preaching as often as practicable, until October 27th, at which time we embarked in Mr. Featherkiles wagon for Parker county, arriving at Mr. H. M. Hills on the 28th. Preached twice in that neighborhood, then went to weatherford, thence to Grand Prairie in Dallas county, where Brn. Bays and Smith preached during the summer;

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but like many other places, the religionists had made up their minds that it was not a safe doctrine, and they would keep it out. I saw the trustees and got permission to preach in the school-house, and announced a meeting for Sunday afternoon, and about an hour before the time the school teacher came along and turned the key on us, so that meeting was broken up. We then applied for the school-house two miles from town, and got permission to use it; and had three appointments there, but no audiences except some children and two men. We left there December 1st, to attend a debate at Bandera, between Bro. H. C. Smith and C. M. Wilmeth, upon the same propositions that were discussed between them in Bell county, in August. On Tuesday at ten a. m. the contest began, each contestant pursuing a simular course to that of the Bell county debate. Mr. Wilmeth advanced some new, as well as absurd ideas; I will here give you a specimen. In the Doctrine and Covenants, where it says, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," it means, says Wilmeth, that you can have another woman, and still another, and so on, *it is all right, so* you do not take your neighbors wife. While I cannot say we gained a complete victory, I can say that the cause of Christ lost nothing, but was maintained to the satisfaction of all intelligent hearers, and the saints rejoice in the belief that the facts are in favor of the Book of Mormon, and Joseph Smith's mission. Praying that God may in every place bless his people, and asking an interest in the prayers of all saints, I am Your brother,

A. J. Cato.

Magnolia, Harrison Co., Iowa,
Dec. 26th, 1884.

Dear Herald:—Please excuse me for seeking to burden your pages with a brief history of my labors; they are not great nor will such history be very entertaining, yet I feel that I owe to your readers this communication; and perhaps it is due myself that I should let the fact be known that I am not quite spiritually dead; and that I have not forgotten my covenant to my God, when in early boyhood, feeling the stirring of the Spirit of God within me, I said in the language of Isaiah, "Here am I Lord! send me," ere yet my ears had been saluted with the gospel in its fulness; and when in after years I heard it, my whole being rejoiced; but I had learned to know myself better; my deficiency was more manifest, and I trembled at the dread responsibility; yet rejoiced that God counted me worthy, and answered my boyish prayer by calling me to be a standard bearer in his Kingdom.

No, dear *Herald*, in all my wanderings, with all my short comings and weaknesses, I have never forgotten that prayer, and the covenant I made with my God, as I laid myself on the altar of eternal truth, a living sacrifice for truth and God. Nor once have I seen any time when, or found any place where, I was at liberty to take back the pledge I had given, or seek ease from the great responsibility. I have been in straits where it seemed my little bark must be dashed upon the rocks. Darkness has often covered my pathway; the gaunt hand of poverty has sorely pressed me; and the demon of doubt has often sought admission to my mind; and harder still, the cruelty of false brethren has entered like an iron into my soul; and, in connection with all these, my weakness and insufficiency have risen in such vast proportions before my mind, that I have felt like shrinking from the unequal contest. Still, my covenant to spend and be spent in the active service of my God has rung in my ears, and kept its seat firmly in my heart, and my heavenly Father has given me strength to hold fast my integrity, and still to resolve that whether the church treasury shall be empty or full, whether the sun shines or the clouds lower, whether poverty shall oppress or prosperity gladden, whether friends smile their approval or foes hurl their deadly hate, whether the masses scorn my feeble efforts, or flock to applaud and load me with honors, whether my labors are successful or apparently in vain, I will try to keep my covenant, and trust in him who has said, "Seek first the kingdom of God and its righteousness, and all these things shall be added unto you." And until my God or his Church shall dismiss me from the service I will try to hold the gospel plough, or scatter the seed, even though others reap where I have sown. Let me say here I am not blind to the fact that a more easy way, prosperous and honored life, in a worldly point of view, has always been open to me; but "what is the chaff to the wheat, saith the Lord God?" Nor does such a "mess of pottage" tempt my hungry soul. It is said, "Every man has his price." I have mine; I bargained for Eternal Life; I pray God that nothing less may tempt me from the path of duty. Do I write this boastingly? I write the sentiment of my heart, the settled determination of my soul, with the fervent prayer that I may never change or swerve from it. I write that the thousands of *Herald's* readers may understand where I am, and although my name may not often obtrude itself in glowing reports in the *Herald's* pages, that they may have the assurance that I am preparing to make a good report, one that shall be approved by the Great Judge.

The year eighteen eighty-four will have passed forever, before this has passed through the press. The first official act performed by me in this year, was the uniting in the sacred bonds of marriage a youthful pair whose hearts already beat in unison, and whose purpose was one. Since then I have several times repeated the same sacred ceremony. Many times have I stood beside the sick and dying, administering the consolations of the gospel to them. And in numerous instances the sad and painful task of performing the last sad rites for humanity has fallen to my lot. A number of cherub forms have been dedicated to God under my hands.

It has been my great pleasure to see souls "born of the water," and rejoice in the birth of the Spirit, of whom I had been an instrument in God's hands of awakening to a sense of the necessity of the divine life. In fact, I believe I have performed all the kinds of duties belonging to the calling of an Elder in the Church of Christ. My labors have been in Western Iowa and North Eastern Nebraska. I am not prepared to say that I have satisfied myself, but if I have afforded any true satisfaction to others I am rewarded. This I will say, God aids me in preaching his word, and I realize that it is the savor of life to them who receive it, and the savor of death unto those who reject it.

I see much in the work to cause my heart to rejoice, and some things that men have connected with it, that have filled me with sadness. Many glorious truths appear in the *Herald's* columns, and many errors creep in there and marr the pages. Speculation seems rife in the minds of some, and I fear some are led to doubt thereby. I find some ministers are not content to tread the beaten path of truth and certainity, but they launch their little barks on the whirlpool of speculation, and I tremble for their safety. Some would fain persuade us by tongue and pen that they merit some great thing at the hands of God, while the Master says, Having done all ye are unprofitable servants." I notice too, the fact that many of the children of God withhold of their substance with which God has blessed them, and that in consequence every department of the church languishes. It is noticeable also that the Liberal soul is made fat," and their hearts are gladdened by the evidence of God's approval. But more noticeable to me at least, is the fact that I have so many short comings, I have no time to brood over those of my brethren.

"Among the rest of the duties belonging to a "good Elder," I have partially read the "Braden and Kelley discussion;" and I must say that Braden is a *talented* man, and one calculated to try the foundation and walls of our citadel; and if a breach could be made, I commend him for the task. It is eulogy sufficient for Kelley, to say that God enabled him to foil, at almost every point, this master of cunning and craft. I see nothing to fear from opposition, though all earth and hell be against us, so long as we stand on the Rock of Eternal Truth. Hence I am content to labor and to wait, feeling assured that truth will wear the the victor's palm, and that truth is ours; and he who abideth therein will obtain Eternal Life. Charles Derry.

Adrian, Ill., December 1884.

Bro. Joseph:—One day with the beautiful was December 14th, 1884, at the Latter Day Saints church, Rock Creek, Hancock county, Illinois, where father R. Lambert and three of his sons were all uniting to let their light shine so that men, if they will, may see their goods works, and be led to glorify our Father which is in heaven. —Matthew 5: 16. The great desire of your most humble servant is the increase of power, so that all who are in the way may be able to so let their light shine that all who are in the house may see to agree with their adversary quickly. 25 verse.

Written to our beloved brother by

A. Hancock.

New Bedford, Mass.,
December 22d, 1884.

Bro. Joseph.—I think my last was written at Brocton. Since then I have been to nearly all the branches in the district, but do not get around as fast as I would like to. There are many opportunities and calls for the preaching of the gospel which can not be attended to—places outside of branches where little or no presentation of our faith has ever been had—that only need able men, willing, and with temporal means enough to secure their families from want, to place our faith in a more prominent position before the world, and to cause many people who are now sitting in the shadow and darkness, to rejoice in the light of the glorious gospel of Christ.

At present I am the only missionary in the field in the Massachusetts District. The harvest truly is great, but faithful and wise laborers—how

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few! I hope to be able to get into more places where the word has never been preached during the next quarter; there are plenty of such opportunities. But I also find labor needed among some of the branches in this district; some of which labor, in my opinion, would have been rendered unnecessary had there been less daubing with untempered mortar in the past—building contrary to the law; failure to observe the order of conversion laid down by Christ; getting the gospel law so mixed up with tradition, and the spirit and notions of the individual, that the work of reconstruction, in some places, presents a task of no small magnitude. "Go ye into all the world,—preach the gospel to every creature: he that believeth"—what? *the gospel, shall be saved.* I find, to use a homely phrase, that in too many cases that there has been a placing of "the cart before the horse." The order of obedience and blessing to follow, has been practically reversed, and that signs and gifts which were to FOLLOW, too often go before, or seem to have been the first necessary thing to teach, and that their presence was the certain and most agreeable test of our high standing before God, or of progress in the way of the just. I find an over anxious desire in the past to get people into the church, with very little understanding on their part of the true nature and import of the step that they are undertaking, instead of showing them that this is the veritable Kingdom of God—a school for the exercising of that grand principle of faith in God, by and through which only, is the righteousness of God revealed to the faithful hearer, and persistent doer of the word; for the building up of characters in all justice, intelligence, purity and truth, that shall permit us audience and association with the grand and good of all ages in the everlasting Kingdom of our God. It seems to have been deemed only necessary to somehow or anyhow coax or persuade people to be put under the water, and that's as far as many of them have ever gotten. "Born of water" is not sufficient, "and of the Spirit," not enough. If there has been a healthy and true begetting, a growth beyond that of infancy, or babyhood, should follow. "When I was a child, I spake as a child," says Paul. "According to the grace which is given me as a wise master builder, I have laid the foundation, and another man buildeth thereupon;" "but let every man take heed how he builds." It will be poor satisfaction to me when the day arrives that is to TRY every man's work, and how he has builded, that the fire test will reveal how much of hay, wood, or stubble, and how little of the enduring material I have used in the construction of my work, because, forsooth, on the one hand, I desired the honor that comes from men, and sought to please men in their own way, or, that honest, yet unfortunately ordained to teach others concerning great questions of which I myself was stupendously ignorant, I builded in an unauthorized way, and with material that could give no assurance of being a lively stone in the great spiritual temple—the Church of the living God, the pillar and ground of the truth.

Publicans and harlots may go into the Kingdom of God before the Pharisee; not as such, but because Jesus came to call sinners to repentance, and that they have acted accordingly; and while God has not called many wise, nor noble according to the wisdom of this world, yet I do not deem it wise to boast of ignorance, or that we may feel justified in remaining in ignorance of the law of God contained in the written word, when opportunities to read and inform ourselves are presented. The gifts with which God has graciously adorned His church are not intended to supplant the study of the testimony of the servants of God, and their experience with Him—their most valuable instruction, in prophecy, in argument, in testimony concerning the Messiah and his Kingdom. The master gave talents according to every man's several ability, and blessings and gifts according to his faithfulness and growth by self acquirement. How unwise to ordain a man to important office in this church who depends upon a revelation rather than a knowledge of, conformity to, or administration of the written law. How impossible for such a man to build, except to make trouble for those who shall come after.

This is not written in a spirit of complaint or forgetfulness of the toil or sacrifice made in the past by those who filled with love of God and good will toward man have wrought a sacrifice that has proved to a great extent unavailing—for reasons, some of which we have noted, but that the church may profit by the things that others have suffered, and are now suffering; if it so be that we begin to heed the sayings of the Master: "Whoso cometh to me and heareth my sayings, and doeth them, I will liken unto a man that built his house upon a rock." My earnest prayer to God is that he will raise up men in this eastern country, who have the wisdom to perceive what is necessary in order to place our gospel in a position where the rays of its light may reflect upon the minds of a class of people who will appreciate its great worth, and the courage to maintain the honor of God's revealed law, no matter how disagreeable or unpleasant a duty it may seem. Happily there are signs of improvement. Ordinations are not so easy as in the past; and some people are beginning to have the courage to say no, even in the face of a revelation that does not seem in order. That a word should be prefixed by a "thus saith the Lord," or "thus saith the Spirit," has been considered, in the past, sufficient authority for ignoring the plainly written law, the evil results of which is not confined alone to the people in Utah.

Yet after all, this is the Church of Christ, and acknowledged of him, as I can gladly testify. The signs do follow. The gifts of God, which money can not purchase, are enjoyed by those who have obeyed the gospel. We recommend it to all, with great boldness and assurance, and thank God at times, with excellent liberty, feeling and apparent effect. It is said that with great power gave God the Apostles "witness of the Resurrection." I can truly say that this word has been confirmed in like manner to me. I am writing this at the home of our faithful brother and servant of the Lord, John Smith, who has an eye to the recompense of reward promised by him who is faithful, is able, and will do according to his eternal promise. Preached with fair liberty in the evening yesterday at this this place, to small congregation, owing to severe storms. My late visit to Dennisport was both pleasant and profitable; meeting held every evening with liberty and interest; Saints and others remembered me in substantial ways. Last Sabbath was in Plainville; ordained Bro. V. Green to the office of a Priest. May I always be blessed as in this ordination, I shall not have it to regret that I have "layed hands suddenly" on any man; he is a young man of much promise of usefulness, and good to others; also Bro. Pearce, a young man of good report and promise, to the office of Deacon. Both these will prove a needed help to our faithful brother, Chas. Coombs. Spoke in Attleboro Wednesday night last. Next week speak in Boston; and hope to open a new place beyond Fitchburg after New Years. Unusually cold weather for the few days past, but warmer, with rain, at present.

In the faith,

MYRON H. BOND.

REESE, Michigan,
December 26th, 1884.

Editor of Herald:—I have been reflecting upon the 6th verse of the 14th chapter of Revelations, which reads: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people."

This certainly implies that every nation, kindred, tongue and people was without it (the gospel); as I hold this pen in my hand, I am quite sure that an angel could not bring it to me. Just so with the gospel. If there is any subject that seems mysterious, it is the restoration of the gospel, and to some it is insulting. However, I believe as Paul did when he shunned not to declare the whole counsel of God. The 12th chapter of Revelations gives a description of the church, from the first to the seventh verses. The man child spoken of in the fifth verse to my mind is the Holy Ghost. I am aware that some may differ from me, and try to prove the man child to mean the Son of God, or priesthood. But I am impressed that such is not the fact. To say that it is Christ would have the church to bring forth Christ, which is not so understood. We read that Christ organized the church. The man child to my mind is the Holy Ghost. It was to rule all nations with a rod of iron, which is the word of God. When the Holy Spirit, which takes of the things of the Father and gives them to us; and that communion which God gives to the church for their guidance are taken from the earth, where is the church? In darkness, or the wilderness.

In searching the scriptures we find not a few, but many verses pointing to the time in which the world would be void of the everlasting Gospel. We read in the 8th of Amos, 11th verse: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but for hearing of the words of the Lord." Again in the 7th of Daniel we read concerning his visions of beasts, or Kings, which were to prevail against the Saints, and wear them out. In the 8th of Daniel and 9th verse, we read of a little horn, (Pope), "which waxed exceeding great. He magnified himself, even to the prince of the host; and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Twelfth verse, "And a host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground, and it practised and prospered."

This proves beyond a doubt, that truth would be crushed to the ground, and error would practise and prosper for a season.

In the year 566, the Emperor Phocas issued his

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bloody decree against Jerusalem; the streets ran with human blood.

This woman spoken of in the 12th of Revelations is the church so called. The man child caught up to heaven, is the church driven into the wilderness, where she remained 1260 years. Now, 566 added to 1260 brings us to 1826, just about the time the gospel began to dawn. To conclude, the apostle Peter in his 2d epistle, 2d chapter, says: "There were false prophets also among the people, even as there shall be false terchers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them," etc. Of all the reformers since the days of Martin Luther, not one has ever denied the Lord. This prediction clearly fulfills itself in the person of Brigham Young. He sat in the temple of God in Nauvoo; for there is no temple of God in Utah; from there went to Utah, claimed Adam for their God, and the only God with whom they have to do, denying the Lord that bought them. As Martin Luther, John Wesley, Knox, Sweedenborg, none of them ever claimed that the angel restored the everlasting gospel to them; and farther, the apostle says, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." The restored gospel taught by the Saints, is the only gospel that bears the reproach of the evils of Utahism. Hence, the prediction of Peter not only proves the wrong doings of Utahism, but it proves the Latter Day Saints to be the Church of Christ.

E. DELONG.

MISSOURI VALLEY, Iowa,
Dec. 26th, 1884.

Bro. Joseph Smith: You will no doubt be pleased to hear how we are prospering since we embraced the true doctrine of Jesus Christ. We do thank our Heavenly Father that he did hear our prayers, and led us into this haven of safety. We are inexpressibly happy, and the Comforter dwells within us. We never weary in communing with Him, and continually lift our voices in prayer. We think prayer is next in importance to baptism as an ordinance or command.

We are not circumstanced that we can meet often in divine service with the Saints; however, we have set apart Tuesday evenings for prayers, and as many of the Saints as can, meet at one of their specified dwellings at that time. There are but six members in this place, which numbers about two thousand. My companion and I meet with other denominations occasionally, and bear our testimony. I think some of them think we are a little loony, but we care not for their opinions. God knows what we are about, so do we.

I have, through the kindness of our local editors, secured the publication of our Epiome in the *News*, and the Temple Suit and What is Truth in the *Times*. I send you copy of *Times* to-day. We have been doing our best to spread the glad tidings by the use of tracts and books.

I think that every Saint ought have a handfull of tracts always at hand, and never lose an opportunity to pass them out; as no one can tell what amount of good these little silent preachers will do. God speed the cause; the best of his servants can do but little.

Yours in Christ,
M. S. & ELIZA FRICK.

Alexander H. Smith, care of William Anderson, No. 1009, Broadway, Oakland, Cal.

SANDHEDENS BANNER,
A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Summary of News.

GENERAL NEWS.

Dec. 26th.—Russia intends to trausfer her naval headquarters in the Black Sea from Nakolaier to Sebastopol. The change will cost $7,000,000.

Two slight shocks of earthquake were experienced near Madrid, Spain. The shocks were felt at Gibraltar, and severely in the Southern provinces, causing great alarm among the people of Grenada. At Malaga two persons were killed by a falling wall. Many towns suffered from the recent earthquake. Several houses, including the telegraph station at Velez, Province of Malaga, were badly injured. The terrified inhabitants encamped on the outskirts of the town during the night. Many persons were injured at Loja, Motrie, and Alhama. The convent at Seville was partly destroyed.

Luderit's expedition to Angra Pequena, Africa, announces that enormous finds of copper have been made in that district, and that the land is extremely valuable. It asserts that the annexation of Walfisch Bay and the adjacent territory by England is not injurious to German trade. The Sultan of Morocco has asked the British Minister at Tangler for copies of the protocols adopted by the African Conference. The Sultan claims sovereignty over Timbuctoo, and is desirous of annexing to his dominions the coast country south of Morocco.

According to the report of E. R. Hutchins, Superintendent of Labor in the State of Iowa, the average yearly earning of the head of a family in that State is $780, and the average family expenses only $400. This is $251 better showing than Massachusetts. Five-sevenths of Iowa's workingmen own homes, while but one-third of Ohio's and two-sevenths of Illinois' workingmen enjoy a similar luxury. Carpenters in Iowa average $2.25 per day, masons $3.66, blacksmiths $2.80, painters $2.50, plasterers $2.67½, harnessmakers $2, and laborers $1 45.

Baltzer Gehr died in Crawford County, Pennsylvania, aged 103 years. Thomas Van Valin died at Syracuse in his 105th year.

Dec. 28th.—A certain military dignity of high repute at the time of the Russo-Turkish war said in St. Petersburgh: "China is the true Eastern question for Russia; as for Turkey, that is our Western question."

Three thousand socialists hold a meeting at Lalle Levis today. A number of anarchists present wished to nominate a Chairman and met some opposition. A hand-to-hand fight ensued in which seats were used as weapons; a number were injured. Subsequently a resolution was adopted to call an open-air meeting of unemployed working-men, January 5th.

Official reports show that 266 persons were killed in the provinces of Malaga and Granadain by the recent earthquake. The population of Granada is still encamped in the squares, the richer classes lodging in carriages along the promenades. The facade of the cathedral was seriously damaged. Many houses were destroyed in Jimena and a whole family killed in the village of Cajar by the falling of a chimney. Over half of the inhabitants of Albunuelas were killed. Alhama is mostly in ruins. The province of Malaga suffered as much damage as did Granada. Commerce is paralyzed. Two hundred houses at Alfarnetejo were damaged. The panic is subsiding. The shock was not felt in the northern and north-western provinces. The Government has granted $1,000 from the national calamity fund for the relief of the sufferers of the Provinces of Granada.

Sedgwick L. Plummer, a graduate of Harvard, died in the almshouse at Gardiner, Me. He was formerly editor of the Gardiner *Transcript* and was worth $50,000.

Despite the arrest and expulsion from the Republic of Switzerland, of certain Mormon missionaries who had made themselves obnoxious to the authorities by their methods, the work of recruiting in the interest of the Utah religion continues with great activity in Switzerland. Apostle Cannon is managing the polygamous campaign in the Canton of Berne. Christmas day he held a "grand service" in the parlors of the Emmenthaler Hotel in the City of Berne. He had no difficulty in securing the parlors for his purpose, and conducted his advertising without any apparent fear of the authorities. Admission to the service was by official card only. Seventy persons attended the service. Of these, fifty were women, and all these women but two were elderly. The exceptions were young and comely Swiss maidens, who were densely ignorant and apparently under the spell of glowing promises. Apostle Cannon did the preaching. What he said was uttered in English and was translated sentence by sentence into German. He gloried in the Mormon Church as the one religious organization devoted entirely to the welfare of the family, and whose mission was largely to find for women the sphere for which she was destined, and which all the elements of her nature craved. The skillful manner in which Cannon fired off this apostrophe fairly made the faces of the elderly proselytes present radiant with revived hope and juvenility. The apostle undoubtedly understands his business, and knows where even wrinkled human nature is weak. In his efforts to disabuse the minds of his auditors of all idea that the growing hostility of the American public to Mormonism was anything to be seriously feared, the Apostle declared that his church gloried in being opposed, and waxed fat upon persecution. His description of the riches, prosperity, and domestic paradise of Utah seemed to render the poor spinsters present crazy to go there with wings. The preacher predicted that the whole Swiss people would soon be converted to Mormonism. Apostle Cannon has arranged for a series of Mormon mass-meetings at Zurich and all the principal towns of Switzerland.

Dec. 29th.—An *entente cordiale* has been arranged between France and Germany for the neutralization of the territory of the African International.

A violent earthquake shock was experienced in Carinthia, Austria, today. It is impossible to get the real damage done, but it is reported great. Several persons are known to have been killed, while rumor has it that the fatality was very

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large. Buildings were rocked and many damaged A panic among the populace is the result, and many persons refuse to reënter their dwellings. Thousands of persons are on the streets and in open spaces, fearing a repetition of the shock. The panic was hightened by the reports of the recent upheavals in Spain, wherein nearly a thousand persons are said to have perished and unestimated damage done to property.

An earthquake was felt in Wales this morning. The particulars of the result cannot be ascertained, but it is said many houses were injured.

It is reported that 900 persons were buried beneath the ruins of buildings in Albunal, Spain, during the recent earthquake. Three churches at Antiquera are left in a tottering condition. The inhabitants are encamped in the fields. The earthquake was felt at Tarvis Suaday night. Violent shocks at intervals of an hour were also felt in the vicinity. The inhabitants are greatly alarmed.

A fatal land-slip occurred in the mountain near Periana, Spain. It destroyed many houses which stood in its path and buried forty-eight persons. Eighteen were rescued alive.

Later advices say that 300 lives were lost at Alhama, Spain. One hundred and fifty houses and a church were destroyed and thirty persons killed at Periana, and the town-hall and many houses damaged at Torrox. The inhabitants fled panic-stricken. It is now estimated that 600 persons were killed in the Province of Malaga, including the killed at Alhama.

Prof. Richard A. Proctor, the astronomer, says that the rejection of the theory that the sun's heat is due to the combustion in that body, and of the suggestion that it may be due to the chemical changes, leaves no recourse so far as our present knowledge extends but to regard the process of contraction taking place within the solar globe as the true source of all, or very nearly all, the heat and light which the sun emits. In a word, he regards gravity as the cause of light and heat.

The largest stock farm in the world, under the management of Richard King in Texas, comprises 800,000 acres and 200,000 head of cattle, horses, and sheep.

In none of the Southern States do the receipts from the post-offices pay the expenses of the postal service. In Virginia the deficit is $407,000, in Georgia $320,000, and so on.

Stanley says the length of the Congo River is 2,100 miles, and that the Mississippi and the Nile together would scarcely equal its tribute of water to the ocean. From the mouth of the river a steamer drawing fifteen feet can steam up 110 miles, at which point a land journey of fifty-two miles is taken on account of the rapids. Then another steaming or rowing voyage of eighty-eight miles occurs, which is succeeded by a land journey of ninety-five miles. After that it is possible to steam up another 1,000 miles. Along this route thirteen stations have been constructed among peaceful tribes. The banks and people upon them are now well known. The river marges show wide belts of forests, in the shade of which clusters of villages lie nestled; while close at hand are gardens and fields with a profuse abundance on their surface, and stores of mineral wealth, it is believed, within their bosom. There are spacious lakes also; in fact a known area of lake waters, in addition to Lake Tanganika, of 30,000 square miles in extent, which will probably be increased to upward of 40,000 after more definite exploration.

San Francisco *Chronicle*: At the meeting of the Public Mediums' Association in Laurel Hall, O'Farrell street, yesterday afternoon, something new in the Spiritualistic line was performed. It was announced beforehand that two mediums would be ordained, so that hereafter they might solemnize marriages and heal the sick.

Dec. 30th.—Italian newspapers bewail the extent of the emigration-fever among the peasantry, and say that Italy is being drained of its most productive factors.

Fresh details received from the districts in Spain in which the earthquake shock was most severe add new horrors to the great calamity. At Nerja, a town of 5,000 people, in the Province of Malaga, the earthquake was followed by a hurricane. This finished the destruction of many houses that had already been brought to the brink of ruin by the previous shocks. The inhabitants fled in terror from the houses and camped outside of the town. Much suffering is caused by a scarcity of provisions. The alarm in Malaga is now subsiding and affairs will soon resume their ordinary course. At Granada to-day the Te Deum was sung and prayers offered for a cessation of the earthquake. At Priego, Province of Cordova, the shock came while the theatre was crowded with people. A terrible panic followed. Many persons jumped from the galleries and from the windows upon the crowd below. Two were killed outright and forty more or less seriously injured. At Malaga two lofty chimneys of the gas-works fell. Patients in the hospital were so terrified that they forgot their maladies and fled to the open air. Convicts in prison refused to enter their cells and remained all night in the court-yard. Alhama and Santa Cruz were completely destroyed. Soldiers are now clearing up the ruins in search of corpses, which are found in large numbers. Many of them are horribly disfigured. The number of persons killed is unknown. There is much distress among the survivors, who ask relief. At Albunuelas 200 persons were injured. From ruined houses 100 bodies have been so far recovered. The barracks at Loja, province of Granada, are ruined. At Zaffarraya, town not far from Loja, fifty persons perished.

The *Chronicle* pats Dr. Cyrus Edson on the back for his fulminations against poisoned candy, and begs the London authorities to follow up the matter and save the children.

The Bishareens in Egypt have been defeated, many being killed, while traveling to raid the Town of Rowayat.

The defalcations in the Russian Treasury amount to 10,000 rubles. The salaries of all the officials have been stopped pending an inquiry.

A manifesto has been issued in Paris by Austro-Hungarian democrats and circulated in Vienna and Pesth warning workmen against the Anarchist agitation, and advising that combined action be taken to break the coalition between the clericals and aristocrats. The people are also urged to refrain from persecuting the Jews. The manifesto predicts that the growing financial and commercial depression is preparing the way for an early revolution, and workers in every part of the country are called upon to found new institutions.

Six troops of cavalry and a company of infantry under command of Col. Hatch of the Ninth Cavalry are about to start from Leavenworth, Kansas, on an expedition into Indian Territory to removetres passers from the Oklahoma Reservation.

Dec. 31.—Mr. Newton, the magistrate at the Marlboro Street Police Court, a veteran Justice, bluntly snubbed the celebrated Crimean and Indian General, Lord Strathnairn, because his Lordship had sent his secretary to identify articles stolen by his valet instead of coming himself to give evidence. The Justice said: "The law is not to be treated with disrespect in this manner by anybody. He ought to be here, like any other prosecutor. He should do his duty as a good citizen."

The people of Spain are greatly alarmed over the reports of earthquakes which continue to come in, each day bringing the particulars of additional horrors and the reports of continued shocks. From the shaken districts appeals come in for help. The inhabitants are terror-stricken, and business is entirely suspended. In consequence there is a shortage of provisions, and the people are suffering for food and shelter. The work of searching the ruins for the dead still continues, but progresses slowly, as but few are found who are courageous enough to risk their lives among the tottering and wrecked buildings. This work, therefore, necessarily falls to the soldiers. Further earthquake shocks were experienced yesterday at Velez Malaga, a city of 13,000 people a few miles from Malaga. The shocks were of much violence, and many houses were utterly destroyed. The people are terror-stricken and have abandoned the city altogether. They are now encamped outside of the town, and the telegraph station has been removed to the same place. A thousand houses at Alhama are in ruins. The work of searching in the debris for the dead bodies of the victims of the disaster was vigorously prosecuted yesterday. During the day 192 were recovered.

Shocks were also felt yesterday with more or less severity elsewhere throughout the Province of Malaga and through Grenada. They occurred between the hours of seven and ten o'clock in the morning. There was a further loss of life and property at Periana, Rio Gordo, Vienneia, and Alfanatejo. It is estimated that the total number of persons killed since Christmas is 2,000. The Town of Albuqueros was completely destroyed. Many people perished, among whom were several local officials. Subscriptions for the relief of the sufferers have been started at Madrid, Malaga, and Granada. The King subscribed $6,000. The shocks yesterday in Granada and Malaga were very disastrous and attended with heavy mortality. The panic caused by earthquakes is increasing at Archidona, Granada, Torrox, and Velez-Malaga. The inhabitants are still encamped in the fields. The museum, University Hospital, and prison and Government offices at Granada were more or less severely damaged.

The fires of insurrection are smoldering among the populace in Constantinople. The posting of seditious placards is of nightly occurrence. A body of Turks attacked a mill near Perlepe, a town in Macedonia, and killed and wounded several persons.

The Chicago *Tribune* for January 1st, contains in an editorial the following significant language: "Certainly as we look back a few years the prospect does not appear encouraging, for steadily,

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year by year, crime increases. The tone of public morality lowers, suicides are more frequent, human life is considered of less value, disasters through human carelesness multiply. The legal hangman is kept more busy, and the hangman who does not wait for verdicts is twice as busy as his associate who executes the decrees of courts. This is not an encouraging outlook for the improvement of society in 1885."

FIRES—STORMS—ACCIDENTS.

Dec. 26.—Rainwater & Sterns' elevator at Dallas, Texas, was burned with 60,000 bushels of grain. Three persons perished in the flames. The loss was $80,000, and the insurance $33,250.

The steamer Vint Shinkle, on her way from Cairo, Ill., to Memphis, Tenn., got caught in the ice at Columbus, Ky., took fire, and burned to the water's edge.

Eleven barges containing 3,000 tons of coal, the property of the New England Transportation Company, foundered night before last in Long Island Sound. Two tugs and twenty-two other barges have not been heard from.

Sixty-six occurred in the Ohio mines during the last year, of which twenty-six were fatal.

Dec. 27.—The Blake Opera House block was burned at Racine, Wis. Loss $125,000, Three persons lost their lives. Loss by fire at Indianapolis, Ind., yesterday, $100,000. Lanoke, Ark., $5,000. Warm Springs, N. C., $150,000.

Dec. 29.—Loss by fire at Canton, O., $200,000. Logansport, Ind., $50,000. Buckingham, Ill., $3,000. Lawrenceburg, Ind., $4,000. Raleigh, N. C., $100,000.

A terrific gale swept the Sierras of California three weeks ago, and the country was strewn with broken branches and prostrate trees. Many trees nearly five feet in diameter were broken off like pipe stems. The wind came in a whirling motion, and it is thought that if the ground had been wet half the forests would have been blown down. Some houses were crushed by falling trees, and in a number of cases people left their houses in the woods and occupied barns standing in the fields.

Dec. 30.—Hopkinsville, Ky., has been laid waste for the second time within two years. The loss is estimated at $75,000.

A fire is raging at Pierre, Dakota, which threatens the whole town. Loss by fire at Kentland, Ind., $35,000. Council Bluffs, Iowa, $8,000. Glidden, Iowa, $15,000.

An explosion of gunpowder in a gunsmith's shop at Kralup, Bohemia, destroyed three houses, killed three persons, and injured many.

FINANCIAL AND CROP REPORTS.

Wangler & Co., cigar manufacturers, New York, have assigned, with preferences amounting to $26,000. John Ewing, grocer, of Xenia, O., has failed, with $27,000 liabilities, covered by the assets.

There were 278 failures in the United States last week, a decrease of twenty-seven as compared with the week preceding.

The discount bank at Laybach, Carinthia, Austria, has failed. Liabilities, 1,500,000 florins. Two sugar factories at Sadsko have stopped work.

It is said that the industrial situation at Fall River, Mass., is by no means so bad as has been represented.

Twelve thousand persons are reported out of employment in Detroit, Mich.

Although the excess of the assets of the United States Treasury over demand liabilities exceeds $137,000,000, no bond call is to be made at present.

According to the terms of the contract for the construction of a port at Buenos Ayres at a cost of $20,000,000 a second canal will be made in the roadstead.

Smith & Robach, wholesale cigar-dealers of Minneapolis, Minn,, have failed, with $40,000 liabilities and $35,000 assets.

The *Mark Lane Express* in its weekly review of the British grain trade says: The weather during the week was dry. Autumn-sown wheat obtained a good start, and is in excellent condition. There is no prospect of values improving. Trade during the week was a little stronger, owing to small deliveries. Sales of English wheat during the week, 59,793 quarters, at 31s 5d per quarter, against 56,820 quarters at 39s during the corresponding week last year. Foreign wheat merely retained the demand last reported. Activity in immediate and future months was unexpected. While receipts of wheat fell off, those of flour increased. Trade in oft-coast was light. Six cargoes arrived, one sold, three were withdrawn, and four remained, and about ten are due. Flour was dearer, barley steady, maize scarce, and oats firm.

Florida orange-growers are much disturbed by their meagre returns this season, which in some cases scarcely covered the cost of shipping the fruit. The market is said to be glutted, and they begin to think that the orange business, like everything else, has been overdone.

Truninger & Co., bankers and merchants at London, Eng., have suspended. Baggallays & Spence, warehousemen, have failed for $600,000.

The number of failures for the last quarter of the year, with part of a week missing, is 3,132. This is the largest of any quarter except the first, when the number of failures was 3,329. The weekly average of failures, which declined from 356 in the first quarter, rises at the end of the year to 249. Looking at the failures in the aggregate for the last six years, we find that the number for 1884 is larger than that for any of those years, and is likely to exceed any previously recorded annual total. The worst preceding year was 1878, when there were 10,500 failures, with liabilities of $234,000,000. The year 1878 marked the bottom of the most severe commercial depression which had been experienced in the United States up to that time, but the year 1884 ends with 1,100 more failures than there were in 1878, and with total liabilities about $6,000,000 greater. The per centage of assets to liabilities is greater in 1884 than in any of the preceding years, being now 54 per cent, against 47 per cent in 1881 and 49 per cent in 1879.

Iron manufacturers in the Mahoning Valley have agreed upon a reduction of 10 per cent in the wages of all employees except members of the Amalgamated Association.

All the knitting mills at Cohoes, N. Y., are to resume work January 5th. The resumption will give employment to several thousand operatives.

Exports from the port of New York, exclusive of specie, for the week ended December 30th, were $5,382,000, against $6,429,000 for the previous week.

Reports made to the Bureau of Agriculture at Washington place the total cotton production of the United States for the year at 5,580,000 bales.

Etzel, Hutchinson & Co., St. Louis toy and notion dealers, have failed, with $100,000 liabilities and $57,000 assets. H. W. Stehr & Co., of New York, dealers in cloths, have assigned, giving preferences to the amount of $52,000.

SHALL WE MEET AGAIN.

The following is one of the most brilliant paragraphs ever written by the lamented Geo. D. Prentice:

"The fiat death is inexorable. No appeal for relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom, wither and fade in a day have no frailer hold upon life than the mightest monarch that ever shook the earth with his foot-steps.

Generations of men will appear and disappear as the grass, and the multitude that throng the world to-day will disappear as footsteps on the shore. Men seldom think of the great event of death until the shadow falls across their own pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the thought of the tomb is the skeleton of all feasts.

We do not want to go through the dark valley, although its dark passage may lead to paradise; we do not want to go down into damp graves, even with princes for bed fellows. In the beautiful drama of Ion, the hope of immortality, so eloquently uttered by the death-devoted Greek, finds deep response in every thoughtful soul. When about to yield his life a sacrifice to fate, his Clemanthe asks if they should meet again; to which he responds: I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of stars among those fields of azure my raised spirits have walked in glory. All are dumb. But as I gaze upon thy living face, I feel that there is something in love that mantles through its beauty that can not wholly perish. We shall meet again Clemanthe."

OATMEAL IN THE HOUSEHOLD.

In Great Britain children of all ranks are raised on an oatmeal diet alone, because it causes them to grow strong and healthful, and no better food can possibly be found for them. It is also quite as desirable for the student as for the laborer, and for the delicate lady and for her hard working sister; indeed, all classes would be greatly benefitted by its use; and dyspepsia, with all its manifold annoyances, can be kept at a distance. Oatmeal is more substantial food, it is said, than veal, pork or lamb, and quite equal to beef and mutton, giving as much or more mental vigor, while its great desideratum consists in one's not becoming weary of it, for it is as welcome for breakfast or tea as is wheat or Graham bread.

It can be eaten with sirup and butter as hasty-pudding, or with cream and sugar, like rice. It is especially good for young mothers, upon whose nervous forces too great a demand has been made, and they lose the equilibrium of the system and become depressed and dispirited. Oatmeal requires to be cooked slowly, and the water should be boiling hot when it is stirred in.

ADDRESSES.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Original Poetry.

LINES FROM C. ST. CLAIR,

RESPECTFULLY DEDICATED TO THEM WHO CAN BEST UNDERSTAND.

A whisper-giving breath,
Of praise or blame to death;
Soothing or saddening such
As loved the living much.

Therefore with yearnings vain
And fond, I still would fain
A kindly judgment seek,
A tender thought bespeak.

And while my words are read,
Let this at least be said:
Whate'er his life's defeatures,
He loved his fellow creatures.

If of the twelve stone tables,
To hold he scarce was able,
The first great precept fast;
He kept for man the last.

Through mortal lapse and dullness
What lacks the eternal fulness,
If still our weakness can
Love him in loving man?

Age brought him no despairing
Of the world's future faring;
In human nature still
He found more good than ill.

Though silently I suffered,
My tongue and pen I offered;
My life was not my own,
Nor lived I for self alone.

I loved the Elder's zeal, though quiet,
Nor felt I untempted by it,
Or their fond dreams of heaven's beauty;
I strove to do my duty.

I meant no wrong to any,
I sought the good of many,
Yet knew both sin and folly—
May God forgive me wholly!"

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

TITHING, GATHERING, AND REVENGE.

BY ELDER W. W. BLAIR.

GATHERING.

As we promised in a former number of the *Herald*, we now undertake to examine the position of Elder Gurley on the subject of the gathering.

1. We undertake to say that, gathering was an inherent principle under the Patriarchal, Mosaic, and Christian dispensations; and, that when God's people served him in truth and righteousness, they enjoyed, in a gathered condition, the special fruits of their faithfulness; and, further, that division, dispersion, and scattering, were the results of disobedience to God, and were held to be either a calamity, a chastisement, or a rejection. The City of Enoch, the City of Salem, the land of Goshen, the land of Judea with God's people enjoying them when under his favor; and the dispersion from Babel, Israel driven to Egypt by famine, the various dispersions and scatterings of Israel from the times of the Judges till the days of John the Baptist, are all indubitable evidences in favor of this position. It is clear our Savior held this same view; for, near the close of his wondrous ministry on earth, when contemplating the terrible calamities, (including their scattering), that were about to sweep down like a desolating storm upon the Jewish race, he cried—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!* Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23: 37–39.

Such were the sentiments of Jesus relative to the gathering of God's people when righteous. From the parables of the "mustard seed," the "merchantman," and the "net," (Matt. 13: 31, 45, 47), may be readily infered the general principles of gathering; so also of the parables of the "dinner," and the "supper," of Matt. 22: 4–10, and Luke 14: 16-23, as also that of the "sheepfold," John 10: 1–16; and this upon the general law of association—like cleaving to like.

Whilst it was not practicable for the Saints, immediately after the crucifixion, to *all* gather into one place, or region, yet it is historically true that a large body of them were gathered in Jerusalem, and, that there was the chief seat of the Church, the place of its principal ministry, until Jerusalem was beseiged by the Roman army under Titus, when, by a marvellous providence they were gathered out from the doomed city to Pella and the mountains of Judea. The nature of the gospel was such as to then gather the Saints into churches, and its tendencies were such as to gather them into large communities, from all which we may learn that gathering is inherent in the gospel.

As to the gathering of God's Israel in the last days, there should be no doubt; for the Scriptures, including the Book of Mormon, abound with promises and prophecies in proof of it. The prophetic promises of Jacob; (Gen. 48: 16, 19; 49: 26); likewise those of Moses; (Deut. 33: 17); can be fulfilled only in the gathering of Israel; and especially is this true of Deut. 30: 1–7; for in this place the Lord promises to gather Israel "from all the nations" where he has scattered them, saying, "and if any of thine be driven out unto the outmost part of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee." When Israel, through their disobedience, would be scattered; God would still remember mercy and gather them whenever they would repent and serve him. The Psalmists prophetic prayer was "Save us, O Lord our God, and gather us from among the heathen." Isaiah predicted this gathering in great clearness, as may be seen on reading chapters 2: 11, 18; and 63: 17–19. These texts show, not only that Israel and Judah will be gathered, but in the second chapter, 3d verse, it is seen that many other people will be gathered in that time. And to this agrees the prophecy of Jeremiah, 16: 10–21. The reader will please mark this—"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit;" showing that the Gentiles, as many as turn to God in that day, will be gathered with Israel.

Ezekiel, chapter 36, and elsewhere, shows that when Israel turns to God and obeys his voice, he will bless them and gather them, in the last days. Zechariah predicts that when Israel's Lord (Christ) shall come, (Zech. 14: 4–14), the Jews will be gathered to Judea. In order to understand these texts fully, it should be borne in mind that not only literal Israel, but all who become Israel by adoption through Christ, are heirs to the same promises. Indeed, literal Israel has no promise of special blessings—including gathering—until they turn to God and accept the new covenant in Christ, as predicted; (Jer. 31: 31–40, with Heb. 8:8–12, also Ezek. 36: 26–28, Gal. 3: 26–29, Rom. 9: 6–8, 11: 10–29). From these texts we learn that it is the true Israel—God's Israel, Christ's Israel—who are heirs to the promises. And let it be borne in mind that, up to the times of the apostacy, the saints of Christ were known, and held to be the true Israel of God; hence, Paul's reasoning in Galatians and Romans, as we have seen; and hence James' epistle "to the twelve tribes scattered abroad;" hence "the tribes of the children of Israel" mentioned by John the Revelator, (Rev. 7: 3–8), and hence the twelve gates of the New Jerusalem, the celestial abode of the redeemed, being named after "the twelve tribes of the children of Israel," mentioned chapter 21: 12; all going to prove that no one can enter that beautiful city till they become identified with the true Israel of God; and, that it is only through Christ that any can become "Abraham's seed, and heirs according to the promise." To this agree the teachings of the Book of Mormon and the revelations of "the choice seer." Paul assures us that in the times when "the fulness of the Gentiles be come in," (Rom. 11: 25), "all Israel shall be saved;" and proceeds to say, "there shall come out of Sion [not Jerusalem] the Deliverer, and shall turn away ungodliness from Jacob;" (verse 26); and he then says this "Deliverer" is God's "covenant unto them." (verse 27). In the 20th verse he tells us literal Israel were broken off from their olive tree, because of unbelief; and in the 24th verse he informs us that though they "be the natural branches" they must nevertheless "be grafted into their own olive tree" the same as they of the "wild olive tree" (Gentiles) were gratfted in." (verse 17). And that, "so all Israel" (whether the literal seed, or Gentiles, if they be "grafted in" to the "good olive tree") "shall be saved."

Now, the Lord says by Jacob, (2 Nephi 7: 2), that "when the day cometh that they (the Jews) shall believe in me, that I am Christ, then have I covenanted with their

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fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance. And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance." To this agrees 2 Nephi 5:4, 5; 12:13, 14; Book of Nephi 7:4; 9:9, 10, 11; 10:1; 13:6, as to the gathering. These texts show clearly the gathering of God's believing children in the last days, and that in a most literal manner; and that, too, to "the lands of their inheritance," wherever they may be, whether in Palestine and adjacent regions, or here on "the choice land" of America.

As Jerusalem will be the chief city of Judah and his fellows on the eastern continent, so the New Jerusalem, on this land of Joseph, will be the metropolis of God's Israel of the house of Joseph and those Gentiles who become identified with them. In proof we quote Book of Nephi 9:8, 9; 10:1, and Ether 6:1:

"8. And it came to pass that when they had all given glory unto Jesus, he said unto them, Behold now I finish the commandment which the Father hath commanded me concerning this people who are a remnant of the house of Israel. Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you, therefore search them. And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. And then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. And the Father hath commanded me that I should give unto you this land, for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

"9. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. Behold, I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet, shall be cut off from among the people. Verily, I say unto you, yea; and all the prophets from Samuel, and those that follow after, as many as have spoken, have testified of me. And behold ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, And in thy seed, shall all the kindreds of the earth be blessed; the Father having raised me up unto you first, and sent me to bless you, in turning away every one of you from his iniquities; and this because ye are the children of the covenant. And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles, shall make them mighty above all, unto the scattering of my people, O house of Israel; and they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father."—Book of Nephi 9:8, 9.

"1. But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preaced among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations: and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker, thy husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee."—Book of Nephi 10:1.

"1. And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in time of old, but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, They are they who were first, who shall be last; and there are they who were last who shall be first."—Ether 6:1.

These texts make it as plain as words can, that God will gather all his people in the last days, whether from literal Israel or the Gentiles, to the lands designed for them, and that he will have a New Jerusalem, a Zion built up upon this land to the remnant of Joseph, and to as many of Israel and the Gentiles as will come. But the Book of Mormon does not locate the site for that city, nor does the Bible; nor do either inform us as to just *when* it would be prepared for God's people to gather to it and build it up; neither do they inform us as to the plans, methods, laws, and special requirements in respect to this gathering; but the revelations of "the choice Seer" do, at least in part.

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And without this further revelation than the Bible and Book of Mormon, none can know the place, time, laws, and requirements for the gathering to and building up of this New Jerusalem. God declares by Joel 2:31, 32, that "Before the great and terrible day of the Lord come," * * * "Whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Here are three distinct localities and peoples where deliverance may be found in the last days; but how shall any one know *where* those localities and peoples are, and *when* deliverance may be found there, except God reveals these matters in those times? God declares that Joseph Smith would be "a choice Seer" in this last dispensation, and that he would "be great like unto Moses," and of him he further says, "I will make him great in mine eyes; for he shall do my work."—2 Nephi 2:2. Is it not reasonable to expect that the Lord would reveal these matters to this "choice See?" We think so.

This "choice Seer," whom the Lord says he would make great in his eyes—estimation—declares from the time of the angel's first visit the fact of the gathering; and from 1829 to 1844 he gave revelations to the church in regard to it. Who is most likely to be right in these matters, him whom God has accredited as his "choice Seer," or those who have no such authority and credentials! Is it not wiser, and safer, to trust the teachings of one of whom God says—"I will make him great in mine eyes"—than it is to trust those of whom God has said no such things! Is it not wiser and safer to follow the authoritative teachings of one whom God declares "a choice Seer" and "like unto Moses," than to follow the teachings, or be disturbed by the doubts and fears, of those whom God has at no time sent or endorsed as the leader and the presiding authority of his people?

The gathering is taught in both Testaments by both prophecy and promise; it is a chief doctrine of the Book of Mormon; it was one of the first principal facts taught to the church by the Seer from 1830 to 1844. And it is one of the chief principles taught the Saints of the Reorganized Church from November, 1851, up to the present time; for Bro. J. W. Briggs professed to have received a revelation from God November 18th, 1851, in which are these words: "Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man." * * * "In my own due time will I call upon the seed of Joseph Smith, and I will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart *shall gather*, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit."—*Life of Joseph*, page 578.

This revelation, and others of a similar character, were the chief grounds, and principal causes, from which came the Reorganized Church. The heavens have borne wonderful testimony to the truth of the latter day work whenever and wherever the doctrines of gathering and tithing have been taught just as the three standard books of the church teach them. Heaven's endorsement is the chief one. Men and ministers may fail, but heaven will never fail us; and having the approval of God's word and Spirit we may cheerfully wait on the Lord, and he will bring it to pass. God commanded Abraham, and he went out not knowing whither he went, (Heb. 11:8), and he did not doubt, nor fear, nor falter, even though he did not know all about the final results. His posterity after him enjoyed and appreciated the results. So may the Saints of God if faithful and wise. The gathering is true in principle, and in fact; and we have the best of reasons for believing that the "choice seer" taught only true revelations in regard to it.

Elder Gurley claims there is a conflict between the two following statements relative to the gathering, one saying the the Saints should gather "into the regions round about;" the other saying, there is "no place" to which they should gather.

Persons well acquainted with the doctrine and sentiments of the church know full well that the meaning of the words "no place," were intended to be equivalent with "no stake," or no *central site*—no definite point. It is a common and very just principle of interpretation, that the meaning of words must be determined by the use they manifestly serve and were intended to serve in a passage. Apply this principle in the case in hand, and there is no conflict. But aside from this, the two passages do not conflict, and can not be made to conflict, for one is in the plural, and the other in the singular; one is indefinite; one speaks of "regions;" the other of a "place." Webster defines the meaning of "region" to be "In general, a portion of space or territory of *indefinite* extent;" and "place" as meaning "any portion of space regarded as measured off or distinct from all other space," "site," "spot." There is no conflict in either the words, or the sense, of the two passages.

[To be Continued].

THE BOOK OF MORMON A STANDARD OF TRUTH TO GOD'S PEOPLE.

THE truths of the Book of Mormon are stated in words and sentences which admit of no ambiguity. False teachers can not deceive its believers until they lead them to believe they have outgrown and are ahead of its teaching. The book forbids such a theory. Read 2 Nephi 11:6: "The things which I write shall go from generation to generation, as long as the earth shall stand. The nations who shall possess them shall be judged of them, according to the words which are written." 1st Book of Nephi 3:40, reads: "These things shall come unto the Gentiles; in them shall be written my gospel, saith the Lamb, my rock and my salvation; and blessed are they that shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost." The whole verse implies that those who publish the gospel, the tidings of peace and great joy, are of those that shall have the Holy Spirit. For standard, read 2d Book of Nephi 13:6: "And my words shall hiss forth unto the ends of the earth for a standard unto my people, which are of the house of Israel." Verse 11 reads: "As many of the Gentiles as will repent are the covenant people of the Lord; as many of the Jews as will not repent shall be cast off." Thus we see these words are a standard to all who obey the gospel. No amount of sophistry can do away with the force and beauty of the truth taught in this book. 2 Nephi 11:16: "The Lord doeth nothing save it be plain unto the children of men. He inviteth all to come unto him, and partake of his goodness." Verse 15 reads: "The Lord worketh not in darkness. Doth he say to any, Depart from me; Hath he commanded any to depart out of houses of worship? I say unto you, nay, but all are privileged alike and none are forbidden."

This plainly coincides with Ether 3:13: "The Lord worketh not in secret combinations." Not one especial combination; but he worketh not in "secret" combinations. Why? The above text says he doeth nothing save it be plain unto the children of men. He worketh not in darkness and forbiddeth none to come unto him, but all are privileged alike with his blessings. The candid reader can not believe the Lord thought it necessary to tell his people he did not work in murderous combinations of secret orders, when his gospel teaches peace and good will to all nations; but he meant as the word plainly asserts: The Lord worketh not in secret combinations. For beneficiary goodness the Psalmist joyfully exclaims "Praise the Lord for all his benefits." Thus his people will trust in him to bless the labors of their hands. Although secret combinations in the minds of some should be as strong as as the rocks of Gibralter, the Saints, believers in the Book of Mormon, can not justify themselves in working where the Lord does not work, when the preaching and practice of the precepts of the gospel of peace and good will to all demands all our time and means. Where the Lord works, if we work with him we shall have the gift and power of the Holy Spirit. For this we will forego the honors of the world, gladly working with the Lord until we gain eternal life. M. EATON.

LAST WILL AND TESTAMENT OF A DRUNKARD.—I die a wretched sinner, and I leave to the world a worthless reputation, a wicked example, and a memory that is only fit to perish. I leave to my parents sorrow and bitterness of soul all the days of their lives. I leave to my brothers and sisters shame and grief, and the reproach of their acquaintances. I leave my wife widowed and heart-broken, and a life of lonely struggling with want and suffering. I leave my children a tainted name, and a ruined position, a pitiful ignorance, and the mortifying recollection of a father who, by his life, disgraced humanity, and at his premature death joined the great company of those who are never to enter the Kingdom of God.

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ORIGIN OF ALL THINGS.

NEBULAR.

THERE are maelstroms of stellar matter called spiral nebulæ. One is in *Canes Venatici*. Another class resemble planetary disks. One of this class is seen in the southern cross. Several others have perfectly the appearance of rings, and are called annular nebulæ. Others again are connected in pairs, like binary stars. Most of the small nebulæ have each a nucleus, enveloped in a nebulous veil; the nucleus sometimes concentrated as a star, and sometimes diffused; the enveloping veil sometimes circular, sometimes elliptical, with every degree of eccentricity between a straight line and a circle. Some have great branching arms; others no regular form. The one in Andromeda is visible with the naked eye, and was so discovered before the use of telescopes. The Magellanic clouds are nebulous tracts. There are five thousand known nebulæ; one third of them give the spectrum of gaseity, the rest give stellar spectrums. All are within the limits of our stellar system. It has been noticed that flocks of nebulous matter separate from nebulæ that have a spiral motion, and follow in their detached state, suggesting the analagous form and movements of comets. Comets are nebulæ—their tails half their diameter. Many supposed nebulæ have been resolved into stars, but others stand the test of improved means of investigation.

The density of Jupiter is small; his internal heat very great; the surface plastic, and red with heat; has a gaseous envelope of great depth and pressure, supporting an outer envelope of cloud-masses, which take the form of broad bands or belts, corresponding to parallels of latitude, alternately dark and bright. Within this envelope, rounded, definitely shaped clouds are seen, changing in form and color, and subject to some strong force that sometimes drives them all apart, revealing the glowing elements beneath.

The constitution of Saturn is similar to that of Jupiter, with the exception of three rings peculiar to that planet. The innermost ring is semi-transparent, but dark. The inner edge of the ring next to this one is dark, and seems to be approaching the lower one. The outer edge of this middle ring is bright. There is a space between the middle and outer rings, and the outer ring is all bright. These bright rings cast a shadow distinguishable from the inner ring. These inner rings not being solid it is presumable they are held out from the planet by heat, and centrifugal force. Another effect of the centrifugal force is to confine the rings to a position midway between the poles, just as water on a revolving grindstone forms a ridge in the middle of the stone.

GEOLOGICAL.

There was a time, all say, when there was no man upon the earth, no animals, no trees, no plants on land or see, no birds, no light of sun or moon or stars, no sea, no light, no rocks, only a red glowing earth, clothed in a night of vapor, which rose in steam and fumes, and fell in floods and debacles, falling upon, and rising from a heated, plastic stratum, upon which the waters settled and flitted, like flocks of frightened birds. This stratum became what is now called primitive rocks—crystaline and igneous, in uncertain proportion and connection, and at this stage, nameless. Upon this basis or bed, the water or waters, or chemical fluid finally rested, in a shallow, almost universal sea. In some part of this sea, or in some separate sea or lake, surcharged with chemical solvents in which the constituents of granite were held, gneiss was precipitated or crystalized. A similar process, in the main sea, combined with deposition of comminuted rocks, began the sedimentary formation, metamorphosed into the Huronian and Laurentian—hereafter mentioned. Deposited in hot water their composition would, per consequence, be different from rocks deposited at a later period, but the process of baking under extreme pressure, to which they have been subjected, makes them undistinguishable from metamorphic rocks of the later period, in general appearance.

It is said that the oldest part of the American continent and of the world, is a range of crystaline rocks extending from the great lakes to the Arctic Sea, consisting of trap, gneiss and granite. Granite, like gneiss, is composed of quartz, mica and feldspar, but while gneiss is formed by precipitation in layers, granite was formed in crystaline masses.

Crystals of feldspar sometimes form in the walls of furnaces used for smelting ores. Various crystaline rocks are formed by solfataras or gaseous volcanoes and also in fissures that emit heated gasses in geysers and hot springs. M. Daubree has by artificial pressure produced hydrated silicates, also augites and crystals of quartz. By this analogy we may assert that at a time when the greater parts of the elements of the earth were in a molten state, and surrounded by gasses of immense depth and of great pressure, out of this molten mass, igneous and crystaline rocks of a loose soft texture came into being by the laws of crystalization, somewhat as now ice forms upon water and beneath ice,—the crystalization going on beneath the crust. The deeper this crust became, the more compact the rocks formed beneath it were. The looser parts formed on the surface, we may suppose were washed away, or are the trappean rocks, like those mentioned above. It is still a question whether crystaline rocks can form when unconfined, but after the deposition of the first sedimentary rocks beneath the sea, the required conditions of confinement and pressure obtained, and the formation of this whole series or class of rocks was possible.

That gneiss was formed in water, and nothing hotter, is proved by the fact that it in some places contains cinnabar, which is readily volatilized. Trap must at first have been formed just as it is formed now—without being confined or subject to pressure. The various igneous rocks classified under different names, got their different characteristics from the amount of pressure under sea or rock in which they were formed. Pressure liquifies rocks and minerals much as heat does. Rocks buried at great depths therefore become homogeneous in character, plastic and subject to crystalization, and to cleavage which is a result of crystalization. Stratified rocks thus buried retain their stratification, although so changed that all traces of life are obliterated.

The former statement that the oldest range of the earth is crystaline, is confirmed by the fact that the stratified rocks are always found superimposed on the crystaline; but, the fact that the central core of all the principal mountain ranges of the world is granite that has upheaved, and has protruded through the metamorphic, proves that these metamorphic rocks were formed and in place before the granite took its present conical outlines, and therefore, certainly or probably before it had become hard and compact, and probably before it was formed at all. It is probable as we have said that the stratified rocks supplied the pressure and confinement that made crystalization possible. The history of creation will never be unraveled. The labratory out of which came the mineral and gasseous compounds was too vast for human inspection. Man can make wonderful experiments, and draw grand analogies, but must die in despair of the philosopher's stone he is now searching for. The sentence God created the heaven's and the earth, is true in a sense that science can never equal, never contradict, never understand, never more than confirm.

Crystals of the red oxide of copper were recently found in the mud beneath the old Roman baths, in the department of Haute Marne, France, formed by the action of hot water on bronze implements; copper pyrites was found in the same deposit, and various ores of lead formed from the lead pipes used in the baths, and pyrites of iron formed from the iron bolts and implements. These facts explain the presence of these ores in the Laurentian. When the earth was flame the metals were part of the flame; when there was only light they were in the light; when the elements were gasseous they were a part of the mass, when the gasses became liquid they were in the sea, and very much as we have just stated, transferred to rocky strata, as found at Dubuque, Lake Superior, Iron Mountain, &c.

This chemical process of extracting mineral and metalic substance from the sea, and that from the gasseous envelope, was a clarifying process, and there came a time when light from without began to permeate the primeval darkness. At this time and before, the centrifugal force of the revolving mass had been consolidating the cooling vapors of the upper realm into belts and srengs, like those of Saturn. At least the centrifugal force had a tendency to keep vast quantities of frozen vapor in the outer realm, in line with the ecliptic, while the chemical changes was going on that resulted in our atmosphere. There could be no life on the planet or in the sea until this condition was reached. During the Laurentian period the land was low, limited in area; the continents were in em

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brio. Some islands represented North America, an archipelago Europe. During this time we may suppose the lands—so new and rocky, less favorable than the sea for the development of life. That plants did grow and that animals had eyes, in this age, is proof that there was light and a firmament of air; but the nature of these plants and character of those eyes, prove that the light was dim.

The Huronian and Laurentian, were the oldest stratified rocks, and were, formed in the primitive sea, by sedimentation and precipitation as stated; and doubtless contained organisms, both vegetable and animal. The temperature of water is limited, and doubtless, there are forms of life that can endure 112 degrees or more of heat. Animal life is only sustained by organized substance, it is said, and therefore the supposition that vegetable life preceded animal life on the globe; but admitting this fact the one needs precede the other but a brief space. But the reasonable conclusion, I apprehend, is the lowest forms of animal life may draw their sustenance from inorganic matter. In accordance with this view we find that the oldest fossil yet discovered—the rhizopod, found deep down in the earliest stratified rocks, is said to be an animal. We can realize that a sponge can live independently of vegetable sustenance, and also that it or animals of its class, might live when the sea was boiling hot. The low Huronian rocks must have been formed in very hot water. The process of the formation of stratified rocks by precipitation, is explained by chemistry. Silica and alumina, chief constituents of the early rocks, are soluble in alkalies and in certain acids whichare found in mica and feldspar, in vast quantities in the earth. On these principles all existing materials are soluble, the acids in the alkalies, the metalic oxides and most of the earths, the alkalies in Alumina, &c. But, it will not do to exclude sedimentary action from the processes of the earliest stratification. In addition to the decomposing agencies already noticed there was a downfall of rain like as if the windows of heaven were opened. The waters which were above the firmament could not be kept there, after there was a place for them on the earth and they fell.

We have seen the origin of sea and land, and of life. If the rhizopod, mentioned above, being an animal, had necessity for vegetable food this was supplied by algæ—seaweed. So perhaps algæ preceded the rhizopod. There were probably earlier plants and animals than these, but they are the earliest relics known, and will suffice as representatives of the great classes of organized matter. If vegetable life necessarily preceded animal life, the difference in the time of the beginning of the march of these two grand divisions of organized being, culminating in man and the fruits and flowers that sustain and cheer him, need not have been more than the span of the life of a single sea weed. Both kinds of life originated in the sea, for the lands were barren rocks and deluged with floods from waters above. The rhizopod doubtless had much company, as well as many predecessors, but he stands a single specimen, and lone representative of his age in the annals of the rocks as now revealed; and for many years and possibly millions of years his immediate successors are not known, though the chalk beds are made up of the same kind of protozoa and the deepest seas abound with them now. The marine deposit in which—life's fitful fever over—he lay down and slept, was buried forty thousand feet under similar accumulations, and then sunk so deeply into the earth that it was burned like bricks in a kiln, and countless billions of forms like his obliterated. His near kinsman the moner of the present day, is a microscopic mite of organless matter, that feeds by absorption, and puts out threads to walk or move with; and when the occasion for their use is passed they fade away.

It is useless to speculate upon the origin of such animals. The microscope reveals a world of beings that have no limit but the power of optical instruments to disclose them. They are on and within all visible organisms; in the air and water and earth; evil spirits of epidemic diseases; and are the devils that possess sick folks. And if human life can not be traced back to them, human death is being traced to them to an appalling degree.

Many so called animalcules have been proven to be plants, having locomotive powers like that of animals—not voluntary motion however.

No experiment has resulted in producing life. No new form of life has come into existence since man learned to observe. None, doubtless, has come into being since man was formed, and how strange! God rested from all his works after man was formed. And, in this connection. No instance is known of one species passing into or producing another. The first moner was a miracle, for moners are not made now out of anything else. The greatest of investigators have so said and reiterated.

The sun-dew plant feeds upon insects, but that is not proof that animal life preceded vegetable life on the globe. The victims of the plant's carnal appetite are decomposed in gastric juice. These plants decline and droop when they can not get regular rations of flies, and those fed on roast beef thrive above their fellows.

Peptones, which are formed by gastric juice in the digestive organs of animals, have been found in the lowest of the protophytes—the yeast plant; furthermore, the process of excretion takes place in this plant. On the other hand planarians are vegetating, starch-forming, oxygen-exhaling animals; and there is no dividing line between the great kingdoms; and man must be traced a stage further down and back; and if there is evolution, not the most wonderful stage would be the spontaneous growth of fungi from earthy matter.

It is assumed by some that there was a single point of time in the history of the globe when spontaneous generation was possible—a time when the elements were changing from a fiery to a liquid state.

Evolution is too vast in its ramifications for impartial treatment; a fair rendition of the facts as now known (and all likely to be known) should be, CREATION AMID EVOLUTION. S. F. W.

[To be continued]

Selections.

WE publish the following by request:

THE WORLD'S PRAYER.

O, Almighty Dollar! our acknowledged governor, preserver and benefactor, we desire to approach thee, on this and every other occasion, with that reverence which is due superior excellence, and that regard which should ever be cherished for exalted greatness. Almighty Dollar! without thee in the world we can do nothing, but with thee we can do all things. When sickness lays its palsying hand upon us, thou canst provide for us the tenderest nurses, the most skillful physicians; and when the last struggle of mortality is over, and we are being borne to the resting place of the dead, thou canst provide a band of music and a military escort to accompany us thither; and last, but not least, erect a magnificent monument over our graves, with a lying epitaph to perpetate our memories.

And while here in the midst of misfortunes and temptations of life, we perhaps are accused of crime, and brought before magistrates; thou, Almighty Dollar, canst secure for us a feed lawyer, a bribed judge, a packed jury; and we go scot free.

Be with us, we pray thee, in all thy decimal parts, for we feel that thou art the one altogether lovely and the chiefest among ten thousands.

We feel there is no true condition in life where thy potent and all powerful charms are not felt. In thy absence how gloomy is the household, and how desolate the hearthstone; but when thou Almighty Dollar, art with us, how gleefully the Beefsteak sings on the gridiron; how genial the warmth of the Anthracite Coal or Hickory Wood diffuses throughout the apartments, and what an exuberance of joy continues to swell every bosom.

Thou art the joy of our youth, and the solace of old age. Thou canst adorn the Gentleman and thou feedest the Jackass. Thou art the favorite of the Philosopher, and the idol of the Lunkhead. Where an election is to be carried, O, Almighty Dollar! thou art the most potent argument of Politicians and Demagogues, and the umpire that decides the contest.

Almighty Dollar! thou art worshipped the world over. Thou hast no Hypocrites in thy Temples or false hearts at thy Altars. Kings and courtiers bow before thee, and all nations adore; thou art loved by the civilized and savage alike, with unfeigned and unfaltering affections.

O, Almighty Dollar! in the acquirement and defence of Human Liberty thou hast placed Armies in the field and Navies on the ocean. At the uplifting of thy powerful hand their thunders would break and their lightnings flash. Thou hast bound continents together by the Telegraph Ca-

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bles, and made the varied products of our country available to all by a perfect net of Railroads. The Forest has been prostrated and the Desert made to blossom as the rose.

We continue to regard thee as the Handmaid of Religion, the twin sister of Charity. When the light of thy shining countenance breaks through the gloom of famine-stricken Ireland, the Shamrock wears a greener hue, and the Harp resounds in loftier strains, while weeping mothers and starving children rise above their wails of woe, as their hearts and their heels resound to the thrilling strains of "St. Patrick's Day in the Morning."

When our Brothers and Sisters of the Sunny South are smitten "hip and thigh" by the climate scourge of Yellow Fever, and destitution prevails in consequence of the cessation of industries, and suffering is increased from lack of nurses and medical attendants, and they call for the Almighty Dollar of the North, thou goest on the wings of love to their rescue, while the air that was discordant with groans and shrieks, becomes redolent with the exhilarating melodies of Yankee Doodle.

O, Almighty Dollar! be with us, we beseech thee, attended by an inexpressible number of thy ministering angels, made in thine own image, even though they be but Silver Quarters, whose gladdening light shall illumine the vale of penury and want with heavenly radiance which shall cause the wakened soul to break forth in acclamations of joy.

Almighty Dollar! thou art the awakener of our energies, the guide of our footsteps and the goal of our being. Guided by thy silvery light we hope to reach the "Golden Gate" triumphantly; enter while angel hands harmoniously sweep their golden harps, and we, on the golden streets, in the highest exhilaration of feeling, and with jubilant emotions, strike the Highland fling.

Almighty Dollar, thy shining face
Bespeaks thy wondrous power;
In my pocket make thy resting place,
I need thee every hour.

And now, Almighty Dollar, in closing this invocation we realize and acknowledge that thou wert the God of our grandfathers, the two-fold God of their children, and the three-fold God of their grandchildren. Permit us to possess thee in abundance, and of all thy varied excellencies, is our constant and unwavering Prayer. Amen.

TWO PERSONALITIES IN ONE PERSON.

THE record books of the medical profession contain not a few reports of patients living double lives; cases in which there is a periodical loss of one phase of mental life, and the assumption or resumption of another very different one. For example, an hysterical subject will have a fit, and on coming out of it will be found to have lost all memory of the past. The mental faculties remain unimpaired, but so far as knowledge goes, the patient's mind is that of an infant. With more or less delay she will learn to talk, and to read and work, practically beginning life again at the beginning, and sometimes developing a character quite unlike her first one. The physical basis appears to be the same; but the personality is entirely different, with different temperament, different habits, different tastes, and so on.

Matters will continue after this fashion for an indefinite period; and then the patient will go into another fit, emerging just as she was originally. All the life she has lived since the first fit is suddenly wiped out. She can recall none of it; for the time her second life, and it may have lasted years, is annihilated, and the current of her original life flows on as serenely and naturally, as if it had never been broken— until another fit sets her back to the end of her second life, which she takes up again in utter unconsciousness of a break in it. And so her existence alternates between two lives entirely distinct and independent of each other, save that the same body serves for both.

Formerly such alterations of consciousness were explained by spiritual or demoniac possession. The body was supposed to be tenanted by two independent spirits; or the patient's soul was from time to time ousted by some other malignant or benevolent soul, as the tempter might indicate. In our more scientific and materialistic days, the spiritual hypothesis has few retainers: the phenomena in question being much more satisfactorily explainable by supposing that the patient's mental life has been carried on wholly or chiefly by one side of her double brain, and that, when the action of that side is arrested by disease, the unused side takes up the intellectual functions and continues until another paroxyism shifts the responsibility to the first used side. So the two lives alternate with the alternating functional activity of the two brains; the reason that such lives are always double and never triple or manifold lying in the fact that we have only two independent brain lobes and no more.

The latest case reported of this sort is exceedingly interesting, and peculiar in that there is a loss of continuity in the life only when the state recurs in which the patient's life began. The case is reported at length in the *Revue Scientifique*, by Prof. Azam, of Bordeaux, where the patient lives. The patient is a married woman now about thirty-four years old, and has been living a double life since she was fourteen years old. For brevity, we will call her first state of consciousness and its repetitions, A, and the second state and repetitions, B.

At first B came on at intervals of days, and lasted for a few hours only. Twice it was absent for three years at a time, from the age of seventeen and a half to twenty and a half, and again from twenty-four to twenty-seven. Latterly she has lived the life of B most of the time, A recurring at intervals of two or three months, and remaining but a few hours. Formerly the transition occurred during some minutes of unconscious sleep following violent pain in the temples; now it is almost instantaneous. In A, the patient has always been quiescent and somewhat morose in disposition; in B, she has always been bright, gay and affectionate. In A, she has no memory of events which happen in B; but in B, she has a full recollection of her life in both states—a remarkable peculiarity in her case, as already observed. In B, her distress, on discovering that there have been blanks in her conscious experience, is extreme; but the practical inconvenience of such loss of memory, formerly great, has become less with the predominance of B. On rare occasions on passing out of B, the patient suffers a brief period of agitation and extreme terror, during which her knowledge is somewhat disordered; at other times there is no apparent derangement except such as commonly appears in hysterical patients.

In her passage from B to A (Professor Azam remarks), she does not emerge from a dream, for a dream, however incoherent, is always something. She emerges from nothing. The time elapsed may be an hour, or it may be months, it is all the same to her; an entire section of her conscious life has dropped out. "To compare her existence to a book from which some pages have been torn is not enough. An intelligent reader might fill the blank, but she can have absolutely no notion of anything that happened in her secondary state."

A world of curious problems and complications, social, theological and other, are suggested by such a case as this. Fancy a person on trial for a crime committed in a previous state of which no recollection remains, with no one aware of the criminal's peculiarity: or a woman to find herself suddenly (to her) surrounded by a family of children, owning her as a mother, yet utterly unknown to her! There is a splendid chance for a sensational novelist.—*Scientific American.*

Conference Minutes.

WESTERN WISCONSIN DISTRICT.

Conference convened at the Wheatville Branch, Crawford county, Wisconsin, October 4th and 5th, 1884. A. L. Whiteaker president, W. E. McDowell clerk.

Branch Reports.—Wheatville 13. Excelsior 7. Elder's Reports: A. L. Whiteaker, J. W. Whiteaker, F. M. Cooper, C. W. Lange, A. V. Closson (baptized 7), W. A. McDowell. Bishop's Agent's report: received $5, paid out $5.25.

Resolved, as Saints assembled in conference, that we pledge our hearts to God and to each other, that as Elders we will endeavor to preach the gospel, at least on the Lord's day, to our friends of the world, and at other times as far as circumstances permit; also, that each officer and member of the church present at this conference will pray for eace other in the discharge of their spiritual duties, and extend a heart of love and charity to all identified with us in the salvation of souls; and that it is the earnest desire of this conference that we may live a united people in the service of God, and worthy to obtain the blessings of God.

Resolved that we hold two days' meetings in the following places,—Willow, Webster, Excelsior and Wheatville branches; and that the Pres-

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ident appoint such ones as he thinks best to fill these appointments, and that the President be requested to labor in connection with those appointed; also that the President state the time when such meetings shall be held.

Preaching in the evening by Brn. A. V. Closson and J. W. Whiteaker. At 10:30 a. m. of the second day, preaching by Bro. F. M. Cooper; afternoon, Sacrament and testimony meeting, in charge of A. L. and S. H. Whiteaker; evening, preaching by Bro. A. L. Whiteaker.

Resolved That we sustain Bro. A. L. Whiteaker as president of the district, W. A. McDowell as clerk, A. V. Closson as Bishop's Agent.

Adjourned to meet at North Freedom, Sauk County, Wis., February 7th, 1885.

EASTERN IOWA DISTRICT.

Conference sat at Clinton, Iowa, December 6th and 7th, 1884. Jerome Ruby president, D. L. Palsgrove clerk *pro tem.*

Branch Reports.—Apostolic 36. Jackson 7. No report from other branches.

Elders' Reports.—James Johnson, Warren Turner, C. C. Reynolds, Jerome Ruby. Priests' Reports: James Bradley, David L. Palsgrove.

Bishop's Agent, C. C. Reynolds, reported $3.50 in treasury.

Resolved, to reconsider the vote taken at Inland conference disorganizing Butternut Grove Branch; that it remain as if no such action had been taken, and that the secretary notify the president of that branch in regard to this decision. That David L. Palsgrove serve as secretary *pro tem.* until next district conference. That the district president confer with Davenport Branch, calling their attention to the Master's cause. That the president appoint two days' meetings in the district. That the present officers and authorities of the Church be sustained in righteousness. That when this conference adjourns it does so to meet at Amber, Jones county, Iowa, on the first Saturday and Sunday in June, 1885.

Official strength.—1 High Priest, 4 Elders and 3 Priests.

Saturday evening preaching by Elder Wm. B. Smith; subject, The Kingdom of God,—with good liberty. Sunday morning preaching by Elder Jerome Ruby; text, "And ye shall know the truth, and the truth shall make you free."—John 8. Afternoon, sacrament meeting, in charge of James Johnston. Sunday evening, preaching by Warren Turner; subject, The Resurrection.

Miscellaneous.

MASSACHUSETTS DISTRICT.

The conference of the above district will meet in Dennisport, the last Saturday in January, 1885, at half-past two in the afternoon. Free return tickets will be furnished over the Old Colony Railroad to those who attend. Ocean Hall has been engaged for the preaching service on the Sabbath. Hope to see a large attendance of the Saints. John Smith district president, No. 679, Purchase street, New Bedford, Massachusetts.

BISHOP'S AGENT.

Having received notice of the resignation of Bro. D. M. Gamet, acting as my agent for the Little Sioux District, in consequence of feeble health, and he feeling to say that an active agent is necessary to the success of the work. Therefore, I do hereby appoint Bro. Phineas Cadwell as my agent for the Little Sioux District, Iowa, and recommend him as such to the Saints.

G. A. BLAKESLEE, *Presiding Bishop.*

GALIEN, Mich., Dec. 27th, 1884.

SOUTHERN NEBRASKA DISTRICT.

Conference of the above district will be held at Wilber, Saline County, Nebraska, January 25th, 1885, at ten o'clock in the forenoon. A good attendance is desired, as there are some items of business to be presented of iterest to all. I hope every branch in the district will send a full and complete report of all changes, and especially the Plattsmouth and Palmyra Branches so that I can make my annual report to Bro. Stebbins of the condition of the district. Address all communications to me at Wilber, Saline County, Nebraska, care of L. Anthony.

J. B. GOULDSMITH, *Dist. Secty.*

December 31st, 1884.

A WORD TO MY CORESPONDENTS.

Dear Brn. and Sisters:—I have answered every letter that I have received, and if any have not received a reply, I trust that they will write again. My address will be Papeete, Tahiti, via San Francisco, Cal. Please remember that all mail matter must be in the office at San Francisco by the last day of each month; as the vessel sails on the first day of each month following, and a letter being a day late would remain in the office at San Francisco another month. And please remember that it costs five cents for each half ounce, either way. We will be thankful for papers and other reading matter that any may feel disposed to send us. Send such to the care of Bro. Thomas J. Andrews, 436 Brannan street, San Francisco, Cal. Send letters direct to Papeete, Tahiti.

Your brother in the gospel,

T. W. SMITH.

MARRIED.

HOWE—HOPPER.—At the residence of bride's parents, Fairfield, Nebraska, December 24th, 1884, by Rev. C. E. Harwood, Mr. L. M. Howe and Sr. Cora A. Hopper.

COLE—FLOYD.—At 22 Clarendon street, Boston, Massachusetts, September 15th, 1884, by Elder M. H. Bond, Bro. Henry G. Cole to Miss Gertrude Floyd.

WILLIAMS-GREY.—Bro. Richard R. Williams, son of Sr. Thomas and R. G. Williams, was married at Lucas, Iowa, on Christmas Eve, 1884, to Sr. Mary A. Gray, daughter of Bro. and Sr. R. S. Gray, Bro. Henry A. Stebbins officiating.

GAULTER—THOMAS.—At Lamoni, Iowa, December 25th, 1884, Bro. William Gaulter, to Sr. Mabel L. Thomas, Bro. Asa S. Cochran officiating.

BARNES—ANDREWS.—At San Francisco, Cal., October 30th, 1884, sister Sarah E. Andrews, daughter of T. J. Andrews, to Bro, E. H. Barnes, a native of Trowbridge, Wiltshire, England. Ceremony by Alexander H. Smith.

DIED.

DOTY.—Near Pleasant Run, Pottawattamie Co., Kansas, December 11th, 1884, brother James R. Doty, of typhoid fever and inflammation of bowels. He was born March 13th, 1848, in Ohio. Baptized August 23d, 1869, near Inland, Cedar Co., Iowa, by Elder John S. Patterson. Bro. Doty was a humble, faithful disciple, living to the best of his abilities an upright, exemplary life, cheerfully preforming every Christian duty, and preserving ever an abiding hope of eternal life, and a full belief in the gospel as taught by the Reorganized Church. He leaves a wife and little son to mourn his loss, the latter just recovering from a severe attack of diptheria. Sister Doty's sad bereavements should surely commend her to the sincere pity and sympathy of all true saints, especially to the relatives of her late husband, and to any of her own kindred under whose eye this falls. Sister Doty is a daughter of the late Elder Daniel Adams, niece of Elder Marvin Adams so long and well known in the old church as well as the new. She has been called upon to part with three children and her husband in less than two months' time, and is left with an invalid child, in a destitute condition, in a strange land, with no saints to comfort or assist her. Brethren, sisters, friends, the matter is worthy your consideration. Sister Doty has not asked aid, and this appeal is voluntary on my part, since learning by private communication of her sad losses. PERLA WILD.

TAYLOR.—Near Chariton, Iowa, November 11th, 1884, Bro. Clark W. Taylor, aged 49 years and 3 months. Funeral sermon by Bro. George Spencer. Bro. Taylor was a colored man and is said to have lived faithful unto the end.

WILLIAMS.—At St. David's, Illinois, December 20th, 1884, Sr. Jane Williams, aged 67 years, 7 months, and 23 days. She was born in Wales in 1817. She was the wife of Edward J., and mother of David D. Williams.

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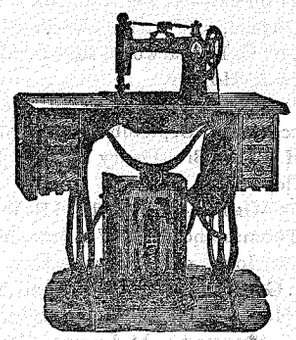

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

Duplicate

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Jan. 17th, 1885.

EDITORIAL ITEMS.

LETTERS from Bro. T. W. Smith, Papeetee, Tahiti, November 9th, 1884, state that he arrived there on Thursday the 6th. He found a hearty welcome among the native Saints. He at once waited on the American Consul, Mr. Atwater, and was by him introduced to the Director, (French) next officer to the Governor, and was kindly received by both. The Director informed him that he was at liberty to preach when and where he pleased in the Protectorate; only being required to keep, "observe" the law. Bro. Smith's letter descriptive of their voyage will be read with pleasure by all. He found the natives to be good singers, keeping excellent time. He speaks to them by means of a brother who interprets. He will set himself to learn their language. The prayers of the Saints will be that Bro. and Sr. Smith may be useful to the cause in that far away land.

A letter from Bro. Joseph F. Burton, dated on board the Royal mail steamer, *Australia*, at sea, latitude 8° 35′ S., longitude 169° 04′, December 8th, 1884, states that all was going well so far.

Bro. Charles Williams, an old time veteran of the Cross in Northern Illinois District, writes us from Twin Springs, McDonald county, Missouri, that he is trying to open up the way for the work there. He wants help. Can Bro. John T. Davies of the Spring River District send him help?

The Salt Lake Daily *Tribune* of January 1st, had the following: "At the Chapel of the Reorganized Mormon Church yesterday, the Sunday School, under the supervision of Elder Barrows, assisted by a competent committee, had a Christmas tree, around which there gathered a numerous company of children, who were all made happy. One of the pleasing features of the entertainment, was the presentation of a purse, well filled, to Elder R. J. Anthony, the president of the Mission here."

QUESTIONS AND ANSWERS.

Q.—Where there is a regularly organized branch, containing several Elders, is it right, consistent or lawful, for the lay members to disregard the instruction of the Apostle James, and themselves anoint with oil and lay on hands, while the Elders are both willing to discharge their calling, and are accessible.

A.—No. The command is to "send for the Elders." If Elders are accessible it is safer and better to obey the requirements of the law, other things being equal.

THE LAW AND ITS TEACHERS.

THE proper teachers of the law, both civil and ecclesiastical, have ever had a comparatively hard and thankless task. The church, as well as the world, has always had its croakers, questioners and cavilers, and it is probable that it always will have. A large percentage, by far the larger half of the membership, have been, and are yet extremely anxious that there shall be no incertitude in the teachings of the church, using the word church to mean the leading and mass of its priesthood—eldership. Yet while this has been the case, there has been and is a strange reluctance on the part of this same mass to accept the expositions of church faith and government, by the church, as certain and final. They ask that certain authoritative expressions shall be made, and when these are made, wag their wise heads and say, "We don't know about that." "We won't accept anything that we can not see for ourselves." Even the good words of Christ, accepted long since by the church as a body in solemn conclave as such, are subjected to the same wise criticism.

We have waited long, anxiously waited, to have some avail themselves of the privilege of obedience to the law of temporal things, to be fraught with spiritual blessing, as such law is found in the instruction of Joseph Smith on the rendition of the revelation to Edward Partridge, first Bishop of the church in these last days. This revelation seems to have been under dispute, and he through whom it was given, and who it is fair to presume had wisdom to understand it, states that those who wished to avail themselves of the benefits of that law, could take their property, (an inventory of it fairly made), to the Bishop, giving up to the Bishop for church work, general and special, so much as they and the Bishop should agree upon, and taking back from the Bishop a certificate, stating the fact of such action having been taken, and such "tithing" having taken place. This certificate constituted the individual a steward over his own property, as a steward unto God, not the church, and filled the law. If an agreement was not reached between the member and the Bishop, then the Bishop was to go his way leaving the matter as it was before. This is a common sense view of the rule of law, and in complete harmony with the declaration of belief that the church can "put no man in jeopardy of life or property."

This being understood, all that the church, its leading men and officers, can do in the premises is to teach the requirements as found in the law. They can do nothing further, as no compulsory power vests in them. It remains for the church, the people, the membership, all of the mass, to observe the teachings; enforce the penalty, if there be any, for refusal on the part of individuals to comply; or to fix and determine the penalty if they choose to affix one; and to disfellowship, if they so decide, those who by not complying prefer to be called unworthy, and to take the consequences. If there be any loss, or blame, or punishment to attach hereafter, when the great settling day shall come—that belongs to God and not to church or state.

It would be well, very well indeed, if the members of the church (using the term to comprehensively include all) would bear in mind the general teaching of the leading Elders, and retain their composure of mind and their faith in God, Christ, and the Church, (the body of Christ), based on that general teaching in the law; more

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especially paying heed to them who are by position best qualified to teach. If the majority teach clearly within the law, in its fairest and most comprehensive rendition, not a single member, Elder, or otherwise, has the least reason to feel alarm, or to lose regard for the work; no matter if there should be some, and they high in authority and esteem, who do under cover of fair play, inquiry, and honesty of opinion, teach what may be against the general teaching. Such will finally find their level, "after the mists have cleared away."

We taught quite early the method of tithing, in the days when good Bro. Israel was our Bishop. We had the right then to teach, and we have the right now. We showed the necessity for a finance system, indicated how the law might be kept and honored. Since then the Bishopric are teaching the same, possibly more fully than we at the time, and that is tithing. It is to be paid as the "Lord has prospered you." It is to be "set apart" by you. It is to be the result of voluntary compliance with the law. It is not to be collected by a church tax gatherer. The right vested in the Elders to teach what the law of God requires does not vest in them, or any one of them the power to enforce the collection of tithes, or any other money assessment. The right to teach baptism does not confer the right to compel persons to be baptized. It is just as logical, consistent and true to hold that the right to teach baptism, and to receive men into the church by performing the rite of baptizing in water, confers the power to compel men to be baptized, as it is to hold that because tithing is taught in the law as God's system, therefore the servants of the church in the monetary department are empowered to assess a man's means and levy on moneys, or goods to enforce its payment. The Elders teach baptism, and if men choose to obey the requirement when so taught, the Elders administer the rite. If men who hear do not choose to obey, the Elder leaves the matter between them and God. The Elders, the Bishopric, recognizing the necessity for money and its use in the work, as it is recognized in the word from Genesis to the revelations on the subject last received, teach the requirements of the law. If those who hear choose to comply, the Bishopric administer as the law of receiving and disbursing demands, as they have the right to do. If those who hear choose not to comply, the Elders, the Bishopric, leave the matter between them and the one who gave the law.

Neither the laws of God, nor the rules of the church, authorize the ministers of the church to teach that which subverts the general faith of the body. No natural right appertains to any man who comes into the church relationship, which right he brings with him into the church, to destroy the faith of that church. If there is that in the teaching of the church which he does not choose to submit to, his only natural right is to go out of the church. And when a man has given his assent unto the rules and orders of the church, and as a minister is sent abroad to represent the faith of that church, he betrays his trust, dishonors the covenant he made with God in baptism, confirmed by the gift of God's Spirit through the laying on of hands, creates distrust, destroys confidence in himself and his comrades in ministerial labor when he speaks lightly of the accepted laws of the body, denies the teaching of the authorized servants of the church in their respective offices and callings; or privately sows the discord of doubt and unbelief among those where his labor lies. He should know that the bond of common honesty and fair dealing with men of the world, to say nothing of the diviner nature of the bond uniting him with men of God, like himself should be, demands that he shall maintain the teaching of the body to which he belongs.

In February, 1831, a period in the history of the church sufficiently early to be before the time when doubt is thrown upon the revelations through the Seer, the will of the divine originator of the church concerning the rules which should prevail, is given as follows: "And again, every person who belongeth to this Church of Christ, shall observe to keep all the commandments and covenants of the church." Sec. 42, paragraph 21, D. & C.

In this article thus divinely attested there is no room for the exercise of the canuistry of mental reservations. It is a recognition of the grand and solemn character of a covenant made with God. He who has entered in at the door into the church, and who has with the church accepted this article, must not trifle with the sacred obligation. If he does, it is at the peril of his standing with God. His standing with his fellow men, he can easily get along with; for the world is wide, the brethren are charitable in that they will let every man go his way; and if one chooses to journey alone, or away from the commonwealth of Israel, they will not say him nay. But no man can urge his mental reservations, or his conscience against the decrees of God. God made the conscience of man. And he will not excuse the man for doing wrong, nor yet for refraining to do as commanded, because of his conscience. "Shall the axe boast itself against him that heweth therewith; or shall the saw magnify itself against him that shaketh it," as Isaiah clearly states the argument in his tenth chapter. To the church the same divine commander said in August, 1831, the same year in which the revelation from which we have already quoted was given: "Behold, the laws which ye have received from my hand are the laws of the church, and in this light shall ye hold them forth." Sec. 58, closing part of par. 5.

Every member is under obligation to observe and keep the articles of the church, as laws; and every minister is, in the very nature of his covenant, to hold forth such laws as the laws of God.

If the ministry observed this rule, there would not be incertitude respecting the teaching of the church. Every man standing in his order would teach an observance of the things found in the accepted works of the church. Nor would he attempt to reserve to himself the right to sit in judgment on the accepted laws of the body; any more than he would as a citizen of the United States, attempt to usurp to himself the right to sit in judgment on the constitutional law of the land, and observe or disregard as his conscience disapproved or affirmed what the Supreme Court had passed decision upon.

The church can not, nor does it assume to bind individual judgment; or to hold souls in bondage. But the church does teach the necessity of unity. It does this because Christ has taught and enjoined it. The church also teaches that all must bring themselves into subjection to Christ. No man has brought himself into subjection to Christ, is not and can not be subject to Christ, or in unity with the body, who either directly or indirectly denies the laws of Christ's church, or reserves to himself the right to decide, in the church, what is and what is not Christ's law to the church, which Christ has given, or may give to the church, and which the church receives through proper and accredited channels and accepts by solemn voice as such law to the church.

It is too evident that if one may so place himself as judge of the laws of the church, or of God, holding mental reservations as to its being celestially constitutional, and therefore entitled to his credence and compliance therewith; so may another, and another, and another; and if one portion of the law may be set aside as not credible, and not necessary to be obeyed, by one man's conscience, in the church; so, also,

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may another portion be set aside by another man; and still another portion, by another—*ad infinitum;* and instead of unity and subjection to the law, there must ensue disruption and disunity.

He who holds these mental reservations, and claims, in the church, to exercise the functions of lawgiver unto himself, does violence to his better and wiser self; can not, and indeed will not bring himself to be subject to the law of Christ; for the "carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."—Romans 8th.

JOSEPH SMITH,
President of the Church.

Jan. 9th, 1885.

"THE mills of the gods grind slow, but they grind exceedingly fine." This trite saying is illustrated in a measure by the following paragraph, which we clip from the Chicago *Tribune* of the 8th inst.:

Andrew Jackson Davis, one of the leaders of the Spiritualists, has sued for a divorce from his wife, whom he charges with having another husband.

This leaves the matter open to the question whether this woman from whom the human founder of Spiritualism in the United States now seeks divorce in the courts, is the one of whom he wrote so glowingly many years ago as his wife by divine appointment; (?) and whom he took to be his wife while she was the wife of another man. As in the case of the Oneida Communists so in this the children of Free Love come home bringing the curse of their parentage with them. The teachings of Andrew Jackson Davis have sown the seeds of marital infidelity, distrust and the disruption of family ties broadcast for years; and it is but just that in himself he should, if possible, suffer some of the results of his own wild vagaries.

Correspondence.

NEW PROVIDENCE, Indiana,
December 26th, 1884.

Dear Herald:—Having just arrived home from preaching through Jefferson and Ripley counties, in which our labors have been blessed greatly. Baptized two in Jefferson county, and blessed ten children. In Ripley preached some seven times, had one branch meeting, received two by letter, administered to one sick who received relief at once. Called on to administer to a burnt child of brother Flints, the worst I ever saw. The doctors were tending on it. I thought the child would go into fits. I administered twice. The child is getting well.

The cause in the eastern part of the district of southern Indiana is looking up, but the western part is in adverse condition. Nothing but the demonstrations of the power of God through the effectual working of his ministry will ever reach or penetrate that part of his heritage. But the ministry of Southern Indiana seem to be cramped. Pray for us that this spell-bound, chilled darkness may be broken up by the power of God's blessed Spirit; that the light may blaze across our path once again.

JAMES G. SCOTT.

Royal Mail Steamship "Australia,"
At Sea, lat. 8° 35′ S., long. 169° 04′ W.,
December 8th, 1884.

Bro. Joseph:—I thought to write yon a note from Honolulu, but we got in there about 3 a. m., and left at 6:30 a. m., after a quite rough passage of seven days from San Francisco. After three hours and a half there, we again were on our way southward. Quite a number of the passengers, including Addie, were seasick; but Emma and I were such old acquaintances of Neptune, that he passed us by, and so we were allowed at each meal time to take a good supply of provisions. Having been ashore so long, I had completely lost sight of a good many nautical terms; and it was amusing to me to notice these terms again present themselves to my mental vision, all unbidden by me, and seemingly without mental effort; and with them the days of my former life, after having slept so quietly for so long a time, came again before me: the different voyages; and so many details of them, that I sometimes could hardly conceive that fifteen years had passed since any of those events had transpired—and some of them thirty-five years. The crew, including officers, engineers, etc., number about 105; the passengers, cabin and steerage 130; so we have a village of 235 inhabitants, on the communist principle somewhat. Last Saturday we crossed the line, and about 2 p. m. the ship's bell clattered and rang, and the cry of "fire" was raised, and a running and cry of where is it, where is it, passed from passenger to passenger. The crew soon had the hose out, and from four nozzles streams of water were soon pouring, overboard. It was fire exercise. Then the cry of "man overboard" was raised, and the boats' crews were each man at his place. Afterwards another cry "the ship has sprung a leak," and soon extra pumps were placed in position, and the crew busily engaged pumping. This ended this day's exercise. Sunday morning at ten, or four bells, the crew mustered on the upper deck, two rows of men, all dressed in their Sunday go ashore suits, the officers also. At this conference there was to be a vote taken to sustain the officers, (in righteousness), and as the captain passed down each column of men and officers, each raised his hand; and touching his cap, which was answered by the captain with a like salute, confirmed or renewed the covenant, or articles. The men were to obey orders, the officers only to demand of them legalized work. Here every man knows his place and keeps it, or else is put in it severly, may be.

Dec. 9th.—Discipline, with its essential principle, recognized authority, is surely an eternal law, and most beautiful to me. I would prefer to be "cabin boy," where everyone should be in his place, than king of a "crowd;" and I felt as much to honor the boys as they touched their caps in recognition of the captain's position, as I did him in recognition of theirs. Glorious law! God grant that Latter Day Saints may realize its importance more, so that if anything goes wrong aboard the old ship, Zion, we may at once communicate with the captain of our salvation, or through our captain seek instruction from our owners; and so from him who purchased this possession, we may receive an inheritance. To-day we will meet a boat from Tu,tu,ila, (Too-too-e-la), one of the Navigator Islands, and so we will send these letters back to our friends at home. We pass within a mile or so of the island.

We are all well. Have met one woman who joined the church in England about thirty-one years ago. Has not had anything to do with them since; I think she will unite with us. I have tried to hold services on board, but have not succeeded yet. We have some agreeable conversations on doctrines with some of the passengers. Everything is going on nicely. Addie is real well. Emma and I enjoy the trip much. With love to all Saints, and a much more earnest desire than ever to serve God truly,

I remain yours,
JOSEPH F. BURTON.

CLINTON, Iowa,
December 16th, 1884.

Brother J. W. Gillen:—Should you close in on a discussion with the Rev. Mr. Braden, on this Mormon question, I wish you to correct a *slanderous statement*, made by Mr. Braden, against the character of William Smith; found in Braden's sixteenth speech, on page 174 of the Braden-Kelley Debate.

That some profligate *joker*, about Kirtland, may have thought to help Braden in his effort to demolish Mormonism, and furnished him with this slanderous falsehood, there need be no doubt. The statement made use of by Mr. Braden wherein the name of William Smith was called in question, is on the whole an unmitigated falsehood. There never was to my knowledge, any whisky drank on the ground where ball was played on the flats at Kirtland, in which I participated; and the charge of *drunkenness, is a most willful* and *base falsehood.* Nor did William Smith ever attempt to extract money from his brother Joseph, on the threat of *exposing* the *Mormon plates* as a fraud. Such statements must have come from some *unprincipled joker*, who must have thought that it was *splendid fun* to *fab-ri-cate falsehood* about the Mormons.

And further, this deponent saith not.
WILLIAM SMITH.

SACRAMENTO, CITY, California,
December 27th, 1884.

Bro. Joseph:—We are striving to do the best we can under the circumstances. We have built a nice little chapel to worship in; and have it paid for except about four or five hundred dollars. We have had good meetings ever since conference, up till the 9th of December; and then, on account of the inclemency of the weather, and an accident that happened me, there was a lull in our meetings. But, I am better, so I called the Saints together, and held a branch meeting, in which we spent two hours in doing business, and trying to set things in order, such as trying to hunt up scattered and cold members of this branch. We have some eighty or ninety members on the record, and about thirty or forty working and live members. There are some of the members forty and fifty miles from here, and some, where, I do not know. I am trying to get their address; or to communicate with them, and

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to find out their whereabouts, so we can know how many members we have that are doing their duty. This is something that has never been done since the branch was organized. It will take a long time; but with the help of the working Saints of Sacramento City, the Lord aiding me with the spirit of wisdom, I will try to do all I can. Praying for the welfare of Zion.

Your brother in the gospel,

JAMES H. PARR.

On Board Barkentine, "Tropic Bird,"
Lat. 26° N., Long. 137° W.,
October 5th, 1884.

Bro. Joseph: As we may get a chance of sending some mail back by a passing vessel, although not expected, I write a few lines before we reach Tahiti. We left San Francisco at about eleven a.m., on Wednesday, October 1st. Bro. and Sr. Andrews, Bro. George A. Lincoln and wife, his mother and sister, Bro. Wm. Anderson, Sr. Forrest, Bro. Geo. Forrest, and several others came to see us off, and stood on the wharf, waiving their handkerchiefs, till we were out of sight. It was not pleasant to leave such kind friends, and our native land, to go to a far distant field, and to be among strangers; and had it not been that it had been shown to be our duty, we would have gone ashore even at the last moment. A large tug took us in tow, and with a stiff breeze blowing from the north, we soon went through the Golden Gate, and parted with the tug, and started south-west by south, with a wind that carried our vessel at the rate of twelve miles, or knots, an hour. This speed lasted till next morning, when the wind fell to ten knots, and next day to eight, and it has been ranging from four to eight since. The wind has been blowing from north-west, north, and north-east, and in a couple of days we will meet the trade winds from the south-east; but before we reach these, there will be a space where the winds will meet, and cross and mix with each other, causing heavy rains, sometimes pouring down in perfect sheets of water, so the mate informs us. I will describe that part of the voyage when we reach it. There are on board several passengers for Tahiti: a French gentleman named Droolay; an American named Boyd, with an Irish wife; an Englishman named Rialston, with ourselves; and the captain, named Burns, a German; the first mate, named Sachs, a Russian; the second mate, named Dame; and a crew consisting of a Spaniard, a Scotchman, an Englishman, and four Kanakas. Two of them say they belong to the church. The cook is a colored man, and the cabin boy is a Kanaka. One of the brethren can talk some English, and can understand a good deal. I have given him a number of quotations or passages of scripture, and he has marked them in his "Biblia." I have copied several passages from his Bible, but the language is not altogether Tahitian, but the language of Raratoonga, however there are but few words that differ. One quotation is the oft used verse, Acts 2: 38. The next Acts 8: 14–17; then 1 Cor. 12: 28; the other Rev. 14: 6, 7, and also the Lord's Prayer.

I learn that the Elder in charge on Tahiti, Matuore (Matoo-o-re) is an able man; and the white people on board, several of whom live there, say that our people, "are a good people." The brother on board says they have a large meeting house on Tahiti, and also on other islands. Tero-hea—or Tao-hee is not married at all, and is an elderly man. But I will write more of these matters when we reach the mission, and have an opportunity of looking around.

Yesterday was Sunday, but there was nothing to indicate it on board, except that there was not quite so much work done, except by the cook, who seemed to have more to do than usual, as is generally the case on land; and even among the Saints the day is anything but a day of rest, particularly for the sisters. The order of meals on board, is of the French form, a lunch of coffee, bread and cakes, any time from six to ten a. m.; breakfast from half-past ten to twelve; that is, several courses are served, consuming from one hour to an hour and a half; then dinner from five to six p. m. I prefer the American style, three meals a-day at regular hours, and everything set before us, so we can take just what we like, and as much of one sort of food as we may desire.

To-day we are in latitude twenty-five, and the weather is therefore quite warm, and it will be getting warmer daily.

Wednesday, two p. m.—We are just a week out, and are in latitude 18°, and five degrees south of the tropic line; just about the same latitude north of the equator as Tahiti is south of it. We have seen to-day several schools of flying fish; they fly from ten to a hundred feet, and can fly more than that; they fly till their wings dry, so the sailors say. At night they frequently fly on board, attracted by the side lights. They are esteemed a great delicacy. One of the Kanakas, (Charlie, as he is called) caught three fish called Benito,—they weigh about eight pounds apiece. We had some of it for our half-past ten o'clock breakfast. We are about a thousand miles north of the equator, and we have seen no land, nor a vessel of any kind since we left San Francisco, and expect to see neither till we reach the Marquesas Islands. On the route from Tahiti to San Francisco vessels are frequently met, going to and from the Sandwich Isles, and the Samoan Group, and the Friendly, and the Figi (or Feegee) Islands, as well as the Australian Steamers; but going this way, it is out of the line of any other vessels, unless we might perchance pass a whaler going to or from the North Pacific. We have had had a fair wind all the time thus far, although it has been light at times. We have in all probability three weeks of passage before us. But we will stay forty-eight hours at the Marquesas. The captain is a godless sort of a man; he does not want any praying or preaching on board his vessel. He need not fear that we shall ask him for permission to do either; but he may see the time when he will call for both; if not at my hand, of some one else, before he quits the sea.

October 15th.—We are now in latitude 7o° N., and although nearer the equator, it is not so warm as it was a few days ago. We expect to reach the Marquesas Islands in about a week. The winds are irregular. Just now we are having a calm; yesterday we had a good wind. This is the fourteenth day out, aud not a sail yet seen, or any land. We see a few porpoises occasionally, and sometimes some flying fish. We have seen no sharks or blackfish yet. The latter is a small kind of whale. We have no expectation of seeing Tahiti for two weeks yet. We are in a latitude of frequent rains, heavy showers come up with but little warning, although we have no lightning yet, which in this part of the world is frequently very vivid, and the thunder is terrific.

October 16th.—But little wind to-day, but a terrible rain storm last night. It fairly poured down. A person would get wet to the skin in five seconds if he should step outside the cabin door. If we only had some wind to carry us out of this region of rain storms, and light and baffling winds!

October 18th.—A heavy breeze sprung up during the night, but it is dead ahead, and to get the benefit of it, we have to steer south-west, whereas we should go due south; so we are losing ground really (that may sound paradoxical on the Sea). It is a first-rate wind if we were going direct to Tahiti, but we have to call at the Marquesas, as I have before stated. We are making about nine knots an hour, and we will either have to shorten sail or tack ship, and go south-east, or south-south-east. We have made one hundred miles since five p. m., yesterday. It is eight a. m. now. The weather is very pleasant, owing to the fresh breeze. No sign of a vessel or any land as yet. Day before yesterday, a land bird, of the snipe species came on board thoroughly exhausted. It must have been blown away by a gale, and it is fully seven hundred miles from land, the Marquesas Islands beir g the nearest. It is still on board, all hands seeming to be disposed to treat it kindly. It is Saturday to-day, and we have been out eighteen days.

Sunday.—Still going on, but not as speedily as we desire. This is Sunday, but no worship for us. I have not been asked even to invoke God's blessing on a single meal as yet. We are surrounded by a godless company. The lady on board is a Catholic, and does her praying by aid of beads.

Monday 20th.—Helen and I sang a number of our hymns on our cabin deck last night, which the captain and mate listened to quite attentively, and said they were pleased. The wind is fresher, but we are not on our right course: we are going too far westward. We should go due south, but are now going south-south-west. The wind may haul around farther east.

Tuesday 21st.—Wind still blowing from the south, a little more eastwardly however. We are, at noon to-day, in latitude 3°, 26′, or 3½ degrees from the equator, or 207 miles north of it. We should have been nearly that on the other side.

Wednesday.—Winds ahead. Latitude 2°, 9′, nothing unusual.

Thursday.—Beating to the east all day to-day, as we are losing longitude while coming south-west.

Friday.—The wind has become fresher, and more easterly, and we are within a degree of the equator. Weather pleasant; none too warm.

Saturday 25th.—Crossed the Equator at about half-past ten last night: Wind fresh and fair. We are nearly two degrees south of the equator at noon to-day. Have made one hundred and seventy-three miles since noon yesterday. A school of porpoises were sean around the bow last night. We have now got into the south-east trade winds, which we should have struck fully five days ago. We expect to reach the Marquesas some time on Monday. I had hoped to have reached there to-day, and perhaps might have got a chance to preach on shore on Sunday.

Sunday 26th.—We have made two hundred and twenty-three miles from noon, yesterday, till noon to-day, or over nine knots an hour. The vessel is heavily loaded, and with a quartering wind this is

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good time. She made thirteen knots an hour the first day, with the wind after us. We are now past the fifth degree south latitude. The sun is nearly directly over our heads at noon. The weather grows warmer. The coolest was when we were right at the equator, except of course the first few days out from San Francisco. We hope to reach the Marquesas by sunset to-morrow, and we will if the wind does not fall. If we can not reach there before night, we would as soon not get there till early Tuesday morning, for we can not run into the harbor at night. It is a dangerous passage most of the time. This is the fourth Sunday without any meeting, and many can judge what a loss it is to us. The sailors have not been doing any work to-day; save swabbing off the decks this morning, which they do every day. Everything is kept clean and tidy on board this vessel. Few sitting rooms are kept any neater.

October 29th.—We reached Teio Vie, or Nu Hiva on Monday night at about nine o'clock. It is considered a very dangerous harbor to make at night, but Captain Burns is an able navigator, and he took the vessel in safely, to the astonishment of many old sea-faring men on shore. I would not ask to sail with a more skilful captain. He is a quick tempered man, but is very soon over his pet, and is, as a rule, very kind to his men, and requires no unnecessary work of them. The harbor, or the village at the harbor, is a small one, and lies mostly along shore. The houses are small, but neatly made, and are arranged very tastefully inside, and are lathed and plastered. There are several stores kept by white people; a couple of beer houses, and a cotton gin house, and a Catholic Church; and a number of other buildings. We called on the Queen, a very pleasant old lady, who was pleased to see us, but could not talk a word except in the Marquesan dialect. She is very beautifully tattooed on the arms and feet. The ladies are all so marked, and the figures are very tasteful and regular, and they are very proud of their "stockings," and they could not be persuaded to hide them by wearing shoes or other covering. The men are all tattooed on the face, the lines which average three inches in width, run from ear to ear. A space of about one inch between them is left clear—some have figures made by leaving the natural skin, and tattooing around it. Their arms and legs are marked the entire length. The tattooing of the face gives them a repulsive, and sometimes a ferocious look. The Marquesans are closely related to the New Zealanders in speech, and in manners and customs. They were once Cannibals. They are different from the Tahitians in many respects; the latter never tattoo, and are far more intelligent, hospitable, and docile, and a superior class altogether; and they will not learn the Marquesan dialect, while the Marquesans learn the Tahitian willingly. It is said by those who know, that a Tahitian can get along very well among the New Zealanders, the Sandwich Islanders, and with many other people or tribes in the South Seas. It is somewhat like the English language in Continental Europe, it is spoken by some in nearly every place. The fact of Tahitian being understood to a great extent in the various Islands in the South Pacific, is important; for a translation of some of our tracts into the Tahitian Tongue, would bring an understanding of our faith, to many people here; and the natives will read every thing they can, except where the missionaries of other churches have influence enough to hinder them. I learned a comforting word from parties in Marquesas, that "the Latter Day Saints at Tahiti are a good class of people, honest and upright." The island we stopped at is a wild looking place; very broken and mountainous, and the valleys are short—ranging from a hundred yards to a mile, and not over a quarter of a mile wide at the best. The products of the Marquesas Islands are cotton, oranges, bananas, cocoanuts, and guavas. Some few have gardens, where onions, lettuce and cucumbers are now in season.

We left the harbor at ten this morning and are now on our way to Tahiti—the "Queen of the Pacific." The Marquesan Isles are under French rule. When we weighed anchor this morning, I had the pleasure of hoisting the stars and stripes to the mizzen top; and I felt proud of our beautiful banner, admitted by all on board to be the handsomest flag in the world, except by a young Englishman, who thinks the English ensign to be more handsome; but I can't see it, nor can our French, German, Russian, Scotch, Norwegian and Tahitian friends on board. I do not believe that humanity can possibly create so beautiful, so suggestive, and so grand a flag. It is no wonder that our brave boys in blue fought so gallantly under its inspiring folds.

October 30th.—We are still over six hundred miles from Tahiti, winds light and baffling. We will probably not get in before Sunday night; if so, it will make five Sundays without meetings for us. It seems that Satan hinders, as in the case of Paul at one time in his effort to reach a certain field of labor. I will merely mention the fact of our arrival at Tahiti in this letter, and leave the description of the place, etc., for the next letter.

November 3d.—We are, because of head winds, and none at all, still two hundred and fifty miles from Tahiti. We will not make it before Tuesday night now. It will be about a five weeks' voyage. I will seal this letter, and write separately when we get to land.

T. W. SMITH.

CABOOL, Texas Co., Missouri,
January 2d, 1885.

Bro. Joseph:—Just returned from Webster Co., Mo., where I went by invitation of acquaintance formed two years ago. I went to Webster county to try to preach the gospel of the Master. My place to preach is located about three miles west of Cedar Gap, and three miles east of Seymour. All the time I was there rain, high water and mud, prevented the people from meeting together in the country. I did all the fire-place preaching I could, visitors having met at two farm houses where I was visiting. I was kindly received among them. Two years ago I gave them a lecture on Church History. I learned from persons there that the people of Seymour had a Union Church Building; went there to see about it; was sent to a Baptist Preacher. He asked me what church I belonged to. I told him. He said he did not hold individual control of the church, but they as a body did; said the whole body would have to be called together to get the consent of all. I told him how the Church of Jesus Christ identified itself; learned he was not disposed to debate all the writers of the scriptures; hope I left him something to think about. In summer Seymour has plenty of room in her grove near by. By invitation stopped with a Follower of Christ preacher. He claims as many noted gifts and signs following as the Seventies boasted of before they were endued with power from on high; not quite enough to encourage him to keep family prayer. Bro. and Sr. Schofield of Norwood helped me on my journey. As ever in the one faith,

B. A. ATWELL.

INDEPENDENCE, Missouri,
December 30th, 1884.

Bro. Joseph Smith:—We are all well and getting along very well. Clark Braden succeeded only in degrading himself in the minds of the best people here; and I doubt his return to this place. I am out preaching nearly every Sunday, and am glad to report that the Elders nearly all, are not only willing to labor, but anxious to magnify their calling. We intend to prosecute the mission under the direction of Bro. Jos. Lambert, to its utmost. Last Sunday Bro. T. W. Chatburn and I visited Kansas City Branch. Found the Saints rejoicing in the truth. Preached and rejoiced with them. Some non-members present, who seemed to enjoy the meetings as well as we. Two weeks ago I was called by telegram to Holden; found our worthy brother, H. Scarcliff, very sick. We administered to him. He rested well that night. Next day we held two meetings. In the afternoon he stood up and bore a faithful testimony, which was soul-cheering and encouraging; but as he is getting along in years, his affliction is breaking him down. There are but few Saints at Holden, and no standard bearer; consequently the work languishes. If some Elder would move there, he would have a good field of labor. I held meetings last month at Wyandotte. Preached three times and held one prayer meeting; the meetings were good. The Saints felt well; but there is an undercurrent. Saints must learn that when a question is presented before a branch of the Church, and properly spoken to, and a vote taken, that should be the end of controversy. The minority should quietly submit to the voice of the majority. The reverse will always work inharmonious; yet those who continue humble, to them all things will work for good, though it may be unpleasant for a while. We are now arranging for a series of meetings at all the branches in the district, and expect quite a jubilee. I extend invitations to all officials and members of adjoining branches; and a special invitation to the sweet singers, as we love good music. The weather is cold, times dull, and business slow.

Yours in bonds,

F. C. WARNKY.

DENNISPORT, Mass.,
December 14th, 1884.

Bro. Joseph:—In the year 1879, March 6th, Bro. T. W. Smith being here to encourage and labor with us, by his advice, we met at the Saints' Chapel, to organize a society. We called its name the "Helping Hand." When we started, there were twenty four sisters; seven of these members have moved to various places, two have died, some have withdrawn their names, and at this date there are but six left; and although so few remain, it is astonishing to see the work we have accomplished. We never yet have seen the time since the first year ended, but what our treasury held ten dollars. When we first thought of sending our small mite, we could spare but one dollar and a half. Since that time, when the quar-

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terly dues are to be paid, we find to our surprise we can spare five dollars. I know the Lord lends a helping hand in this matter, and we not only can help for the rolling onward of this glorious work, but we have relieved the needs of the poor, both in the church, and out; and with courage and industry we are sure to conquer at last. My prayer is that the Lord will strengthen us that remain. The work is prosperous here, with the help of him who ruleth all things well.

Yours in the gospel hope.

ELTHINA F. JOY, *Secretary.*

PAICINES, San Benito, Co., Cal.,
December 14th, 1884.

Dear Herald Readers:—When I first joined the church, I had a great desire to see some heavenly messenger; for I believed as the Bible teaches, that angels visit the earth. So with this belief, I made it a subject of prayer, and thus continued for some time, when one night as I retired to bed with this desire, that I might be permitted to behold some heavenly beings; and just as I was lying down, a voice just above me said: "Quit the use of tobacco, and you shall." The voice I obeyed. So in two or three days after this, in the night I awoke, and raising myself upon my elbow, there in the room before me I saw two beautiful angels. They said something to me with such a pleasing countenance. I looked for some time. Then I felt satisfied and also fatigued, and laid down and went to sleep again; but in the morning I could not remember one word they had said to me; so then I was not satisfied; for I thought I ought to have remembered what they had said. Then I again prayed to the Lord, that it might be made known to me what they had said, and thus continued for some three or four months. I do not remember the exact time, when one night after I had gone to bed, but not to sleep, the same voice said, but with greater power than before, "Bear a faithful testimony before you seek more." Then I was satisfied and willing to bear my testimony to the truth of the gospel, and the power of God; and never since then have I doubted the gospel, or the power of God: but ever feel to bless his holy name for mercies and blessings bestowed on me, his weak handmaid. About two months ago I was taken very sick with a fever; but God in his mercy has restored me to health again; and many a time our children have been healed by the administrations of the elders.

Oh, dear Saints, how thankful I am, that I belong to the true Church of Christ; and to know that the gifts of the gospel do follow them that believe; and my prayer is, that the honest in heart may believe.

As ever your sister in Christ,

RHODA A. LAWN.

A WELL ordered house is a paradise on earth. No other earthly pleasure is equal to the calm contentment of the family fireside. The excitement of even successful business is attended with vexation; the enjoyments of travel are associated with fatigue and danger, and even the pleasures of knowledge are combined with bitterness. But the happiness of the fireside is unalloyed.

Sir Astley Cooper said: "I never suffer ardent spirits in my house, knowing them to be evil spirits. If people could see the white livers and shattered nervous systems which I have seen, as the consequence of drinking, they would be aware that spirits and poison mean the same thing."

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Summary of News.

GENERAL NEWS.

Jan.—Advices from Jamaica report an anticipated invasion of Cuba.

Gen. Lord Wolsely has received a dispatch from Gen. Gordon dated Dec. 14, saying: "Khartoum all right."

Serious trouble is feared between the Christian and pagan Indians on the Onondago Reservation, New York.

Jan. 2.—Four French men-of-war have been ordered to reinforce Admiral Courbej's squadron in Chinese waters.

Another dynamite explosion occurred in London on the underground railway. Very little damage was done.

The latest information concerning the attitude of the French Government in regard to the Nicaragua treaty confirms the report that France is not inclined to oppose the Nicaragua treaty confirms the report that France is not inclined to oppose the Nicaragua Canal for the sake of protecting M. de Lesseps' interests. France takes but little interest in the construction of the Panama Canal, and the Government has no connection direct or indirect with M. de Lesseps' company.

The year opened as it closed, with serious railway disasters and London fires, accompamied with loss of life. Railway management in London is losing its old prestige, and Fire Chief Shaw, who was so hard a critic of American remissness in saving life, seems to be even more at fault as to ready and prompt service.

The excitement attending the earthquakes which are visiting Spain with such destructive results shows no signs of abating. Many persons who are able are leaving the country until they have discontinued. It is estimated that up to the president time 3,500 persons have been killed and property to the value of millions of dollars has been destroyed. Shocks were felt again at Granada, Malaga, Nerja, and Algarrobo last night, and the panic among the people is unabated. A number of towns and villages have been completely destroyed, and the inhabitants have deserted them. Many persons sleep in railway carriages. A royal decree has been issued ordering that a national subscription for the relief of the sufferers be made. Public officials have agreed to contribute one day's pay each. By this means $200,000 will be raised. The Spanish Ambassadors, Ministers, and Consuls in all countries will also open subscriptions.

Alhama is in ruins. The town was visited by an earthquake last night, and houses rocked until a large number feli. Others were only partly wrecked, but are in too dangerous a condition for the owners to re-enter them. A large number of persons were killed. One woman was found today clasping in her arms the dead bodies of her two yeung children. She had evidently just started to escape from the hous when she was canght by the falling timbers and killed. A panic prevailed among the inhabitants of Antequera, twenty-eight miles northwest of Malaga, where shocks have already been felt. The people are afraid to enier the buildings and are huddled together in open fields. The excitement is intense, and several persons are said to have become gray from fright. Houses in the vicinity were shaken and the roadway oscillated. Two trains were passing at the time of the explosion, and in both the lights were extinguished. The windows were shattered and the framework of several carriage doors smashed. The green, red, and white lights at the front and rear of the trains were extingeished. A ticket-collector at the Gower Street Station describes the report of the explosion as sharp and ringing in character, like the discharge of a piece of field artillery. The point where the explosion occurred is directly under the road leading to the main enterahce of the London & Northwestern Railway station. A woman's nose was cut by glass. One gentleman had his side and face, and another his wrist cut. These are the only serious casualties reported. All the passengers left the trains at the Gower street station. Many of them were in a half-fainting condition. Shocks of earthquake continue to be felt at Jaen, Malaga. There were several severe shocks at Torrox Wednesday and Thursday, destroying more buildings. The town is completely abandoned. The church at Terge was damaged and services are now held in the open air. Three hundred and fifty corpses have been discovered at Orena's del Rey. Two hundred and fifty persons are now suffering from injuries. At a meeting of the Premier, Ministers of France and Interior, Senotors and Deputies for Granada and Malaga, held today, it was decided to adopt measures for the immediate relief of the sufferers and to provide shelter and provision for the homeless. A national fund has also been opened, to which the Government employees have been invited to subscribe a day's pay. The land tax has been remitted in the suffering districts. A committee of the principal inhabitants has been formed in each town to distribute the fund. It is reported that the Government loan of 3,000,000 pesetas will be used for the relief of the inhabitants of the afflicted districts.

The Chinese Government has employed fifty-five German drill-sergeants for the army, and the improvement since nanifested in the discipline of the troops is said to be remarkable. It is thought that under German drill the Chinese will show themselves to be excellent soldiers and fighters.

Some heavy fighting has taken place in the State of Santander, South America. The rebels, commanded by Gen. Fortunato Bernal, were defeated with severe loss. The Federal troops sided with the State Government and thus secured a victory.

The report that the Czar of Russia is to be crowned at Samarcand next year as the Emperor of Central Asia is confirmatory of a rumor which has been afloat in diplomatic circles for some months. Now that it is given on the authority of the *Allgemeine Zeitung* it may be well enough to tell the whole story. The fact is that the idea of Russian aggrandizement by a formal proclamation of an Empire in Central Asia has long been entertained by Russian Generals and statesmen. Ever since the coronation of the present Czar at Moscow he has been urged by the Chauvinists to grasp an Oriental Empire as an antidote to Lord Beaconsfield's master stroke in crowning Queen Victoria Empress of India. The St. Petersburg correspondent of the cable news telegraphs tonlght that the report of the Czar's intention is undoubtedly correct, but he adds that it is equally

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undoubted that there will be an official denial of the report.

The antiquity of trade-marks has been traced by a contemporary to be almost coeval with the industry of the human race. It has been found that ancient Babylon had property symbols, and the Chinese declare that they had trade-marks one thousand years before Christ. Guttenberg, the inventor of printing, won a lawsuit about a trade-mark, and the use of a distinguishing stamp was recognized by the English Parliament in 1300.

Half of the steel-workers at Coshoeton, O., will strike against a proposed reduction of ten to twenty-five per cent in their wages.

A revision of the records of desertions from the regular army of the United States shows that 100,000 desertions have occurred during the last seventy years.

It is thought that the strike of the coal miners in the Hocking Valley is practically ended.

Estimates of the cost of the Nicaragua canal vary from $65,722,000 to $140,000,000. It is claimed by the opponents of the canal that it would cost over $200,000,000 to build.

There is an ice-gorge in the Susquehanna River at Nanticoke, Pa., and volumes of water are pouring through the lowlands on the west side of the stream. Traffic on the Delaware, Lackawanna & Western Road is at a standstill, and travel is oniy possible in boats.

Jan. 4th.—Some excitement has been caused in London by reports of unusual activity at the Portsmouth Navy Yard. A squadron is to be fitted out immediately for foreign service, but for what service is still a mystery.

Additional shocks of earthquake have occurred in various parts of the southern provinces of Spain. At Loja, Alhama, Jaen, Velez, and Malaga fisures in the earth appeared. A great panic prevails among the inhabitants owing to the continuance of shocks. The people throughout Parepa Granada and Malagz sleep in railway-trains or occupy tents. At night they congregate about huge bonfires. Religious processions are frequcnt. In some villages the inhabitants are suffering from famine. The bodies of the unburied victims are begining to de compose. The ruins of alhama present an awful impressive spectacle.

In consequence of renouncing his belief in the doctrine of eternal torment, the Rev. D. M. Brown, pastor of the Methodist Church at Las Vevas, N. M., has been compelled to resign.

Lewis Fedder, night watchman at the Ryers factory in Bloomington, Ind., was killed at his post by an unknown man. His wife dreamed that her husband was murdered, and, going in search of him found him dead. The motive of the crime was theft.

News is received from Dallas, Tex., of the sale of the Munsen ranch in the Pan-Handle and its stock of 75,000 cattle to W. W. Ewing of Kansas City for $800,000.

St Louis is swarming with beggars. Twenty thousand people are out of work. The Sanitary Aid Association is raising money to employ the destitute in cleaning the streets.

Times are hard in Kansas. Corn is selling as low as ten cents a bushel, and farmers are using it for fuel. Trade is dull and the banks have shut their money up in their vaults. Millers refuse to reduce the price of flour and the railroads help to keep the country poor by charging the same price for taking grain to market as when wheat was worth $1,25 a bushel and corn was bringing 40 to 60 cents.

Jan. 4th.—Another Orange outbreak is reported from Bay Roberts, Newfoundland. Hundreds of armed Orangemen paraded the streets Sunday, and the New York Redemptorist Fathers were besieged in their dwelling. Police aid was dispatched from St Johns.

There is an ice-jam in Grand River, fifteen miles below Grand Rapids, Mich., and the country is flooded for miles. Three tugs have gone up from Grand Haven to try to break the jam.

Jan. 6th.—A severe earthquake shock which was experienced in Granada, Spain, at 6 o'clock yesteraay evening gave occasion for a panic among the covicts in the rison. They attempted to escape from confinement, but were prevented by the civic guards. Shocks were also felt at Loja and Motril. King alfonzo is about to make a visit to the Provinces of Granada and Malaga. The people in Granada are thoroughly frightened by the succession of earthquake shocks. They are removing their goods from their houses and are living in open fields.

A dispatch from Hanoi says; After the defeat of 6,000 Chinese near Chu by Gen. Negrier 12,000 Chinese returned and resumed the hostilities. Gen. Negrier attacked them, penetrated their positions defended by forts and tiers of batteaies, and repulsed and routed the Chinese, who, after an active resistance, abandoned their positions. The Chinese lost 600 killed and a large number wounded. The French captured two batteries of Krupp guns, a large number of rifles, a quantity of ammunition and provisions, and some Chinese standards. The French loss in both battles was three officers wounded and nineteen men killed and sixty-five wounded.

Ballay, the Belgium Delegate to the Congo Conference sent to Paris by Col. Strauch, President of the African International Association to negotiate with Premier Ferry in regard to the claims of the association on the left bank of the Congo, has returned to Berlin. He reports that Ferry refused to recognize the association's rights, and insisted that the post of the association on the left bank of the Congo be included in French territory. This dispute threatens to affect the result of the Congo conference.

A severe shock of earthquake was felt at Santiago, Chili, at 4:45 this afternoon.

Regulations enforcing the recent decision of the Attorney-General in reference to the relief of the whisky men were issued by the Commissioner of Internal Revenue at Washington yesterday, with the approval of the Secretary of the Treasury. The most important amendment to the existing regulations consists in striking out the words "thirty days" in the exportation bonds and substituting such time, not to exceed seven months, as may be reasonably required for exportation. Collectors are also required to list and report monthiy all spirits which have remained in warehouse more than three years.

In response to an inquiry by the Utah Commission whether the commission had any jurisdiction in regard to the school meetings of Utah, Attorney-General Brewster has rendered an opinion to the effect that these meetings afford no room for the exercise of the power conferred upon the commission by the act of March 22, 1882. In answer to another question touching the right of the polygamists to vote at school meetings called for the purpose of fixing the rate of taxation for school purposes, the Attorney-General replies that such meetings do not constitute an election within the meaning of the law, and a polygamist may vote upon such propositions provided he is properly a tax-payer and a resident of the school district.

Jan. 7.—A church, convent, and 500 houses were destroyed at Motril, Spain, by the earthquake Monday evening. There was a great procession at Granada. Twelve thousand people headed by priests bearing images of the Virgin, marched through the streets chanting and praying for deliverance from further earthquakes.

There were 27,133 marriages in Ohio last year, 65,066 births, 1,739 divorces, and 24,364 deaths.

Last year 722 new convicts were received at the Joliet Prison and 557 were released by expiration of their sentences. The total number of convicts in the prison January 1 was 1,542, an increase of 169 during the year.

In the Senate at Washington yesterday the House joint resolution was passed appropriating $50,000 to relieve the destitute Indians in Montana.

The fifth annual meeting of the New England Divorce Reform League was held to-day in this city. I was resolved to make it a National League. The Hon. Theodore W. Dwight, Professor in the Columbia College Law School, and President Pepper of Colby University were elected to membership, and the Rt.-Rev. B. H. Paddock, D. D., was elected President.

Jan. 8.—During a calm off the Spanish coast the British bark Isabel experienced several earthquake shocks lasting fifteen minutes. The ship was shaken in every fibre and the submarine roaring was terrific.

The most important features of the Inter-State Commerce bill, which was passed by the House of Representatives to-day, are the following: Discrimination in freight rates is forbidden and likewise discrimination in the treatment of passengers who pay the same fare. The railroads are, however, permitted to provide separate accommodations with equal facilities and comforts for white and colored people. For personal transportation no one is to be charged more than three cents a mile. Rebates or other advantages given to shippers are forbidden, as well as all freight-pooling arrangements. The roilroads are not permitted to charge a greater rate for a shorter than for a longer haul. Schedules of freight rates must be printed by the companies and posted conspicuously, and copies of the schedules must be duly filed. The bill further provides that any person who may suffer through the violation of any of its regulations shall be entitled to damages equal to three times the amount of the actual injury sustained. Infringement of the act is rendered punishable by a fine not exceeding $2,000. The provisions of the bill apply only to transportation from one State to another. They are not applicable to property carried for the United States at lower rates than for the general public, nor to the transportation of articles at reduced rates for charitable purposes, nor to transportation of property to or from public fairs or exhibitions. It will be noticed that the commission feature has been stricken out of the bill.

The programme for to-morrow's session of the Congo Conference is not yet decided upon, but the annexation question will probably be discussed. The latest reports are to the effect that the negotiations between France and the African In-

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ternational Association tend to an early and amicable settlement of the differences. The framework of the new Congo State Constitution is based on the principles of the English colonial administration, there being a Governor entitled the chief d'etat, three Deputy Governors, and a full number of officials in the various districts. Brussels will be the headquarters of the Government. King Leopold has already spent $5,000,000 in forwarding the work of the African International Association, and still adheres to his promise to bestow upon it yearly an endowment of $200,000. During the sitting to-day, Kasson, the American Minister, repeatedly expressed the desire of America that the rights of the aborigines be respected. A dispute over the ownership of St Lucia Bay is of no national importance. Prince Bismarck does not encourage Luderitz, who claims to have purchased the bay, to expect other than British protection.

Fresh earthquake shocks were felt yesterday at Nerja and Nelez, in Malaga, Spain. Several houses were damaged.

Another sharp shock of earthquake was felt in the south at daybreak this morning. Its greatest force was experienced at Loja, where 300 houses were damaged. Seven persons were injured. Most of the inhabitants had left or were sleeping in tents. King Alfonso starts to-day for the scenes of the disaster. Three hundred thousand dollars have already been subscribed. King Alfonso will take with him $100,000, which he will in person distribute for the relief of the sufferers.

A slight shock of an earthquake was felt today at Geneva, Switzerland. Several shocks were felt in the last few days in the Canton of Grison, Switzerland, and the Department of Haute-Savoie, France.

FINANCIAL AND CROP REPORTS.

There were 366 business failures in the United States last week, an increase of eighty-eight over the previous week.

There has been an increase of $641,384 in the public debt during the month of December. The decrease since June 30, 1884, has been $31,501,863.

Last month the United States' mints coined $4,849,958, of which $2,381,165 was standard dollars.

Clearing-house receipts at the principal cities of the United States last week show a decrease as compared with the corresponding week of 1883–'84 of 22·8 per cent. The decrease in New York is 26.5 per cent. In Chicago the decrease is 24.3 per cent.

The *Mark Lane Express* in its weekly review of the corn trade, says: The autum-sown acreage of 1884 is from 10 to 15 per cent below that of 1883. Young crops continue to show a healthy and promising appearance. Farmers' deliveries are greatly diminished, enabling holders to obtain from one shilling to two shillings, and sometimes three shillings a quarter advance. Sales of English wheat the last week, 35,021 quarters, at 31 shillings 11 pence, against 35,136 quarters at 39 shillings the corresponding week last year. Flour is six pence 1s higher; barley, 1s higher; foreign wheat, 1@2s higher. The market is against buyers. It is evident that waterside stocks have been reduced to their normal level. Foreign flour is generally 1s higher; American, 1@2s higher. Quotations for maize are unaltered. Barley is firmer. Oats are steady and slow. Cargoes off coast are materially advanced. One cargo of American red winter, per sail, bought 34s per quarter. There were four arrivals and seven sales. Two cargoes remained, one of which was from California. Trade forward is lively. There was a large business at advanced rates. No. 1 California, afloat, is worth thirty-seven shillings a quarter, which represents an advance of two shillings. At to-day's market wheat was excited. There was a general advance of two shillings to two shillings sixpence. Some sorts advanced three shillings. There was a moderate business transacted. Flour generally is two shillings dearer; American flour, two shillings sixpence dearer. Maize is scarce and sixpence to one shilling higher.

Thirteen collieries near Scranton, Pa., were suspended Jan. 6th. by the Delaware, Lackawanna & Western and the Delaware & Hudson Companies. About 2,000 men and boys were thrown out of work. The companies say that the suspension will not last more than two months.

Canadian millers are petitioning the Dominion Government to raise the duty on American flour from 50 cents to $1 per barrel. Over 250,000 barrels were imported from the United States last year by the maritime provinces.

Symptoms of revival in the iron trade are reported from Pittsburg. Several mills which recently suspended work are starting up again.

Francis & Joseph Badart, London merchants, have failed, with liabilities estimated at $2,000,000.

India, the San Francisco *Chronicle* thinks, cannot compete with the Northwest or California in the reduction of wheat. It costs the wheat-growers of India to raise wheat and ship it to Delhi, which like Chicago is a primary market, one and a third cents a pound, but the freight from Delhi to the seaboard is a third of a cent a pound, as against a quarter of a cent from Chicago to New York. A great deal of Indian wheat has to be raised with the help of irrigation. This being undertaken at present as a Government enterprise gives the Hindoo farmers that advantage, but this is an unthrifty policy which the Government of India cannot continue. The great decline in the price of wheat has checked the sale by India to such an extent that in the first six months of 1884 its exports were only 11,125,000 bushels, as against: 20,513,000 bushels in the corresponding month of 1883. The crop of India this year as calculated by Consul-General Leonard of Calcutta amounts to 244,000,000 bushels, of which India will use 200,000,000 for her own consumption and will have 44,000,000 for export to England. The crop this year is not as large as that of last year, which was 299,000,000.

Union Pacific's net earnings for November were $1,284,000, a decrease of $127,000 as compared with the corresponding month of 1883. For the eleven months ended Dec. 1st, 1884, the net earnings show a decrease of $2,185,000.

Immense coal deposits west of Pekin, China, which are said to be the richest in the world, are to be opened. A railroad is to be constructed at once for transportation.

Exports from the port of New York, exclusive of specie, for the week ending yesterday were $6,393,000.

No less than 1,865 new manufacturing and mining enterprises were started in the Southern States last year, with an aggregate capital of $105,269,000.

In December the imports of London, Eng., decreased £797, 161, compared with December of last year. The exports decreased £1,130,999, compared with december of 1883.

FIRES—STORMS—ACCIDENTS.

Jan. 1.—Loss by fire at Evansville, Ind., $300,000.

Four persons were killed and thirty injured by a railway collision near Barnsley Junction, England.

News is received of the wreck of the German bark Lile near Petrolia, Cal. The first officer, the cook, and three seamen were drowned.

Jan. 2.—Sunday last about sixty thatched huts burned at Gorgona, Panama, a small village on the line of the canal works.

A mob fired the Bristol tunnel on the Baltimore & Ohio Road near Shawnee, O. The flames were extinguished, but a few hours later the tunnel was again set on fire by the incendiaries. Twenty thousand dollars worth of damage was done.

Two thousand bales of cotton landed at Havre, France, by a New Orleans steamer was burned on the dock.

Fire destroyed the Glen Woolen Mill at North Adams, Mass., causing a loss of $100,000.

Christopher Brant, a workman in the Michigan Central car shops at the Junction, was killed by a passenger train while crossing the Michigan Central track at Twenty-fourth street this morning.

Jan. 5.—Loss by fire at De Pere, Wis., 3,000. Battle Creek, Mich., $7,000. Valparaiso, Ind., a large livery stable and seven horses. West Lafayette, O., $3,000. Newark, N. J., $25,000. St. Paul, Minn., $5,000. Denver, Col. $15,000. Poplar Bluff, Mo., $25,000.

Seven persons were killed and sixteen injured by a railway disaster in Nicaragua.

GOSSIP.

Can the evil wrought by gossip be estimated? We think not. A wise woman can scarcely say too little in company if the conversation trenches in the least upon scandal. Many a social noble-minded woman has been obliged to withdraw herself from a neighborhood intimacy which would have been pleasant otherwise, because her remarks were returned by some idle tale-bearer, so perverted as to make her doubt the existence of genuine friendship, and accept loneliness for the sake of the safety it brought. You say we must talk "about something." Yes: and through that very fact we see a remedy for the evil, to so thoroughly interest ourselves in other and better things that we find no space to spare for our neighbor's affairs. Let us talk of our work, our homes, our house-plants, our books or our babies. Let us teach our eyes to find beauty everywhere, while we blind them by constant watchfulness to blemish. Never, under any circumstances, cast the first stone. Then, if any erring neighbor goes down, you can not blame yourself for assisting the downfall.

THE race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that kind assistant wipes the death-damp from the brow of the dying, we can not exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt.

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SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Selected Poetry.

BUILD WELL.

High on the granite wall the builders, toiling,
Heaved up the massive blocks and slabs to place,
With swart and streaming brows and straining sinews,
Under the Summer's blaze.

And higher yet, amid the chills of autumn,
Tier upon tier and arch on arch arose:
And still crept upward,—coldly, wearily,
'Mid winter's sifting snows.

From stage to stage upsprings the master builder,
Instructing, cheering, chiding here and there;
Scanning, with scrutiny severe and rigid,
Each lusty laborer's share.

Anon his voice to those most distant shouting
Through his hoarse trumpet makes his orders swell;
Or utters words like these to rouse and hearten:
"Build well, my men, build well!

"The ropes are strong, and new and sound the pulleys;
The derrick's beams are equal to the strain;
Unerring are the level, line and plummet;
Let nought be done in vain!

"Build that these walls to coming generations
Your skill, your strength, your faithfulness shall tell,
That all may say, as storms and centuries test them:
THE MEN OF OLD BUILT WELL!"

And ever thus speaks the great Master Builder
To us, where'er our 'journey-work' may be:
"Whate'er the toil, the season, or the structure,
Build well—build worthily."

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

QUORUM ORGANIZATION.

AT the earnest solicitation of a respectable number of the members of the First Quorum of Elders, as also several of the officers and members of the other elders' quorums, I write.

I shall try to set before those officers, some little of the law, necessity, object and benefit, accruing to the church in general, and the elders in particular; but first permit me to state, that in a limited degree I feel the weighty responsibility that rests upon those who undertake to reflect the true light and meaning of the revelations of God, and teach the duties, privileges and responsibilities of those who are by inspiration called and set apart as the true ministers. Should a flaw be discovered in this, please exercise charity, and credit it as a mistake of the *head* and not of the *heart*. Remember that our portion of labor is that we teach constantly, without addition or subtraction, the principles of the gospel.

As seen in canvassing the church history, it was the chief aim and life work of Joseph Smith, to complete and set in order the several quorum organizations of the church. Days and weeks were faithfully employed in the preparation and instruction of those enrolled in the different quorums, as is revealed in the constitutional law of the church. Unfortunately for us, these things were very meagerly recorded, or at least not fully published. I quote however the following, as clearly pointing out the great importance to the church of a correct understanding and the means of accomplishing the full and complete organization of the priesthood. November 12th, 1835, Joseph tells us that he met with the Council of the Twelve. Nine of them were present. In the address that he made I find these words:

"You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri; and indeed I did so, for if I had been taken away, it would have been enough; but I yet live, and therefore God requires more at my hands."—*Millennial Star*, Vol. 15, p. 423.

It will be observed in the above statement, that there was a something to be done in the future, that the church might attain to a "greater blessing," and stand upon a "permanent foundation;" so that "the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." Thus it will appear essential, that the church, to be complete, in all its parts, must be in harmony with that system of divine architecture contained in the text books of the church; viz.,—"Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them." Doctrine and Covenants, p. 142. By way of accomplishing the "will of the Lord," and removing the obstructions, that the "greater blessings" be granted unto the church, Joseph enters in his Journal, *Mill. Star*, Vol. 15, p. 620:

"At early candle-light I met with the Presidency at the west school-room, in the Temple, to attend to the ordinance of anointing our heads with holy oil."

Those who were in attendance at the General Conference of 1883, at Kirtland, Ohio, will understand where this meeting was held. Again on p. 631:

"In the evening met the quorum of High Priests in the west room of the upper loft of the Lord's House, and, in company with my Council of the Presidency, consecrated and anointed the Counselors of the President of the High Priesthood; and having instructed them, and set the Quorum in order, I left them to perform the holy anointing, and went to the Quorum of Elders at the other end of the room. I assisted in anointing the Counselors of the President of the Elders, and gave the instruction necessary for the occasion, and left the President and his Council to anoint the Elders, while I should go to the adjoining room, and attend to organizing and instructing the Quorum of the Seventy."

All these preliminaries were but preparations, that the Priesthood might receive the promised endowment; and that they should be cleansed and qualified to meet in "solemn assembly." Space forbids my taking note of the endowment, with the glorious blessings that were bestowed upon those who had been organized into quorums and instructed, that they might be found worthy sons, according to the holy covenant of the Priesthood. In the closing remarks, Joseph spoke as follows; *Mill. Star*, vol. 15, p. 728:

"I then observed to the Quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies; that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God."

Please observe here, that it was upon the completion of the organization of the quorums, the church organization was completed. I now come to the law upon this question. Doctrine and Covenants, 104:31, provides for the presidents of the elders' quorums:

"I say unto you, says the Lord of hosts, there must needs be presiding elders to preside over those who are of the office of an elder."

From this it should be clear to all, that the need of a president, carries with it the necessity, imposed by the Lord, upon all those holding the office of an elder, to enroll themselves with the quorums, as made and provided in the constitution of the church; so that all obstructions and hindrances might be removed, which are now preventing the complete organization of the church. In paragraph 41, same section, are these items presented: 1st. The duty of the president, which is, first to preside, second to sit in council, third to teach the quorum. 2d. The number constituting a quorum, namely ninety-six. 3d. That there is a distinction between the president of the Elders' quorum, and that of the Seventy. 4th. That those having the office of elder are not required to travel by reason of their ordination; and this is the difference between the office of Elder and that of Seventy, as is shown in sec. 107, par. 44:

"The difference between this [Seventies] quorum, and the quorum of Elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

This not only points out the distinction between the duties of the Seventy and the Elder, but also to some degree indicates some of the work of the Elder, "to preside from to time." Under this provision the elder is subject to election to the office of branch or district president, and by sec. 117, par. 10, the Elder may be chosen as a counselor to the Bishop, or by the nomination of a district, and the appointment of the Bishop to act in the capacity of Bishop's Agent. The next I seek to point out the duties of the Elder. 1st. "To conduct the meetings as they are led by the Holy Ghost." Sec. 17, par. 9:

"But notwithstanding those things which are written, it always has been given to the Elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."—Sec. 46, par. 1.

2d. To teach the principles of the gospel as contained in the three adopted text books of the church. Sec. 42, par. 5. 3d.

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To meet in the quarterly conferences, (this duty is greatly neglected), or from time to time, as appointed. 4th. To hear testimony and give a verdict thereon, as a court. Sec. 42, par. 22. 5th. To pray for, and lay hands upon the sick. Sec. 42, par. 12. 6th. By their ministry they are to bind up the law, seal up the testimony, and prepare the Saints for the hour of judgment. Sec. 85, par. 23. 7th. To administer in spiritual things. Sec. 104, par. 7. 8th. Shall travel and preach. Sec. 83, par. 22. 9th. When duly appointed, shall go to the nations afar off, islands of the sea, Gentiles and Jews. Sec. 108, par. 3.

I now mention among the privileges of the Elders: 1st. They are permitted to act in the office of the High Priest in the absence of said officer. 2d. They are permitted to act in the office of the Priest, Teacher or Deacon. 3d. They are permitted to bless children. 4th. To baptize those who are to be received into fellowship. 5th. And confirm those who have been legally baptized. 6th. To ordain other Elders, Priests, Teachers and Deacons, when these officers have been selected as provided for in the law. 7th. To perform marriage ceremonies. 8th. To receive the revealments of heaven, to the furnishing of divine wisdom in the filling acceptably of the work of the minister.

It should also be understood, that where an Elder and five or more members are, there is found the Church of Christ, and they are entitled to the watchcare of the Father, and the guiding power of the Holy Spirit, to the obtaining of the spiritual blessings promised to the believer.

Should an Elder who has a standing in a quorum, be overtaken in a fault, and tried by either branch or district authorities, he is entitled to a hearing before his peers, and there it may be expected the decision shall be just.

One of the great benefits to be secured to the church, will be in the quorums rendering their reports to the General Conferences, which will require but little or no more time, than an individual report would require; and this in the future will be an important item in the Conference business. Every member of a quorum should take sufficient interest in his quorum to report to them at the annual meeting, and tell at least his desire for the cause, and what he had done during the year for its advancement. Do not let any misunderstanding arise in this connection that by reason of their not being under the appointment of General Conference no report is required. Those who are appointed by the General Conference will report to that body; but the report to the quorum is by reason of the office held and membership in the quorum.

Let me urge upon you the necessity of active and faithful labor; for the responsibility that rests upon you is very weighty, and in the very nature of the organization of the church must be, as we are scattered over such a wide extent of territory, and branches are established everywhere; and it not being practicable for the First Presidency, Twelve, High Priests or Seventies, to be with each branch, therefore the vast army of local ministers must be called from the ranks of the Eldership; and as the past history indicates that the Elders have been true faithful and active missionaries, it is not to be anticipated that the future action of the church will entirely dispense with the usefulness of these laborers.

In conclusion, our reward will not be for the office or position we have occupied in the church; but for the faithful discharge of the duties imposed upon us by our Heavenly Father. May grace equal to the task be granted, is my prayer.

R. M. ELVIN,
President First Quorum of Elders.

TITHING, GATHERING, AND REVENGE.

BY ELDER W. W. BLAIR.

REVENGE.

BRO. GURLEY rejects the revelation of June 22d, 1834, for the reason that, to his mind, it teaches violence and revenge; and yet the second paragraph assures us that "Zion can not be built up unless it is by the principles of the law of the Celestial Kingdom; otherwise I [God] can not receive her unto myself; and my people must needs be chastened until they learn obedience, [to the law of the Celestial Kingdom], if it must needs be by the things which they suffer." Now there is nothing like violence or revenge either enjoined or permitted the Saints under that law, except upon the following conditions, to-wit:

"5. Now, I speak unto you, concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold; and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out. And now, verily I say unto you, if that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation; and then if he shall come upon you, or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands, and then if thou will spare him thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation; nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands and thou art justified.

"6. Behold, this is the law I gave unto my servant, Nephi; and thy father, Joseph and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue or people, save I, the Lord, commanded them. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then, I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles, and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord, your God, for justification before me.

"7. And again, verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness thou shalt forgive him, and shall hold it no more as a testimony against thine enemy, and so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time and repent not, thou shalt forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all your heart, and if he do not this, I, the Lord, will avenge thee of thine enemy an hundred fold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children and turn to the Lord their God with all their hearts, and with all their might, mind, and strength, and restore four fold for all their trespasses, wherewith they have trespassed, or wherewith they have trespassed, or wherewith their fathers have trespassed or their father's fathers, then thine indignation shall be turned away and vengeance shall no more come upon them, saith the Lord your God, and their trespass shall never be brought any more as a testimony before the Lord against them. Amen."

By this we learn that it is not until after the *fourth assault* that the Saints can be justified in rewarding the violence of their enemy "according to his works;" and then, if that enemy does not "repent and reward thee fourfold in all things wherewith he has trespassed against you, * * * I, *the Lord, will avenge* thee of thine enemy an hundred fold." This is "the law of the celestial kingdom" on this matter. This was revealed through the "choice Seer;" and we undertake to say these principles have never been excelled in any age or nation. The Lord will have his people thoroughly indoctrinated and disciplined in this very law, even "if it must needs be, by the things which they suffer;" and the experiences of the "Camp of Israel" in going to and returning from Missouri, with what was told them June 22d, on Fishing River, should have accomplished this; for, the Lord, in that revelation says —"It is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for, behold, *I do not require at their hands to fight the battles of Zion;* for, as I said in a former commandment, (see D. C. 98: 4, and 34: 4), even so will I fulfill, *I will fight your battles.* Behold, the destroyer I *have* sent forth to destroy and lay waste mine enemies; and not many *years* hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering togeth-

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er of my Saints." D. C. 102. 3, 4. [It is a very notable fact, that those active persecutors, but very few of them, now remain in the regions indicated]. In paragraph five of same revelation the Lord says of those who composed that camp, "But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is *expedient in me*, that they should be brought thus far *for a trial of their faith*."

By interpreting this revelation in the light of its own clearly expressed statements we learn, (1), that the Lord never intended the Saints should, with carnal weapons, fight the battles of Zion; (2), that he brought the camp "thus far, for a trial of their faith."

The Lord had told the Saints in December, 1833, six months before, that because of "their transgressions," and because they "esteemed lightly" his counsel, they must needs be *chastened*, and *tried*, *even as Abraham*, who was commanded to offer up his only son." God did not intend that Abraham should slay his son; but he would try his integrity, and his faith; in doing which he also showed, in a most prominent manner, his utter disapproval of human sacrifice, an evil common among heathen nations. Jesus said, "He that hath no sword, let him sell his garment, and buy one."—Luke 22: 36. This, taken alone, looks very warlike, and it could be easily construed to mean that the Master just then was actuated by a warlike spirit, but when interpreted in the light of its contexts, and what he taught both before and after, we see he purposed to make it a most notable occasion for teaching, for all coming time, that "All they that take the sword shall perish with the sword." Matt. 26: 52. So also, we take it, the Lord commanded his Saints in December, 1833, to organize the camp, go up to Missouri, and "redeem" his "vineyard" which he had "bought with money," for the express and most important purpose of teaching his people for all time to come, that he did not, and would not, call on his elders to fight the battles of Zion; and, that *he alone* would fight their battles, in his own time, and in his own way.

It is most probable that many of the Saints were greatly provoked, and even angry and revengeful over the evil treatment they or their fellows had received in being persecuted and driven from Jackson county; and the trip of the "Camp," with what occurred in Missouri, and *en route* there and back, was a fitting "chastening," "trial," reproof, and rebuke for all their angry, vengeful, unchristlike feelings, views, and intentions.

If the Saints were not, and are not instructed in the principles of peace, forbearance, and non-resistance, by the revelation of December 1833, with that of June 22d, 1834, the fault is not with those revelations; for a thorough examination of them will reveal that this was their object, and purpose and design.

It should be borne in mind that the "army," "warriors," "watchmen," "towers," "banners," etc., etc., in these revelations, are but parts of "a parable," and should be understood and interpreted as such. These terms are sometimes used in Bible parlance as relating to the Church or people of God, the ministry, the defenses, and the chief attractive features of Gods' work. In proof, see Ps. 68: 11; Ezek. 37: 10; Dan. 4: 35; Rev. 9: 16 2 Tim. 2: 3, 4; Ps. 60: 4; Isa. 13: 2; Ps. 61: 3; Prov. 18: 10; Matt. 21: 33.

When we put a literal interpretation to the several parts of this or any other parable, we may greatly pervert their purport and intention, and do much harm.

If the reader will turn to Doc. and Cov. 98: 1, 2, 3, the then unfaithful, unwise, and disobedient condition of many of the Saints will be seen; and paragraph four will make it clear that God alone will execute wrath upon their persecutors; while paragraphs 9, 10, 11, 12, and 13, point out plainly what the Saints should do in order that "redress and redemption" might be obtained by them. Now, in all this there is nothing like carnal warfare, revenge, or retaliation on the part of the Saints either commanded, contemplated, or provided for; but, to the contrary, they are counselled to seek "redress and redemption, by the hands of those who are placed as rulers and are in authority" as civil rulers.

The revelation of February 1834, is similar in sentiment. It makes no provision for revenge by the Saints, and none for resistance except against mob violence in defense of their own homes previously purchased. This is a right ordained of God in the very constitution of man, guaranteed under the Constitution and laws of all civilized countries, and endorsed by both the Bible and Book of Mormon. (Alma 20: 2, 7, 10, 12; 1 Pet. 2 : 13, 14; Titus 3: 1. Matt. 22: 21. Only in the "parable," (Doc. and Cov. 98: 6, 7, 8; 100: 4, 5; and 102: 8), is anything like revenge by the Saints provided for, and then only when you apply to it a *literal* interpretation. When we interpret it in a figurative —spiritual—way, so as to harmonize with other parts of the same revelations in which it is taught, and in harmony with "the law of the celestial kingdom," then the idea of revenge and retaliation by the Saints "vanishes like the baseless fabric of a vision"—it can not be found except in so far as relates to "taking possession of their *own* lands, which they have *previously purchased* with their moneys, and of throwing down the towers of mine (God's) enemies (the persecuting mob), that may be upon them;" all of which is of a defensive character, a right which is natural, indefeasible, and guaranteed by the constitution and laws of our Nation and of the several States therein.

That it was not intended the Saints should by physical force redress their own grievances, nor avenge themselves or God, is further evident from the fact that the company or "camp" called in the "parable," might be as few as "one hundred." This number would answer the purpose of demonstrating forever in a conspicuous way, the fact that God would not have the Saints "fight the battles of Zion;" also that they must *purchase* the lands of their inheritance; and further, that they could be justified only in *defending* their homes against mob violence in case of extreme necessity. And it further served as a means to prove whether the Saints could have their rights—those common to all citizens—protected under the laws and rulers of Missouri and our Nation. It was designed, clearly, to serve these ends as well as to try the faith, and zeal, and love of the Saints. It has been stated by those who were in the "camp" at Fishing river, that when Joseph the Seer saw the clouds rising from whence came the storm which raised the streams in a short time to a marvelous and unprecedented hight, preventing a violent collision between the great mob and the "camp," that the Seer exclaimed—"There is salvation for us in that cloud!" The mob was baffled, God fighting the battle in behalf of the little "camp" by the storm and tempest.

The rulers and people of Jackson county and vicinity did not honor and magnify their own laws; but they either violated them or suffered them to be violated when the Saints were persecuted, and robbed, and driven out in 1833; and when the Saints sought by legal process to regain possession of their own lands and property, and their co-religionists offered to assist them, they were opposed, resisted, and repulsed with threatenings and violence; their natural and guaranteed rights were denied them; the laws of the State and Nation were trampled down by their persecutors, and all without the least justifiable provocation; the rulers of the State and Nation stood by and saw, and suffered the dearest rights of its citizens invaded and outraged. And this sending of the "camp," purposely to aid the persecuted ones to regain their rights, was one important feature in the programme for trying the Saints as to whether they would keep the celestial law, and for proving the people and rulers of both state and nation as to whether they would honor, obey, and enforce their own laws in justice and equity. It was "expedient" that the Saints should be tried, and taught; and it was wisdom in God that the faithfulness and integrity of the people and rulers—State and National—should be tested, and this "that all men may be left without excuse; that wise men and rulers may *hear* and *know* that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work; that men may discern between the righteous and the wicked, saith your God." D. C. 98: 12. God, by remarkable providences, founded our nation; and by special revelation and endowment he founded the church. The one was dedicated to liberty, justice, and equity to all mankind; while the latter was dedicated to the truth and righteousness of God. Both must be tried and proven; and the Lord would choose the means and ways for effecting this; and this gathering to and expulsion from Jackson county, including the going up of the "camp," humble

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though they were, were suitable means to accomplish it. And it is a noteworthy fact, that many of the same general issues raised between the Saints and their opposers in 1833 and after, were also raised between the Free Soilers in Kansas and their sympathizers on the one part, and the Pro-Slavery element in Kansas and their sympathizers on the other part, which finally resulted in the war of the Rebellion. The rights of the Free Soilers were vindicated and maintained, and their cause finally triumphed; but the rights of the Saints were successfully outraged, their wrongs remain unredressed, and their cause still suffers from defeat. But there are forces at work in many ways to bring their cause to the notice of the people, the Nation, and the world; and when this is fully accomplished, it will enable all to perceive more clearly the wisdom and the purposes of God in his dealing with the Saints, the people, and rulers of Missouri and the Nation, as set forth in the revelations now under consideration.

"Truth, crushed to earth, will rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshipers."

The revelation in question further says —"And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them. until it is wisdom in me that they should be revealed." This advice can not be excelled. They should not reveal the purposes and designs of heaven in respect to purchasing inheritances and gathering to the regions indicated, for the reason that unlearned and uninformed persons might misunderstand and misconstrue them; and for the further reason that wicked, unscrupulous persons might pervert them to the hurt of the Saints, and to deceive and delude others to the harm of all.

"Talk not judgment, neither boast of faith, nor of mighty works." This counsel is good at any time; and was especially so in those times of excitement and persecution. "But *carefully* gather together, as much as can be *consistently with the feelings of the people*." Certainly, this was, and is, wise, timely, and wholesome advice. It was just what was proper then, and it is proper now. Those who did not and who do not now, exercise care, and have all things prepared before them before they gather into those regions are neither faithful nor wise, and such may blame themselves only if they meet with disappointment, perplexity, and loss. The "feelings of the people" in those regions were to be inquired after and learned *first;* and the Saints were to gather among them only when it "can be consistently with" their feelings. Surely, there is nothing like revenge, violence, or wrath, in all this; but the very opposite.

The Saints had the natural and guaranteed right to migrate and settle wherever an opportunity offered; but, in order to avoid bitterness and strife, this revelation required them to make the sacrifice of those rights. This is giving the "cloak" after the "coat" has first been taken. It is Christlike in a very eminent degree. It is not only free from anything like violence and revenge, but is full of forbearance and of that heavenly charity which "seeketh not her own."

In closing we have to say, these revelations in question were, with all those which constituted the Book of Doctrine and Covenants, August 17th, 1835, adopted unaminously by a General Assembly of the whole Church for "a law, and a rule of faith and practice to the Church." It was adopted, first, by the several quorums of the priesthood, and then by the entire assembly. See Church History for that date in *Messenger* and *Advocate*, and *Mill. Star*., vol. 15, p. 299.

This action has never been repealed by the Church. The Church was in a prosperous, spiritual state at the time, and it is safe to conclude that their endorsement and approval, if not fully divine and inspired, was as near it as is likely to be the case with any similar body until a greater spiritual endowment is received than has been in this age. It is far safer to trust their judgment and experience touching those revelations, especially when they made them a matter of critical examination, and that, too, under the most orderly and favorable circumstances, than it is to entertain the doubts and fears and unbelief of one or many who oppose them.

ORIGIN OF ALL THINGS.—No. 2.

BY S. F. W.

THE great extent of the Silurian (like the Laurentian) formation proves that it was deposited in an almost universal sea. Denudation, erosion, and corrosion of the limited continents are not adequate causes to account, at that age, for the formation of a universal stratum, in places four miles thick. Chemical laws must be appealed to. The sea must have contained the lime that formed the animals that secreted these calcareous deposits; yet the previous formations contained but a small per cent of it, and were nearly all beneath the sea, and the sea was not disturbed by winds. The sea then was replenished from the mineral compounds still in the clouds. The earth was still warm from within, and still belted heavily with mists and fumes. This was sixty millions years ago, say some, but there is no way of estimating the rate of deposition at that era. The different sub-kingdoms of animals were in being, sturgeons of large size heading the list; and creationists assert that this is a contravention of evolution, as they exist in a diminutive form at the present day. Silurian rocks consist of sandstone, limestone, shale and slate, and were metamorphosed by time, heat and pressure, from beds of sand, clay and calcareous mud, originally deposited in the sea, enclosing at every stage the organisms peculiar to the time.

The conditions of life, animal and vegetable, were in this early age somewhat like those of the present time. The sea-beaches were marked by the tide and wind, and by trailing animals. The heat of the sun was now being added to the internal heat. There were clouds and sunshine. With the sunshine, winds, of course, but not violent gales. The areas of uniform conditions were greater then than now, and types more widely distributed. Out of three hundred and sixty-six species, only fourteen were migrant, *i. e.* common to Europe and America, proving that they were created in different parts of the world at the same time, by one sovereign power. There were a hundred and sixty-eight species of trilobites, having no forerunners.

It is by the imbedded forms of progressive life that the ages of the rocks are known, and as different types had very diverging ranges in the same era, as well as very different periods of endurance, the evidence is not absolute. The presence of particular fossisl is not always evidence of the exact age of a deposit, but associations of fossils and of rocks is the test. If the leaves of a work in several volumes, should be torn and scattered, they could not be collected together again by the numbers of the leaves, for the numbers would represent different volumes, and some would have been obliterated, so that it would be necessary to get the sense of the writing, and then an expert could put together again all the leaves. The layers of rocks are all numbered, and tell different parts of the same story, and have a regular succession; but they are scattered all over the earth, and in no one place are they all piled up one above the other in their order, but are distributed in volumes, chapters, sections, and, in places, single leaves.

In this age of Mollusks, very imperfectly developed vertetrates—as the sea-squirt, were links to the higher types in the following Devonian age—prophecies of the true vertebrates, as they were of man. Yet the Devonian came in *persaltum*—with a leap, with sharks and sturgeons, twenty feet long, fishes of the highest type. This is a full statement of the geological evidences for and against evolution—links and leaps—links provided in one age, but nothing in the next to link to without a leap. How to get over these leaps, and link these disconnected links, has been the problem of the present era. From the moner to man, each order introduced in the succession was a prophecy of man, but man came at last with a "leap" the greatest *saltum* that the records tell us of.

The Cincinnati limestone is Silurian.

The Devonian system, next in order is, at most, two miles thick. In this are boat-like animals, furnished with oars and rudder, fish plated like the tortoise, and lobsters four feet long. The earliest and lower order of dry-land vegetation began with this epoch. Above the Devonian is the Subcarboniferous, consisting of limestone, sandstone shales, and coal.

The Knickerbocker History of New York begins with an account of the creation of the earth; that was satire. But why should we not wish to know the origin of things we daily look upon, or come in contact with—prairie, wood-land, clay-bank, quarry, granite bowlders, gravel-beds, slates, &c., &c.? The poet says, "The earth rock-ribbed and ancient as the sun." We are now half way down the story, when the earth became "rock-ribbed."

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On page 566 of Websters's Dictionary, is a representation of these ribs, twenty in number, as there laid down; beginning with Azoic at the bottom, and terminating with post-tertiary at the top. The figure of ribs as we have said, does not present a proper conception of the rocky strata composing the earth's crust. The rocks of the earth's crust, are generally in layers, superimposed. Where these strata are nearly horizontal, as in the prairie country, only a few of the upper ones can be seen. Where broken through by water courses, or upheaved as in mountain districts, those of greater depth can be examined. The strata underlying Iowa dip slightly to the south-west, and consequently are more exposed to view in the eastern part of the state; and in the extreme north-east the lowest of the stratified formations of Iowa —the lower Silurian, comes to the surface. This lower Silurian stratum doubtless underlies the whole state. Next west of it the upper Silurian appears. On the eastern edge it thins out in the lower Silurian; on the west edge it dips below the Devonian. The Devonian extends about a hundred miles westward, and dips beneath the Sub-Carboniferous. This again beneath the middle and lower coal measures. In this belt extending north-east and south-west, are the coal mines of Lucas county, and all, or nearly all, the profitable coal mines of the state. This last belt dips beneath the upper coal measures, which appear at the surface in numerous places near Lamoni.

A trench cut through a peat-bog exposes a wall of vegetable matter, much resembling a bank of coal. The moisture has preserved a great part of the plants and trees from decay, but the process of decay is going on, and will result in lignite, or subject to great heat and pressure, the transformation to coal is completed.

To understand the formation of coal-fields so extensive as those known, we must suppose the earth to have, at a remote period, been covered to a great extent with marshes, in which tropical plants grew with prodigious luxuriance. The earth was heated with internal fires, and subject to internal commotions, which caused the surface to rise and fall at recurring intervals. When at a slight elevation above the water, and partly overflowed, vegetation flourished abundantly. Ferns, clubmosses, calamites, and various plants grew rapidly, and fell into the water, and by chemical action changed to peat, which accumulated in vast quantities, and was in due time submerged beneath the sea. Then sediment settled upon it, which in time became a bed of clay or shale. Again brought to the surface this clay or shale furnished a soil for a new growth of plants, to be again submerged. It was by being buried deep in the earth, or beneath the sea, where the heat was great, that the peat by pressure and heat, was changed into coal.

The formation of coal seems fortuitous, the causes accidental as the formation of a sand-bank by the roadside after a rain; yet a thorough study of the geological history enforces the stupendous conclusion that nothing is accidental. A purpose is evident in every part, and is seen in the first stages of development, and further illustrated and confirmed at each succeeding stage. The lesson of each page of the sublime story is: The earth is being made for man. The coal then was made for man. As a corollary to this asserted fact it might be said: If coal was made for man, man will use it; that is he will continue using it until it is exhausted. So he may; or it may be transformed, and serve some future, higher purpose in the economy of God; or it may go to waste, as we see seeming waste in every department of nature. Yet, we may not know; there may be no waste; the myriads of forests that perished without making coal, bridged the way, perhaps, to something better.

The upper coal measures contain limestone, sandstone, shales and clay, which are seen abundantly in the valleys of Middle, North and South rivers in Madison county, and in the valley of Grand river, in Decatur county. The building stone of Lamoni comes from a layer ten feet in thickness, lying immediately above the coal stratum. It is limestone, and contains many fossils, principally marine shells of the bivalve species of Mollusks.

While coal is a fresh water formation, the rocks and shales of the coal measures were formed in the deep sea. "The process of rock formation is now constantly being repeated, and year after year the shell-fish and coral contribute their calcareous portions to the sediment that is constantly accumulating beneath the ocean, and this will eventually become hardened into solid rock strata.

The permian, triassic, jurassic and cretaceous formations that lie above the carboniferous, do not appear in Iowa. The only limestone in the vicinity of Lamoni is the stratum already mentioned capping the coal formation. It forms the surface of the ground in places here where the drift has been removed by erosion. Though thus exposed to view, it is very ancient. It lay just as it is, horizontal and above tide before the great Sierra Nevade and other mountains of California were raised, and during the illimitable eras that they were being formed by slow deposition under the sea. Then we reflect that the upturned strata of those mountains the cretaceous 2,000 feet, jurassic a mile, triassic half a mile, aggregating between one and two miles, we have presented a faint conception of the time that has passed since the mollusks whose shells are familiar to our eyes, were living tenants of the sea. And yet before this time the Alps, the Pyrenees, Himalayas, and the Andes were beneath the sea; and Sinai and Lebanon and Ararat were not.

In the Permian and Triassic ages, which some hold correspond to the "fourth day" of creation, the continents were deluged and the waters covered almost all the lands. The disturbance thus caused, and the poisoning of the air by gasses from the interior of the earth, and may be too from extraneous causes, destroyed nearly all forms of life, the shark and a few others excepted. A new stocking of the world was necessary to beginthe triassic age, and mesozoic time.

The triassic was an age of ferns and conifers, labyrinthodons, and crocodiles in high latitudes. The jurassic, was the age of most wonderful reptiles.

The cretaceous two thousand feet thick of chalk. The lands are still low. Throughout these cycles of time incalculable, the sea had flowed where now all the high mountains rise; but we have arrived at a period of the most wonderful change the earth ever underwent. The Pyrenees, Alps, Himalayas and the Andes rise slowly out of the sea. The earth in passing from a heated to a cool state shrank, and the crust was subject to folding or plication. The main ranges seem to have been lifted up gradually as high plateaus, and erosion has since given them much of their abrupt appearance.

As these last mentioned strata are absent from the prairie lands, and are present in the Sierra Nevada, we will next consider that locality. These strata are there the principal rocks. They represent mesozoic time—the middle of the work days of creation, and the period prolific of animal life, in sea and on land; yet they are here barren of life. On the north in Plumas county are impressions of triassic fossils, and on the south in Maripusa are found belemites. These seem to be relics that like the lone protozoan, in the old Laurentian, accidentally escaped obliteration when the rocks were undergoing their transformation. Though miles in thickness, they have been raised from the ocean to a hight of 10,000 feet, and stood on edge against the granite core that forms the center of the range, and present, at one view, a lapse of time in their formation, and expense of force in their elevation, that assert the agency of the Omnipotent and Eternal. During the time of their metamorphoses and upheaval they became interjected with seams and dikes of auriferous quarts, that have made them the great gold field of the world. Another effect of the baking process was to turn shales to jaspery rocks, argillaceus sandstone into serpentine.

To account for the elevation of these marine strata it is supposed that the shrinkage of the earth by cooling continued until a crisis resulted in general internal convulsion, that forced up the granite from below, and at the same time the lateral pressure aided to bend, break, and burst the crust in parallel ridges, with valleys and oceans between. The Cordilleras was one of these principal folds, and the Sierras being a part of that range, have a structure representative of the whole range. The time of general upheaval was also a time of volcanic activity, greater than had ever occurred before; and vast areas were covered with basalt, trachyte, trap, rhyolite, propylyte, andesite, and other eruptive rocks, together with ashes, mud, scoria, and tufa.

Both sides of the Sierra have the same formation, with the same inclination of strata, from the central core. On the east side of the range, within the boundaries of Nevada, as a separate formation, stands a syenitic peak called Mount Davidson,

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When it came up it lifted up on its eastern side, a vast bed of propylite rock, that differs from granite by having its crystals embedded in a paste that is not crystaline. Where the propylite and syenite met, the face of the syenite was not even and there was an opening between the two formations, reachlng down into the heated earth. As the mountain pushed up, the fissure widened in places to an extreme of several hundred feet; and it extended north and south several miles. As it reached down to the heated region it was at once filled with vapors and gasses. From these fumes crystals of quartz soon formed on the sides of the fissure, and began the process of filling up the great cavity with the various ores of silver and gold, viz., silver glance, stephenite poly bassite, galena, pyrargyrite, horn-silver, sternbergite, zinc-blende, pyrites, &c. As pressure is necessary to crystalization, we must suppose the top of the fissure was closed.

After the fissure was filled the syenite peak rose still higher, crushing the quartz and smoothing the walls of the vein. The whole top of the vein and adjoining propylite broke off, and fell back from the syenite, at at angle of 45°. The propylite wasted away by erosion, and the hard quartz and walls of the vein were left standing above it. So Gold Hill became a little mountain of quartz, the gold visible in the vein without digging. This was followed down by the miners until the break was reached, and there the lead appeared to come to an end, and there was great commotion and fear; but further exploration proved that the lode continued at a reverse angle, down the slope of the mountain thousands of feet; and the world is filled with the fame of the Comstock lode. The formation of the Comstock happened in the miocine era. The course of geological time takes us back to California and to the pliocene era.

Great glaziers have come upon the scene before their time, according to the books. Their source was the mountain tops to the northward; their scene was then a valley. The melting of the glaziers caused the rivers that formed numerous channels and filled them with the quartz gravel the glaziers had ground out of the rocks. The rivers were swift and the gravel clear and bright, piled tens and hundreds of feet high. It was interspersed with gold. A great overflow of trap, ashes, scoroe, basalt, and boulders next covered the gravel beds hundreds of feet deep, and diverted the rivers from their courses and sent them by new courses to the sea.

Since then the rivers have worn deep gorges in gravel-beds, and they with their basaltic caps are the high peaks and ridges —the crest, of the Sierra Nevadas in Sierra county. This line of peaks has each a separate name, Fire-cap, Saddle-back, Table-rock, Pilot-rock, &c. The local poets have been inspired by them, thus:

"Like birds the fleecy summer clouds
Around thy hoary summit flock,
And morning rolls the misty shrouds,
O'er thy cold temples, Table Rock."

Again:

With awe thy mighty form I scan,
Rude monument of Pluto's reign,
That mock'st the puny works of man—
The wondrous piles on Egypt's plain.
Of ages ere the march of time
Thy hieroglyphics plainly speak;
A birth and history sublime,
They tell of thee, old Pilot Peak.

These river beds are reached by tunnels and are the world's great treasure house of gold.

The rocky mountains though so high and in places rugged, are also broad and flat, and, in places, carried up seas with them, when they rose. These seas formed a deposit called the "bad lands" of the west; where so many wonderful fossils are found. These deposits were left dry by the draining of the seas into the Missouri river. They were never subject to heat or pressure. They retain their fossils, and look like walls of mud laid up in layers, and the creeks and winds have worn them into fantastic shapes, so that one can imagine himself in an enchanted land of forts and castles.

Geological time brings us back to Iowa.

[To be Continued].

Conference Minutes.

KEWANEE DISTRICT.

Conference convened December 12th, 1884. I. B. Larew president. J. L. Terry secretary.

Branch Reports.—Buffalo Prairie 67, 7 removed by letter, 2 died; Millersburg 42, 2 removed by letter; Henderson Grove 41, 4 removed by letter. Elders present H. C. Bronson, M. T. Short, J. L. Adams, J. F. Adams, I. B. Larew, J. W. Terry, E. T. Bryant, C. A. Hall and J. L. Terry.

On motion E. A. Chapman was disfellowshiped for apostasy.

Preaching at evening by Elder H. C. Bronson. December 13th, preaching in the forenoon by M. T. Short, afternoon prayer and testimony meeting, conducted by D. S. Holmes; seven o'clock preaching by H. C. Bronson.

Adjourned to meet in Kewanee, March 28th, 1885.

FAR WEST DISTRICT.

Conference convened at Stewartsville, Missouri, November 29th, 1884. J. T. Kinnaman president, J. S. Constance and J. M. Terry clerks. J. M. Terry, W. T. Bozarth and J. D. Flanders were appointed a committee on credentials.

Elders' Reports.—J. R. Lambert, W. T. Bozarth (baptized 11), Wm. Lewis, Wm. Summerfield, J. D. Craven, (confirmed 2, blessed 2 children), J. M. Terry, D. E. Powell, (confirmed 1, blessed 1 child), J. D. Flanders, A. J. Seeley, J. T. Kinnaman, D. J. Powell, Jno. Burlington, J. L. Bear, and Jas. Drown, reported in person, and T. T. Hinderks by letter. Priests Peter Peterson and Jacob Smith, and Teacher Willard Wells reported.

Committee on credentials report accepted.

Branch Reports.—Delana, present strength 78; German Stewartsville 61; St. Joseph 88; Far West 42; Stewartsville 78; Stewartsville City 85; Pleasant Grove 49.

On motion the rules were suspended for the admission of delegates who had no credentials.

The district was asked to assist in defraying expenses of the coming Braden and Gillen debate; Bro. J. Burlington offered $20 in behalf of St. Joseph Branch.

Resolved that when this conference adjourns, it does so to meet with the Far West Branch, on Saturday, February 28th, 1885, at 10 a. m.

On separate motions the present authorities of the district were sustained. Bro. J. R. Lambert was sustained as missionary in charge.

Moved, That we earnestly request the Stewartsville Branch to drop the name of Stewartsville and choose another.

Adjourned as per resolution.

SOUTH-EASTERN ILLINOIS DISTRICT.

Conference convened December 20th, 1884, at Springerton, White county, Illinois, at ten o'clock a. m. I. A. Morris presiding, G. H. Hilliard clerk *pro tem.*

Branch Reports.—Brush Creek 84, 3 added by baptism, and three removed by letter; Tunnel Hill 82, one baptized, 2 expelled and 8 suspended; Alma 12, 2 cut off and 1 removed by letter; Dry Fork and Springerton failed to report.

Elders' Reports.—T. P. Green, I. A. Morris, M. R. Brown and G. H. Hilliard reported in person. I. M. Smith and D. P. Brown by letter.

Evening session. Bishop's Agent reported on hand $5.25.

Elders were requested to do all they could till next conference. I. A. Morris was elected president and J. W. Stone clerk, till next conference. Preaching by T. P. Green and I. A. Morris. Sunday morning, preaching by M. R. Brown, and T. P. Green. Three p. m. sacrament administered by Elders T. P. Green and J. W. Stone. Evening session, preaching by I. A. Morris and G. Hilliard.

Adjourned to meet in the Brush Creek Branch, Saturday at 10 o'clock a. m., June the 13th, 1885.

TENNESSEE DISTRICT.

Conference convened at Eagle Creek, December 6th and 7th, 1884. Peter B. Seaton president, S. L. Cooper secretary.

Branch reports.—Eagle Creek 19; 1 Elder, 1 Teacher, 1 Deacon; 2 baptized. Foundry Hill 14; 1 Elder, 1 Deacon. Farmington not reported.

Preaching Sunday, by Peter B. Seaton; afternoon, sacrament meeting, conducted by W. H. Griffin.

Resolved that when this meeting adjourns, it does so to meet at Foundry Hill, first Saturday and Sunday in March, 1885.

Miscellaneous.

ORDER OF THE CITY OF ZION.

We the members of the Church of Jesus Christ whose names are hereunto annexed, have agreed to form ourselves into an association as the United Order of the City of Zion, Perpetuity and better government, do hereby establish the following constitution:

Art. 1.—The name of this association shall be known as the United Order of the City of Zion; and its object shall be the aiding and assisting of worthy brethren, the building and working of manufacturing and wholesale establishments; and for any and all benevolent and charitable enterprises which may in the judgment of the Order be for the weal of Zion, and the establishment of her subjects.

Art. 2.—The Officers of this Order shall consist of a President and his two Counselors; a

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Secretary and his assistant; a Treasurer; and a board of directors.

Art. 3.—All officers shall be apointed by two-thirds votes of the order. The Treasurer shall give bonds to the amount that the Order shall decide from time to time, for the faithful discharge of his duties, his bondsmen to be approved by the Order.

Art. 4.—The sum of $100 shall constitute one share in this Order, and entitle to one vote; and shall be paid, in no less than $6.25 annually, until the sum of $100. shall have been paid.

Art. 5.—Any member becoming dissatisfied, shall have refunded all moneys paid into the Order by said member, without interest, within one year from time of giving notice at a meeting of the Order.

Art. 6.—The Board of Directors shall use due precaution in loaning money, and taking security for the same. All money loaned to worthy brethren for the purpose of procuring homes for themselves, shall bear no rate of interest; but money loaned to business men, interest may be exacted at a rate per annum as may be approved by the Order.

Art. 7.—It shall require a two-thirds vote in transacting business in disbursing or loaning money.

Art. 8.—The Officers of this Order shall be elected for the term of twelve months by a two-thirds vote; and no man shall be eligible to office, who is not a member of this Order. All officers shall hold their offices until their successors are duly elected.

Art. 9.—Any member who shall be guilty of any public felonious offense against the law, or who shall persevere in a course of conduct degrading of itself, or calculated to bring this Order into odium and disrepute, shall be expelled by a two-thirds vote of the members present, at any stated meeting; but no member shall be expelled until he shall have been labored with, as in other cases made and provided in the Book of Covenants.

Art. 11.—This constitution may be altered, amended or abrogated, at any stated meeting, by a two-thirds vote; provided, that written notice of said alterations, amendments or abrogation, shall have been given at a previous stated meeting.

Officers chosen, unanimously:—T. W. Chatburn, President. S. Malony and J. C. Hardman, Vice Presidents. F. C. Warnky, Secretary. J. H. Lee, Assistant Secretary. A. Munn, Treasurer. J. H. Lee, R. May, E. Curtis, Board of Directors.

Moved, that the Secretary send a copy of these by-laws to the *Herald*, with a request for the Editor to publish them in that paper, so that any of the brethren abroad may have an opportunity to become members of this Order, and thereby assist in helping the needy. All communications to be directed to Secretary F. C. Warnky, Independence, Missouri.

THE ADVOCATE.

The *Advocate* for January, 1885, contains Constitutional Law, by Pres. Joseph Smith; "He will lead the Church to Hell"—a prediction of Joseph the Seer in regard to Brigham Young; Composure; Smoking; Delinquents.

ADDRESSES.

Mark H. Forscutt, No. 67 Fourth Avenue, Pittsburg, Pa.
W. W. Blair, Lamoni, Decatur Co., Iowa.
E. C. Brand, Box 39, Tabor, Frement county, Iowa.

BORN.

ALLEN.—At Lucas, Iowa, October 11th, 1884, to Bro. and Sr. John Allen, a daughter, named Mary Emma.

DIED.

GAMET.—At Little Sioux, Harrison Co., Iowa, on the 28th of December, 1884, Bishop David M. Gamet. Our Lamented brother was born in 1811 in the state of New York. Obeyed the gospel in October, 1835. Labored for years in the traveling ministry, in the midst of poverty and persecution. After the death of the Prophet and Patriarch, came into Western Iowa, but seeing the corruption of the rejected church, he refused to follow their wanderings; and although poverty stared himself and his family in the face, and concious that he would incur the displeasure of false shepherds, he firmly stood his ground, and breasted their ire, determined to have no part in their abominations. In all this he was ably supported by his noble and faithful wife. In 1861 the good news of the Reorganized Church saluted his ears; and after carefully examining it, he renewed his covenant under the hands of Elder Silas W. Condit; and, his priesthood being confirmed upon him, he entered the fieid again and did valiant battle for the truth. He was ordained a Bishop of the church under the hands of President Joseph Smith and Charles Derry. For a number of years he presided over the Little Sioux Branch, and acted as agent for the Presiding Bishop of the Church, in the Little Sioux District; and also as Counselor to the President of the High Priests' Quorum. Seeing that his end was approaching, he resigned his position as Bishop's Agent on the 13th of December, 1884. And after a faithful service of forty-nine years, he calmly passed away from earth, on the 28th ult. with a hope beaming with immortality and Eternal Life, leaving behind, his aged and afflicted companion, with five sons and a large number of grand children and great grand children, all like himself, well respected and highly esteemed for their true nobility, honesty and integrity. This man has blessed the world, both by his own virtuous life, and the legacy of noble children, who have been made so, by walking in his footsteps and following his instruction. The funeral was conducted by Elder P. Cadwell, and the sermon preached from 2d Tim. 4: 7, 8, by Charles Derry. The weather was intensely cold, but great respect was shown by his fellow citizens.

Rest from thy labors, my brother and friend,
'Till Christ in his glory to earth shall descend;
Then may I meet thee to part never more,
In the glorified presence of Him we adore.

C. D.

TEMPEST.—At Nebraska City, Neb., December 27th, 1884, of inflammation of the lungs, Jesse Liberty, son of Joseph and Sister Dinah Tempest, aged 4 years and 27 days. Funeral sermon at the Saints' Chapel to a full house, by Elder Robt. M. Elvin, assisted by Elder Joshua Armstrong.

BONA.—At San Francisco, Cal., August 20th, 1884, of old age, Sister Ann Bona, a native of Swansea, Wales, aged 78 years; was baptized into the faithin 1848; immigrated to Utah in 1853; to California in 1862, when she joined the Reorganization, and remained a faithful member to the close of her probation.

BELL.—At Chatham, Ontario, Dec. 18th, 1884, of Consumption, Sister Mary H. Bell; aged 26 years, 11 months and 10 days. Funeral sermon by Elder Samuel Brown, in Saints' Chapel, Blenheim, on Sunday, December 21st, to an attentive audience of Saints and friends; after which the remains of deceased were deposited in the Crawford burying ground, there to remain until the resurrection of the just.

ROBERTS.—At Brownsville, Rock Island County, Ill., September 22d, 1884, of Bright's disease of the kidneys, brother Moses Roberts, aged 51 years, one month, 17 days. Brother Roberts leaves a wife and three children to mourn his loss. He was a loving husband and kind father, and was highly respected by all who knew him. The funeral sermon was preached October 12th, 1884, by Elder D. S. Holmes.

SUTTON.—At Buffalo Prairie, Ill., November 25th, 1884, Elizabeth A. Sutton, of liver complaint, aged 51 years, 8 months and 17 days. Sister Sutton leaves a husband and two children to mourn her loss. She had every attention that could be paid her, but loving hands could not save her. Funeral sermon by Elder D. S. Holmes.

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Time Table, Monday, December 4th, 1884.

Going South.			Stations.	Going North.	
Accom. Leave.	Exprs. Leave.			Exprs. Arrive.	Accom. Arrive.
1.15 p.m.	7.00 a.m.		Des Moines	9.30 p.m.	4 30 p.m.
2.05 "	7.35 "		Norwalk	8.55 "	3.40 "
2.34 "	7.55 "		Spencerville	8.35 "	3.00 "
2.45 "	8.05 "		R. I. Crossing	8.25 "	2.45 "
3.45 "	8.40 "		St. Charles	7.50 "	2.00 "
4.45 "	9.05 "		Truro	7.25 "	1.30 a.m.
5.55 "	9.45 "		New Virginia	6.45 "	12.45 "
6.25 "	10.05 "		Jamison	6.25 "	12.20 "
7.00 "	10.35 "		Osceola	5.55 "	11.50 "
7.40 "	11.05 "		Leslie	5.25 "	11.05 "
8.10 "	11.25 "		Van Wert	5.05 "	10.40 "
8.55 "	12.00 p.m.		Decatur City	4 30 "	9.55 "
9.30 p.m. Arrive.	12.25 " Arrive		Leon	4.05 p.m. Leave.	9.20 a.m. Leave.

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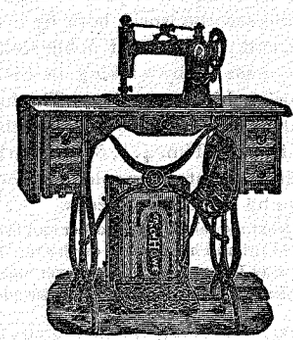

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 32.—Whole No. 611. **Lamoni, Iowa, January 24th, 1885.** **No. 4.**

THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price $2.50 per year.

☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Jan. 24th, 1885.

EDITORIAL ITEMS.

BY letter from Bro. R. J. Anthony to Bro. W. W. Blair, dated Coalville, Utah, January 5th, we learn that he had been preaching at that place, having the Church School-house at $3 for one night, in Bro. Allen's house for two nights, and the Congregational School-house for the night of Sunday the 4th inst. The house was full, and Bro. Anthony reports having had excellent liberty.

Bro. E. C. Brand, writing from Tabor, Iowa, his home, January 5th, reports having labored at Webster, Nebraska. Bro. Brand relates the effort of a certain reverend gentleman to affect his effort disastrously, by impugning the character of a brother in the church not present. The result was that Bro. Brand succeeded in defending the absent and discomfiting the accuser. Bro. Brand also reports tough times among the dwellers at Clearwater and that portion of Nebraska. He had good liberty and fair opportunity for the presenting the word.

Bro. W. W. Blair left Lamoni on the 13th, for Independence, Missouri, where he will review Rev. Clark Braden's late lecture against the faith in that place. He goes at the request of the brethren of the Independence Branch.

Bro. J. J. Cornish writes from Webberville, Michigan, January 9th. It is his third visit to the place. There are ten or twelve of the faith there. On his way he stopped at Port Huron, and spoke there at the request of Bro. and Sister Whitford. Bro. Whitford's children were sick with diphtheria, but were helped by administration, to the astonishment of many. Bro. Cornish made several openings in Huron county. Bro. Cornish reports that one Davie is traveling about the country as a preacher of the faith, who has not been properly ordained, and the Saints are warned in regard to him. Prospects for the work seem to be good.

Sr. Nancy Thomas writes from Wyoming, Iowa, January 2d, giving a good testimony, and asking the prayers of the Saints.

Letters are received from qnite a number of the Saints and Elders, which because of their number and the want of room in HERALD, will of necessity be deferred or omitted as opportunity or their dates may warrant. We would be glad to insert them all, but can not.

Bro. Daniel Brown of Watsonville, and Bro. J. H. Lawn of Paicenes, California, were at Visalia, Tulare county, and a number of other places. Attendance fair, weather rainy, roads muddy.

The Providence, Rhode Island, *Journal*, for January 5th, notices the visit of Bro. E. L. Kelley to the Massachusetts District. Bro. E. L. spoke in the hall occupied by the Saints, January 4th, from Timothy 4:16, the *Journal* says "with much earnestness and force, and commanded close attention."

Sr. Hattie Wight writes from Medina City, Bandera county, Texas, January 4th, that she attended the debate between Bro. H. C. Smith and Rev. Wilmeth, at Bandera, December 9th, and was well pleased with the result.

THE North Bend, Nebraska, *Flail*, has a correspondent at Weston, Nebraska, and in a late issue of the paper occurs the following:

We have lately been entertained at our school house by Elder E. C. Brand, of the Reorganized Church of the Latter Day Saints. He held a series of thirteen sermons. He is a very earnest and interesting speaker and attracted the attention of all classes and all religious denominations. Some attended his preaching who had not attended preaching within the memory of the oldest inhabitant. The house was crowded night after night. By the way, this church does not advocate and uphold polygamy, as is supposed by many, but to the contrary, is its most bitter opponent, and it keeps missionaries constantly at work trying to overthrow that cursed institution in Utah, and Mr. Brand informed us that his church had men attending Congress when the Edmunds bill was in progress aiding and encouraging Congress in its passage.

SOME Chicago (wonder if Boston will yield the hub of the universe readily) wise men are advancing the theory of the purchase of the property of the Utah Mormons by the Government of the United States. The following appeared in the Chicago *Tribune* of January 8th instant.

"Many Eastern papers have variously commented upon a proposition from a Chicago source that the National Government solve the Mormon question by buying out the Mormon possessions for $50,000,000 on an agreement by them to leave the country. Emigration to New Guinea or some other of the islands of the Pacific is suggested.

"This is a curious illustration of history repeating itself. In the summer of 1883, while on a visit to the Sandwich Islands, *The Tribune* correspondent had a long and pleasant interview one afternoon with the veteran, the Hon. William M. Gibson, Minister of Foreign Affairs for King Kalakaua's dominions. In notes of the conversation I find that Mr. Gibson in 1857 was a party to a scheme for buying out the Mormons on somewhat the same terms as now suggested. He proposed that the Mormons seek a home among the islands of the Pacific, and New Guinea was mentioned by him as a fertile land, at that time without government or protectorate. The Mormons, he thought, would accept $5,000,000 for their Utah possessions, and agree to depart within three years, the Government to furnish a convoy of naval vessels to their new home. Mr. Gibson drafted his plan and sent it to Brigham Young. That wily leader, wearied with a long agitation against Mormonism, promptly replied, inviting Mr. Gibson to Salt Lake City. After conference with Gen. Cass, Secretary of State, and several prominent Congressmen, all of whom regarded the scheme with favor as promising an easy solution of a troublesome question, Mr. Gibson started for Utah. Brigham Young went over the details carefully and authorized Mr. Gibson to submit the plan, unchanged in its main features, to the authorities at Washington. He did so, but President Buchanan earnestly opposed it on the ground that it was unbecoming the dignity of a great Nation, to virtually admit, as it would, that it could not enforce its laws within its own borders. The Presidential opposition killed the scheme. Now it crops up, after all these years, with a proposition to pay ten times the original amount. The argument advanced by President Buchanan would doubtless have equal weight today.

Brigham Young was promptly advised of the result. At that time he had a small Mormon

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colony in the Sandwich Islands. It was on the east side of the Island of Oahu, some distance from Honolulu, and exists to-day, with about 3,000 souls there and in adjacent islands, who are in no wise interfered with by the native authorities. Many of the Mormons are natives, and they are governed from Salt Lake City. Young arranged with Gibson to go there and organize among the colonists a company to go to New Guinea. Young agreed, if the outlook was promising, he would largely reinforce the new colony from Europe, where Mormon proselyters were even then at work. Gibson reached the Sandwich Islands, in June, 1861, investigated the colonization scheme, found it impracticable, and went to sheep-raising. He gradually drifted into politics, and is now one of the most influential men in the Hawaiian Kingdom."

President Buchanan was right. It would be a sorry acknowledgement for the Government to make; that a handful of 2,500 or 3,000 polygamous men, having from two to fifty wives each, could so far evade the just enforcement of law against their evil doing, as to drive the puissant nation to the pitiful resort of buying off the whole people, the 3,000 practical polygamists and all the holders to the doctrine who are innocent of its practice.

Brigham Young was too shrewd for the wiley diplomatists, who even in that early day, sought to "get out of a bad fix as easily as possible." He knew that when practical statesmen came to fairly consider such a proposition, its absurdity would be shown; and he was quite willing that the experiment should be tried.

Fifty million would be but small remuneration to a hundred and thirty thousand people, for their homes, the abandonment of their native or adopted land, and to convey them to a distant country and make similar homes there. To thus buy the Utah Mormons to quit the United States would take on the appearance, either that the people were innocent of actual wrongdoing, or it would be one of the hugest cases of compounding of felony the world has ever seen.

EXTRACTS FROM LETTERS.

In a long letter which we are obliged to omit for want of space, sent us by Bro. H. A. Richardson, of Buchanan, Michigan, he says:

"There are many here very much interested in this latter day work, and some two or three who, I am sure, would obey the commands were they not afraid of the circumcision of the sectarian world with whom they mingle. Oh! may the Father send his enlightening Spirit and remove the sectarian blindness of this people. Bro. J. Shook and wife sends greeting."

Bro. Joseph Squires of New York, writes January 5th, that

"The members of the Brooklyn Branch with those at East New York, have united again to carry on the work. A good feeling now prevails in our midst. We were pleased to have Brn. W. H. and E. L. Kelley call on us; we had a pleasant time with them."

INGERSOLL seems to be no more honest than others whom he has charged with dishonesty. The following is sent us by Bro. Forscutt, cut from the Pittsburg *Press* for December 11th:

"I have just seen in your enterprising paper an editorial on Mr. Ingersoll's late lecture delivered in Kansas City. I wish to call your attention to his noted lecture delivered in Cincinnati in the year 1879 or 1880. At that time I was reading a very old and excellent work entitled, 'Evidences Against Christianity,' by Hittell, an Englishman. I recognized at once Mr. Hittell's style in Mr. Ingersoll's 'Mistakes of Moses,' as reported by the *Truthseeker*, (I think of Boston), and upon examination I found a chapter of Mr. Hittell's book entitled also 'Mistakes of Moses,' which, upon comparison, proved to be word for word the entire chapter, identical with the great lecture of Ingersoll.

"Shortly afterward Mr. Ingersoll published his lecture, 'Mistakes of Moses,' which I obtained, and I there find he has re-written Mr. Hittell's chapter, but has retained the facts, figures, and thoughts of that author. In this book, over his own signature, he says that his lecture has been erroneously reported; and in order to have it appear as he delivered it, he has taken that method of publishing it. He nowhere alludes to Mr. Hittell's work, but claims the whole as original with himself. You will find the above statement correct if you care to obtain a copy of Hittell. I write you this, thinking it may be of interest.

"I am not a believer in anything supernatural, and am not a scoffer. While many of the claims of Christianity may be fallacious, a great many earnest, intelligent persons sincerely believe them to be true. Mr. Ingersoll does not give his utterances more weight by claiming them as his own, than if he gave us his true source. In the discussion of such a subject as religion, there can be nothing more important than perfect sincerity. Let us discover the truth if possible, and attain, not belief, but knowledge. No belief will undo the law of nature."

Bro. G. T. Griffiths sends us the following clipping from the New York *Sentry*. Bro. Griffith wrote from Bethesda, Ohio.

"The return of the Jews to Palestine has been a favorite hobby of zealous and philanthropic persons in every age of Christianity. It has failed hitherto to interest people most concerned but the *Jewish Chronicle* records a movement which may have serious results. A conference is now sitting at Kattowitz, in Upper Silesia, to frame a project for transporting the Hebrew populations of Eastern Europe to the Holy Land. Many of the most important towns in Russia, Poland, Germany and Austria are represented by delegates; the conference is to last a week and over. £10,000 have been subscribed. That sum would go but a very little way, in truth, but as the first token of interest on the part of the Jews themselves it is significant. If they can be brought to entertain the idea it might be realized. We are not used to think of the Jew as an agriculturist, and that is the fundamental objection to the scheme which experienced persons adduce to his incapacity for pioneering. But the persecutions in Russia have revealed that many thousands of the Chosen People are engaged in farming there, and in Austria, Poland and the Balkan counties. It is these persecutions doubtless, and the prospect of more which have stirred the Jews at last. They may well think that if go they must, Palestine is as good a land to colonize as the Western States, and they would be fulfilling prophecy into the bargain. There is no serious reason for believing the idea impracticable if money enough be forthcoming, and the right class of colonists be found."

BLACKWOOD'S *Magazine* for November, 1884, has an article on the oil and oil trade on the Caspian Sea, which article is reproduced in the Chicago *Tribune* for December 20th, from which we extract the following:

"The supply is apparently altogether inexhaustible, for already twelve thousand square miles in this region have been proved to be oleiferous, and of this vast surface, only six miles are as yet being developed. The oil-bearing stratum is found to extend beneath the Caspian Sea, where it crops up in Tcheliken, a true isle of oil, which literally streams into the sea from hills and cliffs, which are entirely formed of ozokerite—in other words, of crude paraffine.

"On the eastern shore of the Caspian it reappears at Krasnovodsk and elsewhere. A hundred miles inland lies the Neft, or Naphtha Hill, whose deposits are officially valued at £35,000,000 sterling—oleonapht, as this particular material is called, being found especially valuable for lubricating machinery; so it promises to become an important article of export.

"The oil-bearing stratum also reappears in the opposite direction; for as Baku lies at the eastern extremity of the Caucasus Range, so at its western extremity, on the shores of the Black Sea, lies another great petroleum region in the river basin of the Kouban River, in the province of the same name. This oil-field, extending over about two hundred and fifty miles, terminates in the peninsula of Taman, between the Black Sea and the Sea of Azof—a strange region, abounding in mud-volcanoes, some extinct, others still active, which, combined with strong outflows of gas and occasional earthquakes, prove subterranean action to be only quiescent.

"The natural petroleum pits are scattered in all directions: some lie in deep valleys, others nearly nine hundred feet above the sea level. In some places the gas bubbles up through pools and lakes, which are covered with a rainbow-tinted scum; in others the thick oil oozes from rock crevices or bubbles up in mud volcanoes. In some valleys there are regular terraces of a thick paste resembling asphalt, and smelling of petroleum. Rich deposits of ozokerite and flowing wells of petroleum have been partly worked, and it is noted that the oil here is of a yellowish-green color, while that at Baku varies from very dark green to transparent lilac. These Kouban deposits are as yet quite undeveloped, but it is evident that, from their local position on the shores of the black Sea, they must soon attain to

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considerable importance. In all this region the character of the soil differs essentially from that of the United States; here layers of solid limestone are comparatively rare, and the general formation consists of thick layers of clay, sand, quicksand, and sea-shells, telling of a period when the whole formed the ocean bed. The methods of drilling and pumping have, of course, been adapted to suit these different conditions."

Correspondence.

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

NEBRASKA CITY, Nebraska,
January 6th, 1885.

Dear Herald:—Another year is filed away in the archives of eternity, and many of the hoped for results, like the mirage of the desert, are still awaiting a fulfillment, and we are still struggling with the constant toils of every day life. The cheerful seasons, and the disappointments, together lie slumbering, unil the judgment shall sit and we all rewarded, "according to the deeds done in the body." Our present year came stealing in upon us with a marked coolness at twenty-four below zero, but thanks to him that gives all blessings, this cold wave was not of long duration.

The south bound train on the "K. C." last Saturday afternoon, brought us a visitation in the form of Brn. John Goode, and Henry and George Kemp, of the Fremont District. They spent about three days with us in holding meetings and visiting among the Saints, which ministrations were quite acceptable, so far as I have been informed.

I was glad to learn that it was Mr. Braden, that "*circumstances*," took from the debate; had it been the other man, long ere this, it would have been heralded in every available newspaper in the land. Sometimes we mortals murmur at the tardiness of justice; but time with its unerring exactness, proves that He who promised is true and faithful, and will fulfill his promises, both to build up, and likewise to abase. I am a firm believer that no weapon formed against the truth, can long be successful.

There are many calls for the word, but none to answer in telling the glad news of the gospel. Hoping for a favorable change soon to come,

I am in gospel covenant,

ROBT. M. ELVIN.

ATLANTIC, Iowa,
December 17th, 1884.

Bro. Joseph Smith:—My husband just handed me one of our county papers, published about twelve miles from here. In it is a clipping from the St. Louis *Spectator*, in which it is trying to enlighten some poor deluded soul or souls, in regard to the origin of the Book of Mormon. The man (or he ought to be a man at least) is one Clark Braden, who it seems has been the one mighty, not in truth, but in telling all manner of stories in regard to the Mormon doctrine, as he calls it. He seems to know all about it—to let him tell the story. He is trying to impress the people that the Mormons at Salt Lake and the Josephites, as he calls them, are one and the same in doctrine; and says they are divided into many sects, but the principal are the polygamous Brighamites, in Utah, and the non-polygamous Josephites, scattered in various places; and says they number nearly thirty thousand. He also speaks very disparagingly of your father. He is one of those fellows who fills the bill of "I am more righteous than thou," or if he does not think himself so he would like others to think it. It is wonderful indeed, how far some will stretch the truth sometimes, in order that they may put others down. I do think such people as he is stand so straight they lean over a little; but such in this life we meet often. They would, if they dare do it, put those despised Mormons out of the way, and verily think they were doing God's service; but his day is at the present time, and he soon will run his race, unless he repents, which I hope he will. I will send the paper also, which will tell the whole story about that Spaulding Romance. I hope and pray that all the brethren in the Latter Day Saints' Church, and sisters too, will stand firm, unshaken and lift up their voice in prayer to God to be directed aright in this matter.

I am your sister in hope of eternal life,

HARRIET HUDSPETH.

JONESPORT, Maine,
January 2d, 1885.

Bro. Joseph Smith:—That the readers of the *Herald* may know how we are getting along in the cause of Zion "away down East," I herein give you a short account of my labors in the field.

The fore part of the season was spent in the Massachusetts District, prior to entering upon my field of labor assigned me by General Conference. The latter part of June found me at Jonesport, where was convened the conference of the Eastern Maine District, which passed off pleasantly, Bro. Lakeman presiding. Bro. Lakeman resides on Grand Manan, and there occupies the trusted and honored position of American Consular Agent for that section. The latter day work was opened up there by Father John Landers, who met with terrible opposition, but succeeded in planting the seed of gospel truth. To-day among the most respected citizens there are found Latter Day Saints. From there the work spread through this part of the East so that may be safely called the parent stem.

I left Jonesport on a vessel, Bro. John Richardson, Captain, bound for Nova Scotia; my passage free as far as Bro. John was concerned; but old Neptune demanded and obtained from me tribute, such as seems satisfying to him, but rather disagreeable to the giver thereof. I left the vessel at Calais, Maine, after a beautiful sail up the St. Croix river, the dividing line between the United States and the British possessions, intending to take the steamer *State of Maine*, for St. John; but by one of those kindly providences that ofttimes befriends a messenger of the cross, I missed her, thereby avoided being shipwrecked, for she went ashore that very trip between Eastport and St. John. This changed my course, and I crossed the Bay of Fundy by another route, landing at Anapolis, Nova Scotia, where I took the train for Newport, passing through the Anapolis Valley, considered one of the most fertile portions of Nova Scotia, also a favored route of American tourists, who delight in visiting the land of the exiled Acadians, and obtain relics from the scenes of Evangeline, immortalized by Longfellow's celebrated poem. The Americans are so anxious for these relics and mementoes that they become an easy prey to the wags along the road. It is reported of one of the conductors on the railroad that he has cut into splinters more than one railroad tie, and distributed it to these unsuspecting travelers, as part of the veritable building once occupied by Evangeline and her sire. A story is told to offset this joke of an enterprising Yankee who was traveling over this road, which is noted for its oft stopping and slow rate of speed, who enquired why they stopped; he was answered by a fellow passenger that it was to drive a cow off the track. Shortly afterwards the train stopped again, when the Yankee looking up from the paper he was perusing, asked, "What, have we caught up to that cow again?"

I was welcomed at the home of Bro. J. W. Dimock by his family, Brother Dimock being away to Halifax with farm produce. The following day Bro. Burgess, who presides over the branch there, took me with his team to visit the saints. We called on the families of Brn. Burgess, Wood, Haley, and O'Brien. I was interested in visiting these pioneers of the work in this part of Nova Scotia, who dared to stem the tide of opposition that met them, when Bro. Burton and wife first labored among them.

They are a class of citizens that compare favorably with their neighbors, and are sturdily and zealously maintaining the truth. They have within the precincts of their branch two young Sabbath Schools, as well as keeping up meetings regularly. Bro. Davison, president of the district, visits them once a month for preaching. I held a few meetings in the branch; it being in the midst of haying season it was an unfavorable time.

From there I went to Parrsboro, where reside Bro. J. W. Layton and wife, the only ones of our faith in the place. By the effort of Bro. Layton we were enabled to obtain a school-house on the outskirts, at a place called Lakeland, where we held several meetings with fair attendance. On Sunday August 17th, the largest crowd (said to be) ever known to gather there for such a purpose, assembled on the banks of a beautiful lake to witness the "Mormon baptism," as they called it, thinking there was going to be something extraordinary occur. Some had started a vile rumor that we "salted" and oiled them before we baptized. This had the effect of bringing out many who probably would not have otherwise come; even some who had vowed they never would go to listen to me, and said they would never enter the school-house again, because I had been allowed to preach in it, and pollute it. Previous to entering the water, I stood upon the bank and preached with as good liberty as I cared for, the Lord granting the Spirit copiously in this hour of need; after which three were buried with Christ in baptism. In the evening I preached to a full house and confirmed those who had been baptized. Bro. Layton obtained a public hall in town used as a Temperance Hall. We opened up there under a heavy pressure of prejudice and bigotry, less than half a dozen present. I continued to preach every night, my audience increasing in numbers and interest, until one evening my auditors included the Baptist Minister, Deacon, and several of his leading members. After my discourse I invited with kindliness and friendship, my clerical friend to make a few remarks if he so felt. He began by asking me if I understood Greek, Latin, or Hebrew; if not how could I understand the Scrip-

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tures, not being able to read for myself in the original, etc. After a kind of a running polemic encounter, it resulted in my inviting him to discuss, in a proper way, which was accepted. We arranged the following day for the debate. I had to give him all the odds in his favor, or in all probability he would have backed out.

I left Parrsboro for the time being to visiit the branch at Delhaven. Bro. Beach obtained a place for me to preach there. When it was announced that an Elder of the Latter Day Saints was to hold services, how some did rage, and imagine a vain thing! I preached Sunday morning with but few out. In the evening quite a number came. I opened my meeting as usual, and began to preach, but had not progressed far when there came a shower of stones against the building, causing a pause in my rhetoric not usually included. After catching my breath I went on, and was having good liberty, the scare having about abated, when crash! came a stone through the window, undoubtedly aimed at me, striking the lamp on the pulpit in front of me, smashing it to atoms, scattering the glass far into the room. The oil catching fire I was immediately surrounded by the flames. With remarkable presence of mind some of the men rushed up and taking their coats smothered it out. I think I am safe in attributing the prevention of a panic with its horrors, to the provident hand of him who careth for the sparrow's fall. There were some ladies and children present; the exit from the place was down a dark stairway, and these villains had piled stove wood upon the stairs in such a way as to trip the people, and throw them headlong down the stairs, if they had rushed out in excitement, as is generally the case under such circumstances.

This of course broke up the meeting for that night. I gave notice that if I could have the hall, would preach the following night. Some remarked that they would like to hear me, but didn't like the idea of getting killed with a stone.

I couldn't blame them for if the stone had not struck the lamp it would have struck some one in the audience, probably. The next night I went to fill my appointment with feelings akin to a soldier entering battle, for I did not know what awaited me. I knew what had occurred and it was not of a character to give me much cheer. An effort had been made to prevent opening the hall, but some who had become aroused as to who should run things, the law abiding citizens or hoodlums, demanded the opening of the hall in such a manner that indicated they meant business; so it was opened. Although I was not in a joking humor on entering the hall, the aspect of my audience was ludicrous; they were gathered up in the corners and nooks, out of the way of the windows; and quite a number had collected. You can imagine my feelings as I commenced the meeting, thinking that at any moment I was liable to get a blow from a stone, for I thought that any one who would do as they had done would go farther with it. Well I preached without being molested and I appreciated it. I don't aspire for martyrdom at present. I was obliged to leave there then to attend the conference which met at South Rawdon, and which passed off pleasantly. The people of that section are quite friendly and some are near the door.

I went from there to attend my debate at Parrsboro, which occupied three nights; one eve devoted to the laying on of hands, the other two to the claims of the Book of Mormon. As Bro. H. J. Davison signified he would write concerning it, I forbear. After the debate I returned home to attend to family affairs. Am now at work again in the field, concerning which more anon.

Yours in Christ,

FRANK M. SHEEHY.

LAGUNA, California,
December 19th, 1884.

Dear Herald:—We have returned from our southern mission. We opened up four new places in San Diego county. Had very good liberty, and most of the time full houses. There were two baptized, and more will be; some five or six more requested baptism, but we were called away for the time, and did not return.

We preached mostly in Methodist settlements. The members were much pleased, but their elders were somewhat troubled, and preached against us, which didn't hurt us any. There are plenty of chances for preaching south of Santa Ana, where little if anything is known of our doctrine, but it is hard to get them to understand, there are so many kinds of religion, the Holiness taking the lead. They are breaking up and dividing all the other churches. Still some obey, and the work rolls on, and the end draweth nigh. The Saints here are trying to live their religion, and are blessed.

Our conference this fall was one of the best ever held on this coast. The Spirit was poured out from the time we met, till we separated. The sick were healed, devils cast out, power of tongues and prophesying manifested, and we felt indeed we were God's people. May God bless us in doing right.

A. W. THOMPSON.

CLITHERALL, Minn.,
January 1st, 1885.

Bro. Joseph:—The work of the Lord is prospering in this part of the Lord's vineyard. We have been blessed in many ways in the last year. Three weeks ago my wife and I visited the Silver Lake Branch, and Saturday evening I spoke to them on the temperal law, with good satisfaction; and on Sunday met with them for sacrament and testimony, and all were made to rejoice; even those who has not united with us yet, but will hereafter no doubt. Two weeks ago Brn. Nutt and Way came down here, and spoke to us several times with good liberty, and four were baptized. Then Bro. Nutt and I went up to the Silver Lake Branch and held three meetings there, and one was baptized; and then we returned home and brother Nutt spoke to us several times on the Book of Mormon. Now he has gone to Detroit, and from there he is going to Dodge county, Minnesota, to commence labor there, as there is a brother and wife there who have been writing to him to come and open up the work there for them; and so it goes. I will say since I wrote to you last December asking for an elder to be sent here, there has been over fifty baptized in this district; so you can see we have been greatly blessed, and I will say Bro. Nutt is a good faithful laborer. He is worthy of his hire, and such men as he is, that are willing to go and labor night and day for the good of the cause, the Saints ought to be willing to help with their means, so they can continue in the field.

I think the tithing law ought to be taught to the saints, so they would all understand it alike; and to get them to understand that it is part of the law of God; for all that gather unto the land of Zion have got to be tithed of all their surplus property, and after that pay one tenth of their interest annually; and by this law sanctify the land of Zion, or they shall not be counted worthy to abide there. So if we believe that revelation as I do, we can see we have to come to it some time, and the sooner the better for the advancement of the work. I don't see what Bro. Gurley was thinking about when he wrote on the tithing law a short time ago, if he believes as he wrote, for it will not do to deny that revelation for there are other ones linked with it, that we would also have to deny. He has certainly forgotten he met with the Twelve and Bishopric, and agreed on the tithing law; and their decision makes it binding on him to teach that law, as well as the rest of the Twelve, and collect tithing and send to the Bishop. I hope we all will soon see and understand alike, and be able to teach alike; and then the work will roll faster. The Twelve surely ought to understand alike and be able to teach the word of God the same.

I expect soon to go up in Becker county and try to instruct the Saints in regard to the tithing law, hoping I may do my duty as the Bishop's Agent for this district. I can say for the Saints in this part, they have done well this last year, and I hope they may continue to do well, until we are gathered home to Zion to help perform the labor there that has to be done there before many years.

This district has decided to build a church, as we have no place suitable in which to hold our conference; and the work seems to require it. We have commenced it, and already have the stone on the ground for the foundation; and sills all hewed. The building is to be twenty-six by forty feet. As they have decided to built it on my land, I will give one acre for that purpose. I think if there is a Scandinavian elder that can be spared to come up here next summer with Bro. Nutt, he could do much good by getting the work started with that class of people, as there are some who seem to be favorable already. I will close for fear of wearying you.

Your brother,

J. R. ANDERSON.

DETROIT, Minnesota,
January 4th, 1884.

Dear Bro. Joseph:—I thought to send, a few encouraging words to you. March the 8th, 1884, Bro. Thomas Nutt came to my house, and got the branch in an organized way, and left for General Conference. June the 8th, I saw him again, at the district conference at Clitheral, where he baptized six into the kingdom, and have seen a great deal of his labor since in this part. The work has truly prospered in this part of the Lord's vineyard. Bro. Thomas has baptized, in this part, since the district conference, some sixteen; and a good many at Clitheral; and the outlook is good for more in the near future. He has not, like some of the good Elders, held a discussion with, and defeated, the poor Campbellite minister, but he convinced and baptized him—a noble and good man, it is said. In the main, Bro. Thomas has done much good for the people in this part, for which we all feel truly thankful to our Heavenly Father. Ever praying for the good of the latter-day work, and asking an interest in your prayers, I remain in the covenant of peace,

THOS. M. PARR.

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LITTLE BLACKFOOT, Montana,
January 3d, 1885.

President W. W. Blair, Dear Brother:—I have been a silent observer for many years. I am getting stronger in the faith of our Lord and Savior Jesus Christ. I believe that the Spirit of the good Master is leading Bro. Joseph: please give my love and respect to him. I have a desire that the spirit of truth and love may always govern this Reorganization, that we may never fall again into the darkness that we have been in. It is useless to mention the names that led astray to forbidden paths; but I feel that God is feeling after the honest and true, and that ere long the truth will prevail over land and sea triumphant.

I am not much of a hand to write, but will draw to a close. If you send any one as a representative of the latter-day work, and wish to give us a call, please notify me of his coming to Avon, as that is the nearest station. I will bring my team and do the best we can for him. We have a little school-house, and I think most all of our neighbors would attend and be glad to hear the story of the cross. With love and respect,

Yours in bonds,
R. J. JENKINS.

FENLON FALLS, Ontario,
January 7th, 1885.

Brother Joseph:—I send a few words to let it be known where I am and what doing. After laboring at Cameron as long as I thought the interest of the work required my presence, and the Saints could be edified, I began to cast about for a new field or opening. Laboring as I am, with and under the directions and instructions of Bro. J. H. Lake, and having been in correspondence with him, I finally made a break for the village of Oakwood some twelve miles from Cameron; but I did not feel as if any good would come of it, and so it was; spent most of a week feeling the pulse of the town council, clerk, &c., during which time I preached them a pretty fair discourse (they being assembled); was not permitted the use of the Town Hall however; so I next tried the Trustees of the common school, and late on Saturday night, December 27th, 1884, succeeded in obtaining consent of them. On 28th, being Sunday, I arose, filled up some hundred or so dodgers; circulated them around the village during the morning, announcing a meeting in school house at 2:30 p. m. About forty or fifty came to hear; could only get school house for one service, so returned to the Saints at Cameron. The men who comprise the council being all Methodists, two of them local preachers, was the cause of my not getting the use of the public hall. Thus Methodists seem to run church and state in Oakwood.

Well, after getting back among the Saints I began to grow restless again for work, of something more to do than I was doing. Finally on Monday, January 5th, 1885, Bro. D. McIntyre drove me to this place. He hired a hall for one night, and left money enough with me to pay for five nights more; so I opened here with one of the usual Methodist receptions—two of the ministers having persuaded the people not to come and hear, stating that we do not believe in Christ, nor the virtue of his blood, and that we believe in polygamy, &c., telling how many wives Bro. Lake and I have, &c. However the crowd came and filled the hall, first with their bodies and next with their yells, which equalled bedlam, (I guess). Next night no better, although a great many, to their credit, are disgusted at such actions and are very anxious to hear. I try again to-night and so on till Friday next. What the result will be I know not. Two gentlemen came to me last night, saying a crowd was to be there to prevent my speaking, and run me out of the place, and out of the town. Being warned, but nothing daunted, I took occasion before opening the meeting to say I was warned of the mob's presence. I had no occasion to tell them, as they were busy in their way. However, I got order enough, having good lungs, to be heard, and called attention to the fact that I was a citizen of Canada, and I was going to have all my rights; showed my license, having stamp of seal; explained the use and authority of such documents; further called their attention to the fact that in our country any one coming into a religious meeting and disturbing were liable to a fine, not exceeding twenty-five dollars, upon conviction, &c; cooled them down so far as to be alive this morning, and no bones broken. I feel satisfied there are a few honest ones here and Satan is mad for fear he loses them. The Presbyterian Reverend has followed suit in warning his flock not to come and hear, but still they come, all the same.

The precise order of my reception here is varied slightly from the usual reception in other places; but the general outlines and spirit are the same, particularly so far as relates to the Reverend gentlemen being at the bottom of affairs. Several of their own hearers are willing to testify they did hear a Reverend Oaks say we practised or preached or believed in polygamy. He has lost a good many of his members at Cameron, and feels bad; and I feel glad, and others sad.

Saints are well, and are trying to do pretty well, except a few gossips, and some evil surmisers; but on the whole the branch is in good condition. I feel well; hope to be blessed; need your prayers.

I remain your brother in gospel bonds,
J. A. MCINTOSH.

STEWARTSVILLE, Missouri,
December 23d, 1884.

Bro. Joseph Smith:—The debate at this place has ended, and the results are yet undeveloped; however we are permitted to come to some conclusions by comparing with past observations, and our conclusions are that good will result. Our enemy was well supplied with the only material that will tan Mormon hides. It will be observed that to remove the scurf, the solution must be strong and bitter, and be (as in this case) composed of two thirds lye, (lie) and the rest assertion. This is conceded by our enemy to be the most successful method, and, indeed, he had a whole valise filled, (as he said).

After the first proposition was discussed we observed a little band of Saints returning home, singing, "We thank thee, O God, for a prophet," and indeed, all the way through the debate the tendency was to confirm the Saints in their faith. We were, however, disappointed, from the fact that we thought there was some argument on their side of the question. You can read all of Mr. Braden's argument against Joseph Smith's being a prophet, in his nineteenth speech against the Book of Mormon, (see Braden-Kelley Debate). The rest of his argument was read from the Braden-Kelley book. The Saints are satisfied with Bro. J. W. Gillen's effort. He successfully met every thing that was ever brought against the cause; for Mr. Braden was in possession of all that can be said against the work; and we can say Mr. Braden was true to his clients; and he nobly served his master whom he serves; and inasmuch as he engaged in the discussion for victory, and we for truth, it would not be fair for me to decide, for I would surely decide against him. In conclusion, I must say he used the most filthy and obscene language I ever heard from any man in public. It was of such a character that a great many (not Saints) told me it was no place for a decent woman. On the other hand the same parties told me that Bro. Gillen conducted himself like a gentleman and a Christian, and they held him in esteem for his conduct.

Yours in hope,
WILL. H. KELLEY.

REED CITY, Michigan,
December 29th, 1884.

Bro. Joseph Smith:—The Saints of the Hersey Branch are still alive in the work of the latter days, and are blessed of the Lord in their efforts to serve him. This year, on November 1st, we met for a day of thanksgiving, and praise to the Great Giver of all good, for our temporal and spiritual prosperity. About one o'clock, a thanksgiving dinner was ready. Such a display has not been often seen by us. It showed that the heavenly Father had blessed us in temporal things by a bountiful year. After about one hundred had partaken of the bounties of this life, the young Saints spent a short time in singing and playing some beautiful pieces. This we enjoyed very much, indeed. Then a prayer and testimony meeting was held, in which a profitable and edifying time was had. The Saints enjoyed the gifts of the blessed Redeemer, and were warned of the perplexities coming upon the nations, and the trials through which the Saints would "come up, with their robes washed and made white in the blood of the Lamb." We separated, glad that we had met.

May the Lord bless and guide his people, is the prayer of your brother in gospel bonds,
JOSEPH EMMETT.

NEWPORT, Nova Scotia,
January 1st, 1885.

Dear Brother Joseph:—I remember reading in the *Herald* of February 16th, 1884, a prediction stating that the adversary was standing by to overthrow the work in Nova Scotia just as soon as Elder Burton left; this I believe to have been true, and perhaps you think that he accomplished the overthrow. We know that throughout the United States the people think that the Nova Scotians have a name to live, but are dead in matter of worldly enterprise; but we hope the Saints will not think this about us, with regard to spiritual matters. We are still trying to hold fast to the "rod of iron," and are striving together for the faith of the gospel. I have received the Inspired Translation of the Bible; can truly say that it has given us much confidence and strength in the latter-day work. I have also Book of Mormon and Doctrine and Covenants; prize them equally as the word of God, knowing that while we stick close to the teachings of these books we will be, as Paul says, walking after the Spirit.

I would like to notify the Saints through the *Herald* that I have received a blank book from

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Bishop Blakeslee, in which to keep a just and true account of all moneys received as tithings or freewill offerings, and will endeavor in truth and righteousness to do my duty; and hope that each and every Saint in Nova Scotia will consider that this matter belongs to them.

Yours in Christ,

J. W. DIMOCK.

HOOKER, Nebraska,
December 14th, 1884.

Bro. Joseph:—The *Herald* is all the preacher we have, as we are living far from any branch, or any of the Saints, and an Elder seldom gets estray far enough to visit us. Enemies to the cause surround us; but for the *Herald* and *Hope* we should be lonely indeed. Yet I feel to rejoice in this glorious gospel. I know it is of God, as I have experienced miraculous power many a time in healing this frail body, both by anointing, and when none but God was near. It makes my soul rejoice that God hears the prayers of poor, feeble mortals, and to bless. I ask a request of you, to intercede for my husband, Bro. E. R. Hillman, who is afflicted with a very bad cold, settled on his lungs, so he is almost speechless.

Ever praying for the spread of the gospel, your sister in the gospel,

EMILY C. HILLMAN.

ORANGE, Nebraska.
December 14th, 1884.

Brother Joseph:—Please say to the numerous officers and members of the church, (through the *Herald*) that any of them traveling through this part of the country will find a welcome and rest at our home. We live one mile north west of Orange, Franklin county. I am trying to do right, and serve the Lord as best I can. I am all alone here; do not know that there is another Latter Day Saint in the county. My wife does not belong to the church, but is a great lover of the truth. I have not heard a gospel sermon since in the summer of 1881; that was by Bro. R. M. Elvin, in Gage county, Nebraska, and I shall not soon forget it. I could get a place for an elder to preach, if I could get one to come and preach here.

Yours for the truth,

B. GASTON.

Summary of News.

GENERAL NEWS.

Jan. 9th.—A messenger who left Gakdul Sunday reached Korti to-day with dispatches for Gen. Wolseley. He fell in with armed natives at some of the wells en route, who treated him in a friendly manner. The country for eighty miles out for Korti is open, but beyond that point is dangerous from the caravans of the Mahdi. These caravans frequently crossed the road. A native guide, the messenger further stated, had been sent from Gakdul to purchase produce of the natives, but he returned without anything, and besides reported that he had been badly treated. British scouts captured four natives who had left Metamneh Jan. 1st with goods for Merawi. These men report that a detachment of Gen. Gordon's troops is at Shendy. The Mahdi's force at Metamneh is 2,000 strong. Maj. Kitchener with a few men was scouting in the direction of Abuhalfa, a few miles this side of Gakdul. He captured a small party of natives with camels. He went in pursuit of a convoy of seventy camels and fifty natives on their way to the Mahdi. The natives at first showed fight, but dispersed uttering loud cries, when the English charged them. Nine camels laden with corn were captured.

Eleven persons drank coffee at the house of Mr. Van Fossen of east Liverpool, O., night before last. Mr. Van Fossen died at midnight and the others are not expected to live. A package of rat-poison was found at the bottom of the coffee-pot.

Jan. 10th.—Briere de l'Isle telegraphs that 3,200 reinforcements have arrived in Tonquin to join his army. Everything is in readiness to march upon Lang-Sou.

Gen. Wolseley telegraphs to the British War Office that a messenger sent by him reached Khartoum Dec. 28th and saw Gen. Gordon. The messenger has just returned to the camp at Korti. Gen. Gordon was well and confident.

Notification has been sent out by the Bank of England to banking houses throughout the country that there are at present in circulation perfect counterfeits of its notes of from £5 to £500. The notes are supposed to be the work of American experts.

France contemplates an attack upon Pekin. The Minister of Marine says in an official communication made to the chiefs of his department that if the expedition at present contemplated starts for China the fleet will be placed under the control of M. Lewal, the Minister of War.

The last sheets of Mr. Henry M. Stanley's new book on the Congo have now passed the proof-readers, and the book will be issued within a week or two by Messrs. Sampson, Low, Marston, Searle & Rivington. The book is sure to make a sensation in the present state of public feeling about Egyptian affairs. Mr. Stanley, in the clear, frank, blunt style of the better kind of American reportorial writing, tells the British taxpayers some very unpalatable facts about England's operations in Africa, and especially about affairs in the Upper Nile. He says in effect that Gen. Fordon is not and has not been in any danger at Khartoum; that he has three available avenues of escape, and that he has men enaugh to cope with any force likely to attempt to surround him. As to the desponding messages which have been made public purporting to have come from the beleaguered commander at Khartoum, Mr. Stanley believes that most of them were forgeries, and that the rest were the product of biliousness, of which he says his friend Gen. Gordon has long been a victim.

The London police have received information that simultaneous attempts are about to be made by dynamiters to blow up the Holborn viaduct and the Mansion House railway stations. Extra precautions are being taken at both points. All luggage is scrutinized with great care.

The Colonial Government of New Zealand has asked permission of the Home Government to annex the Island of Samoa to its jurisdiction. It holds a steamer in readiness to proceed to Samoa pending the reply of Lord Derby, Secretary of State for the Colonies. This reply will probably be unfavorable to annexation.

The announcement of the desire of New Zealand to annex Samoa has caused a sensation at Berlin. The newspapers consider it certain that Germany and America will vigorously protest against the annexation.

Gen. Lewal, French Secretary of War, has decided upon taking more active measures in Madagascar. Reinforcements will shortly be dispatched. The Madagascar Committee of the Chamber of Deputies has prepared a report adverse to the extension of offensive operations in Madagascar.

Sir Edward Malet, British Ambassador at Berlin, has been instructed to propose to Bismarck that an agreement be made to maintain the neutrality of the Samoan Islands.

Alfonso left Granada, Spain this morning. He took breakfast at Loja and then drove to Alhama where he will pass the night under canvas. Slight shocks were felt today at Alhama and Alinunecar.

To such proportions has the diseased-milk nuisance grown in Milwaukee that twenty-five milkmen have been summoned by the Health Commission to answer to complaints.

Today's advices from the camp of the Oklahoma boomers say that a conflict between the United States troops under Gen. Hatch and the colonists, commanded by Capt. W. S. Couch, may be expected within a few days. The colonists are encamped on Stillwater, at a point admirably adapted for defensive operations. They number nearly 400 men, and are armed with rifles, shotguns, and pistols, but have no artillery. They are well supplied with horses and wagons. The men are being drilled, and the intention to resist removal is evident.

The Columbus & Hocking Coal & Iron Company discovered this morning that Mine No. 5, at Straitsville, was on fire, having been fired the night previous. The mine has not been in operation for some time, though it is the largest in the country, having a capacity of about 125 cars per day. An entrance was gained to the mine by removing fifteen feet of earth and blocks which had been used in inclosing the old entrance. No trouble has resulted, as the perpetrators were not discovered in the act of firing the mine. The reports are that some people who endeavored to go near the mine to-night were fired upon, but no person was hurt. This is one of the mines which was fired at another place some two months ago. The Coal & Iron Company are so enraged over the affair that they announce a determination to put themselves on the offensive rather than occupy the position of defensive in the fight which has to be continued. Signal lights are reported as seen to-night in the direction of Haydenville, but no particulars are given.

Jan. 12.—It is said that China and Japan have agreed to submit the Corean question to the mediation of England, Germany, and America.

It is reported that one of the finest vessels of the Hudson Bay Company, the Prince of Wales, with a cargo of furs valued at nearly $500,000, has been lost,

A serious revolt is reported from Cambodia in Gado-China, headed by the brother of the King. The insurgents have captured a number of French posts and have murdered the garrisons. A general massacre is feared. French troops have been ordered to proceed at once to Cambodia.

A general strike of the engineers on the Belt-Line of the Western Indiana Railroad took place at noon to-day. The trouble arises from the alleged overwork and under-pay of the employes.

During the last year 320,800 steerage passen-

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gers and 59,500 cabin passengers landed in New York City.

Bavaria has enacted a law forbidding tne marriage of couples who do not possess sufficient means to maintain themselves, or who, during the previous three years, have received help from the public funds, or who have not paid their quota of taxes, or regarding whom there is reason to suspect that trouble will result to the household from the want of sobriety, economy, or love of work.

Jan. 13.—Vast tracts of land in Italy are inundated by the overflow of the River Tiber. The stream has risen forty feet and Rome is threatened.

Another earthquake shock was felt in and about Alhama, Spain. At Nerja an encampment of refugees outside the town was burned.

There is a growing agitation among the Pan-Slavists of Russia against M. Gicholas de Glers, the Russian Minister of Foreign Affairs. It is an outcome of the long-standing warfare between the German and the Slav element in the Russian Empire. The opposers of Minister deGlers claim that he is not loyal to Slavonic principles and traditions, and seek to depose and disgrace him. His latest offense in the eyes of the Pan-Slavists is his opposition to the scheme for extending Russia's Empire in the East by the annexation of Corea.

France has chartered two more steamers for use in transporting reinforcements to Tonquin.

The Chinese Legation declare that German officers are being enrolled for the Chinese army.

Striking employes of the Oliver Chilled-Plow Works at South Bend, Ind., created a riot. One man was probably fatally injured. Another was made to run the gauntlet, and was beaten insensible with clubs. A dozen more were severely hurt, and several thousand dollars' worth of property was destroyed.

A proclamation has been issued by the Governor of New Jersey conveying a warning that pleura-pneumonia exists among the cattle in that State, and ordering all diseased cattle to be quarrantined.

Jan. 14.—The floods in Italy are receding. King Humbert and the Pope will contribute to aid the sufferers.

Police-Commissioner Rumpff was killed night before last night at Frankfort-on-the-Main in front of his own house. It is believed that the murder was the work of Anarchists.

Prime Minister Ferry said yesterday in the French Chamber of Deputies that the Government had decided on the immediate and complete occupation of Tonquin as the only means to settle the Chinese difficulty.

At a meeting of the Western Iron Manufacturers' Protective Alliance at Pittsburg yesterday a considerable reduction in wages was determined upon. It is not known as yet what action will be taken by the employes.

A deficit of $5,000,000 is reported in the Prussian budget for 1885. In the Reichstag yesterday Bismarck said that in order to meet the demands of the farmers it would be nccessary to treble the duty of wheat and to double the tariff on rye.

Earthquake tremblings were felt yesterday at Torrox, Canillas, Almunecar, and Algarrobo. The storm in the Southern provinces still continues, and the rivers are greatly swollen. The suffering of the people who have been rendered homeless by the eorthquakes is intense. According to the official record, the number of persons killed by the earthquakes in Granada was 695, and the number of injured 1,480.

The Budget Committee of the Reichstag yesterday voted in favor of a credit of 150,000 marks ($35,700) for explorations in Central Africa. The money was asked for at the beginning of the season by Bismarck. The appropriation was considered in the Reichstag Friday, when a motion was made to reduce it to 100,000 marks. The motion did not prevail, but the subject was referred again to the Budget Committee by a small majority. The Geographical Society is preparing to send out an expedition to explore the left bank of the river Congo. The expedition starts in July next.

Advices received from Melbourne state that the popular opinion in Australia continues greatly agitated in view of the recent German annexation of New Guinea and adjacent islands. Mass-meetings to protest against the foreign annexation in the Pacific are every-day occurrences. Shire and Borough Councils likewise take occasion to record their protest, and the press of the country, without a dissenting voice, is engaged day after eay in a various and emphatic denunciation of all foreign attempts to gain a foothold in Australia. It is certain the Australians are thoroughly aroused against the present policy of the British Colonial Office.

Doubters of the progress in strength and tactics of the Salvation Army should have been in Exert Hall, London, Eng., last evening, where the crowd rivaled that at the Drury Lane pantomime. Gen. Booth was in the chair as a sort of Whittington, and his son, who usually goes with him and may be called his cat, stood behind him. An uproar of applause that must have been heard in the stalls of the Naudeville hard by, where "Saints and Sinners" were also on the boards, greeted on his rising this tall, thin, sallow, full-bearded, and Cromwellian-haired enthusiast, who with his shrill clarionet voice announced that this was a farewell meeting to thirty officers, chiefly women, who were to be dispatched as recruiting sergeants of the Salvation Army to America, New Zealand, and India. "But more," said the General, unconsciously falling into Shakspeare, "remains behind. I have under organization an army corpse in every British village, who will barrack in vehicular caravans and be guarded at night by sentries." One of the recent converts to salvation, a celebrated cricketer, stood near the General on the platform. Referring to him the General said: "He goes to India to guard the salvation wickets against the swift bowling of the devil." This was received with an almost dervish howl, which was supposed to be applause. The audience, keeping time with the well known weird music, or with the songs, seemed animated with the fanatic zeal truly Oriental in looks and gestures.

The Health Department of New York City has commenced a crusade in earnest against adulterated food of ail kinds, and immense quantities have been seized and destroyed. Thousands of pounds of candy prepared with poisonous colors have been confiscated, and over 10,000 pounds of fruits and preserves, sold in tin cans or pails, where the acid had attacked and poisoned the fruit, have also been destroyed. Dr. Edson of the department is also turning his attention to coffee, tea, pepper, and spices, which are not only adulterated, but poisoned by the use of such substances as lead, copper, arsenic, chrome yellow, Prussian blue, and other minerals. The field for Dr. Edson's investigations indeed is a wide one. It covers almost every article of food, drink, and medicine which is sold in the market. If he succeeds even to a remote degree in reducing the amount of the poison which is sold under the guise of food he will prove himself a public benefactor, and the people of New York may well rise up and call him blessed.

The bill which is to be introduced in Congress for the establishment of the cattle-trail from Texas to the British Possessions provides for the appointment of three Commissioners, who are to lay out a trail not exceeding six miles in width, with grazing-grounds at intervals. The trail is to be open all the year, and provisions are made for quarantine in case of necessity.

A battle is reported imminent between the Oklahoma boomers intrenched at Stillwater, Indian Territory, and the military force sent against them.

Jan. 15.—Five thousand unemployed persons paraded through the streets of Birmingham, England. Disorder is feared.

An emerald weighing over a pound, the largest ever discovered, has been found in the Muzo emerald mines at Boyaca, United States of Colombia.

An Anarchist plot has been unearthed at Lyons, France, which contemplated the seizure by night of arms and the immediate proclamation of a revolution.

A party of army recruits made a ferocious attack upon the Jewish residents at Vilkomer, Russia. The police were powerless, but the firemen quelled the riot.

In recent speeches made at Birmingham and elsewhere in England, the Rt.-Hon. Joseph Chamberlain, President of the Board of Trade, and a leading Cabinet officer, has outdone the Radicals in attacking land monopoly and other "aristocratic privileges." The Troy press denounces these utterances as invitations to Communists and Anarchists to establish their propaganda. Bitter complaints have been made to Mr. Gladstone about the matter.

A public meeting was held to-day at Queenstown, Eng., to promote the organization called the "House League." Resolutions were adopted condemning the exorbitant rents asked for houses and shops, and inviting tradesmen to join the league and resist the payment of what were considered unjust rents.

The Berlin correspondent of the *Pall Mall Gazette* says Germany rejected the proposals regarding Egyptian finances recently submitted to the Powers by England and accepted counter-proposals submitted by France. The latter embody the financial scheme England distinctly rejected at the Egyptian Conference in London last spring.

The Paris *Temps* says that the French counter-proposals in regard to Egypt are very conciliatory. France requires England to guarantee an Egyptian loan of £9,000,000, instead of £5,000,000 and thus cover the whole of the expenditure. France rejects the British proposals for the payment of the interest on the existing debt, and suggests instead that a special tax be imposed on coupons. The reply of France to the proposals regarding Egyptian finances submitted to the Powers by England was presented to Earl Gran-

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ville to-day. The Ambassadors of Germany, Austria, and Russia have been instructed to present an analogous reply.

Admiral Courbet, in command of the French fleet in China, began to-day the landing of troops for the occupation of the mines of Kelung. *Le Paris* states that Admiral Courbet has captured the mines of Kelung.

FIRES—STORMS—ACCIDENTS.

Jan. 10th.—Fire damaged the stock of Henry Rogers, wholesale fancy goods dealer in New York, $75,000. Loss by fire at Fort Wayne, Ind., $3,500. Galena, Ill., $47,000. Hagerstown, Md., $7,000.

Six persons were badly injured by a railroad accident near Jacksonville, Florida.

Jan. 12th.—The entire town of Pinos Allos, Mexico, has been bestroyed by fire. Hundreds of people are homeless. Fire destroyed over $200,000 worth of property at Yonkers, N. Y. Loss by fire at Chicago, Ill., $13,500. Fall River, Mass., $200,000.

Terrible havoc, both to life and property, has been reported from the recent typhoon in Japan, and especially on the west coast. At a place called Kurashiki 500 houses were destroyed and 1,800 persons killed. At Tamashima the sea-walls were carried away, 100 lives lost, and 430 houses blown down; while at Imabari, Matsuyama, and Iyo 151 houses were wrecked, 112 junks sunk, and 170 persons drowned.

The Province of Malaga, in Spain, was swept by a hurricane yesterday which completed the ruin which the earthquakes had wrought. A camp in which fugitives from the Town of Periana had taken refuge was destroyed.

A number of vessels and many lives have been lost in the great storm which has swept the British coast.

Jan. 14th.—A wing of the Solvay Process Soda-Ash Works at Syracuse, N. Y., blew up yesterday and buried eight men in the debris. Two or three will probably die, and the rest are badly hurt. The loss is $75,000.

Twenty-eight men were buried alive by an explosion of fire-damp in the great coal-mine at Lievin au Pas de Calais, France. All were killed.

FINANCIAL AND CROP REPORTS.

A new and important discovery of borax has just been made near San Bernardino, Cal. It is a very large ledge, and assays 54 per cent of pure borate of lime. The discovery is likely to interfere with the monopoly hitherlo maintained by a wealthy San Francisco firm, which has succeeded in controling the supply of borax.

Stix Brothers, Kernan & Co., cloak manufacturers of New York, failed yesterday. The liabilities are $160,000, which, it is hoped, will be covered by the assets.

There were 448 failures in the United States last week, an increase of eighty-two over the previous week.

On the London Stock Exchange the American market is stronger, and some shares have shown a decided hardening, the improvement being attributed to the better prospects of the iron trade and the prospective movement of large quantities of grain tn the West. The closing prices to-day were barely up to the average for the week, but the slight decline is principally due to heavy sales for realization purposes. St. Paul and the Vanderbilt stocks are firm, but Readings are depressed, the latter having fallen 1¼ per cent to-day. Other coal stocks are steady on the strengih of private dispatches, which indicate that an early settlement of the output question is expected.

The liabilities of the sugar-house of Tischinkel which failed a few days ago, are ascertained to be 6,160,000 florins; assets, 8,697,000 florins. The liabilities of the firm of Hecter of Bucharist are 2,500,000 florins. The assets are of a doubtful character. The liabilities of the sugar firm of Strauss, of Madgburg are 8,000,000 marks; assets, 11,000,000 marks.

Late advices from California report that considerably more rain has fallen than at even date last year, and that farmers can now cultivate their land and sow the seed without restraint, as there is abundant moisture in the soil to make a crop. The natural effect of the copious rains is to cause the farmers to part with wheat more freely at current low prices, having no fear now of a dry season.

According to the annual estimate made by Director Burchard of the United States Mint the total amount of gold coin in circulation in the United States is $563,213,573. The total amount of silver coin is $264,106,699. The total net increase of silver and gold coin is estimated at $13,296,764. The amount of gold used in the arts is placed at $4,875,000.

Clearing-house receipts at the principal cities of the United States last week show a decrease, compared with the corresponding week of 1883, of 24.9 per cent. The decrease in New York is 33 per cent. In Chicago the increase is 17.9 per cent.

Dealers and speculators in grain believe that the recent advance in wheat will be maintained, and many are buying for a further rise. One London bull speculator, is said to have cleared $72,000 this week in this market.

Rouse, West & Co., a great cotton broking firm of Liverpool, Eng., have failed. Their liabilities on the Cotton Exchange are 30,000 bales.

Advices from Buenos Ayres state that the Government is seeking to overcome the financial crisis by decreeing a forced currency for two years in favor of the National bank.

Oliver Brothers & Phillips, the great iron firm of Pittsburg, Pa., have failed. Their liabilities are estimated at between $3,000,000 and $5,000,000. The firm employs 4,000.

Chester Darby, proprietor of a steam flouring-mill at Cortland, N. Y., has failed, with $117,000 liabilities, covered by the assets. J. B. Gregg & Son of Binghamton, N. Y., boot and shoe manufacturers, have assigned. Their liabilities are estimated at from $120,000 to $140,000.

John J. Cisco & Son, the New York bankers, have failed with $750,000 liabilities.

Tobacco factories at Lynchburg, Va, are starting up again after several months of idleness. Over 2,000 colored laborers will be given employment.

JOSEPH THE SEER:
His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained. Paper covers, 200 pages..... 35

☞ This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Adventist Society, and is an important work to be in the hands of the ministry of the Church, especially; and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

"One Baptism" in German—translated and published by the Committee appointed by the General Conference. To be had also of any of the Committee, Brn. T. W. A. Reidel, Temme Hendricks or Casper Hendricks, Stewartsville, DeKalb Co., Missouri.

CHANGES IN THE ENGLISH LANGUAGE.

FEW scholars, even, are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's Prayer, as used in various periods in English history:

A. D. 1158—Fader ur in heune, haleweide beith thi neune, cumin thi keneriche, thi wille beoth idon in heune and in errhe. The euryeu dawe bried, gif ous thilk dawe. And vorzif uer detters as vi yorsifen ure dettoures. And lead us nought into temptation, but delyvor eous of evil. Amen.

A. D. 1300.—Fadir ure in hhavene, Halewyd be thi name, thi kingdom come, thi wille be don as in hevene and errthe—Our uchre days bred give us to daye. And forgive oure dettes as we forgive oure dettoures. And lead us nor in temptation, bote delyveor us of yvil. Amen.

A. D. 1370.—Oure fadir that art in heunes hallowid be thi name, thi kingdom come to, be in thi wille done in erthe as in heune, geve to us this day our breed oure other substance forgene to us oure dettis as we forgauen to oure dettouris, lede us not into tepttation; but delyuer us yvel. Amen.

A. D. 1524.—O oure father which art in heven, hallowed be thy name. Let thy kingdom come. Thy wyoll be fulfilled as well in earth as it is in heven. Give us this day oure dayly brede. And forgive us our treaspaces even as we forgive oure treaspacers. And lead us not into temptation, but delyver us from vell. For thyne is the kingdome and the power and the glorye forever. Amen.

A. D. 1581.—Our father which art in heauen, sanctified by thy name. Let thy kingdom come. Thy will be done, as in heauen, in earth also. Gives us to-day our seperstantial bread. And forgives us our dettes as we forgive our detters. And lead us not into temptation. But delivere us from evil. Amen.

A. D. 1611.—Our father which art in heauen, hallowed by thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our dayley bread. And forgive us our debts as we forgive our debtors. And lede us not into temptation, but deliver us from evil. For thyne is the kingdom, and the power, and the glory forever. Amen.

MARRYING FOR MONEY.

A LATE author very truthfully says: "Gold can not buy happiness, and the parents who compel their daughters to marry for station or money commit a grievous sin against humanity and God. And a woman who marries a churl for his wealth will find that she has made a terrible bargain—that all the glitterings of heartless grandeur are phosphorescent glitterings of heart-wretchedness; that her life will be one of gilded misery, and her old age will be like a crag on the bleak side of a desert mountain, where cold moonbeams sometimes glitter, but no birds sing, but wild storms howl and hoarse thunders roar, and through the sweeping storms shall be heard the stern voice of the great God, saying, "Your riches are corrupted, your garments are moth-eaten, your gold and silver are cankered, and the rust of them shall be a witness against you, and eat your flesh as if it were fire."

It is not the station we fill which is of importance, so much as the light we send forth from us.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

FAITH AND HOPE.

O don't be sorrowful, darling!
Now don't be sorrowful, pray;
For, taking the year together my dear,
There isn't more night than day.
Its rainy weather, my loved one;
Time's wheels they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We're old folks now, companion—
our heads they are growing gray;
But taking the year all round, my dear.
You always will find the May.
We've had our May, my darling,
And our roses, long ago.
And the time of the year is come, my dear,
For the long, dark night, and the snow.

But God is God, my faithful,
Of night as well as of day;
And we feel and know that we can go
Wherever he leads the way.
Ay, God of the night, my darling!
Of the night of death so grim,
And the gate that from life leads out, good wife,
Is the gate that leads to him.

Selected by PHINEAS M. CADWELL.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

OUR OWN INSIGNIFICANCE.

How small a speck is a man amidst the vast multitudes which throng life's pathway! Even, should he succeed in gaining riches and honor, and be all that is within the province of human possibilities; yet, when he takes into consideration the myriads of the race "gone on before" into the great beyond, and for a moment surveys the remaining host—his brothers in the great battle of life, then, should he cast his eyes heavenward and view the starry worlds within infinite space, methinks, if he never before had considered the matter he would then stand amazed at his own insignificance. The tendency of such contemplation is in the right direction; for it lessens the influence of pride, and exerts a corrective power in enabling us to view ourselves as we are, and so perhaps, to judge more righteously upon the merit and demerit, of those who surround us.

The telescope brings to our view almost countless worlds, while we occupy but one. The great "Apostle of the Gentiles," affirms the existence of "the worlds," and declares that they "were framed by the word of God." And, as if but emphasising our insignificance, although an illimitable space seems as if literally dotted and bespangled with planets and orbs resplendent in glory, our existence, by the very nature of things, is confined to this "mundane sphere."

It would seem that we were as but in the vestibule of the Almighty's creation. And, sometimes, in view of the vastness of creation, the idea would steal upon us that we were too small to deserve the least attention from the Governor of the universe. And yet, how consoling and joyous it must be to realize the scope and fulness of our glorious privilege and inheritance, as the children of the Highest.

How fraught with comfort is the doctrine of the fatherhood of God, and the brotherhood of man. Even the details in the make-up of the human life, all appear before "His all-searching eye." He views our lives with that tender solicitude alone possible unto the Infinite God. The Savior declares that the "hair" of our "heads" were all "numbered," and that a "sparrow" would not fall unnoticed. When we think of these things, then it is, that we are able to but faintly appreciate the matchless grace and beauty,—the loving condescension of the Lord our God.

How weak, wayward and erring! How slow to learn—how seemingly hemmed in by the conditions in which we live and exist! Yet, strange as it must appear to the "natural man," whom Paul said "knoweth not the things of God," the finite can approach the Infinite at the "throne of grace," and be filled unto overflowing.

"Prayer is a creature's strength, his very breath and being; prayer is the slender nerve that moveth the muscles of Omnipotence." "Prayer—the sublimest strains that reach the Majesty on high." But righteousness or right doing—at least purity of motive, must abide in that soul which would commune with the living God.

Personally considered, we are but as a grain of sand upon the sea-shore; or, as a dew-drop in the great ocean of existence. Our physical life is "At best but a brief delight. A sun scarce brightening ere it sinks into night."

The microscope, however, comes to the rescue, and under its auspicious influence, we begin to think ourselves of immense importance. This wonderful restorer revives our withered and drooping spirits; and now, we would fain look at ourselves with all admiration, and begin to enquire of what manner of being we are. It reveals the hitherto unknown myriads of lives. The animalcular existence is clearly demonstrated. We discern the tiny beings which roam to and fro in a single drop of water. Think of the almost countless number of lives which the microscope discovers in a glass of water. Our very bodies are but a compound of tiny existences, which indicate according to their various orders and species, normal and abnormal conditions, health and disease. How very important—stupendously great, a man must appear, when brought into comparison with an animalcule! And yet, how insignificant he really is, when he but considers his weakness, his dependency, his ignorance! The wisest man knows but little, while much that passes for knowledge is either pretence or conjecture; but ofttimes, the greater the sham, the greater the reputation. The little that is known seems as naught when compared with the vastness of the unknown. And, notwithstanding how prone to self-adulation, self-esteem and self-conceit! Turn our eyes where we may, and we can not but notice human insignificance attempting to foist itself into prominence. "Ever and anon," and the aspiring mediocre presents himself in an effort to obtain position and honor; which, however, is not to be wondered at, when it is known that "Conceit in weakest bodies strongest works."

We are reminded of the toad of legendary note, which attempted to assume the gigantic proportions of the ox. Of course the failure was unavoidable. I have sometimes thought how ludicrous the poor toad must have appeared in his vent of rage against the ox, and his fellows who had not contributed toward his success. This poor toad, like some men found in almost every part of the land, committed the folly of overestimating himself, and underestimating all others. His idea, no doubt, was, that the ox was but an inflated toad! Today the idea of many, poor, weak, and selfish aspirants is, that the qualified official is but *an accident*, and that *inflation is a necessity towards success*. I have seen men, of whom, in all justice it might be said, that with a little encouragement (so great was their self-conceit) they would fain contest with the Almighty, for the sovereignty of the universe! It ts eminently right and proper, that in our personal, social and general relations in life, we should see to it, that self and selfishness be repressed; and that the generous and self-denying, the noble of heart, be given preference in stations of honor and responsibility; for such persons will ever prove themsleves of superior ability in the discharge of the duties which may so be imposed upon them. How opposite to the teachings of the prophets and pilgrims, and the utterances of the great Nazarene, is the aspiring and proud spirit. True piety, in its influence upon the heart touched with the love of God, serves now, as in all the past ages, to abase self and to humiliate; to elevate by fostering those elements of character which beautify, adorn, and enrich the human life. And, only when we are brought face to face with a realizing sense of our own nothingness before God, will we ever attain unto the excellency and beauty of the true Christian character.

"It requires a constant labor all His precepts to obey;" but "To him that believeth, all things are possible." The spirit is to be subdued, and so brought under divine rule and guidance. Do not understand me as saying that individuality and personality will cease. But under the beneficent reign of righteousness, the evil will be eliminated and repressed, and the good developed—the man will be perfected.

The decree has gone forth that we must "become as a little child," of a teachable and submissive spirit, if we would enjoy the promises of God. And it must be adjudged as reasonable, and in accord with the dealings of God, that the summit of happiness, both here and hereafter, can only be reached in the way appointed, and by the "heirs of the kingdom." 'Tis pleasant to feel assured that obedience to the divine commands conduces to our joy and peace. To this end were they ordained. And in keeping with this idea, it is well also to understand that all disobedi-

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ence, must in the order of things bring pain and anguish. Believing that self-importance does not and can not form any part of the Saint's duty; and strong in the conviction that humility is vital to the Christian religion, and that righteousness alone can exalt a people, I subscribe myself a well-wisher for Zion's cause,

THOS. E. LLOYD.

INDEPENDENCE, Mo., Dec. 25th, 1884.

THE ISSUE.

IN the consideration of the issues growing out of the revelations contained in the Book of Doctrine and Covenants, it would be well, I think, for all parties to remember that they were not accepted in a formal manner by the "old church" as law until the appointing of a committee September 24th, 1834, empowered, according to the history, to arrange the "items" of faith, and which as stated were to "be taken from the Bible, Book of Mormon, and the revelations which have been given to the church up to this date, or shall be until said arrangements are made." See *Mill. Star*, v. 15, p. 183. The book as then arranged was approved by "General Assembly" of church at Kirtland, Ohio, August 17th, 1835, ibid p. 299; and thus the revelations selected by the committee from those given up to that date were accepted. In June, 12th and 13th, 1852, at a conference held by the Reorganization at Beloit, Wisconsin, the following resolution was adopted: "Resolved, That the whole law of the church of Jesus Christ, is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants." Again, at Council Bluffs, Iowa, in the Autumn of 1878, (I believe) was adopted a resolution endorsing all these books as a rule and guide, including Inspired Translation, all the revelations this present Joseph had received, or should thereafter receive, as a rule and guide to our faith, &c.

These facts go to show, that without an act on the part of the body in the first instance those revelations would never have become a law to it, but having been by legal enactment thus made law, in August 1835, that organization became bound by that enactment; hence, were compelled to accept subsequent revelations received by Joseph Smith, as a rule and guide of life to them, as made and provided for by their accepted law, and seen in sec. 19, par. 2 of the Doctrine and Covenants, late edition.

That they held the right to change their position by which these revelations might have been eliminated, or their obligation to accept additional, revoked, is quite clear, and self evident, from the fact that by vote only, did that organization become subject to that condition, and by a vote could have amended, or repealed any former act.

The fathers of the Reorganization acting in harmony with this inalienable right, declared that in those three books was contained the "whole law of the church." Now, as to how much or how little of it was contained in each book, they did not say, yet it is quite evident, however, from their teachings, that everything contained in those books was not accepted nor intended as law; but that they did recognize Christ Jesus as the Head of the church; and being led by the Spirit of God, their interest beyond all question was to define the law and accept that which should harmonize with the teachings and doings of Christ as recorded of him.

That this resolution was not explicit enough to satisfy some, may be seen I think by reference to the one passed by General Conference, held at Council Bluffs, in 1878, as stated above. This resolution proposed to accept everything which the president might say in the name of the Lord, (see minutes of that conference); and being quite different in its operation from the one adopted in June, 1852, created a great deal of uneasiness and dissatisfaction; so much so, that at the General Conference held the next autumn, at Galland's Grove, Iowa, was presented a resolution from Decatur District, asking the church to define herself upon the vexing questions growing out of (very largely) the resolution adopted at Council Bluffs, Iowa, the year previous. The matter was referred to the First Presidency, and their report upon the same was unanimously adopted by the body; and, while it is true that that report does say, "that it is destructive to the safety of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, or publicly to teach contrary to the revelations in said Book of Covenants, or by arraigning them in such way that the faith of the people of the church is weakened, and they distressed," it at the same time also says, "We are further of the opinion, that the Elders should confine their teachings to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is much controversy, and upon which the church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching." The question now arises, naturally enough, to every reader, What is "essential." Is belief in the revelations in the Doctrine and Covenants essential to life and salvation, as now affirmed by many of the Elders? I will answer this interrogation in the language of the resolution itself, towit: "We are further of the opinion, that it is not the intent and meaning of the said resolution, [referring to the one passed at Council Bluffs, and referred to above] to make a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a test of reception into and fellowship in the church; but that the things therein contained relating to the doctrines, rules of procedure and practice in the church, should govern the ministry and elders as representatives of the church."

You may, kind reader, still be in doubt, and ask whether the church has expressed herself definitely upon "doctrines" and the faith essential to "salvation," life, &c., as contained in the books, to which I answer, that she has, as found in the language of the same resolution, viz.: "It is not intended, nor indeed practicable, to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people, by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon and Doctrine and Covenants, as set forth in the Epitome of Faith and Doctrine." This act then as late as 1879, places the body on record as affirming the principles and "doctrines" of the gospel contained in the three books as "set forth in the Epitome of Faith and Doctrine"; but does not affirm, nor obligate its representatives to affirm, *all* that is contained in or taught in either book. Then I take it, for an individual to decry and teach against those revelations publicly, would be reprehensible according to the resolution quoted; and for an individual to teach publicly the doctrinces contained in those revelations not enumerated in the Epitome, and declare it to be *the faith*, and that representatives must teach these or "step down and out," is equally as reprehensible, being also in opposition to the resolution referred to.

Now reader, you may ask, Which of these parties has again evoked the discussion of these matters? I think by turning to the files of your *Herald*, you will readily find out who has been re-agitating the various questions that had been agitating the church for a few years previous to and up to 1879, when the resolution at Galland's Grove was adopted by way of settlement; for all will admit, I think, that "Gathering," "Tithing" as taught in revelation of 1838, and "Inspiration," as questions, had deeply moved the body, and disturbed its peace; and in bringing to trial the President of the Quorum of Twelve, one of the fathers of the Reorganization, for supposed heretical teachings upon these points, seems to me, that anybody with a memory conversant with the history ought to recollect these things: and for the past year, more especially, has the *Herald* teemed with articles advocating the "Gathering," &c., insisting repeatedly, that the revelations in the Doctrine and Covenants were not only true and faithful, and that "all should be fulfilled," but that no one should represent the church unless they so taught and believed—such at least being the spirit of these writings. Now, this kind of talk has become irksome and tiresome, until the feeling has obtained and very properly too, that until these old vexing questions are disposed of, that no great progress can be accomplished.

I have tried to act in harmony with the resolution or platform adopted at Galland's Grove, in 1879; and in harmony with that was the work performed at Washington City; and I invite special attention to the paper presented to Secretary of State, a copy of which was presented to General Conference at Kirtland, Ohio, in the Spring of 1883, and endorsed by unanimous vote. Please examine the position there taken relating to the faith of the church, and what it must necessarily remain, and just see if it is or is not in harmony with the position of the church taken at Galland's Grove. Then ask yourself, by what rules of right reasoning or common courtesy, can belief or disbe-

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lief in the revelations contained in Doctrine and Covenants be made a test of fellowship or ministerial standing, until the church by vote so declares, repealing the resolution passed at Galland's Grove. That the right to so declare, and make belief in those revelations a test of fellowship in the church, belongs to the body, I readily admit; and that the church has the right to eliminate every revelation in the Doctrine and Covenants from the faith, is equally true; as man is subject only to that to which he yields himself; and it strikes me, that one of the greatest safeguards to liberty of conscience is not to profess to believe too much.

In support of the doctrines contained in revelations in the Book of Doctrine and Covenants, it is averred by some that they are "cardinal points of the gospel," and for that reason ought to be accepted, endorsed and taught by all as the faith; and yet those brethren ought to know, that these very doctrines referred to, are now and have been in dispute for some years; and that the act of conference in 1879, as noticed above, relieved all members from the necessity of believing in those disputed doctrines, the disability being entirely removed by affirming as its faith, the faith as expressed in the "Epitome of Faith and Doctrine." Again, if those "abstract doctrines," (so they appear to me), are part and parcel of the gospel of Christ, part of the will of God' why in the name of consistency don't the advocates thereof appeal to the teachings of Christ to sustain their position; but instead of doing that, they appeal to the revelations themselves almost invariably. Now, it seems quite evident, (self evident to every Christian), that Christ gave to the world the will of God, the gospel of peace in its fulness, in its entirety, complete; that will is God's plan of saving the entire race; that will is the precious gospel of Christ; and by which we hope to be sanctified by virtue of obedience thereto. If this view be correct, it follows necessarily, that unless it can be proven that the doctrines contained in the Book of Doctrine and Covenants, and now affirmed by some as part and parcel of the gospel, unless this can be proved, that they are a part thereof, (taking Christ and his immediate representatives as a standard), then in that case, we not only have the sacred right, each and every member, to reject said doctrines as an essential part of the faith; but it becomes our bounden duty so to do; for if Christ did not reveal the will of God in its fulness, we certainly have no assurance that any man since that day has or will; and if we must continually, year by year, expect and receive new doctrines and beliefs by revelation after revelation, as part and parcel of that will, "cardinal points of the gospel," which makes them essential to life and salvation, then in that case we would "ever be learning, but never coming to a knowledge of the truth;" and certainly we would be "standing in jeopardy every hour," not knowing what moment the *oracle* might give us a new thing. However, to all who do believe as stated above, allow me to ask you, and insist, that you never again find fault with the various churches because their organizations and teachings are not after the pattern, as given by Christ our Lord; for if you have the right to deviate from the *primitive* pattern, the will, so also have they; for God is no respecter of persons. Paul's anathema in Gal. 1: 8, 9, should be remembered here. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed, &c. I call special attention to the fact, that the apostle's curse not only reached man, but angels and those, too, who came "from heaven,"—provided they taught "any other" way of life then that he had taught. The Book of Mormon, too, containing "the fulness of the gospel," agreeing with the New Testament as to the gospel of Christ, its simplicity and unchangeableness, sums up the case still more tersely than Paul, by saying, "and whoso shall declare more or less than this, and establish it for my doctrine, (referring to Christ's doctrine), the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell standeth wide open to receive such, when the floods come and the winds beat upon them. Therefore go forth unto this people, and declare the words I have spoken, unto the ends of tho earth."—Book Nephi 5: 9. With this testimony agrees the testimony in Matt. 28: 19, 20; towit, "Teach all nations,"—"teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." When the advocates of the local and abstract doctrines taught in the Doctrine and Covenants shall prove that they are part and parcel of *those* "*commands*" which Christ gave, then, and not till then, ought they to expect the church to declare, or the members thereof to accept them as the faith of the Church; but, if they shall fail to so demonstrate by proof, it seems to me that consistency then would indicate to them the necessity of withdrawing their statements, or better still, let the church the whole church have opportunity, and vote upon these various questions by which something decisive may be reached. I had thought that the church had spoken in 1879, as noted; but as many who voted for that resolution then, seem dissatisfied now, I am willing for my part to vote again; but suggest that some course be pursued that will subsequently be regarded as a quietus; and in my judgment that can only be reached by the voice of the entire church, so far as practicable. By such course we will give to each member the benefit of a decision and will show to the world just what our faith is. That such a decision should take place, seems to be the inevitable.

It is claimed that the act of last General Conference in passing certain resolutions, reopens the case, at least sufficiently to make discussion upon these questions tolerable. This thought may have originated in the fact that shortly after conference, articles in the *Herald* appeared, treating upon the issues. I for one am glad it has occurred, as I think it will help each one to feel and understand the necessity of knowing what they teach, and what they propose to teach as Christianity: as we are informed that "the fire shall try every man's work of what sort it is." Whatever course others may pursue, I am determined by the grace of God to try and build upon the foundation which Christ laid, in such way and manner that I shall neither be ashamed nor afraid to meet the Master in the day of judgment, according to the knowledge he has given me of his work; and while I must build in this manner in order to be honest with God and myself, I am quite willing and anxious that all others should do likewise, teach what or how they may. I think I have learned that the gospel is not owned by any one man, or set of men; but in every nation, and in all ages, whosoever works righteousness is accepted of God, whether their goodness be much or little. It is accepted just so far as it extends, and no farther. We may be partial and favor some in our judgments; but not so with God, he being no respecter of persons; for whatever an individual develops into, so is he; that which he sows, will he also reap; and to develop the Divine nature we must love truth, because it is truth, regardless of any man, because divine truth will make us free.

I have in this paper purposely avoided the direct discussion of the doctrines themselves as referred to in the Doctrine and Covenants, but will do so at some future time; for it being affirmed that belief therein is essential, which affirmation necessarily assumes the imperative, it now becomes and behooves every one to examine himself, and see whether he be in the faith or not. Yours for truth,

Z. H. GURLEY.

PLASANTON, Ia., 20 Dec. 1884.

ORIGIN OF ALL THINGS.—No. 3.

BY S. F. W.

OVERLYING this limestone in the vicinity of Lamoni is the drift formation, which reaches an extreme depth, in places, of two hundred feet. It consists, in great part, of clay, with boulders and gravel and sand incorporated. The upper part of it forms the subsoil. The portion near the surface is usually of a yellowish cast; deeper down it has a bluish color, and is very tough and hard.

The drift deposit was made by glaciers. The cause of the glacial epoch is not fully agreed upon. It occurred at the close of the tertiary age. It is asserted that at that time this part of the globe was elevated much above the present level. This is inferred from the fact that the river beds were then much deeper; but this supposed cause is not general enough to account for effects on both continents. Another supposed cause is that the axis of the earth has an oscillatory motion, by which the northern hemisphere was turned away from the sun more than the southern, during a period of ten thousand five hundred years. In connection with this there is another that the eccentricity of the earth's orbit was

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formerly greater than now, and the earth passed through regions remote from the sun while its north pole was inclined most from the sun. Another theory is that the waters of the ocean were formerly suspended above the earth in the form of belts and rings like those of Saturn; that the water from one of these rings settled upon the polar regions in the form of snow, and thus caused an avalanche of ice to be pushed slowly southward over half the northern hemisphere. This ice sheet strewed the hills of New Hampshire with boulders and had power to scoop out, or greatly modify, the great lakes. A lobe of the glacier pushed south-west through Lake Superior and covered Minnesota, Iowa, and part of Missouri. In all the more northern regions it was doubtless a level waste of ice, carrying with it, and grinding beneath it, rocks and soil, in inconceivably vast quantities. Before that time, the prairie lands of Iowa had been the bottom of a shallow sea, the margin of the Atlantic; this sea was filled up with ice, and the debris, and commuted particles brought down by the ice. These particles, set free by the melting of the glazier, settled in water in irregular masses, forming the till or boulder clay. This clay was the mud originally formed beneath the glacier. How it was distributed so evenly and generally, and over so great areas, without being stratified, is not easily explained; but it must necessarily have been held in solution in and precipitated from water in order to be homogeneous, and fine grained and generally distributed. It is stratified, in one sense, it is itself a stratum. It probably settled suddenly in a still, fresh-water sea, at the time of the breaking up of the glacial ice. The conclusive argument that the deposit was made in water is that the surface of the land—the tops of the hills, is now a dead level, or plain, slightly sloping south. The ice-sheet extended over the whole state except the north-east corner, and was 400 feet thick at the northern boundary. The west flank lay for a long time upon the watershed between the Des Moines and the Missouri; this accounts for the boulders of that latitude, but not for the clay farther south. The southern deposits of the loess were deposited by a broad river, like the Amazon, in what is now the Missouri valley; but there is no explanation offered of the drift midway between the Mississippi and Missouri. No stream has flowed there, no peat bog nor marsh nor loess obtained there. The Atlantic was there made fresh by inflowing ice, and lifeless from cold. The slope of the surface southward and westward accords with the supposition that it was the shoal water bed or beach of the Atlantic ocean. The drift deposit extending into Missouri, while the principal moraines are mid way in Iowa, shows that the deposit extended farther than the glacier. This more southern deposit was made by floating ice. The eye detects these facts; for although southern Iowa is hilly, all the hills and ridges have the same altitude, showing that they once formed an unbroken plain, and proving that the hollows and water courses have been formed simply by erosion.

Taking this view, that southern Iowa is an upheaved bed of the sea, all that was necessary to constitute it a prairie was the growth of grass. Grass sprang from the clay and formed the soil, just as we see soil forming by the side of the railroads now. This theory of the origin of prairies blocks out very much that has been written of their origin from peat bogs, &c.

The absence of trees on the high prairies of Iowa results from wind, fire, climatic extremes, and shallowness of soil; but above and independent of these, a want of time. The processes now going on, of forming wind breaks, suppression of fires, &c., result in abundant forest growth.

It remains to say that the material of the drift deposits came from the regions of metamorphic rocks northward. The gravel and boulders are water-worn masses of sienite, porphyry, granite, amygdaloid and red sandstone.

The scratched, grooved surfaces of the underlying limestone, the polished surfaces of others, and the size of the boulders prove that ice bergs and glaciers like those of the present day, loaded with the mineral detritus of the far northern lands are the only know agencies of the drift.

ETHNOLOGICAL.

The first tribes of Central Europe, finding themselves exposed to storms, cold, and wild beasts, and being ignorant of architecture and the use of tools, naturally and unavoidably sought shelter in the numerous caves of that country. It is almost certain, from these considerations, that the caves of Belgium, Kent's hole in England, and Moustier and Cromognon in France, contain relics of the earliest race that ever inhabited that latitude and locality. The early tribes did not migrate from central to northern Europe until they had learned to polish their implements; from which it may be inferred that that section was then too cold, or was covered by glaciers. The southern part of Europe may have been occupied earlier than the central, and the caves would not show their presence in a warm country.

The time of the first appearance of man in Europe is variously estimated. By one school at 7000 or 8000 years ago, by another 75,000. The longer chronology is based upon the theory of the effects on climate of the former great eccentricity of the earth's orbit; and according to it mankind had been living a good while in Europe at the time of the Champlain epoch, which next succeeds the great cold of the glacial age, and was a warm moist equitable period 73,500 years ago. Following the Champlain, half the time of a revolution of the apsides, was the riendeer period, 63,500 years ago? The Champlain era, it is said, is the time when and before which, the rude flint implements were deposited in vast quantities in the drift of the Somme and several other vallies. The fact that these flints are found in the south of France, and not in Sweden and Denmark, is taken as proof that Denmark was too cold at that time; but surely there was a time when Denmark and Sweden were habitable; why not rude implements there? The true answer is that the flints were made by natural pressure, and are confined to a limited zone, and geological horizon, both in Europe and America. The fact that no polished implements are found in the drift and are found almost every where else, is proof only that natural agencies could not make them, and there were no men there. The fact that no human bones are found with the old implements, and animal bones are found, is proof that no human bones then existed. The questionable shape of the old glacial flints as pictured in books, proves that men did not make them, could not use them, and had no use for them if they could. The fact that they are found in vast quantities, proves that there could not have been men enough to use them; and if men enough to use them, the wet, cold, treeless earth, as then described, could not have supported animals enough to have supported so many men; for they are described as flesh eaters and canibals. Late reports say that bones have been found in the drift, it may be so, and genuine implements may have been found; but there is glacial drift, post glacial, and drift of various ages both glacial and post glacial, and intelligent revision of the subject is necessary. It is said the paleolithic race disappeared suddenly and it is guessed they came to America and are the Esquimaux.

Notwithstanding these difficulties, there are doubtless genuine human relics in very ancient drift; and it is certain that the cave-dwellers were very ancient, and that the most ancient of them were paleolithic, and were contemporary with the reindeer, the musk ox, the hairy mammoth and wooly rhinoceros. These animals attest that the climate was rigorous. The rivers have lowered their beds by slow erosion two hundred feet below the caves and banks where the relics were covered by them. No pottery is found with the rude implements. This only proves that it was not as suitable to their condition as baskets, like those used by intelligent tribes of the present day, in which meat is boiled by throwing hot stones into the water in the baskets. The cave men had their boiling stones. Their tools and implements were much more perfect and various than those flints found in the drift, which is against the genuineness of the latter. Some authors say they were low and stout like the Esquimaux, that their incisors came together like a trap, and were worn by tearing flesh; and by this they resemble the Esquimaux; and also that their shins were flat, and feet long. Other authors say the Cromognon man was large, stout and large brained. The cave-dwellers let refuse accumulate around them, which is proof they were snow bound. They sketched reindeer and hairy elephants, on horn, bone, and ivory. Their flint scrapers and bone awls show that they used skins for clothing. They had no domestic animals. Their chief food was the reindeer, and it is possible they followed him to Lapland and Finland; and may have been at first driven down to the latitude of the caves by the advance of glaciers. Unpolished flint implements are found all over the world, but their age is not determined.

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The cave relics are found in deluvium which whether right or not, some authorities attribute to submergence in the sea; but prolonged submergence is disproved by the absence of marine relics. On the other hand a deluge of a year's duration would have filled them with muddy or roily water, the sediment from which would have formed the deluvial clay and sandy loam common to them all. It would also have left the seams and pores of the rock full of water, which gradually oozing out would have formed the stalagmite every where superimposed upon the alluvium. The caves of Brazil, examined by Dr. Lund, seem to be in every way like those of Europe, and prove primitive man widely dispersed as if the lands were bridged.

The dripping that formed a foot or less of stalagmite, would have made the caves uninhabitable. There being no stalagmites with the bones proves that the caves were dry when occupied by man. What then could have made them dripping wet afterward but an overflow of water? The cessation of this dripping when a layer of stalagmite was formed proves that its cause was temporary.

The problem of the flood has not been solved. It is attributed to natural causes by each of two parties who hold very opposing theories of those causes. The one party holds as we have seen that the eccentricity of the earths orbit produced the snow and glaciers that were piled up high, and by pressure burst in the crust of the earth in Western Asia. The other that a ring of vapor, like one of Saturn's, came down in avalanches of snow at the poles, and debacles of rain over all the earth till it was literally and wholly submerged. Both parties think there was a clearing up shower, and the bow appeared afterward because the air had never been clear enough for it to appear before, and as the old conditions can never recur, it is a covenant sign.

In making all calaclysms a result of natural and general law, the only way to make a deluge a special providence would be to have God make the ring purposely and the glacier purposely, and have them prepared millions of years beforehand, for a foreseen emergency. Theories are useful to make facts interesting and more easily remembered. I therefore add: all revolving bodies are greatly bulged at the equator and revolve around on axis which is their shortest diameter. The accumulation of snow and ice at the poles, resulting from all the causes already mentioned, continued until the diameter ot the earth at the polar axis was greater than that at other points; and therefore the axis was shifted, and the earth began to revolve around the line of its true shortest diameter. This diverted the high waters of the equatorial regions from their place, and they swept over the more northern lands, causing the deluge. The ice was suddenly melted, and then the world swung back to its proper inclination.

Returning to California, we resume the story of paleolithic man. The Sacramento valley was a pliocene sea six hundred feet above the level of the ocean. It was formed by the upheaval of the coast range in the cretaceous period. This sea covered a part of the great gold field of central California, but not the old river beds system in their higher altitudes. They seem to have skirted the crest of the Sierras (fed by glaciers) and redistributed the gravel worn from the quartz ledges of the metamorphic strata. They were steep, swift mountain streams, else the gravel would not be so clear and clean. Their beds still show a greatly inclined descent. The bottoms of the channels, too, are striated, as if the ice had forced the boulders over them in mass. The streams were larger than the present system of mountain streams. They followed or crossed what are now the main crests of the Sierras in Sierra county, and all the main ridges running out from that crest; and before settling into their deepest beds, they left benches of gravel and old beds on the higher levels, just as nearly all streams have done. These benches or outlying deposits, did not get covered with lava, and were the original "hill diggings" worked by the hydraulic system. Many of them when worked led to the main channels, which were deeper and capped with basalt, and forming the ridges above described.

Further on in their courses southward and westward, and down their inclined way, they divided out, and reached a lower level, where the temperature was lower, and where animals abounded, and where human being dwelt. It is in that part of their courses the relics of man and the mighty animals are found in profusion.

There is no philosophical reason why man should not have lived upon the earth as soon as monkeys and the gigantic mammals. The conditions of life were as suitable for him as for them. The fishes came when the sea was cool enough, the trees when soil was formed. The coal when carbon filled the air, and the earth was marshy. The great mammals came when the air was purified, and the earth clothed with vegetation. Their flesh was useless except as man's food. The great law of adaptation—organism and environment—necessitates that man should come to the feast, and begin the work given him, to *subdue* the earth and have *dominion*.

The California charnel house is said to be pliocene; but the implements are neolithic and so various and artistic, as to throw doubt upon not only pliocene implements, but glacial and champlain implements as well. Affidavits can not settle such a case as the calavarous skull, even though true; and is impossible that a collar bone was found in the blue lead where it is one thousand feet deep; it is incredible, at least, to those familiar with the formation; and the many well attested discoveries of mammoth and man in the secondary washings, as Oroville, Bidwell's Bar, and etc., even at great depth, is not conclusive of high antiquity. But the well established cases of human and extinct relics under Table Mountain is staggering, even if it is not a pliocene formation. It possibly is post glacial, but post glacial, where water course have worn so deep, is evidently old enough to put old theories into confusion. It is useless to try to whittle down the mountain or the facts.

The presence of the extinct animal with man in Europe and America, proves that man in both countries belongs to the same period, and that the human race was very long ago, numerous and widely distributed and a local flood could not have drowned them all.

The Danish peat-bogs contain the three ages of man, showing his march from savagery to semi-civilization. With the rude stone was the extinct pine, and the extinct bird that lived upon its leaves. Above these were the extinct oak and the bronze implements; and above and last, the beach tree and iron of historic times. The Swiss lake dwellings tell a similar story with much minutia. The shell heaps of Denmark contain skulls, small and round, with prominent ridges over the eyes; were like the Laplanders. They were very ancient reaching back to the stone age of the bogs and caves. Shell-heaps all over the world are ancient but indefinite and barbarous. The relics of the deltas of the Nile and the Mississippi are very ancient, but indefinite. The same might be said of Slieman's discoveries at Troy. Slieman found barbarous relics below those of civilization, but the barbarians may have been offshoots of civilized populations elsewhere; and though they endured long and progressed in art they were superceded suddenly by more civilized peoples who in turn were also displaced by people better armed or more determined, or more numerous; just as animals succeeded each other in the geological ages. Layers of human monuments succeed each other, as the rocks below them, with their enclosed fossils, succeed each the former; the animals by displacement however, and the human sometime by improvement.

Of the animals associate with primitive man, the reindeer occupies the same relation to him now it did at first; it and he, probably having followed the retreating ice. The musk ox survives in a changed latitude. The mammoth and mastodon of Europe were overwhelmed by flood or died from unexplainable cause, after the time that man lived in the caves. The mammoth of America died out in Mexico within traditional times. The mastodon began life in the Miocene age and survived in America until a recent period. It disappeared in Europe, like the mammoth, at an early period. It might be argued from these statements that the causes that destroyed these animals were not universal. The elephant existed in Chili before the Andes were upraised. Later it was contemporaneous with the mastodon and man in America. The horse and camel were cotemporaries of man in California. With these exceptions not a single animal, bird, reptile, fish or plant was common to the Old and New World. The animal and vegetable kingdoms were created where found. During the Pliocene, elephants existed in Africa, Europe, China and Australia. With the remains of man have

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been found those of the primigenius, the migalonyx, miglodon, eriptodon; and in the Brazil caves, the sceledo thereum, glyptodon and chlamydotherium.

[To be continued.]

THE SAME CAUSE PRODUCES THE SAME EFFECT.

WHEN the Lord sent Elijah, Jeremiah, or any of the prophets, the people held them in doubt, or opposed and persecuted them; yet these same men or people had unbounded faith in, and devotion to Noah, Moses, and in short all the prophets who lived before their own day. And so again after these holy prophets had delivered their messages and sealed them with their own blood, the following generations would awake to the fact that they were God's servants. Then they could not do enough to praise and honor them. "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous; and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."—Matt. 23: 29, 30.

These prophets had been put to death by their fathers; but now when the event had proved beyond a doubt that they were sent of God, these hypocritical time-servers were loud in their praises, and eager to honor them. But notice, there was now no risk, no sacrifice, in doing this. They flattered themselves that if they had lived in the days of these martyrs they would have believed them and suffered with them. But these very men turned right around and killed the son of the living God. They had strong faith in all God's servants and their works in the past; but when it came to their own time, they did just as all had done before them, they took the popular side, the easy side, where there was no sacrifice nor persecution. Their faith was wholly in things of the past for which others had suffered and died, but they were blind to the all important work of God in their own time. This they did not and would not see. They thought that their faith in the work of God in the past would save them. As to this Jesus, they did not know whence he was; and the baptism of John, they could not tell whether it was from heaven or of man; and for an angel to visit Joseph Smith or any other person in this age of the world's history is an utter impossibility; and for any one to make such a claim would be an imposition and a fraud. But we all believe the apostles, Moses, and all the old prophets, and that is enough; it has saved our fathers, and it is good enough for us. Here is where men deceive themselves. A man may believe all the works of God in the past, but if he rejects the special work for his own time, he will be rejected by our Lord Jesus Christ. Faith in present truth, present revelation and prophecy; a faith which will lead a man to obey it, to give his life for it, and to aid it with his means and influence.—That is a living faith, a faith that will save a man and gain him a crown of everlasting life in the celestial kingdom.

What is the use of faith! It is to lead a man to work. See James 2. Faith that does not lead a man to work is dead. God calls on men to have faith, because they have a great work to do. In what does he require them to have faith? In the work he has to be done in their day; for in this they can assist, not in some work of the past, which others have done, and which does not need their help or sympathy now. The present truth, the present work, and faith in the present work, which leads men to engage in and support the present work—this is what has always been pleasing to God. This is living faith.

A dead church and formal professors always have great faith in God's works of the past, but only contempt and persecution for his works of the present. Reader, be careful; all your talk and fuss about faith in Christ and what he did and suffered in the past will avail you nothing if you reject his work for the present time. Give obedience to his laws, obey his commandments, and be baptized into his kingdom; live the life of the righteous, and gain a crown of glory.

J. S. ROTH.

Selections.

ANCIENT POTTERY.

A. M. Quivey showed us, this week, some pieces of ancient pottery, which he recently found on the Stillwater, near the foot of the mountains. Their material consists of a fine sand and gravel on the inside, the outside being coated with a species of fire-clay, found, in connection with limestone in that section of the country. They are evidently portions of vessels used to contain water or other liquid. They exhibit a fair degree of skill in their manufacture, and are evidently the handiwork of some prehistoric race, who inhabited this country before the advent of the present race of Indians. None of the Crows, or other tribes of Indians in this latitude, possess the art of making pottery, and Mr. Quivey informs us that the fragments in question are the first traces of ancient pottery that have been found in northern latitudes on the eastern slope of the Rockies. The Crows have a vague tradition of a superior race that inhabited this country ages ago, and possessed many of the arts of the white man and leading archæologists have arrived at a similar conclusion. The place where this pottery was found was a rocky promontory, accessible from one side only, and had evidently been used as a stronghold by this remote race. A sample of the pottery has been added to the *Post's* cabinet, and is worthy of inspection by those interested in such matters.

[The relics fonnd by Mr. Quivey can not but prove interesting to students of history; but we must dissent from the opinion that "the fragments in question are the first traces of ancient pottery that have been found in northern latitudes, on the Eastern slope of the Rockies. Unless ex-superintendent of the Yellowstone Park, Colonel Norris, is unreliable, he found several fragments of ancient pottery in the stone mounds on the upper Yellowstone, which he forwarded to the Smithsonian Institute at Washington. Mr. J. V. Bogert, also, has in his cabinet of curiosities almost a complete vessel, of a quart capacity, which was found several years ago on the upper Yellowstone; and Sy. Mounts has in his cabinet a gallon jar complete in all respects, except that when found it was fractured on one side. This was found on the West Gallatin, seventy-five miles from Bozeman. We do not vouch for the claim that either one or both vessels are genuine pottery, although they certainly have that apperance, but some hold to the opinion that both vessels have been carved out of a species of soap stone. In any event the vessels referred to were doubtless constructed centuries ago, and they bear evidence of skilled workmanship.—Avant Courier, Bozeman, Mont.

Nov. 20th, 1884.

Conference Minutes.

CENTRAL NEBRASKA DISTRICT.

Conference met at Columhus, Nebraska, December 27th and 28th, 1884, at 3 p. m. Bro. Geo. W. Galley president, and Chas. Brindley secretary *pro tem.* The weather being severe adjourned to meet on Sunday 10 a. m.

Sunday, 28th.—The committees oppointed to report on the legality of the disorganizing of Deer Creek Branch and organizing the Burnett Branch, reported that having thoroughly examined into the matter in controversy, they find the proceedings all irregular and illegal, and recommend that the action of the last session of conference of this district held at Clearwater, September 27th and 28th, 1884, be set aside. Report received.

Resolved, That the Deer Creek Branch be recognized by this conference as an organized branch, and that the Burnett Branch has no existence.

Columbus Branch report was read and referred back for correction; after which it was accepted. No reports from Deer Creek, Cedar Creek, Clearwater and Glen Alpine Branches.

Elders Geo. W. Galley, H. J. Hudson, Charles Brindley reported in person; Chas. Thrush per C. Brindley; Levi Gamet and George S. Hyde by letter. Teacher James Warner in person.

Bro. Levi Gamet offered his resignation as President of the district. Resolved, That it be accepted, and Bro. Geo. S. Hyde be his successor for the the ensuing three months.

Motion that the thanks of this conference be extended to Bro. L. Gamet for his past services, and also our prayers that the way may be opened to resume the office—for which he is pre-eminently adapted—as president of the Central Nebraska District.

In the afternoon Bro. Hudson spoke to the Saints, followed by Bro. Geo. W. Galley, who administered the sacrament in testimony meeting.

Moved that we sustain Bro. George S. Hyde as president and Bro. D. H. White as secretary of this district.

Resolved, That we sustain Joseph Smith, with his Counselors, and all the quorums of the Reorganized Church in all righteousness.

Moved that the next session of this conference be held at Clearwater Branch on the 28th and 29th of March, 1885, at 10 a. m. Adjourned.

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SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Miscellaneous.

MEETINGS IN INDEPENDENCE DISTRICT.

A series of meetings will be held in the several branches in this district as follows:

At Armstrong, Kansas, beginning Friday, January 23d, at 7 p. m., to continue as wisdom may direct. At Kansas City, Missouri, beginning Friday, January 30th, at 7 p. m., to continue as wisdom may direct. At Clintonville, Missouri, beginning Friday, February 20th, at 7 p. m., to continue as wisdom may direct. At Independence, Missouri, beginning Friday, February 27th, at 7 p. m., to continue as wisdom may direct. At Wyandotte, Kansas, Friday, March 6th, at 7 p. m., to continue as wisdom may direct.

F. C. WARNKY, *Dist. Pres.*

PITTSBURG DISTRICT.

The Pittsburg District Conference will convene at Pittsburg, Pa., on the 7th and 8th of February, 1885, at half-past one o'clock. It is desirable that every branch in the district shall send a delegate, as delegates will be elected to General Conference. Brethren W. H. and E. L. Kelley and M. H. Forscutt are especially invited to attend.

G. T. GRIFFITHS, *Dist. Pres.*

BETHSEDA, O., Jan. 7, 1885.

ST. LOUIS MITE SOCIETY.

Annual Report of the St. Louis Mite Society of the Reorganized Church of Jesus Christ of Latter Day Saints:—Cash on hand December 23d, 1883, $26.75; received during year $72.85; total $99.60. Paid out for relief $55.50; cash on hand December 14th, 1884, $44.10.

ELIZA COWLISHAW, *Treasurer.*

ST. LOUIS, Mo., Jan. 1, 1885.

BISHOP'S AGENT.

Having been duly notified of the recommendation of Bro. John W. Dinock as Bishop's Agent for the Nova Scotia District, I do hereby appoint him as my Agent, and as such recommend him to the Saints.

G. A. BLAKESLEE, *Presiding Bishop.*

GALIEN, Michigan, Jan. 12th, 1885.

NOTICE TO REPORT.

The Union Branch of the Northern District of Nebraska notifies the following members to report:—Brn. Alvernon A. Thurlow and Delbert Thomas; Srs. Aceneth P. Thomas, Nancy A. Thomas, Electa Ann Stomar and Manda P. Rodely.

Dear brethren and sisters:—Agreeably to resolution of conference convened October 24th, 1884, at Platte Valley, Nebraska, you are hereby requested to report your places of residence and spiritual condition to the officers of your branch, or send your request for letters of removal, within three months from date, lest you be reported as scattered members. May the Lord bless, and guide you aright, now and for ever.

G. M. L. WHITMAN, *Clerk.*

NOTICE TO REPORT.

The following names appear upon the branch records of the Omaha branch, of the Church of Jesus Christ of Latter Day Saints, whose whereabouts are unknown. According to resolution of conference, you are hereby notified to report either in person or by letter, and upon application, letters of removal will be granted; otherwise you will be reported as scattered members three months from date:—Hannah V. Olark, Mary Nelson, Agnes Hays, Lars Larson Rask, Martha Johanna Larson, Mary E. Wilson, Annie Martin, Jens. P. Thygerson, Louise C. Thygerson, George W. Miller, Alice Bailey, Marguerite Augenstein, Oxel Jonason.

ISAAC SYLVESTER, *Sect.*

MARRIED.

RODGES—OAKERSON.—At Hornerstown, N. J., December 7th, 1884, by Priest W. H. Brown, Mr. Charles W. Rodges to Miss Mary Anna Oakerson, both of Hornerstown. May God bless and prosper them through life.

DIED.

ALLEN.—Near Lamoni, Decatur county, Iowa, January 12th, 1885, Mrs. Sarah Allen. Was born in Greene county, Pennsylvania, May 8th, 1799; aged at the time of her death, 85 years, 8 months and 26 days. The deceased was married at the age of sixteen, and removed with her husband to Knox county, Ohio, where she raised a family of eight children, five of them having survived her. Two daughters and one son in Ohio, one son in Kansas, and one in Decatur county, Iowa, with whom she has been living for the past ten years. She has lived a widow for a period of twenty-nine years, her husband having died in 1854. She united with the Christian Church in early life, and has remained a faithful member of the same to the time of her death. In her daily walk through life, she always manifested the goodness of heart, and kindness of disposition which are requisite in the Christian character. Funeral sermon at the house of her son, January 13th, by Elder J. W. Gillen, assisted by Elder Henry C. Smith.

PARR.—At Wingham, Huron county, Ontario, October 9th, 1884, Sr. Charlotte Z. Parr. She was born January 10th, 1819. At 15 years of age she heard the gospel, as taught by the first Elders sent to Canada by Joseph the Prophet, and accepted it under Elder A. Leverton, in January 27th, 1880; lived true to the covenant, and died in the faith of the latter-day work. Her last words were to not allow any but the Elders to preach her funeral sermon.

PRICE.—Near Fanning, Kansas, January 7th, 1885, Sr. Elizabeth Price, aged 38 years. Born 1846; was baptized into the Reorganized Church in 1867, by Bro. J. W. Gillen, in Malad, Idaho; and has ever been a devoted follower of Christ, and a kind and loving mother. She leaves a husband and nine children to mourn her loss. Funeral conducted by Bro. William Gurwell, and Bro. Charles Herzing.

PAGE.—At Buffalo, Scott county, Iowa, December 26th, 1884, at five o'clock a. m., Sr. Celia C. Page. Her illness was brief, but great fortitude, an unreserved resignation, and undaunted courage, were the pleasing characteristics of this weary, wayworn child of God. She united with the church the 26th of March, 1863, Bro. T. W. Smith administering the rite of the "household of faith." The place and time of her birth was Litchfield, Maine, January 29th, 1808. Those that knew her best loved her most. Her living and dying testimony will echo in the hearts of her children, with sweet pathetic sadness, and cause the heart to vibrate and thrill with filial love. The funeral services were largely attended on Sunday, December 28th, at the Methodist Church. Elder Jerome Ruby, the river pilot, had included the deceased in his household, hence Pauline, the wife and daughter is weeping, but buoyed with hope. We spoke on the certainty of death, the nature of the judgment, and the power and glory of the first resurrection.

HOMER.—At her home, at Galland's Grove, Iowa, October 15th, 1884, Sr. Eulia Homer, aged 17 years, 6 months, 11 days. Funeral service by Eli Clothier, assisted by John Hawley. This was the young sister that was sick at the Reunion Meeting, last fall. We left the camp ground as soon as convenient. On Monday 13th, traveled slowly all day, and arrived home at Galland's Grove about midnight. She appeared to be as well all day while traveling, as she had been for several days before in the tent. We thought it would be better to take her home that night, than to stop by the way, and lift her in and out of the wagon, as we were satisfied there would soon be a change. A physician was sent for to satisfy some of her relatives; he pronounced the disease typhoid fever. She died at 10 o'clock on Wednesday night. JAMES PEASALL.

DOW CITY, Iowa, Jan. 6th. 1885.

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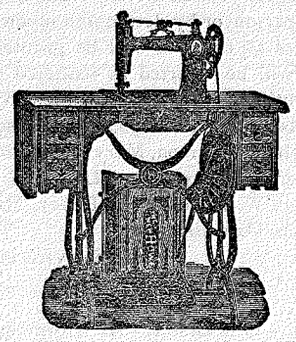

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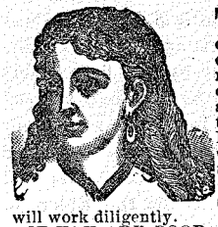

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JOSEPH SMITH - - EDITOR.
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THE SAINTS' HERALD.

DMLeland 26:83

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND [illegible]INES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Every Saturday; price $2.50 per year.

☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Jan. 31st, 1885.

EXTRACTS FROM LETTERS.

Bro. Holmes J. Davison, writing from Lockhartville, Nova Scotia, January 14th, says:

"High toned, pious bigotry seems to be the great barrier. If there are any spare Elders who understand dealing with that kind of an enemy, they need not want for an opportunity for usefulness in this country."

EDITORIAL ITEMS.

THE *Expositor*, our California newspaper colleague and co-worker in the gospel, was laid on our table in due course of mail; and we take our editorial cap off and make our visitor our best bow of welcome. The *Expositor* is published at No. 911 Broadway, Oakland. Its business office is at 1801 Polk street, San Francisco. The Board of Management is composed of H. P. Brown, Editor, to whom communications and contributions for publication may be directed, whose address is 619 Nineteenth street, Oakland; Thomas J. Andrews, 436 Brannon street, San Francisco; Geo. S. Lincoln, 1801 Polk street, San Francisco; Richard Ferris, 630 Chestnut street, Oakland; and Albert Haws, 711 Gastro street, Oakland. All subscriptions, orders for the *Expositor* and donations for its publication should be addressed to G. S. Lincoln, No. 1801 Polk street, San Francisco. The traveling ministry, district and branch presidents, Bishop's Agents and the sisters are requested to solicit subscribers. See Bro. Brown's request elsewhere.

Bro. Eri B. Mullin writes from Georgeville, Missouri, January 9th, in good spirits and to good purpose. He has lately visited the Waconda Branch, where he found considerable backwardness among the members, and but poor zeal to hold meetings. The year has been very prosperous to him, and he proposes to help the work to the best of his ability. He writes of some one living in a branch of the Church who prophesied that the Saints of that branch would be under condemnation if they did not "go to and build a house to worship in," but who did not aid the building of the house, of which he prophesied. Of course Bro. Mullin mentions no names; and hence the man referred to represents only a type, and this type is found among nearly all organized branches of the Saints; men who believe and predict that disaster will follow if certain things are not done, but who never attempt to do, or help to do the things upon which safety rests. Bro. Mullin draws the wise conclusion that he who works, is safer than he who theorizes only.

Sr. Elizabeth A. Childs, Obi, Allegheny county, New York, is anxiously waiting for a minister for the truth to visit the place. She writes that they can have the use of a "nice new school-house" for preaching. Can Bro. W. H. Kelley arrange to call there; she thinks he promised to do so.

Bro. Joseph R. Lambert returned home on the 22d, in rather improved health. He and Bro. Stebbins had a hard task at Bevier, but succeeded in helping the Saints to a better condition of things it is to be hoped.

Bro. E. N. Webster, of Boston, Massachusetts, has been interviewed by Miss Dickenson, the great, great grand-daughter of Rev. Solomon Spaulding, in regard to our faith and work. Miss Dickenson is expecting to publish a work on Mormonism, and wishes of course to get the Reorganization into it in some shape. Brother Webster says, "let them write, the truth remains just the same." The theory assumed by Miss Dickenson is that "the Mormons bought the Spaulding romance of Hurlbut and destroyed it." "What next?" says Bro. Webster.

Bro. P. M. Bradley writes a happy greeting to the HERALD for 1885, from Webb City, Missouri, wishing it a long and useful life in doing good.

Bro. W. W. McLeod, Cormorant, Minnesota, writes that Bro. Thomas Nutt has done an excellent work in the mission he undertook in Minnesota, and rejoices that he was among them who were made partakers of the gospel by his ministry. He wrote January 12th.

Brethren Samuel Brown and Walter Cowles were at Tilbury Center, Ontario, December 24th last, preaching the word.

BUSINESS MEETINGS.

THESE are a necessity to the existence of every branch. How they shall be organized and carried on is not specifically stated in the law. But under the clause "Men shall of their ownselves bring to pass much righteousness" there is ample room.

It follows that one of the conditions upon which all business meetings are to be conducted is the preservation of righteousness. This is and should be the very first one considered, and the one kept constantly in view. The second condition is that such meetings should be provided for, organized and held for the good, the absolute good of the whole body of the church; howbeit the good of the local congregation is most in interest, and may be first taken under advisement. We may perhaps give the idea best in answer to a few questions (hypothetical of course).

Should meetings for the transaction of business for the branch and church be held in every branch?

Yes.

Should these meetings be held at intervals as called by officers of the branch, or at stated periods?

We favor regular, stated periods; but believe that such meetings may be held as the branch may determine, at the call of its officers, or otherwise as may be agreed upon.

Who should preside at such meetings?

The highest branch authority present. But any church officers may be chosen by consent and vote of those belonging to the branch who may be present.

What business shall be proper for these meetings to transact?

Any and all matters pertaining to the good of the cause at large and the branch especially.

Who are entitled to voice and vote in such meetings?

All church members belonging to the

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branch, and others by courtesy; unless by action of the district, or branch, it has been otherwise provided.

When should such meetings be held?

As often as the size and character of the branch may make necessary.

On what days should they be held?

On the days upon which the branch may agree. But it will be more conducive to the good of the members of the branch, and the church at large as well, if business meetings are not held on Sunday, or on occasions of prayer and sacrament and testimony meetings.

Why should not such meetings be held Sunday?

Because it is held sacred, devoted to the worship of God in the name of the Prince of Peace, and the observance of the duties of worship only should be observed by the members on that day.

Why should they not be held on sacramental and testimonial occasions?

Because that in many, if not in all branches, there are those, who, in the examination and determination of matters of business connected with the church, are apt to become unsettled in temper and good will; and who forget the object, "the good of the whole" for which the meeting is held; and by improper words and manners create disturbance and thus do great harm instead of good. Such meetings if held on sacramental occasions frequently end in confusion; and sensitive Saints are hurt spiritually by it. Indeed it has happened that the end of such a business meeting has been with contention and strife, sometimes with violence; a thing greatly to be deplored.

Are there not some kinds of business that may be done in prayer or testimony meetings?

There may be, but if there are it must be that sort upon which there can be no dispute; perhaps the receiving of members by vote; the granting of letters; ordinations previously ordered; the receiving of communications from church officers, or other branches, upon which there is to be no discussion.

What business and what questions ought not to be considered, or done on prayer and testimony occasions?

All business involving controversy, or of a personal nature likely to gender ill feeling and strife; and all questions upon which there is likely to be discussion ought to be presented at proper meetings held for business purposes (not on Sunday) and ought to be avoided always on occasions of prayer, sacrament and testimony. They are "questions which gender strife," and have properly no place in the devotional exercises of Saints—they might do for men of the world, or hypocrites, and men of evil dispositions, but for Saints, may God forbid.

Are non-residents eligible to branch or district offices?

Yes, if in good standing unless it is otherwise provided, as in the case of representatives.

ELDERS James Brighouse and Lars Peterson, the prime movers in the new movement at Independence, Missouri, say that we misrepresented them in the reference we made to them in the HERALD of January 10th. We stated that there were four points in the article: "one is no intercourse between the sexes, husbands and wives included; no further procreation in mortality; all property common; Lars Peterson and James Brighouse presidents, and E. Peterson bishop and treasurer." We did not intend to misrepresent these men; and in order to show that we did not, we give Elder Brighouse's letter, and an extract from one from E. Peterson, both of same date, and after that we quote from the printed document sent us.

INDEPENDENCE, Jan. 12th, 1885.

Bro. Joseph Smith:—I find in your notice of the Order of Enoch in your last issue of the *Herald* two errors, which I hope you will be kind enough to correct, so that none of the *Herald* readers (who have not our circulars as yet) may come to an improper conclusion with respect to our *screed*, as you have been pleased to term it.

The first error I shall name may have been and was most likely an oversight. You have made it to read "New Testament" instead of Inspired Translation. The second is the quotation you profess to find in the circular, where you state that "we forbid to marry," &c. Now I can not say that this error is an oversight; I wish I could; but I am forced to the conclusion that this is a wilful and wicked misrepresentation of the point of doctrine plainly stated in the circular, and enjoined as a fundamental principle of the Kingdom of God, until the King shall come.

And then from this false statement of us, you proceed to render judgment, and appeal to every good Latter Day Saint for the same view of it as the one named; but as the standpoint from which you would view us, and call upon the good Saints to look at us from, is false, so may not your judgment and theirs be alike false.

If you will correct this error, and publish the point of doctrine as it reads in the circular, as soon as you can, this will be satisfactory as far as we are concerned; but if you do not correct the quotation as now printed against us in your paper, we shall try to correct it as best we can and as soon as we can. I will send you a circular, so that you will have it at hand.

We shall continue to send you our proceedings from time to time, and hope you will publish them as written—we shall ask no more, no less—and feel greatly obliged to you.

Yours faithfully,

JAMES BRIGHOUSE.

Extract from E. Peterson's letter:

"You have misrepresented us in the *Herald*, which we could not but expect, considering the source, and we doubt very much that you will try to correct yourself, or cease to misrepresent us. But the time is near when your misrepresentations will be made manfest by a voice louder than that which shakes the earth; for judgment will commence among you, first among those who have professed to know my name, saith the Lord, but have not known me, but have blasphemed against me. Doc. & Cov. Then you will probably wake up and consider your ways, for the organization that is not built upon the rock, will surely come to grief, sooner or later."

The quotation made by us in which the words New Testament occur, was precisely as it is found in the first clause of the covenant issued in the circular by these men, and reads:

"Which church and kingdom was organized, and established, on the seventh day of December, in the year of our Lord, one thousand eight hundred and eighty-four, upon the revelations and commandments, given through Joseph Smith the seer, as well as the New Testament, and Book of Mormon."

We quoted it as it was in their circular, and hence on that point did not misrepresent them.

We quote below from the circular:

"The New and Everlasting covenant, is a covenant that must be made by sacrifice. In addition to the laws of Equality, every man who will be redeemed from the fall, must 'take up his cross and follow Christ; purify, and sanctify himself, and become as a little child," and do not defile your flesh;' but cease the procreation of mortality as Noah did; 'that the body of sin might be destroyed;' Rom. vi. and prepare to bring forth a righteous offspring through the thousand years, when 'your children shall grow up without sin, unto salvation and will never die; Doc & Cov CI sec. Lasciviousness or lustfull desires have defiled and corrupted all mankind, to such a state of degradation, that they are unfit to procreate, and are not any more fit to live than the people in the days before the flood; and except they repent they must all likewise perish, and remain in hell a thousand years. The time has come when men shall be commanded to repent (Mosiah viii 8 9.) from practicing the law of sin and death (Rom. viii 2 which was given to Cain by the devil in the beginning, gen v. 13. also the law of tithing, (one tenth) which maketh nothing perfect Heb. vii chap. Inspired Translation.

"The scriptures are full of evidences, that the faith, example, and doctrine of Paul was and is Virginity; and He says 'follow me as I follow Christ.' The gospel of Christ is nothing more or less than the example or life of Christ; for He said 'I AM THE LAW;' which Paul endorses by saying 'I would that all men were even as myself.' *We forbid marriage in the same way that Paul forbids marriage; saying, If you marry and 'keep your virgin' you 'do well, but he that giveth himself not in marriage doeth* BETTER;' *and 'those who have wives, shall be as though they had none.'* i cor vii 29 37 38. After this faith of Paul is preached, and the kingdom of Christ set up on the foundation Paul laid 'as a wise master-builder,' there Will be some depart from the faith of

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Paul, but who will nevertheless advocate a celibate life even as He did, but they 'speak lies in hypocrisy: having their conscience seared as with a hot iron,' because they profess to be pure, and 'follow Paul as He followed Christ,' but who secretly live in the generative lusts, contrary to their profession; hence departing from the faith, becoming foolish virgins unprepared to meet the Bridegroom; while those who live strictly by the life of Christ (which is his gospel) even as Paul did, will be prepared to meet him: for none but the PURE in heart shall see God. Therefore Jesus said 'purify yourselves even as I am pure.'"

Elder Brighouse underscored the lines that we give in Italics, so that we should know what they meant. We read them now precisely as we did before; and our statement of the points in it was as the circular has it; hence we did not misrepresent that. The names of Lars Peterson and James Brighouse are signed to the circular; and Elder Brighouse himself wrote us that he and Peterson were chosen to preside, and that E. Peterson was chosen Bishop; hence we did not misrepresent them in that point.

No reference is made to the property in common, and hence did not misrepresent them in that. But we did quote from the Doctrine and Covenants, which they profess to believe, which quotation destroys the effect of their misapplication of texts, and lo, then we misrepresent them.

Mr. E. Peterson says, in his letter:

"If you had not been full of the spirit of him who was a liar from the beginning, you would have noticed on the second page of our pamphlet the following."

He then quotes what we have published above, sent us by Elder Brighouse and underscored. We did notice what was on second page, and all the rest of it; and gave it to the HERALD readers as we found it. We did not intend to misrepresent these men, and we now think we did not.

Correspondence.

ST. LOUIS, Missouri,
January 16th, 1885.

Bro. Joseph Smith:—I came here in time for the conference held at Belleville, Illinois, January 3d, 1885. We had an enjoyable session. Since conference I have spoken in several places. On Sunday night I spoke in the Rock Springs Baptist Colored Church, over which the Rev. Mr. Hayes presides. Several of the brethren and sisters went with me to the church; and after listening to a few hymns sung by the colored people, I spoke from St. John 14:21–24. The colored people seemed to be very much pleased with what I said. And after I got through speaking those that accompanied me arose and sang from the "Saints Harp," hymn 1083, which left a grand impression upon the minds of the colored people. The Pastor desired to administer the Sacrament to us, but we begged to be excused, and passed out of the house for home, all in the house shaking our hands as we passed out, and saying, Come again. The Lord willing we'll be there for Sunday next.

At Tower Grove last night we met and organized a branch, which will be known as the Tower Grove Branch. Edward Potts president, William Price clerk. Their address is in care of Daniel Donavan, Kentucky Avenue, Tower Grove, St. Louis, Missouri. Yours truly,

JOHN C. FOSS.

No. 4,728, Jacob Street,
WHEELING, W. Va.,
January 16th, 1884.

Bro. Joseph:—I take this means of informing my correspondents of my whereabouts, as I have not means to write them individually. On the 9th of October, 1884, Bro. Ells and myself visited Clarksburg, W. Va. On our arrival we were kindly received by the Saints. The branch was in a fair condition but there is still room for improvement. We had some excellent meetings with the Saints, which we trust was a benefit to them as well as ourselves. On the 15th we left for the Cabin Run Branch; there are only a few in this branch but they are apparently strong in the faith; it was with some reluctance we left this little flock, but we pray that the Good Shepherd will keep them within the fold. We enjoyed liberty of speech, in pointing them to the way in which the people of God should walk. We feel to render thanks to Mr. and Sr. Williams, with whom we made our home, for their kind hospitality. Could not Bro. Beatty visit this branch, his labors there would be conducive of good.

The 6th of November I left home for Hunter, Ohio, and Bro. Ells subsequently left for Pittsburg, Pa. The 7th I began preaching in the town school house where I continued preaching over the Sabbath, during which time I had large audiences and the best of liberty in speaking. Through the kindness of Mr. John Phillips I was proffered the use of the Maple school house one mile from Hunter, in which I delivered eight discourses. Had good attendance; also held four meetings with the Lampsville Saints while in that region.

The next point I reached was Nicholson, Guernsey county, Ohio. Here I baptized Brn. Parmer and his son. These were received into the Byesville Branch, formerly under the presidency of Bro. Luke Sharp, now of Lucas, Iowa, but now presided over by Bro. George Rosser. Bro. and Sr. Wm. Moore, who live at Nicholson, are endeavoring to let their light shine before the people.

On the 27th of December I raised the standard of truth in Uniontown, Ohio; preached fifteen sermons in succession, in a union church. The Christian church choir did the singing for us. All the Christian members are not made of the same material as the champion Braden. While there I received an invitation from the Christian people of Morristown to preach in their church. I return the 23d to preach another week at Uniontown. Time only will reveal the results of our labor.

Experience in this work teaches me the propriety of exercising patience under whatsoever circumstances I may be placed. I feel encouraged at the present prospects and have implicit faith in the great work to be accomplished in these latter days, and feel confident that it will triumph in the end, although, perchance, I and others may fall by the way. I think it prudent that some of my brethren, who are skeptical regarding some of the sublime doctrines of the Church, remember the "landmarks" which God hath set through our Fathers. May the Lord help us all to be faithful, that the crown of eternal life, may be ours to wear in the end, is the prayer of your brother, G. T. GRIFFITHS.

SALT LAKE CITY, Utah,
January 16th, 1885.

Dear Herald:—Permit me to burden your columns with my late rambles in Utah, that your many readers may have a glimpse of what is doing in the Rocky Mountain "Zion."

I left Salt Lake City November 26th, 1884, for a tour southward. I spent Thanksgiving Day with Sister Sterrett at Pleasant Grove. On the 28th I left there for Scipio; arrived at that place on the 29th and preached in the house of Bro. Peter Clawson, also the next day and night I spoke again; congregations were good for a private house, and a good interest seemed to prevail.

I left Scipio December 1st, with Brn. Peter and John Clawson, for Salina. We got there in time to call on the Bishop of that place, and ask for the Tabernacle, which he refused, of course. We then asked for the school house to hold meeting in, which we failed to get. Mr. Nicholas Clawson then tried to get a private house for us to hold services in, but failed in that. He was cut off from the church some time before. In his trial before the Bishop he was permitted to state his objections to the church, and read from the Doctrine and Covenants. After he was cut off he asked the Bishop if he cut him off for reading the "books. The Bishop said no; but cut him off for sticking to them so tenaciously. "Testimony in Utah is superior to all the 'books.'"

Left Salina next morning for Richfield, the brethren Clawson taking me there. We put up at the house of Bro. J. C. Christensen. He is the president of the Richfield Branch, and an excellent man. At night I spoke to a fair little turnout, mostly Saints. I remained there and at Elsinore, preaching there and at Monroe, until the 16th. The interest at Monroe was good. I occupied the hall of Mr. Jones, a merchant of that place, he kindly furnishing it free. I only spoke twice there, but was impressed that much good could be done there. During these meetings Bro. Ekmark was with me. We were treated with great kindness by the Saints and friends. I believe we left the Saints there feeling better for the visit. Bro. Christensen took us to Scipio where I preached to a crowded house on the 17th. On the 18th he took me to Juab, where I took rail for Salt Lake City, and Bro. Ekmark to Santa Quin. I remained in the city during the holidays, preaching there two Sabbaths. On New Year's eve the Mission Sunday School met in the chapel. A Christmas tree had been prepared by the committee and beautifully decorated with a variety of presents for members of the school. Songs, recitations and speeches were the order of the evening. All acquitted themselves grandly. Presents were distributed, making many little hearts glad. The writer of this was made glad also, being the recipient of a purse containing nine dollars. While it was silently received, a heart of thankfulness breathed a silent prayer to the giver of all good gifts, for his bless-

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ing upon the generous donors. And when hearts that were made glad that night read this, let them know the writer of this thanks each one for their kindly remembrance of him, praying that in the day of accounts it may stand to the credit of the Sabbath School.

January 1st I left the city for Coalville and other points on the Weber River. On my arrival at Coalville I called on Bro. John F. Allen, where I was made comfortable and happy. Held meeting in his house at night. Next morning we called on Bishop Salmons to see if we could get the school house to preach in. He willingly gave his consent, but told us he did not have the control. He gave us the names of the trustees, who let us occupy by payiug them three dollars for the privilege. Bro. Allen paid the price and we went in. The congregation was not large, mostly young men, and but few women. I did not feel as though we got the worth of the money. We held another meeting in Bro. Allen's house; only few out. On Sunday the 5th, we had the privilege of occupying the school house built and occupied by the New West Educational Commission. The house was commodious and comfortable. It was well filled and the people gave good attention. I spoke on the influence and power of the gospel. On the evening of the 6th the house was crowded to its utmost. I spoke on polygamy. At the close I gave liberty for any to oppose, when President Cluff of that "stake," came forward and made a reply, or rather tried to smooth the thing down. He admitted J. C. Bennett started polygamy, but said it was a lustful kind, but Joseph afterward revealed a celestial order. Said Joseph and all of them were forced to deny it owing to the persecution. Said G. A. Smith had visited the present Joseph and tried to draw him out, and that Joseph did not believe in anything. Said his father was a fanatic, that he was ashamed of him, and that his work was a failure. Said when the committee from the reorganized movement waited on him, he pooh poohed them; that he was a lawyer, &c. I replied to him as best I could, and I think many saw the weakness of his position.

From there I went to Wanship. On the 7th had the New West School House there. Held three meetings in that place; and the last two evenings had opposition, the house each night being crowded. The opposition did us much good, and the cause lost nothing from it.

On the 9th I returned to Coalville again, and spoke on Succession, at night. The house was filled; all the standing room was occupied and many could not get in, so I learned. I was here opposed by Alma Smith. Bro. E. C. Brand will remember him. He told of the persecutions of the Saints. Of course they were God's people, and we were hail-fellow-well-met with opposers. Told them Joseph rolled the kingdom off on the Twelve; that this church was like it was when Christ was put to death—the Presidency did not go to his heirs; related how Joseph's mantle fell on Brigham, and bore his testimony. I replied to all his objections and statements, in the light of the revelations and history. Bishop Clark of Upton, then wanted ten minutes to speak. He was astonished at the weakness of the effort; told what he could prove, and told the rolling off story again, with the mantle business. I challenged him to the proof of his assertions. On Sunday night I occupied again on the duties of the Saints to the law of the land, and of God; had a splendid congregation although it was storming, and a special meeting had been called, with a request for all to attend. A deep interest pervaded and no opposition was offered. On the evenings of the 12th and 13th I spoke in Heneferville; but few turned out there.

From there I returned to the city, the brethren and sisters supplying all my wants, and sufficient to supply a new suit, for which I feel grateful indeed. The brethren and sisters who took the clothes business in hand, told me I was not to report it; that it was a present to me individually. Some families giving five dollars each. As I am not at liberty to report their names to the Bishop I pray for the giver of all good to restore to them four fold. I appreciate the generous gift and feel exceeding proud of the new suit.

We feel lonely here at times, with no one besides local help to aid in this great work. We think the good time is coming. Polygamists are fleeing from almost every settlement. Fearfulness has taken hold of the inhabitants of this Zion. The leaven is at work as it never was before, for the deliverance of the honest, but erring. We are willing to labor, wait and pray. In all my meetings at Coalville, Wanship and Heneferville the teachers of the New West rendered us valuable aid, by singing and playing the organ. May heaven bless them.

R. J. ANTHONY.

CLINTON, Henry Co., Mo.,
January 18th, 1885.

Dear Brother:—I and family left Iowa, November 18th, for this place. We stopped a few days at Independence, visiting with some of the Saints. We were pleased with some of the business features of the place; but are of the opinion that Saints must not forget that dollars do not grow on bushes to be plucked at will in Jackson county, but must be earned by hard work and good management, to meet with financial success. We arrived in Clinton, November 24th; commenced taking an inventory of a stock of groceries which we bought of Messrs. Rice and Sharp. We now occupy a nice brick room, 22x100, with an east front, in center of block, on the public square—splendid location. Have rented the room for three years, pay $40 per month. Business is somewhat dull, having so much rain, mud and snow; still trade for us has opened up finely, and bright prospects for all in Spring Henry county is composed of good farming land, of which most is in cultivation. Corn, wheat, oats and other small grains do well; corn very fine; potatoes fair; peaches and apples in abundance. Apples are worth now 35c. to 40c. per bushel. Plenty of coal within two to six miles from town, worth about 8c. at bank. Wood, rock and water, all we need. Well-water is not the best of drinking water, but plenty of it. Most of us use cistern water to drink. Fine clay for making stone ware and brick.

Clinton is situated about two miles from Grand River, on the M. K. and T. Railway, with a population of about four thousands. Good school and ten churches. We have two new railroads now grading and laying the iron, to be completed this year. This gives us an outlet to St. Louis, Chicago. Kansas City and Springfield, Mo., making Clinton a railroad center, and one of the best towns in western Missouri. With these advantages, the indications are a "boom" in the Spring for our town and county. Some good openings for business men here, and splendid chances for farmers. Only one family of Saints besides ourselves. Yet plenty of room for more. We are about seventy-five miles south-east of Independence, and feel satisfied that this is in the "regions round about." We have been visited with quite a number of the preachers here, wanting to know, "Do you make any profession of religion?" "What church are you identified with?" We tell them we are members of the Church of Christ, our creed, all truth; so they go away wondering. We thought it best to take Bro. J. H. Lake's advice, "Make haste to go slow." We want the people to get acquainted with us first, and learn we are men and not beasts with horns on. By and by, when Bro. I. N. White comes, and opens up the work here, they my see "the elephant." But if they do, we shall not deprive them of a chance to ride. If any of the Elders or brethren should come this way, call on us; or wanting any information in regard to our town and county, I will gladly write them. Oh yes, there's plenty of wild game here, ducks, geese, rabbits, quails and a few turkeys; so if any one with an "old wagon, yellow dog and a gun" comes this way, don't fail to stop.

Wishing the latter day work success, I am your brother in the gospel,

D. C. WHITE.

CLEAR WATER, Nebraska,
January 14th, 1885.

Dear Herald:—Oft since first I knew the Lord by obedience to the gospel, have I sought communion with your patrons and contributors. Joy and satisfaction hitherto unknown to me, have crowned my efforts at times in the work of God. The best hours of my life have been spent in wandering far from loved ones at home, amid strangers and strange scenes. I do not regret having embarked in the ship called Zion, but do often lament my human follies of brain and heart. Sometimes I pause, and wonder whether my efforts by tongue and pen have been as effectual for good as I had fondly hoped at the time. My present convictions are that they have not. If any have been blessed, I am glad; if in the least degree one has been misled by my stammering tongue or blundering pen, I hope to be forgiven. Even the truth may be so presented as to be misapprehended by the unwary, and lead them astray. None who are rational will take poison, if they know it; but a little concealed in some choice viand, may deceive the "very elect."

However poorly I may struggle along in the latter day work, I desire to be conscientious; and when I make a blunder seek to rectify it. I know the souls of men are precious in the sight of God, and if by my action or teaching one is caused to suffer, I am held accountable; and this is one of the reasons why I wish to make restitution in this life when a wrong is done.

Ministerially I am doing little or nothing at present, for reasons I can not well explain. Had I been wiser, and endowed with greater discernment, myself and others might have been saved some heartaches, and the work of God would have suffered less. However, I do not mourn without hope; for I know in reason the strange and varied experiences of the past, will serve to better place me on my guard in the future; and I would rather be punished at home than abroad. I rejoice in my Redeemer. I love the name and

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character of Jesus. Precious morsel to my soul! I still desire to bear the standard of this gospel to the nations of the earth. If he will accept the poor tribute of my heart, I only ask to be his servant.

Several of the Saints here contemplate going three hundred miles west, to find new homes on Government land. Claims in this vicinity are offered for sale at from five dollars to fifteen dollars per one hundred and sixty acres.

In bonds,

GEORGE S. HYDE.

No. 189, Hampden Street,
Roxbury, BOSTON, Mass.,
January 14th, 1885.

Bro. Joseph:—I am still in the faith, and hope of the gospel, in all its promised blessings for the obedient, in this and the life to come. There are in the revealments of this latter day work, the loving kindness and tender care of our Heavenly Father towards his children, as nowhere else realized or seen. Truly it is, while he makes known to us the condition of the wicked, of their continued estrangement from him, the infidelity of the world, the corruptions of the people, and the terrible judgments to follow, that he has in his love shown unto those who love peace and him who is the God of peace, a place of safety and the way of escape even through obedience to him who is our refuge and strength. The words of promise to us, dear Saints, are faithful and true, and will all be fulfilled if we on our part do the things that are required of us. Let us strive hard and diligently to overcome. Let there be no malice, envyings, strife, jealousy, or hatred in our hearts. If the love of Christ be in us we shall love our brethren who are Christ's. If we are faithful and true to him, we shall be to each other. And the very God of peace will be with us to strengthen and help us to overcome, that we may enter that rest and enjoy the presence of him who has died to redeem us.

Many of the Saints here in this eastern land are striving to keep the commandments of the Lord, and are holding on to the rod of iron, while some I fear are drifting away upon the rocks and quicksands that will sink them in despair, or dash them to pieces. Oh that we might heed the voice of warning, and turn unto the Lord before it is too late.

Bro. Wm. H. Kelley was with us; preached the word in power, Sunday, January 3d. His visit has encouraged us much. May the Lord bless him; we are in hopes Bro. E. L. Kelley will be able to make us a visit.

May the Lord bless and comfort you, Brother Joseph, and all your colaborers, is the prayer of your brother in Christ,

E. N. WEBSTER.

JONESPORT, Maine,
January 9th, 1885.

Dear Herald:—I desire to address, through your columns, the sisters throughout the length and breadth of our land, upon the subject now attracting the attention of the Saints, namely, the law of tithing. One year ago last September I understood and practiced said law, for the first time, as taught by our beloved brother, E. L. Kelley, of the West; who, by the way, is an able expounder of the faith, and a zealous advocate of the financial law. Since then I have been blessed of the Lord tenfold, physically and temporally. My business has prospered beyond my anticipations. Prayers that have been unheard for years, have been answered during that time; also at the time I commenced to keep this law my health was very delicate, so much so that I could walk to church only once a day, and then by great effort. Now I can go twice, and three times if necessary; rain, snow, cold, or frost can not, unless very severe, prevent me from attending. The cause of Christ is languishing for the want of laborers. Elders are leaving the field for want of financial aid; and the world is starving for the bread of life. How is this demand to be met with a deplete treasury, and no way to replenish it. "Try me saith the Lord and see if I will not open the windows of heaven, and pour you out a blessing, that there will not be room to receive it." There is a great work to be accomplished and it is our duty and privilege, as saints of the Most High to do all that lays within our power to help spread the glad tidings of salvation to a fallen world. Now the sisters can do a great deal to help accomplish this work, and God will bless the effort. Some may say "I have nothing to tithe." If we have not, we are justified in so doing; but if we can afford to wear expensive clothing, and indulge in all the luxuries the land affords, and practice no self-denial, then we come under condemnation, and the facts as they are will meet us at the judgment bar of God, "As ye sow, ye shall reap." Every act of life touches some chord that will vibrate in eternity; and this is one of the acts that will redound to the glory of God, the upbuilding of his cause, and our own eternal welfare. Now is the time for the sisters to work. The field is open for us to do much good; and the golden opportunity now lost may be lost forever.

Bro. F. M. Sheehy of Providence is laboring in our district with good results. We are very desirous that General Conference should continue him in the Eastern Maine District. Hoping that the sisters will enter into this work with a zeal,

Your sister in Christ,

LIZZIE M. WOODWARD.

LOCKHARTVILLE, Nova Scotia,
December 21st, 1884.

Dear Herald:—Our home is a small peninsula out in the sea, surrounded a good part of the time by ice—out in the cold, some may say—from a physical point of view, correctly. Spiritually not quite, although we are not as warm in the gospel cause as we might be. Neither are we lukewarm. No, Nova Scotians are not that way, they are "either cold or hot." Elders Burton and Sheehy can testify that it does not take long to raise the temperature among us by frictional processes.

Perhaps some of your readers are wondering why nothing has been said about Bro. Sheehy's visit. It is not because it was not one of interest, nor that his labor was not appreciated by the Acadian Saints. Bro. Sheehy was not long with us, but did a good deal in the way of encouraging and building up the saints, and introducing the doctrine to those who never heard, of whom three were baptized by him. A good impression was made among the young people, whose parents are strongly prejudiced against the "faith once delivered to the saints." Upon one occasion a rock came through the window, smashing the lamp upon the pulpit while he was preaching, setting fire to the oil which was scattered over the floor; however, it all had a good effect, the action being condemned by an item in the county journal. He also succeeded in drawing the fire from one, or rather three of the Baptist guns at Parrsboro, the rumble of which is still echoing from the battlements of that disturbed kingdom. Strange is it not, that such a strongly fortified position as the Baptist Church, should be thrown into confusion and consternation, by a shot from the gospel gun. No, not strange, when we take into consideration the "demonstration of the spirit and power."

A discussion was held at Parrsboro, between Elder F. M. Sheehy and the Rev. McLean, a Baptist Minister. The *Christian Messenger* (?) has given an account of the affair in several issues; still some of the good people of that church want to hear the "other side," before they feel disposed to judge. Is it strange that Baptist people should think of "another side," when the *Christian Messenger* speaks in the way of giving an account of any transaction? Do they doubt its veracity? I don't wonder. I'm afraid I shall in the future, if I never have. I was at the discussion—sure of it—quite sure, but if I am to believe the *Messenger*, I was not there at all; not that it says I was not there, but its description of the discussion does not agree with any discussion that I ever attended.

The first night was upon the doctrine of "laying on of hands." Bro. Sheehy affirmed. Spent his time in showing from the scriptures that it was a part of the gospel plan in the apostolic age, and the necessity of its being a part of the same to-day, to make the gospel unchangeable; clothing the position with argument that could not be gainsaid. Mr. McLean did not even attempt to answer one of the arguments from a scriptural sland point; consequently did not strip him of his covering, as the *Christian Messenger* stated. But contented himself with the position of him who said, "command these stones to be made bread," saying, that it was no time for argument (in a discussion) but demonstration, referring to the case of Elymas seeking to turn away the deputy from the faith, claimed that it was a parallel case, he being Elymas, and Bro. John Layton then upon the platform, formerly one of his flock, the deputy. "Now," says Mr. McLean, "bring on your miracle to prove your position." But Bro. Sheehy brought down the house, by replying that there was no need of it, as there was no danger of John being turned away from the faith; and added, "If you will turn Bro. John away from the faith, I will guarantee a miracle to turn him back again. Then Mr. McLean became emphatic, (not to say angry); ran across the stage, shook his fist in Bro. Sheehy's face, declaring there was not enough Mormons between Parrsboro and Utah, to resurrect a flea; while some of the audience hissed. If that was putting a veto upon Mormonism as represented by F. M. Sheehy, then the *Messenger* is correct.

The other two nights were upon the "Book of Mormon." Bro. Sheehy pursued the course adopted by Kelley in the Braden and Kelley debate, of course very much curtailed on account of time; but bringing out the chain of evidence in the bible very clearly, dwelling mostly upon twenty-ninth of Isaiah; then internal evidence, and clinched it with scientific research. Mr. McLean sought to prejudice the audience by throwing mud, using Beadle for his chief au-

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thority. He is a well bred Scotch man, and I fancied I could detect the honest scotch blood swelling and surging with shame, as Bro. Sheehy compared the two contending authorities, the Bible versus Beadle.

Dear readers, if ever I felt proud in my life that I was a Latter Day Saint, it was that evening; one of eight in an audience of about five hundred. All went well the second night, until the last closing speech of Mr. McLean, in which he did that which I would have thought very mean, had the other party done it, by bringing forth new matter, in which that old, played out Spaulding Story was rehearsed, and strange to say, it had the effect to swing the majority of that vast audience against us, for the time being. There was no chance for reply, so had to take it; and so the discussion ended. We circulated all the tracts on that subject that we had to the crowd. For a day or two that side seemed favored by the mastery; but in a few days the scriptural arguments, so clearly brought out, seemed to show themselves, and Mrs. Layton, who lives in that town, says that the tide turned in our favor, and I feel quite safe in saying, that the debate resulted in bringing the doctrine before the people, in part; and leaving such an impression, that including a few of Mr. McLean's own followers, the majority of that town are favorably inclined. There is much work to be done here, and it is our request, that the church will remember in her distribution of *able* Elders, the little mission out in the cold. Ever praying for the spread of the gospel, I am yours, in bonds, HOLMES J. DAVISON.

Summary of News.

GENERAL NEWS.

Jan. 16th.—Extreme destruction and suffering are reported in the Spanish Province of Andalusia.

China is divided on the Franco-Chinese imbroglio. The masses are in favor of war. The wealthy, who were obliged to contribute to the war expenses, desire peace. Vast hordes of officials are greatly interested in the continuance of the present state of things. The amount of peculation is something astounding. Had the Chinese fleet twenty efficient men and trained officers abroad of each man-of-war they could sink Admiral Courbet's fleet with ease and safety. The empress is devoted to a warlike policy. The German officers in the servive of China demand that the forts be rebuilt and equipped with modern ordnance. The Chinese are dismayed at the probable cost of the new order of things, declaring that the new structures and new equipments demanded would furnish opportunities for immense frauds. The Provincial-Mandarins as a rule are openly hostile to the proposed innovations, and the masses of the people are sullen and apathetic.

An anonymous letter was published yesterday morning at Defiance, Ohio, purporting to be issued by a secret labor organization composed of men who have recently been thrown out of employment, in which they describe their destitute circumstances and their inability to get credit at stores. They demand relief or blood, and say that unless something is done in their behalf within the next week they will burn every store in the city, and will be prepared to kill any one attempting their arrest to prevent incendiarism. They claim to number eighty, and say they expect 300 or 400 men will join them in any emergency. Manufacturers and business-men generally laugh at the threat publicly, but there is an undercurrent tending towards immediate action, which brought them together tonight to consider and act upon it. They appointed a committee in each ward to look after the needy and provide work for as many as possible. It is thought the City Council will take steps to supply a large number with work.

Snow has been falling heavily during the last few hours throughout the entire West, reaching as far South as Northern Texas. Railway traffic is greatly impeded.

Jan. 17th.—The police of Russia have received some startling information about the doings and designs of the Nihilists. It is said that the Nihilists are now engaged in a conspiracy to murder by means of poison certain officials who have incurred the hatred of the order. In the effort to thwart this conspiracy, a circular has been sent to all the principal officials in the Empire, warning them against the employment of new servants who are not strongly vouched for, and cautioning them against the acceptance of food or drink from any one not known to be trusty. It has also transpired that ever since last September there has been a systematic series of defalcation and embezzlement by minor officials connected with the treasuries of Russian cities. The thieves have been invariably proved to have been connected with the Nihilist organization, and little or none of the stolen money has been recovered. It is feared that the Nihilists have now obtained sufficient funds to organize a well-planned attempt upon the life of the Czar Alexander III. There is no longer any doubt that the attempt to wreck the special train on the Gatschina Railway, which was conveying the Czar to St. Petersburg the 7th, ult., was a deliberate attempt upon the life of the sovereign, and the corpse of the sentinel found by the side of the railway just where the train was expected to leave the track furnished ample proof of the malignity of the assasins. That narrow escape has considerably shaken the Czar's nerves. He is now virtually a hermit in his gorgeous Winter Palace of the Neva perspective, and he looks forward in superstitious dread to the 1st of March, which will be the fourth anniversary of the murder of his father. Private advices give deplorable accounts of the condition of German colonists in Africa. The glowing descriptions published by interested explorers a few months ago caused quite a rush of emigration from Germany to Angra Pequena, St. Luci Bay, and the Cameroons, despite the warnings of a majority of the German newspapers. When they arrived at their destination the emigrants found neither the salubrious climate nor the fertile soil which had been pictured to them. Many of them succumbed to fevers, and many others were slaughtered by the natives. Those who survived found that the soil and climate were totally unfitted for the agricultural methods they had used in Germany, and they now declare that the soil is capable of raising nothing except weeds and malaria. Most of them are now piteously pleading for money enough to bring them home, having used all their savings in the passage money and their outfit for the African venture. In their letters they freely attribute the hostility of the natives to the intrigues and lies of English agents who seek to monopolize the trade of the negroes.

The supreme court of the United States rendered a decision in the polygamy case of Rudger Clawson, appellant, vs. the United States, appeal from the supreme court of Utah. Clawson, the appellant, having been found guilty by a judge of the crime of polygamy and cohabitation was duly sentenced to pay a fine of $800 and imprisonment four years. He appealed to the supreme court of the territory, and pending judgment on such appeal, applied to the court that sentenced him, for release upon suitable bail. The judge denied the application on the ground that defendant ought not be admitted to bail after conviction and sentence, unless some extraordinary reasons were shown and no such reasons had been given. Clawson thereupon sued out a writ of habeas corpus in the supreme court of the territory and prayed for release upon the ground that the court below had unlawfully refused to admit him to bail. The supreme court overruled the petition and remanded the prisoner to the custody of the marshal, whereupon he took the present appeal to this court. This court holds inasmuch as the judgment of the third judicial court in which the prisoner was tried did not impose upon him a fine only, but imprisonment, his admission to bail pending appeal from that judgment is distinctly committed by the laws of Utah to the discretion of the court, or judge to whom the application for bail may be made. The supreme court of Utah was, therefore, right in overruling the petition and remanding the prisoner to the custody of the marshal, and its judgment is affirmed.

Jan. 19th.—A Turkish army of 6,000 men has been ordered to Suakin. It is reported in London that the British Government is prepared to resist any attempt on the part of Turkey to land troops in Egypt. There is great activity at the British naval stations, troops are under orders to be in readiness to move at a moment's notice, and indications all point to stirring events in Africa.

Andrew Jackson Davis, the high priest of high Spiritualism, the harmonial philosopher, has "fallen, fallen, fallen from his high estate"—as the poet says. He seeks to have declared void his marriage with Mary F. Davis, his wife for nearly thirty years, on the ground that he has lately discovered that when they were married she had a lawful husband living in the person of Samuel G. Love. Mr. Davis has been a long time finding this out—longer than the general public were at the time, for Mr. Davis' marriage with Mrs. Love in 1855 did not escape comment; he was a very noted person then: his marvelous improvisations in trance were not forgotten, and one of his most inspired acts was his union with Mr. Love, who also had her fame. They have lived together faithfully and affectionately, and have been quite ideal figures in the estimation of Spiritualists, and have been respected by the rest of the world. They have been prominent in the woman-suffrage movement, and both have written books of admirable morality in respect to the important relations of life. Yet now Mr. Davis' attorney asks tor the certification of a copy of the judgment in a divorce suit brought by Love in Erie County, New York, in 1856, granting him a divorce. The Spiritualists who have "pointed with pride" to the Davises are much depressed. The only thing they can say is that Davis has been "psychologized" by a woman; and, for a

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man who must be 60 years old, that is especially disgraceful.

Six coal-boats and five barges containing 235-000 bushels of coal belonging to J. C. Risher & Co., broke from their moorings near Wood's Run, on the Ohio River, and sunk.

Pope Leo is confined to his bed with fever and rheumatism.

Jan 20.th.—Advices from Tonquin report the arrival of more reinforcements of French troops. A general forward movement of the invading forces is expected to begin about the end of the present month.

The *Vossische Zetung* publises a letter from the Congo country dated Dec. 10th in which it is stated that Lieut. Schulze, commander of the expedition to the Congo, has acquired from the African International Association a large track of territory near Nokki, where he will found a German station and trading depot.

In response to the appeal of the Oklahama boomers for the protection of the Government President Arthur has authorized a renewal of the orders for their expulsion from Indian Territory, and instructions have been conveyed to Col. Hatch, in command of the United States troops, to drive the invaders out by force of arms if moral suasion does not prvail. Gen. Augur has received instructions to send more troops to Col. Hatch to overawe the boomers if possible. Col. Hatch reports that the troops and the settlers are getting so close together that it is necessary to determine at once what action shall be taken. The boomers' camp at Stillwater has received reinforcements, and its garrison appears defiant and determined upon resistance.

In the House of Representatives the Committee on Public lands reported a bill prohibiting aliens from acquiring title to and owning lands in the United States. The House then went into Committee of the Whole on the Indian Appropriation bill Mr. Ellis spoke in favor of the appointment of a commission to select somewhere in the North-west lands similar to those in Indian Territory where the Indians could be established and taught to support themselves. Mr. Throckmorton advocated the granting of lands in severalty to Indians. Mr. Ryan urged the importance of settling the Oklahoma question. A long discussion followed concerning the right in the case between the Government and the boomers.

A letter has reached the Chief of Police at Montreal threatening to blow up the city-hall with dynamite if he does not cease interfering with the tavernkeepers in Hochelaga for selling liquor Sundays.

Rudger Clawson's polygamy case was argued before the Territorial Supreme Court at Salt Lake City to-day and taken under advisement. The open venire and exclusion of Mormons from the jury are the points at issue.

The Mormon President of this Stake, Angus M. Cannon, was arrested to-day for polygamy and held in $2,500 bail for examination tomorrow. He is a brother of Apostle George Q. Cannon.

Jan. 21.—King Alfonso and suite visited Torrax and Nerja, Spain, yesterday. The royal party will return to the Capital to-morrow. A slight shock of earthquake occurred at Nerja yesterday. Deep snow in the northern part of Spain continues to block the railways.

Gen. Briere de l'Isle, the French commander in Tonquin, telegraphs that the transportation of troops is difficult and tedious. Rear-Admiral Rieunier has been appointed to command the naval division under Admiral Courbet, commander of the French squadron in Chinese waters.

The following gives the full force of several passages in Gen. Soboleff's letter in the *Russ* which were only slightly touched upon in former telegrams on the subject: "England lays a heavy hand upon her dependent people, reducing them to a state of slavery, only that English trade may profit and Englishmen grow rich. The deaths of millions in India from starvation have been caused indirectly by English despotism. And then the English press disseminates far and wide the idea of Russia being a country of barbarians. Thousands of natives in India only await Russia's crusade of deliverance.

"And on the other hand, if Englishmen would only throw aside their misplaced pride and study a little deeper the foundation of Russia's rule in Central Asia, comparing it with their own in India, they would soon see plainly why the name of Russia has such prestige in Asia, and why the natives of India hate the dominion of England and set their hopes of freedom upon Russia. Russia gives full liberty to native manners, and not only does not overburden her subjects with fresh taxes but even allows them exemption and privilege of a most extensive character. England, on the contrary, is a vampire, sucking the last drop of blood of India.

"As to our course of antagonism in Asia, England herself threw down the glove at Sebastopol; and if the Russian flag now floats over Merv, the English have themselves to blame. We accepted their challenge. It now rests with them whether there is to be a Russian invasion of India or not. We should all the same prepare for this campaign, in order to let England know that we are getting ready to deal her a blow. But we hope the time has come when English strategists will take into consideration the 200,-000 troops of the Caucasus and the 100,000 in reserve of Turkestan and Western Siberia, besides another army of half a million men behind in European Russia, and will look on the map and see what must happen if a Russian corps of 200,000 men, accompanied by another of 100,000 splendid irregular cavalry, pass through Herat and Balkh into India and proclaim the independence of the native population. Let England think well of the consequence of Russia deciding to take up arms against her.

"We do not want India, we want the Bosphorus. She has yet time to meditate on our offer. Let her decide which of the two peoples is the more dangerous for her, the Russians or the Germans. The Congo Conference is intended to weaken her colonial power. Who interfere most with English trade in the Balkan Peninsula, Russians or Gemans? The Germans are getting into their hands many branches of Eastern trade, not excluding even those of India. And did not more than 200,000 Germans go over to London after the Franco Prussian war and learn the commercial talents of the English merchants? Are the English really not aware of the fact that this mass of Germans have found their way into the offices in India? We offer England a more advantageous arrangement for them than for ourselves. Let her think over it, and decide while there is yet time."

An imperial ukase has been promulgated at St. Petersburg which forbids giving landed property in certain extensive districts to persons of Polish extraction. Stock companies and associations are not allowed to acquire more than 500 acres.

The *North German Gazette* (Bismarck's organ) says the intention of New Zealand to run steamers to Samoa and Tonga is an attempt to counteract the rising influence of German enterprise in those quarters, and is inspired by the hope of extending British rule in the Eastern Pacific.

A dispatch has been received at the War Office from Gen. Wolseley dated Korti, Jan. 21, 3 p. m., which reads substantially as follows:

"Gen. Stewart has had a heavy engagement with a portion of the Mahdi's forces near the Abu-Klea wells, about twenty-three miles this side of Metemuch. The rebels had collected from Berber, Metemneh, and Omduraman. This last place, I regret to say prisoners report, was recently captured by the Mahdi, and thus men were released from there to fight Gen. Stewart. The afternoon of Jan. 16 Gen. Stewart's cavalry reported that the enemy were in position some few miles this side of the wells. It was too late in the day to allow of an advance and successful encounter, and Gen. Stewart bivouacked where he was for the night. The enemy kept up a harmless fire all night and erected works on Gen. Stewart's right flank. Saturday Gen. Stewart endeavored to draw the enemy on to make an attack, but the rebels hesitated. In consequence, Gen. Stewart left all his impediments, also his camels, with a guard from the Sussex Regiment and some mounted infantry, and moved forward, keeping his forces in the form of a square. All the men were on foot. The British army passed around the enemy's flank, forcing them to make an attack or be subject to an enfilade fire. The enemy wheeled to the left and made a well-organized charge under a withering fire from our men. The square was unfortunately penetrated about its left rear, where a heavy cavalry and camel regiment were in possession, by sheer weight of numbers. The admirable steadiness of our men enabled them to maintain a hand-to-hand fight with the opposing force, while severe punishment was being inflicted upon the enemy by all other parts of the square. The enemy were finally driven back under a heavy fire from all sides.

The Nineteenth Hussars then pushed forward to the wells, which were in our possession by five in the evening. The enemy left not less than 800 slain around the works. Prisoners taken while the enemy were retiring report the number of the enemy wounded as quite exceptional. One immediate effect of the battle is that many of the rebels are submitting. It was necessary for the army to remain at the wells some hours to obtain water. As soon as practicable the intention was to push on with all expedition to Metemneh. The English wounded are doing well."

Official instructions sent by the War Department at Washington to Gen. Augur direct that the Oklahoma boomers shall be forced to retire from Indian Territory. A hope is expressed that this object may be accomplished without armed conflict, "but the responsibility for any bloodshed must rest upon those who do not accept the warning of the proclamation of the President." Gen. Augur is further directed to increase the force of Col. Hatch by 800 men.

There is great excitement in St. Louis concerning the outbreak of alleged Asiatic cholera. Two

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men—a Russian-Jew peddler and a negro—have died in that city of the disease within a few days

Jan. 22d.—Famine prevails in the Government of Archangel and Vologda, Russia.

Gen. Stewart is reported to have occupied Metemneh. The British Government has telegraghed public congratulations to Gens. Wolsely and Stewart.

It is reported that the agreement between England and Turkey regarding the government of Egypt provides that Turkish troops shall occupy Egypt with the exception of the ports of Alexandria, Damietta, Port Said and Suez, which England will continue to occupy; that England shall maintain garrisons in the Red Sea littoral and abandon the Soudan to Turkey; and that Tewfik Pasha, Khedive of Egypt, shall be deposed, the Sultan to appoint in his stead a Pasha who does not belong to the family of Mehemet Ali.

An avalanche buried a hamlet of fifteen houses at Chiamonte in Piedmont, Italy. The cries of the buried people can be distinctly heard. Two thousand soldiers are endeavoring to rescue them. Most telegraph lines on the Italian frontier have ceased working, owing to the avalanches. The winter has been one of extreme severity throughout Europe.

So serious are the undervaluation frauds which are charged against the New York Custom-House that in some cases, it is said, invoices of silks have been received at that port the valuations upon which were 70 per cent less than the actual cost of production. The statement is made that foreign-born agents in New York representing foreign manufacturers virtually control the importations. Silks are even said to be purchasable in New York from these foreign agents, duty paid, for less than the cost at which they can be procured by American merchants at the European factories. The remedy suggested is a uniform system of duties upon the yard or pound.

A special from Rome says: "Terrible accounts continue to be received from the region of the Piedmontese Alps of the casualties and destruction caused by snowstorms and avalanches. Twenty houses were destroyed and forty persons killed at Borgorivo. Fifty houses were demolished at Frassinerie, and the number of fatal casualties there was eleven. In the little Village of Frassino, which has a total population of less than 1,800, seventy persons were killed. Soldiers have been sent to all the places named to assist the villagers in digging out the dead and rescuing the wounded. The snowfalls at Piedmont, Savoy, and other departments in the vicinity of the Alps are very serious. The avalanche which buried Frassino, Piedmont, yesterday caused great loss of life. Thirty bodies have been recovered. Forty persons are still missing.

The thermometer on Mount Washington, N. H. went down to 50° below zero this morning, one degree below the record. A hurricane was blowing at the time at the rate of 100 miles an hour.

Col. Hatch has sent dispatches to Gen. Augur to the effect that he needs no reinforcements and believes that the removal of the boomers from Oklahoma can be accomplished without bloodshed.

FIRES—STORMS—ACCIDENTS.

Jan. 17th.—Fire destroyed over $120,000 worth of property yesterday at Fayetteville, N. C.

The South infirmary, a detached ward of the Eastern Illinois asylum, caught fire at four o'clock this morning and was destroyed, causing a loss of $25,000. The fire caught from an overheated furnace while the night-watch was in the second story, he having been at the furnace, according to the clock register, ten minutes before. The fire spread rapidly, having good fuel to feed on, the building being finished in southern pine, and made such progress that the building was filled with smoke before the attendants were aware of the fire. The building contained forty-five patients, six attendants, and one night-watchman, and was one of the twelve detached wards erected under the plan projected by Fred H. Wines, secretary of the state board of charities. The main buildings of the asylum are fire-proof. Seventeen of the demented victims were burned in the building.

Fire destroyed the Victoria woolen mills at Bartley, England. The loss was $150,000.

Several million dollars' worth of damage is said to have been done by the recent storm in Northern Ohio.

A broken rail caused a smashup of the Wabash Toledo train near St. Louis yesterday morning. Two cars were thrown into a ditch and eleven persons were injured—United States Express Messenger J. J. Mattocks fatally.

Jan. 20th.—A lard-rendering tank in J. E. Booge & Co's., pork packing house at Sioux City, Ia., exploded, reducing to ruins a considerable portion of the main building. Three men were killed and several others were severely scalded. The disaster fortunately occurred at a time when but few were in the building. Loss $25,000.

A few minutes after six o'clock yesterday morning two freight-trains on the New York, Chicago, & St. Louis (Nickle-Plate) Road collided near Grand Crossing. An engineer, Charles Ellis, was killed, four engines were more or less damaged, six loaded freight-cars with their cargoes were almost totally destroyed, a number of cars were badly wrecked, and the escape of the other engineers and firemen was almost miraculous. The damage is probably between $15,000 and $20,000. The wreck was cleared from the track during the day. The collision occurred at a point about half a mile south of Grand Crossing.

Jan. 21st.—Loss by fire at Waupaca, Wis., $12,000. Ixonia, Wis., $25,000. Elm Grove, W. Va., $5,000. Piperville, Wis., $15,000. Evansville, Ind., $6,000.

Ten persons were injured yesterday morning by a railway accident near Sedalia on the Missouri Pacific Road. The west-bound passenger-train struck a broken rail and a chair-car was precipitated down a high embankment.

FINANCIAL AND CROP REPORTS.

According to the annual report of the Department of Agriculture at Washington, the corn production of the country last year was 1,795,000,000 bushels. Of wheat there was 513,000,000 bushels, and of oats 583,000,000 bushels. These are the largest aggregates ever recorded.

The *Mark Lane Express*, in its weekly review of the British corn trade, says: Changeable weather during the last week somewhat retarded farming operations. The demand for native wheats slackened materially and values were maintained with difficulty. Sales of English wheat for the last week, 82,891 quarters at 34s. 2d., against 58,680 quarters at 38s. 9d. the corresponding week last year. The flour market was steady throughout the week. Fine grades of barley continue to advance, but ordinary grades are unimproved. The market for foreign wheats was slow and dragging and disappointing to sellers. Foreign flour was somewhat steadier, owing to an idea that a smaller output at the great milling centres in the lakeside districts of America will lessen exports. Maize is in restricted supply, and spot values are nominal. Malting barleys and Canadian peas are 1s higher. In cargoes off coast there was one sale, leaving the market bare. Owing to adverse winds the market for cargoes forward opened strong, but closed weaker in the absence of actual inquiry. Quotations are nominal. To-day the wheat trade is at a standstill. Flour is steady. American maize is lower. Round corn is dearer, owing to scarcity.

Richard Worthington, the New York publisher, has failed with $300,000 liabilities.

The North Chicago Rolling-Mills have resumed work giving employment to 1,200 hands. It is expected that the South Chicago mills will begin operations within a month.

Judge J. W. F. White of Pittsburg, Pa., has made an assignment for the benefit of his creditors. His liabilities are about $75,000.

Exports from the Port of New York, exclusive of specie, for the week ended yesterday, were $7,669,000.

It is estimated that 100,000 men, previously unemployed, have obtained work in manufacturing enterprises since January 1st. In addition to these a large number of miners—10,000 in one Pennsylvania county—have resumed work within the last few weeks.

The bank at Wadena, owned by E. S. Case at Wadena, Minn., has closed its doors. It is thought that not more than twenty cents on the dollar will be paid.

Nothwithstanding recent statements to the effect that the gold in the United States Treasury has steadily increased since January 1st, the fact is that the actual gold balance not covered by certificates outstanding has decreased by over $11,000,000 since that date.

J. I. Case bought in the property of the defunct plow company, at Racine, Wis., for $175,000.

Internal revenue collections in the United States for the first six months for the fiscal year amounted to $56,518,568, a decrease of $4,270,786 as compared with the corresponding period last year.

BIBLE TERMS.

READERS of the Bible will be interested in the following explanation of expressions frequently met with in the Holy Scriptures. They are believed to be entirely correct: A day's journey was 33 and 1–5 miles. A Sabbath day's journey was about one English mile. Ezekiel's reed was 11 feet, nearly. A cubit is 22 inches, nearly. A finger's breadth is equal to one inch. A shekel of silver was about 50 cents. A shekel of gold was $8.09. A talent of silver was $1,518,32. A talent of gold was $23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was 1½ cents. A homer contained 76 gallons and 5 pints. An ephah, or bath, contained 7 gallons and 4 pints. A hin was 1 gallon, 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A log was one-half pint.

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SANDHEDENS BANNER,
A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A FEW THOUGHTS ON THE BOOK OF COVENANTS.

DEAR HERALD:—Being at a meeting held at Lamoni on July 27th, 1884, when Brother Wm. B. Smith preached, subject, "The dispensation of the fulness of times," his sayings, and some criticisms after meeting, caused the writer to go through the following reflections:

The speaker introduced the revelation concerning the rise of the church, and the instrumentality used in organizing the same, &c., and argued,—to our mind, wisely,—that all sciences had their alphabets, and at no time of their growth could their alphabets be dispensed with, no more than A, B, C, &c., could be dispensed from the science of reading in its advanced stage. A, B, put together was "ab;" b, a, k, e, r, was baker, and no matter how many letters the largest words contained, they were collated from the alphabet, the basis of written and spoken language. The conclusion the writer drew from the speaker's remarks was that the revelations in the Book of Covenants, though given, mostly, at an early date of the church, for the organizing and perpetuating of the same, could not now be dispensed with, not even one revelation, no more than the alphabet could be dispensed with and reading be perpetuated. To doubt one revelation, in his opinion, was paving the way to doubt another, and then another, until all was ignored, and then the Book of Mormon would go by the board, and finally skepticism would seize the individual, and his consequent destruction would follow if persisting in his downward course.

After meeting one said to another, there is an apparent show of argument for those of an opposite belief to the speaker; viz: "If the agent through whom the revelations came was infallible, then none of the revelations purporting to come through him, could be called in question." On our way home, our mind cogitated upon the saying and the sermon, and at home continued on, examining the evidences *pro* and *con* on each side; and while meditating on these things, we conceived that—the still small voice whispered, write your thoughts for the benefit of your fellow man. To be obedient to the injunction we submit the following:

1. That it not necessary, or requsite, that the agent through whom the word of of the Lord comes should be infallible. All former precedents are against the position. None of the Lord's servants, as recorded in Biblical history, could lay just claim to infallibility; and yet the word of the Lord came through them to mankind; why should the latter day prophet be an exception to this rule?

2. That the Holy Ghost by whom the prophets wrote and spoke, was infallible, we are prepared to believe; and presume that no believer in the Scriptures will attempt to deny it. One of its names is the "Spirit of Truth," designated as such by the "Author of our salvation;" hence whatsoever it communicates to man, will be the truth, no matter how weak and fallible the instrument through whom it speaks. But says one, the question is, how shall we know when a servant of God speaks by the Spirit of God, or by his own spirit or in some other way, so that we may not reject, but receive that which comes from God? Before we answer the question directly, we would state, that upon mature reflection we have arrived at the conclusion, that it is not allowable by God's word, that we should *know* before we have *faith* in that for which we desire knowledge.

In proof of this we refer the reader to Paul's saying, "The just shall live by faith." The apostle is so sanguine of the truth of this declaration, that he asserts it three times; once to his Roman, once to his Galatian, and once to his Hebrew brethren; and Habakkuk corroborates the statement in 2:4. In scriptural phraseology the word "just" applies to those justified of God, God's children. It is not applicable to the sinner; he has to repent and be "born again," change his nature, become a "new creature in Christ Jesus," before he can be justified as one of His. We understand the apostle to mean by this saying, that faith is the process by which we obtain the aliment necessary to this spiritual life; nor do we deny that knowledge is necessary; we believe faith to be the antecedent and knowledge the consequent. The foregoing is corroborated by the Savior's declaration, Mark 11:26: "Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive, and ye shall have whatsoever ye ask." It is here seen, that in order to receive that which they desire, they must have faith that they will receive the same; but having received the things desired, faith is lost in knowledge, and knowledge is life; "for this is eternal life that they might *know* thee the only true God," etc. It is declared by the Savior to his servants whom he sent forth to preach the word of life to their fellow man, "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." Also, "He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward."

To answer the question directly "How shall we know that a servant of God in speaking, does so by the Spirit of God, or by his own spirit, or in some other way," we refer the reader to the Savior's saying, "He that doeth His will shall know of the doctrine, whether it be of God, or whether I speak of myself."

In this declaration, is seen the possibility of one claiming to be a servant of God, sent with a message from Him, speaking of himself; or in other words, instead of God sending him he may have sent himself. But the word declares that we shall know in either case! Question, Upon what terms shall we know? Answer, Doing the Father's will. Suppose a brother, or brethren, at the time of hearing a message professedly from God, is not living acceptably in the sight of God, is not doing His will, will he be in a fit position, according to the condition prescribed, to *know* whether the message is from God? We believe not. It is necessary therefore, for either an individual, or the Church as a body, to be alive in Christ, in order to know from what source a message is. It is recorded, "Without faith it is impossible to please God." If this be true, without faith we could not obtain a knowledge from God, of the truth of a message sent from Him; for he would not be pleased with us; and not being pleased with us individually, or collectively, he would not bestow the desired boon. But do you mean to say that we should render a blind assent, or faith, to everything purporting to come from God? No, my dear reader, we are not so constituted as to believe that "God, the Just One" requires any such thing. Faith is the result of evidence; evidence is generally given by a witness; a witness could not be such without a knowledge of that of which he testifies; no court on earth would receive as a witness one who said he only believed such and such was the case. A servant of God, sent with a message from him, knows the fact of its origin, consequently can testify to the same; and as a *witness* of God, his character for honesty, uprightness, and truth never having been impeached—to our knowledge—we have faith in his testimony; and, "The declarations of a witness furnish evidence of facts to a court or jury."—Webster. If this is true, that the declarations of a witness furnish evidence of facts etc., the declarations of a witness for God, can be scrutinized most diligently, with the most scrupulous care, and they will evidence the fact that they are of God.

It is a fact firmly established in nature, that like begets like; it is also a fact in spirit life, that like begets its like, and cleaveth to the same. It is recorded in this book which we are discussing, that "Intelligence cleaveth to intelligence; wisdom receiveth wisdom; truth embraces truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own." The same principle is involved in the Savior's saying, "A tree is known by its fruit. A good tree can not bring forth evil fruit, nor a corrupt tree bring forth good fruit."

From these declarations we deduct the following. That if a message be from God, although given in the language of unlearned, fallible man, that which is declared will evidence the fact to our minds, that the principle couched in the message, being born of, or originating with God, are like him, Godlike in their construction and design.

And contrariwise, if a message origin-

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ates with man, it will show its parentage. The declarations, or thoughts, involved in it, will evidence the fact, no matter what the pretensions of that man, nor how high his attainments. This position is corroborated in the twenty-fifth section, second paragraph, Book of Covenants. old edition, given November, 1831, which reads:

"Your eyes have been upon my servant, Joseph Smith, Jr., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language; this you also know; now seek you out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that you do not know they are true."

You will perceive, reader, that if any of the former revelations that had come through this Joseph Smith had originated with him, he acted very foolishly in giving such an unfair advantage to those opposed, in giving the *most wise* among them the privilege of making one like unto the *least* of those revelations; for it would naturally be supposed if any originated with the man, the least would; and to men whom he knew had a knowledge of his imperfections in scholastic attainments, and no doubt knew there were some superior to him in the learning of this world, it would naturally look as giving his case away. He certainly was staking a great deal; not only the least of the revelations upon which the test was to be had, but they were to be justified in declaring that they did not know that any or all of them were true. But to the writer it is very evident that God spake through his servant, and He gave the test, knowing that those revelations, although given to his servant according to his capacity in language, were of him—as he declared there was *no unrighteousness* in any of them—"and that which is *righteous* cometh down from above, from the Father of lights." Knowing that they were of Him, He could safely give the test; for man could not originate anything Godlike; that what man brought forth would be like himself, could not rise any higher in the scale of intelligence than man was in possession of, and even the wisest among men, in originating, or organizing any system—without the inspiration of God—would incorporate therein unrighteousness, to a greater or less degree. The writer is among the number who believes, that the character of the witness who declared the revelations in the Book of Covenants to be from God, has never been truthfully impeached; among those who knew him best his character for veracity, honesty and uprightness, to the day of his death, remained unimpaired.

This being the case, the church, or body, to whom the revelations were always presented for their acceptance or rejection, could have faith in the declarations, "Thus saith the Lord;" "Listen to the voice of Jesus Christ, your Redeemer, the Great I Am," &c. They also could examine the language of the various revelations when presented, although given to his servants in their weakness after the manner of their language, and finding the principles couched therein bore the impress of Jehovah, they had another foundation for their faith; and having exercised faith in God's word, they had pleased Him, and as the people acknowledged of God, trying to do his will, all who succeeded in so doing, were entitled to a knowledge that the revelations were of Him. Many have borne testimony to the truth of these revelations; that they *knew* they were of God; some by the testimony of heavenly messengers to them; some by the gift of vision; and others by the testimony of the Holy Spirit; all these having done his (the Father's) will, knew that the witness spoke not of himself, but by the power of God, declaring the things of God.

E. STAFFORD.

LAMONI, Jan'y 2d, 1885.

LET US GO ON UNTO PERFECTION.

THIS text undoubtedly refers to the perfection of the Christian System, or unto a comprehension and attainment of its higher and more complicated principles of doctrine and government.

We will inquire first, How are we to determine and arrive at what is a correct rule of government to which we are to "go on unto?" We answer by thoroughly and carefully examining the pattern given in the word of God, "the rod of iron," and when we find one that exactly fills the word of the pattern, the word of God, that is perfection number one.

Just so in regard to the doctrine. It must exactly harmonize in every regard with the pure revealed word, "the rod of iron," and then we "will all speak the same thing." Then we shall have arrived to a "unity of the faith," and "all be one in Christ." This will be perfection number two.

To prove that there have been men whom the inspired writers called perfect, we have only to refer to the pure word. See Job 1:1–8; Ps. 37:37; Phil. 3:15; 2 Tim. 3:17: and we might cite you to many more This is perfection number three.

The righteousness that is enjoined on us in the gospel, and attainable through it only, is not the righteousness of the gods, nor even of the angels, but of men. as is clearly stated by "Fidei Defensor, "in his concluding sentence: "Hence it becomes the imperative duty of every Latter Day Saint to seek to know, and to strive to attain unto this same (perfection,) by living in strict obedience to the law; and may God always guide by his Holy Spirit in reaching after greater wisdom and knowledge in the things that pertain unto the Kingdom of our Lord and His Christ, is the earnest prayer of Fidei Defensor;" and all this that we may be fit subjects of the "Celestial Kingdom."

I do not suppose that Bro. Lawn would contend for one moment, that as far as we or any of the Saints are concerned, any preparation on our part is possible "in the grave whither thou goest" quoted by Defensor as being a place where there is no work or device. If David the sweet singer in Israel was correct, then all preparation on our part for us, must take place in the present probationary state. We might notice quite a number of what we should regard as imperfections; but as a notice of or a discussion of them would not remove them, we will be content at present with reminding you, that the "cleansing of the sanctuary" is at hand, and "all that are holding their offices in unrighteousness will be shaken out, and that soon too," and we might add, that any other gospel or doctrine than that proclaimed by Paul or his co-laborers will be shaken out too; and if Judgment must begin at the House of God, 1 Peter, 3:17, in all conscience I would ask, Is it not about time for it to commence, that the quorum, district, branch, and individual difficulties be brought to a perpetual end, so that our ability and strength be turned against our common enemy, "The world, the flesh, and the devil."

One of the principal causes of the misapprehension of the subject under discussion, is a lack of discrimination between the terrestrial and the celestial, the mortal and the immortal kingdoms. I think that a proper discrimination in this regard, will clear the mist and uncertainty from many passages of scripture, and obliterate many theories built upon wrong constructions; therefore we would call the attention of all the Saints to a thorough investigation of the Kingdoms of Christ and also of God.

First then we notice that the kingdom of Christ was prophesied of by all the holy prophets until John. Matt. 11:13. John preached that that kingdom was then due, "at hand," Matt. 3:2. Christ preached that that kingdom was then due, "at hand." Matt. 7:17; and that they were correct is shown by the fact that the kingdom suffered violence, and the violent took it by force. Matt.. 11:12. This is the spiritual or terrestrial kingdom and Church of Christ, into which we are all translated, Col. 3:13. Thus it is conclusive that this kingdom was set up in the days of Christ and his first apostles; and it had a king and officers, and laws and subjects and territory, and is distinct from the kingdom he taught them to pray for in the language, "Thy kingdom come." This latter is the literal, celestial, immortal and eternal kingdom of God, that the God of heaven shall set up in the days of these kings, Dan. 2:44, and for which Christ taught his disciples, those already in his spiritual kingdom, to pray. The first and spiritual kingdom was introduced at the first advent of Christ, and was marked by his death and resurrection, which are symbolical; and their memory is perpetuated by the ordinances of baptism and the Lord's Supper. The latter of these two is an unanswerable traditionary record of his death, burial and rsurrection.

But again: This kingdom is to be "Delivered up to God, even the Father," 1 Cor. 15:25. "But every man in his own order, Christ the first." This as we have shown, took place at the beginning of his spiritual kingdom; "And afterwards they that are Chirst's at his (second) coming." 1 Cor. 15:23. Then those that have

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been faithful in the spiritual kingdom and Church of Christ, will have the glad plaudit, "Well done, good, (perfected) and faithful servant, enter into the joy of the Lord." This is at the beginning of the second and never ending kingdom. That is when and where the Seer of Palmyra taught his disciples that the Saints and the world would be immortalized. See Church History, pp. 449--50. This condition he also taught was to be an eternal condition. Eternal is never ending.

Now I wish to give Bro. Lawn a little friendly criticism. He says that at the introduction of the perfect state, the devil, or Satan, is to be bound a thousand years. I would ask in all candor if the devil is not bound now—his power limited—and has been since the days of Christ's first advent, and his resurrection. The devil had the power of death, but Christ broke that power by coming forth a triumphant conqueror over "Death, Hell and the grave." And the devil is now a conquered foe. Else how could Christ and his disciples cast out devils, and how could that instruction be made availing for good, "Resist the devil and he will flee from you." "But the devil is not dead yet," as one well said through the *Herald* not long since. But that the devil has now, or ever will attain unto eternal life, which is the gift of God, is also false, and is a great error imbibed by the "Mother of Harlots," and all of her daughters. The facts are, that the devil and all his emissaries and angels are to be destroyed, Heb. 2:14, "And that through death he might destroy him that had the power of death, that is the devil," and the finally unsaved ones will be cast into the lake of fire, prepared for the devil and his angels," Matt. 25: 41; Rev. 21: 8. "This is the second death," the eternal death; and God's celestial, eternal, immortal kingdom, in its perfected condition, will never be defiled with one single unperfected being, neither man nor devil. No binding of devils there; that kingdom is perfect and eternal, and Christ "shall order it and establish it forever," and let all the Saints say, amen. So may it be. GUY.

THE "HERALD," "HOPE," AND "ADVOCATE."

Brother Joseph and Saints, Greeting:—The wheels of time are rolling rapidly onward. The days are shortening, the leaves are falling, the trees are unrobing themselves of their beautiful garments of many colors, and the birds are being left to meet the storms and colds of another winter. These things tell us that the year 1882 is hastening to a close. Wisdom dictates that we should review the past, with sentiments of grateful remembrance for sparing mercy, and sustaining love. Many of our fellow travelers have fallen by the way, while our lives have been graciously prolonged to continue on our way.

The *Herald*, *Hope*, and *Advocate* still live, and find their way into many thousands of homes in our land, imparting instruction to the Saints, encouraging mothers to persevere in their labors of love, training their buds in the way they ought to go, that when they are advanced in years, they may not from it stray.

The *Herald* has now attained to its twenty-eighth annual issue. The *Hope* to its fourteenth, and the *Advocate* to its fifth. Having been before the public for this long period, abundant opportunity has been given to judge of their merits. But the verdict upon this question is evidently not an equivocal one; for year after year, amidst a multitude of other periodicals, they have kept their ground. Let this speak for itself, "And to God be all the praise." The object of their editors and contributors in aiding and writing, is not to gain applause, but to influence the minds and hearts of the people for God. We seek to teach lessons of wisdom and piety, which are of value for this world, and for that which is to come. Perhaps the circulation of our precious papers, or we might say "messengers of love," might be greater, if we wrote to amuse rather than to instruct. But remember, the responsibilities of the corps of writers who influence the minds and the actions of the many thousands who read, and they try to discharge the duty laid upon them in the fear of him who "requireth for that which is past."

One writer remarked that we have got one of the best Sunday School papers published in the land! And when we consider the demoralization of both literature and art; the unfaithfulness in the administration of trusts, now no rare spectacle in public affairs; the lowering of the standard of business integrity, and of moral responsibility, for the payment of debts: the increase of unscrupulous speculation, and of corrupt combinations to control prices, and give fictitious values, regardless of the injuries done to others: which all greatly oppress a man of tender conscience in his endeavors to make a living, we do not wonder at the sensational literature: tales of adventure and crime: and cheap, trashy publications, all over the land. Says the late Cardinal Wiseman, "Give me the training of children, and I care but little who has the education of the adults." The Cardinal was a man of very wide observation, and he recognized the great importance of teaching lessons to the young. This, then, is one of our principal objects, to help parents to teach their children how to live, that they may be prepared to die. The results of our toil will be made manifest at the last day, when the secrets of all hearts shall be made known, and discovered. Surely, among the countless millions who will then receive the "Well done," from the lips of the Master, the Christian's father and mother will not be forgotten; their reward will be great indeed; for they have trained their little ones for immortality. Their reward will be ours, if we are faithful to help on the greatest work of this, or any other age—"The latter day work," and bringing up children for God. May he help us to do so is my prayer.

And now, dear reader, help us to contribute to our respective papers and seek to increase their circulation, that we may all be coworkers in the vineyard of the Lord; and may the divine blessing rest upon all our united efforts, and render them instrumental in extending the Redeemer's kingdom.

WILLIAM STREET.

ORIGIN OF ALL THINGS.—No. 4.

BY S. F. W.

SEERIC.

THE first actors in the world's history are the greatest. Whether the first created man was a savage or not depends upon what contstitutes a savage. He was ignorant. Many savages of the present day have great capabilities of mind and heart. Missionaries find such among all tribes. There is a law of natural development that applies to the question. The first types of any order or species are neither the highest nor lowest of these orders or species; and as they run their courses, lower as well as higher types appear. In addition to this, human history attests that nations, tribes and individuals, deteriorate and retrograde, as well as advance. There is no law of nature in conflict with the well supported theory that the Africans are descended from Cain. He was a savage.

A treatment of the subject of archæology includes a notice of the Mosaic record of creation. In the perfected form in which it is found complete in the first chapter of Genesis it conflicts with geology to such a degree, that an attempt at harmonizing them is, at the present time, hopeless; but yet it corresponds so nearly with the latest theories and strangest deductions of advanced science, that there is reason to expect that further developments of scientific truth upon the one hand, and new methods of interpretation on the other, will reduce still more the antagonisms, and explain the seeming want of any reference in Genesis to the Silurian era.

The Nebular theory explains how light was "first born," and how afterwards darkness was upon the face of the great deep; how the lands came out of the sea; how the firmament came between the waters above and below; how birds and animals produced from the sea were associated; how the sun and moon appeared in due time; how saurians lived while the air was impregnated with noxious fumes, and mammals after the carboniferous era, and how the race of man came when due preparation had been made. All theories and facts attest the day of rest that now obtains.

The author of the first of Genesis uses the word Eloheim, plural of *El*, the Strong One, and which is derived from the word "to turn," *to roll*, and was originally applied to the power that rolls the seven stars of the Great Bear around the pole, and sustains the heavens. The title is associated with the traditionary Mount of Paradise—the Gan Eden of Semitic, Turanian, and Aryan tradition, was located in the high plateau of Pamir in central Asia, where four great rivers rise. This mountain is connected with the Celestial Eden,

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and the north pole was the supposed common center of the two. It is the same that is referred to by Ezekiel as "the Holy Mountain of God," and by Isaiah as "the mount of the congregation in the sides of the north." It is connected too with the traditional mountain where the ark rested. The most ancient texts of the Zend-Avesta point to it, as do those of the Mahabharata and the Puranas. It is called Meru by the Hindoos and Albordj by the Persians. The rivers that rise there are the Indus, the Helmend, the Oxus and the Jaxartes. The primitive name of Meru was Arya-ratha, the chariot of the Aryas, the seven stars of the Great Dipper. Arya-ratha was corrupted into Ararat, and misapplied to Mt. Masis. It was the abode of the divinities—the Asiatic Olympus, and here was the primordial civilization: so said.

The second chapter contains a different narration of the creation of man, in which the first human beings are represented as a single pair, and a different name is given to the Deity. Nearly every object in this chapter has a symbolical meaning, and the whole is allegorical. The account was doubtless originally written in hieroglyphics, which are symbols. Before the invention of the alphabet there was no way of representing words but by objects, and all religious ideas were represented by symbols. This symbolism has been perpetuated in all lands. It is absurd to make the ancient usages conform to ours. The picture of the tree of life is older than written language. The garden of Eden is the Gan Eden of Semetic, Aryan, and Turanian tradition as just represented.

The tree of life and the tree of the knowledge of good and evil are myths common to the ancient civilization. The fruit bearing palmtree meant the recipient element of nature in the production of life—the female element. The serpent was supposed to represent the fecundating power of nature—the male principle, and active element in the production of life. All that the ancient pagans knew of God was what they could interpret from nature. The frequent lapses of the Israelites were to this idolatry. The picture of a serpent wound around a fruitbearing tree represents the necessity of the combination of the two elements in nature and in the production of any form of life. From this it may, or may not be inferred that to eat of the fruit of the tree and become as gods was to become creators of new forms of being. Being driven out of Eden may or may not mean leaving the joys and innocency of youth. The sweat of the brow may or not mean the struggle for existence in mature life. The knowledge of good and evil may be the knowledge that comes of sins, and sorrow for sins that debar return to the Eden of youth; and a history of the first man may be a history of all men. The creeping to which the serpent was doomed may or may not be confirmed by the fact that the boa-constrictor has rudimentary legs. Making woman out of a rib is explained by the old myth that the first man and woman were one being—an androgyn. The most ancient name of Babylon was the place of the tree of life. The cherubs with flaming sword over the east of the garden were winged bulls, with human faces, and the flaming sword was a revolving phenomenon—a flaming disc, a purely Chaldean conception.

There is nothing pleasant to the modern mind in this ancient symbolism, yet we find it here used to enforce the purest and highest conceptions of truth. One evidently familiar with the gross conceptions of the phallic worship here reaches by divine inspiration the highest plane of spiritual truth. The act is evolution and we see the incipiency of a spiritual revolution. The same symbol of the serpent appears again in the prophecy of the future Christ as the seed of the woman who should bruise its head. What is the explanation? This, that the revelations of God are affected by the reigning ideas. Joseph's dreams are Egyptian. Ezekiel's images are Assyrian. Some of the patterns shown Moses in the mount were Egyptian. The great promises were communicated to Abraham by what seems to us a heathenish ceremony. There was doubtless true worship before the flood and after it, but so far as research can detect, Judaism sprang out of Paganism. This coming of the sweet out of bitter has been exemplified by all dispensations and all reforms; and now in our own time we find true Saints of God so closely allied to the abominations of a former rule, that many opposers can not, or will not see any difference. So couched in pagan symbolism is this first recorded prophecy; more wonderful than the creation of worlds. Just when questioning whether or not Moses wrote the account we are forced to say, a greater than Moses is here.

The origin of Christianity is an unsolvable problem, God has ordained that his counsels can not be looked into, not even by angels; but it can be traced definitely back to Genesis 3:15. In geology we trace different forms of life in such succession that we are ready to say that one sprang from the other by variation, but just when the proof seems conclusive we come to another form that no law of development can explain, so we trace one statement after another back to its source, and when ready to say all sprang out of paganism, we come across this prophecy, which is a "leap," requiring divine interference. We have seen, too, an order of progression in the development of organisms, that made each new form a prophecy of what should follow. So this first declaration of the spirit of prophecy is a link connecting the geological and human records. Having followed cosmical history from the beginning down into the human period it seems proper here, by a geological *excursus*, to show the unity and connection of the different parts of the story.

The argument from design has been used in all ages to prove the being of God. Cicero found it just as Paul did. The argument has gained force by the discoveries of modern times. Surveying the whole field of geological science, the modern philosopher says that each part was a prophecy of all that followed. Hall demonstrates the existence of the intelligent creative will by saying that it was a part of the design and original purpose, to impress upon man that the same God who finished with man, began with the vertebrate fish as a model. The design that reaches up to man, of course reaches to all that man may become in the eternities upon which he is entering. The laws and providence that brought him into being can give him higher being. What is the resurrection but evolution, and a survival of the fittest?

If an untutored savage saw a blacksmith make a nail on his anvil, he would look on with wonder, and feel much reverence for the operator. If he should afterwards be told of a machine making nails by the thousand, each one at a single stroke; and be told that that was man's way of making nails, he would, may be, feel indignant and say he knew better; that he had seen man make nails, and knew how it was done. The Christian world of the last generation, occupied this ground of this supposed savage; they could not see that it was more worthy the divine architect to establish laws, and put in operation forces that would work out his creations according to his will and purpose, than to personally and miraculously and instantaneously and upon occasion, produce these various works.

The expression "The Spirit of God moved upon the face of the waters," is common ground for evolution and creation.

"Let the dry land appear and it was so" is a key to the whole problem of creation. We know that the Adirondacs arose from the primeval sea by the same forces that are raising the coasts of Norway at the present time. The process in each is gradual and protracted in duration; and the word of command, "let," applies equally to either case; and must have either a scientific or poetic interpretation. The introduction of life was by the forces of nature, and therefore by the same method; and is explained by the same phrase: God said let the waters bring forth, &c., and God said let the earth bring forth, &c.

The forces that elevate a continent, and the forces that populate it are equally natural, and equally divine, and scripturally identical—not identical in operation. The forces that made the continents are radiation and contraction. In these we can not discover divine wisdom, but as they prepare the conditions which make life possible, they are part of the forces that cause life, and are equally divine with them. But, the forces which produce organic forms show intelligence, so we must suppose that intelligence directs the forces that upheave the continents. The wisdom controling the forces becomes more apparent in the late stages of the creation, until finally the general design becomes apparent. One type points to a succeeding type, and each is a promise of the culmination in man; so the creative intelligence is a prophetic spirit, the same that spoke to Adam and to Moses, and told them what should be.

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Man is the culmination of the progressive principle—is the last link in the chain. Creation ceases by law just as it began by law. The creative principle in nature exhausted itself. Nature's "teeming date dried up," simply because the process was completed. No higher structures could possibly succeed the previous types. No higher endowment could be given than that of the human mind.

The creative process having terminated upon earth in man, argues that nature is not capable of a higher effort; so, therefore, there is not upon any earth, or in any sphere, a more perfect form, or intelligence of higher type. Christ came and went, and will come, in human form. (Winged cherubs are a fiction). There are abundant scientific proofs that man enters upon a state in which change of form is not necessary. His mind is capable of infinite expansion, but not susceptible of change of constitution. He is now in his first estate, with an infinity of time ahead.

Going back to trace principles of evolution that culminated in man we find that he was and is, subject to laws of development that had been in force throughout the geological era. He was a propagator of his species and his species became devided into races, and differentiated into tribes and families; all within limits that were the bound of species, genera, families, &c., in the old Silurea era. The migrations of these races; their succession on the earth; their rise and decline under favorable or unfavorable periods and conditions, is purely geological; and all human institutions have followed a law of development. Religion is not an exception to the law of the survival of the fittest; and civilization is an evolution, and we behold and perform an act in the drama that began in the movements of stardust. And as God is in the last act so must he have been in the first. The history of creation merges into the history of man. One plan runs through both. One design is traceable throughout. It was the God of Creation who spoke to the prophets. None but the Creator could know how the machine would work. The future will grow out of the past by evolution and the forces are discovered that will produce the results prophets have foretold. What can the resurrection be but evolution, and the new earth but the old transformed?

Cain's building a city proves that there were people to occupy it or that it was small. The text concerning this and other like matters have been used in proof of theory of a pre-Adamite race; but it is this first race we have been searching for—the first man whatever his name. There could have been but one first man. Humanity is a unit—a single species; and the millenniums past and to come, can not make one man essentially different from an other one.

Cain's building a city, Tubal Cain making implements and Jubal handling harps, &c., seem to denote the evolution of the industries and arts of civilization. Copper and iron are smelted at a very early period.

All the antediluvian narratives are duplicated in the myths of the ancient nations. It is easier to trace the origin of the myths than it is to trace the origin of the narrative. The Dioscuri and Cabiri are reflections of Cain and Abel. Vulcan is possibly Tubal Cain, Set of Egypt and Baal of Assyria were probably Seth. The ten patriarchs became the ten heroes of the Assyrians and likewise of the Iranians; the ten kings of Egypt, ten emporers of China, &c. Noah became Aquarius. Enoch's character was inconceivable except to seers. He does not reappear in myth.

The ages of the patriarchs were an artificial arrangement according to the cycle of the sabbatical year. The numbers are different in different versions and are fanciful or misunderstood in all.

The sons of God who took wives of the daughters of men were the angels who Jude (and Peter with him) tells us kept not their first estate, but left their own habitation. Their progeny were the supposed heroes celebrated throughout the ancient world in myth and song. As an example of these myths one cuneiform inscription states that they were not found worthy to go the land of the silver sky, where the son of Ea raises the dead, but were imprisoned in the land without return. Presumptuousness is one of the sins ascribed by ancient tradition to the antediluvians. Violence is charged in the scriptural narrative. The Book of Enoch represents them as astrrologers and necromancers. The crimes that brought the punishment of fire and brimstone are most probably the ones that characterized those punished by water. Physiology knows nothing of hybrid heroes. Geology knows nothing of giants. The geological record is not complete. An engulfed Atlantis may have taken down the evidences of man's existence and exploits in that early age—or the inaccessible and little known parts of the world may contain them. The men of the caves, peat bogs and gravel pits are very unideal. So we may question part of the narrative, while admitting the main facts. The parallel of Sodom is not the only one. The traditions of Mexico portray a condition of morals and magical practices among the Toltecs quite like that of the antediluvians, and christian civilization seems to be tending to similar conditions.

The traditions of the Chaldeans were carried by Abraham to Canaan (though it is possible that Melchisedec had records of which Chaldean were corrupted duplicates). They were perpetuated in the sacred archives of his race and collated and compiled by prophets; and though many of the legends were false and many questionable, yet the dogmatic teaching of which they are the vehicle is binding on the conscience of the race forever. The age of criticism has come and now uninspired men can detect the mistakes of those who were inspired—the mystic seers of the twilight of time—and separate the narative into its different redactions, and again into parts; but there is a spiritual reality behind the narrative of possible and impossible actions and events, that knowledge will never dispel the awe of.

Much of the narrative is out of the domain of criticism, because it treats of the world beyond the cognizance of the intellectual faculties. Modern times has produced two seers both of whom have reviewed this primitive history. One pronounced it allegorical and purely spiritual; teaching moral truths by correspondence which he undertook, with unparalelled ability of learning and reason, to explain.

The other pronounced them literal and truthful history. Science runs its ploughshare through both interpretations, yet both are nearer right than it can get.

Finally we have no right to set up a standard for God. Our province is to accept of the situation, to know the exact truth, and admit it, and be thankful and believing. If imperfection is the rule, accept the rule and apply it to modern inspiration.

Selections.

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THE INHABITANTS OF NEW MEXICO IN PRE-HISTORIC TIMES.

THE railroad is working a revolution in the history of New Mexico. This Territory with an area large enough for four good sized States has lain idle for centuries, save in villages of Mexican and Pueblo Indians. What this country once has been, no person can with any degree of accuracy estimate, from the fact no written history exists anterior to the beginning of the fifteenth century, and as to what occurred before that period it is the work of the scientists, if possible, to determine. I suppose I will be classed as heterodox, if I should presume to state that this country was inhabited before the Christian era. Investigation impels me to that belief. Go where I will, I find ruined cities of which no living being has any tradition as to the period of their occupancy.

In Taos County, about eighteen miles from Fernado de Taos, along the shores of the Rio Grande del Norte is a city some twelve to fifteen miles in length, where walls have crumbled, until where the walls of the buildings stood are ridges about six to ten inches high in distinctive parallelograms, while in the spaces inside and out, the slow accumulations of centuries have created a deposit of several feet. I had to dig down five feet beside one of the walls, before I came to the stone foundation. This wall was three feet thick. The oldest Indian I saw—ninety years old—had no tradition as to what the name of this city was, or who occupied it, save the fact that it was before the birth of Montezuma, whom they claim was born in the earlier centuries at the Pecas Pueblo, (Pueblo means town) which is about fifty miles northeast of Santa Fe. After Montezuma had grown to be a man, Hon. W. S. Ritsche says that, "It is claimed by the Indians that Montezuma was possessed of supernatural powers, and that he on one occasion collected his people and started from New Mexico on a journey south, their great leader, Montezuma, riding on

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the back of an eagle in advance of his people. Wherever the eagle stopped at night there was planted an Indian Pueblo. The sign of arriving at the site of the great city and capital of the Aztec Nation was to be the alighting of the eagle upon a cactus bush and devouring a serpent. This event took place when the eagle arrived at the site of the present City of Mexico, then first made a city and capital.

The faith of the Indian is strong in Montezuma. He promised to return, and although several centuries have past, the sacred fires in the *Estufas* are ever burning, never permitted to go out. As the sun rises in the morning and sets in the evening, so go the faithful believers up to the highest elevation accessible, sometimes on the tops of their houses, and sometimes on the mountains, where they engage in a prayer to the sun, showing that the principle of sun worship is a cardinal principle so deeply imbued in their nature, that although the Jesuits and Catholic priests have had full sway with them for over three hundred years, yet parts of the principle of Aztec worship are yet observed. Go into the churches and buildings of the Pueblo Indians and you find pictures of eagles, animals, cactus, serpents, and such things as enter into or are in anywise connected with their traditions. And when I come to the topic of tradition, I will go into detail. At the present time the all-absorbing topic with me is, who preceded the Toltec race, and whence come they? That is the question to which I have been giving all my capacity for inquiry and personal investigation of the remains and other facts by which I can come to a conclusion on this subject.

To enable me to accomplish this object I have examined the ruins of the Mound-builders from their most northern limits through Canada, Michigan, Wisconsin, Minnesota, Iowa, Illinois, Indiana, Ohio, Missouri, and thence across to this country from the foot of the Rocky Mountains down to the Gulf of Mexico. It is a well known fact that the mounds of Nineveh and Babylon are yet in a state of perfect preservation, being covered with a luxuriant coat of grass, while those erected of stone have by the agency of rains, snows, frosts, and the air and sun crumbled away, while the same agencies have been a strong protection to the shape of those that were covered, as first stated. On a *mesa* of a tributary to the Upper Gila River, in southwestern part of Socorro County, are several mounds, their shape preserved by the grass, the location of which with reference to the river, goes to show that when built they were constructed with reference to accessibility to the water, which in centuries innumerable has cut away the banks to a depth of several hundred feet, and make the water inaccessible, except by traveling a considerable distance to reach a place where a descent can be made to it.

No settlement now is within many miles of those relics, and the oldest inhabitant I could find, an Indian, had no tradition as to the time when these mounds were occupied. In the vicinity of these mounds I thought I saw evidences of where a settlement had once been, and on excavating to the depth of five feet through an accumulation of alluval, I found quite a quantity of fragments of pottery, artistically ornamented, unlike anything of the modern period. About two days' ride southeasterly, I came to the Mimbres River. All along the Mesas on either side, are the evidences of settlements of pre-historic times.

Farther down the river, a settler, while sinking a well, at a depth of nine feet, came upon a stone hammer, beautifully shaped, small oziers handsomely shaped and striped in silver and gold, showing that both of these metals had been used in solution and inburned by a process then known. In the same vicinity was dug up a terrapin-shaped mal-pais stone bowl or dish about eight inches long, five wide and four deep. It had the head cut in relief, the neck about an inch long; the feet were short. The rock from which this terrapin was cut is common in the Burro Mountains, some thirty miles distant. When it is known that this mal-pais is harder to work than granite, it will afford an opportunity for speculation as to the process by which, and with what this bowl was made, especially when considering the fact that it belongs to an age that antedates the knowledge of metalic substances or implements?

When considering the fact that grass has preserved the mounds of Nineveh and Babylon, we may, by comparison with the mounds of our own country, draw some conclusions that may be of some importance in throwing light on our own country's occupancy. Ohio readers will remember the works at Newark, the serpent mound in Adams County that according to my recollection, is a thousand feet long, and the one across the river from Portsmouth. All these, when I last saw them, were in a wonderful state of preservation. The works I have named above, and others in Ohio, Indiana, Michigan, Canada, Wisconsin, Minnesota, Iowa, Illinois, Missouri and other States and Territories, and thence on down were made as the builders emigrated. On their return to Central America they erected more wonderful works, as experience taught them, both in Mexico and Peru. Their defensive works go to show that they were pursued by an enemy, and left behind them in their tracks, monuments, altars, idols, ruined temples, bridges, aqueducts, paved roads, stairways hewn and worn in the solid rocks in their roads to places of security in the higher elevations. One race built Cities, wove fabrics, and made a cloth not dissimilar to that made by the Egyptians used in embalming their dead; they worked in gold and silver and copper, labored in the fields, and I believe then had their regular governments.

The Indians succeeded the mound-builders, but there is this difference: they built no Cities, no churhes, no school-houses, no ships, no bridges, no roads, but only the wigwam and canoe. His highest aim was, is, and always will be, to do the neatest job in scalping the white man, and to let his squaw do the torturing, build the wigwam, cut the wood, carry the burdens on the journey, make his "fire water," clear the land, scratch the ground with a stick or sharp stone, plant the same, and dress the skins for the clothing while the "noble red man," a dirty, lazy, lousy, stinking piece of humanity, hunts, fishes, smokes, and drinks his vino mescal, a strong liquor which I have seen them make from the maguey plant, which grows in abundance all through these Western Territories. This liquor has the smell and flavor of the German "kinel" and with the potency of undiluted Put-in Bay Catawba brands. After this liquor has stood a few days it is pleasant to taste, but good proof spirits, and improves by age. I saw several squaws make this liquor. They gathered the plant which was as large around as a good sized cabbage, a hole dug in the ground about eighteen inches deep, put some sticks in the bottom, then tied the outer leaves at the top, and placed three in a hole, covered them all over with sticks and dried grass, then covered all with earth about three inches deep, leaving a small hole in one side to set fire to the sticks and grass. In this way, in a much shorter time than a person would suppose, the plants would be roasted, and on removal the juices would be squeezed out with the hands, like wringing a wet cloth. As soon as cool enough to drink, its use is begun. It requires about two hours in its manufacture. The older it gets the more powerful its strength. The old story of the white man learning the Indian to drink "fire water" is a first-class puritanical myth. The Indians understood its manufacture and use before the *Mayflower* landed her pilgrims, or the English settled at Jamestown in 1607, or the Dutch at New Amsterdam in 1613.

Conference Minutes.

WYOMING VALLEY DISTRICT.

A special conference was held in the Wyoming Valley District January 10th and 11th, 1885. H. S. Gill president, John J. Thomas clerk pro tem.

Reports of Branches.—Plymouth 11. Nanticook no change. Danville no report. Hyde Park 26. Elders' Reports.—L. B. Thomas, John J. Morgan, H. S. Gill (baptized one), in person; Wm. Crumb, Jacob Baldwin, by letter. Deacon John J. Thomas reported in person. Priest T. O. Davis by letter.

The Hyde Park Branch recommended David Griffiths to the conference, to be ordained to the office of an Elder, which was done by Elder H. S. Gill and L. B. Thomas.

Resolved, That Jacob Baldwin preach in and around Plymouth as circumstances permit until next conference.

Resolved, That John J. Thomas be the district clerk.

Resolved, That we receive H. S. Gill's resignation as district president, and that we recommend him to the Bishop as his Agent in this district instead of the deceased Wm. W. Jones.

Resolved, That John J. Morgan be district president.

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Sunday forenoon H. S. Gill made a short and instructive address to the children; then David Griffiths preached in the Welch language. Saints' meeting at 2 p. m.; the Spirit was present and in abundance, which made us to rejoice. At 6:30 p. m. preaching by John J. Morgan in the English language, and L. B. Thomas in the Welch.

Resolved, That we sustain the authorities in righteousness.

Adjourned to meet in Plymouth, the last Saturday in May, 1885, at 2 p. m.

GALLAND'S GROVE DISTRICT.

Conference convened at Galland's Grove on the 19th, 20th, 21st and 22d days of December, 1884, at 11 a. m., Eli Clothier president, W. W. Whiting assistant president, John Pett and C. E. Butterworth secretaries.

Afternoon Session: Branch Reports.—Galland's Grove 231; 5 baptized, 1 received by certificate. Mason's Grove 94; 7 baptized. North Coon 21; 1 baptized. Salem 90; 4 baptized, 1 received by letter. Coalville 23; 4 baptized, 2 expelled.

Ministerial Reports:—Eli Clothier, John Hawley, James Caffall, John Rounds (baptized 5), C. Butterworth.

Saturday forenoon session: Brn. James Turner and Ira A. Goff reported as a committee to visit the Pilot Rock Branch, and if possible get it in order, and obtain a report. They were not as successful as could be desired; many of the members had moved away and the record was lost. The report was accepted and the committee discharged. Brn. W. Whiting and John Pett were on motion appointed a committee to labor in the Pilot Rock Branch, and if possible get a report.

Ministerial reports continued:—W. W. Whiting (baptized 2), James Wedlock (baptized 1), B. F. Wicks, Wm. Jordan and Edmund Ford reported by Bro. Whiting. Alfred Jackson, Davis H. Bays, John Pett. Priest Chauncy Williamson, and Teachers Thomas Bell, John Cross and James Turner.

Brn. John Rounds and John Hawley were appointed to labor at Charter Oak in Crawford county, and in Carroll county. The Elders and Priests not engaged in branches, were, on motion, requested to labor under the direction of the district president as much as they could.

Bishop's Agent's Report.—Cash on hand at last report, June 6th, 1884, $4.70; received since $242.50. Total $247.20. Paid out $237.67; balance $9.53.

Resolved, That we accept the appointment of Bro. James Caffall to labor in western Iowa, and that we request him to labor amongst us as much as he can.

Brn. Eli Clotheir and W. Whiting were sustained as president and assistant president of the district, till after the close of the next conference; and Brn. John Pett and Charles E. Butterworth secretaries.

Bro. J. C. Crabb preached in the evening. Sunday forenoon Bro. Caffall preached. Bro. Derry preached in the afternoon, and in the evening Bro. D. H. Bays preached.

Monday, 10 a. m. Miscellaneous business in regard to the duties and privileges of branch officers, was discussed and passed upon; after which upon application of Bro. D. H. Bays to the conference for a letter of removal from the Galland's Grove Branch, which had been refused him; and the conference deciding it had no power under the circumstances to grant it, it was Resolved, That the Galland's Grove Branch be required to grant to D. H. Bays a letter of removal, or show cause for not doing so.

Adjourned to meet at the Salem Branch, on Friday, March 6th, 1885, at 11 a. m.

Miscellaneous.

PHILADELPHIA DISTRICT.

To the officers and members of the Philadelphia District of the Reorganized Church of Jesus Christ of Latter Day Saints.—You are hereby notified that the Philadelphia District Conference will be held in Philadelphia on Sunday, February 22d, 1885, that we may appoint delegates to the General Conference to be held at Independence, Missouri, April 6th, 1885.

JOSEPH STEWART, WILLIAM SMALL,
In charge of district.

PHILADILPHIA, Jan. 12th, 1885.

THE EXPOSITOR.

Bro. Joseph Smith:—I desire to say to the readers of the *Herald* to whom we have sent the first number of *The Expositor*, that in consequence of the hurry and drive in the holidays, our first edition of 5,000 copies had many typographical errors which have been corrected, and to-day we issue the second edition of 5,000 copies. We intend to keep 2,000 copies to fill subscriptions. We desire everybody who can subscribe to do so, and we will send corrected copies to all subscribers.

H. P. BROWN.

NORTH-WEST KANSAS DISTRICT.

The next conference of this District convenes with the Goshen Branch, of Clay County, Kan., Saturday February 1st, 1885, at ten o'clock. A full and complete report from all the branches and ministry is desired. We hope to see a large attendance of the Saints. Come brethren; come one and all; come with the Spirit of the Master, come, praying that the Holy Spirit may shed light upon our minds and love in our hearts.

A. KENT, *Dist. Pres.*

NORTHERN ILLINOIS DISTRICT.

Conference of the above district will be held at Plano, Illinois, beginning at half-past ten o'clock, February 28th, 1885. We trust the Saints and officers of the several branches in the district will take notice and attend or send a report of their branches, one and all, so that we may know how the district stands. Be in earnest, brethren, about this matter.

W. VICKERY, *Secretary of District.*

CORRECTION.

Dear Herald:—Allow me to correct a statement made by Bro. A. J. Hinkle, in a recent issue. Bro. Hinkle states that an angel appeared unto my father and Reuben Newkirk, in Wisconsin, at the beginning of this Reorganization, and told him certain things. Now this is the first I have ever heard of such a thing. I have talked with my mother, who is also much surprised, as she never heard of such a thing before. The words, or something similar, attributed to the angel, were spoken by R. Newkirk, or wife, or my sister Julia, aged about fifteen years; and I think likely it was the latter. These three having prayed first for the gifts, and then to know certain things to which these words were the answer, having previously been instructed by my father what to pray for. The statement is evidently a mistake.

Yours for truth,

Z. H. GURLEY.

PLEASANTON, Ia., January 11th, 1885.

BISHOP'S AGENT.

Having been notified of the recommendation of Bro. H. S. Gill as Bishop's Agent, for the Wyoming Valley District, Pennsylvania, I do hereby appoint him as my agent, and as such recommend him to the Saints.

G. A. BLAKESLEE, *Presiding Bishop.*

GALIEN, Michigan, Jan. 15th, 1885.

BORN.

LANYON.—At Nauvoo, Illinois, January 10th, 1885, to Bro. Wm. C. and Sr. E. Lanyon, a daughter.

SHEEHY.—At Fall River, Massachusetts, November 17th, 1884, to Bro. Moses and Sr. Susanna Sheehy, a daughter; named Rouletta Mabel.

NOVERT.—At Henderson, Iowa, December 28th, 1884, to brother and sister Novert, a daughter named Bertha Abigail.

MARRIED.

[In consequence of an error of the proof reader in a former publication, this notice is republished.]

WILLIAMS—GRAY.—Bro. Richard R. Williams, son of Sr. Thomas R. G. Williams, was married at Lucas, Iowa, on Christmas Eve, 1884, to Sr. Mary A. Gray, daughter of Bro. and Sr. R. S. Gray, Bro. Henry A. Stebbins officiating.

SMITH—WALKER.—At the residence of the bride's parents, near Iowa City, Iowa, November 16th, 1884, Fred A. Smith and Miss May Walker, by E. D. Kilburn, Pastor of M. E. Church. After a trip through Western Iowa, returned to Independence, Missouri, where they will make their future home.

SCHANCK—DAVIS.—At the residence of J. W. Novert, at Keystone Branch, December 9th, 1884, by J. W. Novert, Mr. Theodore Schanck and Sister Laura D. Davis, of Henderson, Iowa.

DIED.

FASSETT.—At the house of her son-in-law, Mr. John Lee, near Lamoni, Iowa, on the morning of December 31st, 1884, Mrs. Mary Fassett, aged 87 years, 1 month, and 26 days. She was born at Portland, Maine, November 5th, 1797 and has been a widow since 1844, living with her daughter, Mrs. Lee, for many years. Her son, Mr. J. W. Fassett, lives at Denver, Colorado. In August 1882, she had a stroke of paralysis from which she never recovered, and the next year a cancer appeared, so that her sufferings and weakness both of body and mind during the past two years were very great. In early life she embraced the Baptist faith, and is said to have lived in letter and spirit, to her profession. Funeral services by Bro. Henry A. Stebbins at the house of Mr. and Mrs. Lee.

BUTLER.—At 182, Fremont Street, Chicago, December 16th, 1884, sister Eunice Alden, wife of Henry Butler, aged 80 years. Sister Butler was born near Cooperstown, New York, May 13th, 1804; became a member of the church during the life time of the Seer; renewed her covenant in 1861 by being baptized by Elder Sheen at Plano. She became a member of the first Chicago Branch of the Church of Jesus Christ of Latter Day Saints, while Uncle Mark was in charge, was one of the most faithful members, and al-

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though five miles from the Hall, and notwithstanding her age, hardly ever missed a meeting or a Sunday School. I had the privilege to be with her several times two days before her death. She had a faith reaching within the vail; longing for the rest prepared for the Saints; she had no fear of death, for she knew in whom she put her trust. She fell asleep without a struggle. May our end be like hers.

CHAS. L. MUETZE.

BREITHAUPT.—At Clifton, Kansas, January 8th, 1885, Wallace L., infant son of Mr. and Mrs. Breithaupt, aged 2 months, and 19 days. The funeral sermon was preached by Elder A. Kent, at the residence of the child's parents.

Go to thy rest fair child,
Go to thy dreamless bed
While yet so gentle, undefiled,
With blessings on thy head;
Ere sin has seared thy breast,
Or sorrow woke the tear;
Rise to thy throne of changeless rest,
In your delightful sphere.

SMITH.—At St. Louis, Missouri, January 7th, 1885, William J., son of Bro. Joseph A. and sister Maria T. Swift. Elder J. C. Foss officiating at funeral.

ELVIN.—At Nebraska City, Nebraska, January 13th, 1885, Lyman Moroni, son of Robert M. and Emeline A. Elvin; born to die, was the life journey of this child. Funeral services by Elder J. W. Waldsmith.

WADDELL.—At Independence, Missouri, January 9th, 1885, Soren O., son of Bro. and Sr. S. O. Waddell, aged 16 years, 1 month and 2 days. Funeral sermon at Saints' chapel by Elder F. C. Warnky.

CLOSSON.—At Independence, Missouri, on the 6th of January, 1885, John William, only child of Bro. and Sr. William O. Closson, aged 3 years and 5 months. Funeral sermon at the Saints' chapel, by Elder F. G. Pitt.

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Time Table, Monday, December 4th, 1884.

GOING SOUTH.			GOING NORTH.	
Accom. Leave.	Exprs. Leave.	STATIONS.	Exprs. Arrive.	Accom. Arrive.
1.15 p.m.	7.00 a.m.	Des Moines	9.30 p.m.	4 30 p.m.
2.05 "	7.35 "	Norwalk	8.55 "	3.40 "
2.34 "	7.55 "	Spencerville	8.35 "	3.00 "
2.45 "	8.05 "	R. I. Crossing	8.25 "	2.45 "
3.45 "	8.40 "	St. Charles	7.50 "	2.00 "
4.45 "	9.05 "	Truro	7.25 "	1.30 a.m.
5.55 "	9.45 "	New Virginia	6.45 "	12.45 "
6.25 "	10.05 "	Jamison	6.25 "	12.20 "
7.00 "	10.35 "	Osceola	5.55 "	11.50 "
7.40 "	11.05 "	Leslie	5.25 "	11.05 "
8.10 "	11.25 "	Van Wert	5.05 "	10.40 "
8.55 "	12.00 p.m.	Decatur City	4 30 "	9.55 "
9.30 p.m.	12.25 "	Leon	4.05 p.m.	9.20 a.m.
Arrive.	Arrive.		Leave.	Leave.

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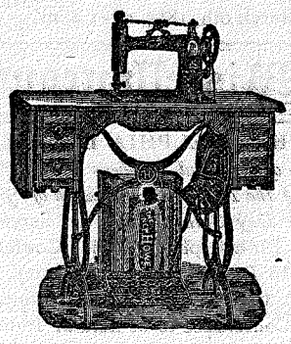

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p. m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. Train going East 1.30 p.m. and 2.13 p.m. east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Trains pass Bethany Junction, two miles

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Feb. 7th, 1885.

ALFALES YOUNG, a son of President Brigham Young, and J. L. Rawlins, son of Bishop Rawlins, of Union Fort, Utah; both quite able young men, have fallen under the displeasure of the authorities of the church to which their fathers and possibly themselves belong. The ground for this displeasure is that these young men have thought that the attempted union of church and state had worked disadvantageously to the best interests of the people, and the state, as a consequence. And having taken thought they have given utterance to those thoughts.

The *Deseret News* of January 23d gives a letter written to the Salt Lake *Tribune*, January 12th, 1885, by a member of the Utah Church whose name is Mrs. J. L. Miller, which letter the *News* calls "a caustic and incisive communication," thereby adopting it. In that letter as published by the *News*, occur the following references to Messrs. Alfales Young and J. L. Rawlins:

"Who are these modest (?) and precious (?) upstarts, if you please? What have they done to develop and build up Utah and to make her the prosperous Territory she is? To whom is Alfales Young indebted for his money and education? and what of Joseph Rawlins? Are they honoring their fathers in payment for these legacies! Did President Brigham Young ever talk like his illustrious (?) scion, Alfales? Do his gangrene sentiments, as vapored at the Theater, harmonize in any particular with those of his father? Anybody that knew or heard his father, knows that Alfales is fighting him in act and sentiment. What of young Rawlins? Is he an improvement on Alfales? If so, in what particular? He knows that his father and mother are not pleased with his course; that he is opposing them as with fire. What fillial affection! What a reverence for parents! What dutiful, loveable and noble sons! But they contend that their sires were and are in the dark; that they know a great deal more than their sires; that they have drunk longer and dived deeper for the jewel of inspiration, and consequently they are better posted. Are they better posted? Do they know more? Are they better and more competent teachers than their parents? If left to be answered by the thousands who knew their sires, what answer do you think would be returned? Poor, simple, theoretic, impracticable, unbaked, unripe simpletons!"

To show the character of what these young men have said that has brought down upon their devoted heads such a "caustic" application of words, we quote from the speech of Mr. Rawlins upon the occasion referred to and complained of.

The speech was delivered under the auspices of the Utah Young Democratic Club, in the Salt Lake Theater, January 8th, 1885. We presume that Mr. Alfales Young was present and gave expression to similar views, and thus compromised himself.

But there is another feature of our platform to which your attention must be invited. Among the objects of the Democratic party as set forth in the National Democratic platform and to which the party pledges itself is "to revive respect for law." The President-elect, nominated by that party in a recent letter, affirms that it is a part of the Democratic faith that there should be an honest and regular enforcement of existing laws. As an adjunct of that party, we do not seek to shun the responsibility of these declarations. If laws are unjust they should be repealed; but so long as they remain they must be enforced. Every person may agitate for the repeal of a law. An unconstitutional law is no law. He may go to the court at his own risk to have that determined. But the ultimate determination of that question is with the courts, and not with him.

To effectuate this Democratic doctrine, locally, the Democratic Club in its platform affirms that "we shall struggle to make predominant the sentiment that every citizen should and must obey every law until by legitimate agitation, if obnoxious or unjust, its abrogation or repeal can be secured." It is reputed abroad that people in Utah do not obey or respect the law. This fact has brought great evils upon us in the past, and until removed will be an obstacle to our political progress in the future. This is a question—an issue—we can not avoid. We, the people of Utah, may regulate the matter ourselves if we will act in harmony with the principles of free government. If we do not, the Nation will do it for us. You inquire, Does this mean polygamy? I dislike to use the word, because it grates harshly upon the ears of people. To some it may mean polygamy; to others something else. People say you can not succeed with this in your platform. Persons say, and they say in sorrow, "But for this we could submit to your doctrines. For the sake of our conscience and our God, we can not do this thing. Why do you, young men, rise up against your fathers and your mothers?" Without the assistance and co-operation of the people of Utah the young men of our club will be as impotent for evil as for good; but if you, the people, give us strength, we know our hearts. Would to God we might condone the past and save the future.

We revere and love our parents. The chords of affection which bind us to them are of adamantine strength. We have seen the remorseless toils slowly but certainly encompassing them. To the fastnesses of the mountains they flee for refuge. Safety in the absence of all associations of love and family, is the highest boon they may be permitted to enjoy. Some look upon gloom and desolation from between the prison bars. Wives and children may be left to the cold mercies of an unfeeling world. You can not do this for conscience sake? But does not your conscience revolt at the consequence which a failure to do it entails upon you, your wives, your children, your friends and neighbors? If you live with a woman with the same intimacy you would with a wife, you can not acknowledge her as such. If she raise children they can not be acknowledged, but must be held forth as the illegitimate offspring of an illegitimate union. A man of previous respectability does this; what kind of an example is this to the community—to the young whose characters are in process of formation? In this matter the situation is such that the left hand can not be permitted to know what the right hand does. It can be nothing less than the worst sort of an example of licentiousness and immorality.

In fact, the attendant evils of this thing are manifold. It is useless to speculate upon the probabilities of change. Anglo-Saxon people have never tolerated polygamy, and it is equally improbable that it will ever have the approval of the Nation.

The law should be obeyed. In respect to any law, there is but one of two things which a person may do with any degree of honor, either obey it or according to the right of revolution take up arms and fight it out in open, honorable warfare. One who sneakingly violates the law, then sneakingly attempts to shield himself within the petticoats of a woman, or flings her into the breach to receive the puuishment which he would avoid, can scarcely expect the respect either of his neighbors or his country.

It is said that the people of Utah are Democratic. I believe they are. People of sober and well-regulated minds are generally supposed to be. If so, let us live up to our Democratic doctrines. Thereby we may increase our importance at home and our influence abroad; existing relations may be saved; where there is sorrow we may have power to bring joy.

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Our Territory is extensive; its resources are varied and abundant. The mountains have been perforated and yielded up their treasures of precious metal. The very rocks, through the energy and industry of the people, have been productive of the richest verdure. The savor of wealth has been extracted from our salty sea, and our mineral lands groan beneath their burdens of golden grain. We have a brilliant sunshine to illumine the imagination, a picturesque scenery to delight the perspection and enrich the mind with imagery. In fact, here all nature is almost supernatural in the grandeur and fascination of her scenes. The bold conformations and distortions in the surface impress themselves not only upon the mind but also upon the heart.

This land ought to be the home of courageous manhood and freedom. Yet politically we are not happy. The scarlet letter of disgrace has been placed upon our bosom. We have been subjected to great, and are threatened with still greater, political thralldom. Many of our citizens have been brought to political degradation by disfranchisement. We have often been struck with the thunderbolts of Congressional displeasure. And when for brief spells the dark clouds recoil in the heavens it is but to gain additional strength and burst forth with redoubled fury. We are becoming the gamins, the political outcasts of the Nation. Like the descendants of her who was sent into the wilderness with her nursling infant and a bottle of water, our hand is against every man and every man's hand is against us. It is not open to dispute that we have come into almost world wide disrepute, when in truth taking into consideration our varied and abundant resources, the attractiveness of our climate, the beauty and grandeur of our scenery and the general characteristics of our population, the luster of our position should shine forth resplendent with glory and honor. Our political status ought to be as proud and happy as it is possible for free people to attain.

If the same causes continue to operate in the future as they have done in the past it is safe to predict that it will not be long until the condition of Ireland would be as a paradise compared with that of Utah. If possible and consistent with the principles of free government we can save ourselves from these evils and the Nation from this disgrace, is it not a cause worthy of our best energies and highest devotion? We want no legislative commission with its iron heel of despotism. We are not organized as a band of lobbyists to importune Congress for hostile legislation. We appeal to the people of Utah. It is for you, fellow citizens of Utah, to say whether we shall succeed. Cease this unprofitable struggle upon the basis of Church and anti-Church. Let the Church and State each attend to its appropriate business. Quit this crimination and recrimination. Let us broaden our hearts and liberalize our views. Even if your God is not our God let us hail one another as political brothers of the same faith and go hand in hand to bring Utah to the position of one of the proudest and most glorious of the American States. Will we have the courage to do this? This movement should be hailed by the people as the star of the east was greeted by the priests of Judea, with great rejoicing, for it arises like the Star of Bethlehem, as a beacon light to guide us all to our political salvation.

Our reason for laying these items before the HERALD readers is that they may be informed, so far as practicable, of the course of events in Utah; which may have relation to our work.

It has been thought that not many of the older leading elders of the church dominant in Utah would retrace their steps; but it has been hoped that there would be some among the younger men, sons of the first elders of the church, who would take thought of the situation and strive for a better condition of things.

The HERALD has frequently insisted that the sons of those elders earliest in the work had the right to inquire into the causes for the decay in the work of their fathers, and to assume the responsibility of an attempt to remove from the body of the church any and all *incubi* that may have become fastened thereon.

It is most fitting that next to the sons of Joseph and Hyrum, that the sons of President Young, and some contemporaneous with him should take up the cudgels in the prosecution of what is wrong, and defense of what is right. This jointure of church and state, with political domination in the "everlasting priesthood," has been a most disastrous experiment, and ought never to have been tried by Latter Day Saints who should know that it is not until Christ shall "reign as King of Kings," will Saints be trusted with the reins of government, and then only as "kings and priests unto our God and his Christ."

These sons of Pres. Brigham Young and Bishop Rawlins, now so severely denounced as "poor, simple, theoretic, impracticable, unbaked, unripe simpletons," have our sympathy; for we too, with several others of the sons of some of those early elders have borne for years similar pressure; and for similar reasons. And though we preceded these young men some years in taking the obnoxious step, it does not detract from the virtue of their action that they have moved at a later period.

The utterances of J. L. Rawlins are but indications of what may be expected of those minds emancipated from an improper control by priestly influences. If we mistake not, Bishop Rawlins is the man who permitted the Editor of the HERALD to occupy the Ward House at Union Fort, Utah, in the fall of 1876. On that occasion the Editor stated that the time must come when the children of those who first bore the heat and burden of the day, in the rise of the church, would make an inquiry into the present untoward condition of the church founded in 1830, and the reasons for that condition that would be heard, and must be answered by those responsible for that condition. "Coming events cast their shadows before," and this is one of them. Let those who have been in authority, upon whom rests the charge of putting the mark of shame upon Utah's rising statesmen and endeavoring to perpetuate it, look carefully to their future; for the day is now very near when no careless subterfuge will suffice to silence the inquiry now on foot.

The branding by the name of apostate, the spleeny denunciation of those incapable of more honorable defense, the cry of persecution, the appeal for sympathy because it is done in the name of religion and men's consciences are involved in the controversy, will not now avail. The Anglo-Saxon race, the Nation established by God for his own purposes has a conscience, and this conscience has been moulded by the unseen forces set at work by him who founded the American Government for the accomplishment of his designs. The consciences of individuals, the petty interests of self-constituted dictators to men's liberties must go to the wall when met by these wonder working agencies at work for God and men.

EDITORIAL ITEMS.

INQUIRY is made by a brother whether it is right for an Elder or Priest to state to an applicant for baptism that after baptism he may join any church that the Spirit may lead him to do? In replying to this all we can state is that persons baptized by the Elder or Priest, are baptized into the church to which the baptizer belongs; and is a member of it by reason of his baptism. But if by the word church, branch of the church is meant, which the person baptized may join, then it may not be far wrong. There need be no apprehension that one baptized into the church will be led by the Spirit to join any other church.

Bro. J. J. Cornish writes from Webberville, Michigan, January 27th, that two had been baptized upon the occasion of his present visit to that place.

By letters from Bro. Joseph A. Stewart, we learn that the Philadelphia Branch has so far lost but two of its members, by reason of the late misunderstanding there. We are sincerely sorry that these two have been lost to the church there. We sympathize with those who fall into distress and doubt; and feel for those who are lost to the church, either by withdrawal, or by official action of the branch where they reside and have membership.

Bro. E. L. Kelley was at Boston, January 19th and spoke there on the divine

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origin of the Book of Mormon. He would remain there till after the 27th, and would go from there to Dennisport, holding meetings until the sitting of the district conference on the 31st. Bro. W. H. Kelley is preaching at various other points in the east, the brethren thus doing twice as much as they would if traveling together.

We call attention to the preparation of a number of texts from the Inspired Translation of the Holy Scriptnres, arranged under different heads, by Bro. W. W. Blair, which we have printed in four pages, on thin paper; suitable to be placed in any bible, or the Holy Scriptures, either front or back; and which will greatly aid the elder student in his researches, and comparison with the King James Version. Any one wishing them can be accommodated by sending us a penny stamp for postage.

Bro. Joseph R. Lambert reports that Bro. J. T. Kinnaman of Stewartsville, Missouri, was with him at Bevier for nearly three weeks, "working like a Trojan," endeavoring to get matters righted in that branch; Bro. Stebbins being called later to sit with an elders' court, which the labors of Brn. Kinnaman and Lambert had provided. We had not seen Bro. Lambert to learn any of the items when we last wrote.

We learn from Bro. James W. Gillen, that Bro. Kinnaman, President of District; and Bro. J. M. Terry, president of the Branch, at Stewartsville, stood by him in the debate with Braden manfully; Bro. Kinnaman as one of the moderators, acting coolly and fairly, controlling himself under trying circumstances "nobly," as Brn. J. R. Lambert and Gillen both agree.

The *Index*, published at No. 44 Boylston street, Boston, Massachusetts, by the Free Religious Association, Wm. J. Potter and B. F. Underwood, Editors, is placed upon our table. A late number contains an article by T. W. Curtis, entitled "Mormonism in a New Light." It is a very fair article, though from what is called the Liberal standpoint.

Brn. F. C. Warnky and Thomas W. Chatburn were at Kansas City, Missouri, January 18th, preaching, and succeeded in rousing quite an interest among those within and without the church; so writes Sr. Fannie Winn.

Bro. J. W. Johnson, of Locksprings, Davis county Missouri, wants a partner with some capital to go into the boot and shoe business, in connection with the bee business. He has a good shop, business stand and an apiary of fifty-two stands of bees. A chance for somebody. He will give good business references and will require the same.

Bro. D. H. Bays is engaged to hold a discussion at Wheeler's Grove, Pottawattamie county, Iowa, to begin Tuesday, February 24th, at ten a. m. Bro. Bays' health is some better than last fall; he wishes the prayers of the Saints, that it may be continued to him.

Rev. C. M. Wilmeth, the Christian minister with whom Bro. Heman C. Smith has held discussion in Texas, propounded the following question to the Preachers' Institute held at Add Ran College, December 30th, 1884, to January 2d, 1885: "Is the plurality of wives directly forbidden by the New Testament; and if so, give chapter and verse where it is forbidden?"

BRO. M. H. FORSCUTT has been permitted a rather singular experience in a meeting of the Liberal League, in Maltby Hall, Pittsburg, Pennsylvania. He was given the part of chief speaker for the afternoon of January 25th, his lecture entitled, The "Briareus of Doubt and the Cerberus of Faith," was well received by the audience; but at its close, Messrs. Hoover and Gundy gave criticisms upon the positions taken by Bro. Forscutt, which criticisms were skilfully answered by our brother. The *Times* newspaper contained a report of the proceedings; and the Evening *Penny Press* of the next day, had the following notices of the affair:

"Ladies were present at yesterday's meeting of the Liberal League in larger numbers than ever before, and were supplemented by a sufficient number of men to crowd Maltby Hall. Rev. Mark H. Forscutt, elder of the Latter Day Saints, spoke on "The Briareus of Doubt, and the Cerberus of Faith." When he had finished, a vote of thanks was tendered him, and an opportunity was given for general discussion, in which Messrs. Hoover and Grundy took part, and were answered by Rev. Forscutt."

"The Briareus of Doubt, and the Cerberus of Faith" was the subject of one of the ablest defenses of the Bible ever delivered in the city, made yesterday afternoon before the Liberal League, by Rev. Mark H. Forscutt, pastor of the church of Latter Day Saints. The Liberal Leaguers are said to have been knocked clear out by his arguments. Rev. Forscutt published the first anti-Mormon newspaper in Salt Lake City."

WE clip the following from the Richmond, Missouri, *Conservator*, of January 9th.

David Whitmer, Esq., reached his 80th birthday Wednesday last, and is still hale and vigorous, bidding fair to celebrate his centennial anniversary. He remains firm in the faith of his youth, he has passed beyond the years of man's ambition, he feels that he is lingering in the gleam of the sunset of his pilgrimage, he has seen the pronunciamento of Joe Smith the accepted belief of near one million people as of divine origin, he holds in his possession the manuscript from which the Book of Mormon was published, he reiterates that he saw the glory of the angel, blinding him by its radience, heard it proclaim "You have testified to the truth," and with no regrets for the past and no fears for the future he calmly awaits the summons universal that says "come" to the sons of Adam. We wish him many more such anniversaries."

EXTRACTS FROM LETTERS.

Bro. John S. Page writes us from Independence, Missouri, that Bro. Blair's late visit was productive of good to the Saints there. He says that he, himself, was edified, and on some points largely benefitted by the wise counsel given. He writes:

"It is not necessary for me to repeat Bro. Blair's remarks; suffice it to say, that I discovered that I had too many rights that I was too ready to fight for. Now I can look over the history of life and see that my afflictions of mind have grown out of my great determination to enjoy every right belonging to me in both Church and state."

Correspondence.

☞ **The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.**

STOCKDALE, Wilson Co., Texas,
January 15th, 1885.

Dear Herald:—After writing from Elkhart I preached several times in the Saints' Hall at that place, and four times in the Shadrick School House about seven or eight miles from there, near the Trinity river. In my labors I was blessed of the Master and well cared for by Saints and friends. November 27th, Bro. E. Land and I commenced a series of meetings on Little Elm, in Bell county. The interest manifest was encouraging, and I think some there are very near the kingdom. Spent one day at Elmwood, in which we were so busy we did not see all of the Saints, which we very much regret.

December 3d, in company with Bro. and Sr. Cato I left Temple *en route* for Bandera, *via* San Antonio. Arrived at San Antonio late at night where we found Brn. Waterman and J. A. Currie, Jun. awaiting us at the depot, and were soon at Bro. Waterman's pleasant home.

December 5th. Bro. Cato and wife, Bro. Currie and I started by wagon for Bandera. The weather was fine and we enjoyed ourselves finely viewing the magnificent scenery. We arrived in the afternoon of the 6th, and put up with Bro. A. Hay and his mother, whose guests we were during the debate which followed. Before the debate Bro. Currie and I made a flying visit to Medina City, where I saw some of my relatives, and enjoyed a visit with them.

On December 9th, according to previous arrangement, the debate between C. M. Wilmeth and the writer began, in the Methodist Church at Bandera. For five days of four hours each, we discussed the following: "The Book of Mormon is what it purports to be, and contains a revelation of God's will to man." More and more as the discussion proceeded were we convinced that the ground we occupy is incontrovertible. Now and

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then Mr. W. would make a feint at answering our argument, but as a rule my argument was wrong because Joseph Smith, Oliver Cowdery, David Whitmer, Martin Harris and others were bad men; this was about all he had in stock. All the slander, scandal, and misrepresentation that could be raked and scraped from Howe, Braden, Moss, Campbell and others, were brought forward as argument. I reminded him repeatedly that such a course was wrong, and that if such things were resorted to that no man's reputation would be safe; his own not excepted. To this he replied by demanding that I should produce what I had against him. I put him off from time to time thinking perhaps he would quit his abuse but he grew worse; and finally when I told him he would fall under such weapons he arose and demanded I should produce something against him or take back what I had said, whereupon I read to the audience the action had against him by the citizens of Big Springs, and called attention to the fact that the call for this meeting was signed by the judge, sheriff, treasurer, clerk, two of the commissioners of Howard county and many others. This was not only more direct, but signed by men oceupying higher positions than anything he had produced. He grew angry and branded them as drunkards and gamblers, and notwithstanding I had told him I did not know whether it was true or false, but just produced it to show him that his mode of debate was wrong, he threatened to sue me, and went away without retracting the threat; but I give him credit for being a smarter man than he would prove to be if he should try that. I am sorry to say he lowered himself in my estimation considerably by doing what I would call dishonest things. Several times with a book in his hand he misread its contents; at one time I called upon him to read an extract over the third time before I could get him to read it correctly. He made but little effort to meet the evidence produced from Archæology; but simply said that "Humboldt, and Priest published works containing the same general outlines before the Book of Mormon was published." I demanded one quotation from Humbolt, Priest, or any other before 1829 upon the points I had produced in evidence. He did not bring them. He can not! He reserved the Spaulding Story until near the close, not giving sufficient time for a full examination; but I succeeded in knocking the wind out of it (and that is all there is in it) so effectually that in his recapitulation he said he did not care who stole the manuscript, whether it was Rigdon, Smith, or some one else, *they had it*. He had before labored hard to show that Sidney Rigdon stole it.

The second proposition was: "Joseph Smith taught and practiced polygamy." In support of this he brought the testimony of Ann Eliza Young to show that Joseph performed the first plural marriage ceremony. I showed that she was not born until September after Joseph was killed in June, consequently she was not a competent witness. He produced the affidavits of David Fulmer and Emily Dow Partridge-Young, also the statement of Lovina Walker. All of these I showed to be false upon the face of them —purporting to have been made at a time when the parties said to have been present were living, but not being brought forward in evidence till they were dead.

I was never better satisfied with the result of a debate in my life; and from what I can learn all who are unbiased and capable of judging award us the victory. I heard a Mr. Harris, Justice of the Peace, say, "Wilmeth can come nearer knocking the meaning *out* of the English language than any man I ever saw." He is a man of fine education, and good natural ability. Many other like remarks were made for which I have not space, some of them from his friends. I thank God for the truth, and for the the privilege of defending it.

After the close of the debate Bro. Currie and I went to Medina City, where I have two uncles residing, and with them and their families we had an enjoyable visit. We were not idle however; during the visit we preached several times in West Prong school house and three times in the office of the Justice of the Peace in Medina City. We had large audiences and good attention, and on Sunday, December 28th, I had the, to me, great privilege of immersing my aunt, Sophia Wight, in the clear sparkling waters of Medina River.

On the 29th Bro Joseph Sutherland started with us for San Antonio, he furnished the team and uncle Loami the hack. Stopped that night at Bandera and heard a good discourse from Bro. Cato. The next morning Bro. Sutherland was sick, but said we could take the team and go on, which we did, and still have it in our possession. Arrived in San Antonio the 31st, and tarried for the night with Bro. Waterman.

January 1st. Drove to Oak Island, where we held ten meetings. The Saints are, generally speaking, strong in the faith, and others are almost persuaded. The Saints here, aided by friends, have erected a house of worship, which when done will be neat and commodious, and reflect credit upon those who in any wise helped in its erection. Bro. H. L. Thompson of Bell county has been there visiting his children for some time, and has been liberal in aiding the branch upon the church building. Our friend, Mr. J. P Neal, deserves special mention in this connection; he has given twenty-five dollars, done considerable of the work, and has made himself responsible to lumber dealers for quite a sum of mony yet due. I do earnestly hope he will not have it to pay; it would be too bad to have his liberality imposed upon in that way. Bro. Waterman has made much sacrifice to keep up the interests of the work here, and is yet willing to do his utmost both spiritually and temporally to keep the work moving. I believe the Lord has accepted his labors. We arrived here last night in a hard rain storm, and are now at Bro. J. A. Currie, Sen's. We will open the work as soon as the weather settles; but it is now raining and cold with thermometer at thirty above zero.

We have had many draw-backs in the last year the principal one being the loss of part of the missionary force, but I feel encouraged for the future. We have two young men in the work now who, I believe, will become men of usefulness if faithful and humble, Bro. J. D. Erwin of Red River county, and Bro. J. A. Currie of this place, who has of late been traveling with me, and showing encouraging signs of improvement.

Times are very hard, and money scarce, which will effect our work, but taking all into consideration the Saints have done well in the main, and I think the time is coming when the South-West will make its influence felt in the church.

I read with pleasure the article in the last two numbers of the *Herald* entitled "Tithing Gathering, and Revenge." I think it sound, timely and from the proper source. It will be hailed with joy by many and give new life and vigor to some faltering ones.

Before closing I must not fail to mention that on December 23d Bro. M. Curtis of Medina City, took Bro. Currie and me to see a dam which he had lately examined across Thomas creek, a tributary of the Hondo, in Bandera county. We were somewhat interested in this as we are in all works of the kind. After careful examination we are satisfied it is the work of human hands, and of very ancient date, but just when built, or by whom, we were of course unable to tell. The dam is about sixty or seventy feet long, composed of a very hard rock, different from any to be found in the neighborhood except a few pieces below, which have probably been washed from it. There are two walls about four feet apart. The upper side of the upper wall and the lower side of the lower wall were rough and sloping. The sides facing each other were smooth and perpendicular. The rocks regularly laid breaking joints of the layer below. The walls to the water's edge are from three to four feet high; under the water only the foundation remains; but Mr. Dean who owns the premises, told us that until about four years ago the walls extended from bank to bank. Some of the rock composing the dam are very large. The largest we measured was I think 8x 3x4 feet, but one under the water which we did not measure looked to be much longer. I brought with me some specimens of the rock, also some substance found in the joints which is either cement or sediment grown hard with age, I am not able to tell which.

Bro. Curtis wishes me to say in regard to a recent letter publlshed in the *Herald* over his signature, giving an account of himself and cousin visiting Nauvoo, and giving some account of the mission to Texas in an early day, that he is undoubtedly the author of it, and that it appeared word for word in the *Herald* as he dictated and corrected it. He wishes this statement made because he has heard that some have disputed the fact that he was the author of it.

Praying for Zion's weal, and God's blessing upon the faithful, I am, in bonds of peace,

HEMAN C. SMITH.

BOSTON, Massachusetts,
January 20th, 1885.

Bro. Joseph Smith:—Since leaving Kirtland, December 1st, I have scarcely had time to give an account of the work where I have traveled, in company mainly with W. H. Kelley. At that time we started for the eastern country, and made the first stopping place Philadelphia. It must not be thought that nothing but dark and ominous clouds hang over the work along the Atlantic; for, notwithstanding the "fightings without and fears within," there are many good and noble minded Saints, who are striving to bear the trials of the warfare, and they are determined that they will not fail. Many places we have met with those sure tokens of success and final triumph, in the wise and upright work of Saints, that greatly encouraged and strengthened us; and in some, a few things that tended in their growth to destroy the faith of those drinking them in. It is no difficult effort to ascertain whether a seed planted, is the true or a false one. That which tends to build up and give confidence in the work of God, is the genuine; that which tends to relax the

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efforts of the Saints in behalf of the work, and to cast doubt and suspicion upon the truth, is the false; and is sown by the evil one.

In Philadelphia we found an excellent home at Bro. Archibald Cameron's. This was propitious to begin with; for the Camerons hold the key to Pennsylvania, and outside of this line, no one can hope to win success in that state. Sr. Cameron is one of those genuine, true hearted Latter Day Saints, that the good everywhere are pleased to meet. She feels happy, too, in being known as one of the Saints;—"those not of the world," but "children of the heavenly kingdom." It is not intended to throw cold water upon that resolution introduced by Bro. Cameron at their district conference by this statement; that, evidently, froze up before winter came; and Bro. Archie's objection seems to be from the standpoint that the name is too good, instead of not good enough, to hear. Would it not be well to let him settle this little difficulty he has got himself into without the "benefit of clergy?" For one, I hope nothing will satisfy his wife but his humble confession. Brn. Joseph A. Stewart and Wm. Small, who are now in charge of the work in the district, the latter also presiding in the Philadelphia Branch, were ready to aid us in our work, and seeking to maintain the right; and although some things had crept in, weakening the faith of some, and deterring others from duty, we were met with kindness from all; and when ready to depart, felt encouraged in the thought, that many were more resolutely determined to contend for the faith henceforth, whether through *good* or *evil* report, than ever before. May the kind Father help them to abide in the "one faith," for Satan has sought to sift them.

At Hornerstown, New Jersey, the evil seed sown—"old wive's tales," &c., was beginning to manifest itself; the result being to stir up a feeling of hardness between some, and to weaken the faith of others; while still others thought they had profited by the experience of the past six months, and were better prepared to withstand such a *fiasco* as was attempted in their district conference than ever before. Bro. Wm. H. Brown is the presiding officer at Hornerstown. Their former flourishing Sabbath School had been adjourned over ihe winter months. This ought not to have been; for no one will readily be able to estimate the good done in a properly conducted Sabbath School, in calling the attention of the people, and especially the younger portion of them, to what is the actual duty of every one.

At Bro. Samuel Hopkins we found a most agreeable stopping place. Thanks to the giver of all good, everything was homelike, notwithstanding the raging of a New Jersey storm without.

W. H. in answering to the criticism on the revelation stating that the Lord would hold the people guiltless if they would observe his law, in recovering the property taken from them said: "I state right here for myself, that being an American citizen, and having guaranteed to me nnder the highest law of the Republic, protection of my rights to life and property; if any intolerant and licentious mob should be permitted, through the prejudice and corruption of the National and State executives, to drive me and my family from my home, and seize by mob violence my property, for one, I shall never think of waiting for a revelation from the Lord, stating it would be right to retake it;—but I will go back and take it without such."

Whatever may be the opinions of others upon this, it was easy to perceive that the audience present, both of those in and outside of the Church, heartily endorsed the position as being in accord with the highest honor and patriotism of a citizen of the United States.

Bro. Joseph A. Stewart started with us on this New Jersey trip; but when it came to going on further, heart failed him, and he turned back to Philadelphia. I shall not give the reason offered, as he may wish to report that himself. Bro. John and Sr. Mary McGuire, of Allentown, of late suffered a severe loss in the death of their mother; but are happy and hopeful in the work, and ever ready to speak a word in its defense. The Brooklyn Saints we met with at the residence of Bro. Joseph Squires, 305 Henry St., East New York. Bro. and Sr. Squires are devoted workers; and although laboring under discouragements, are not without hope. The Brooklyn Branch, which was in a disorganized state, was organized with Bro. Squires presiding. They have help in the brethren Potts, lately landed from England, and with the aid of Elder Clark and others, there is a hopeful outlook for the work to be placed on a permanent basis, under the very guns of Beecher and Talmage. I noticed in a Congregationalist paper lately, the statement, that "Mormonism [so called] flourishes the best, and finds easiest converts, where the Bible is least read and understood." This being accepted as true, it will be interesting to note a year hence, how the faith of the Saints takes where these men have been talking upon the religious question for years. Brn. Truman and Box now reside quite a distance from the meeting place, but were present at the Sabbath services. At eleven o'clock we attended services at Plymouth Church. It is a plain, commodious, but unpretentious structure, of the style of forty years ago; admirably arranged in the seating. The acoustics good. The sermon by Rev. H. W. Beecher was finely delivered; but in thought and instruction, would have ranked only as an average, as compared with those delivered by the ministers of the Reorganized Church. His noted "apology," delivered at the close of the sermon, was happy, ingenuous, pathetic, emphatic, and sensible. As it deserved, it brought forth the frequent and hearty applause of the audience; and a few of the press notices next morning to the effect, that it met with "feeble applause once or twice," was simply a political prevarication on the "great divine"

It had been our intention to return west from Brooklyn; but we were directed otherwise; and W. H. came right to Boston, and I overland to Providence, where I enjoyed the kindest hospitalities at the homes of Brn W. H. Blood, M. H. Bond, and Mrs. Dr. Grimwood. Let the kind Master reward them with the many good Saints of Providence. Bro. Bond is laboring successfully for the truth. This time visiting them, I got much better acquainted than on my former trip to the Massachusetts District; and yet I am only half around. Bro. Frank Potter, the Providence irrepressible, is presiding over the branch, and well liked by the Saints. There are yet trials upon some of the Saints here, and some, evidently, unnecessary; but all love the work, and they ought to have much patience one toward another. Think of the patience and forbearance of our heavenly Father toward all of us; and then of the fact, that often we do not feel to overlook simple faults in each other, although they are rare in comparison with those forgiven in ourselves. The policy of trying to discipline by trial a member for fear we shall be criticised by others if we do not, is a wrong one. Our people should act only from the standpoint of whether it is right, and according to the law of Christ, regardless of outside opinions. If others want to direct us by their wise opinions, let them come into the fold where they may authoritatively speak and act.

At Plainville, Bro. Charles Coombs was still holding the fort, aided by Bro. Holmes and others. The Saints here have their trials, as do others, and yet they don't think of giving up the ship. I enjoyed both the visit and the meetings at Plainville. Stopped with the Fall River Saints over three meetings, and was the guest of Bro. John H. Gilbert. The profession of medicine has not impaired Bro. Gilbert's worthiness in the cause of Christ in the least; neither his excellent wife. Bro. John Potts presides in the branch, and the cause is aided each week by Bro. Gilbert's efforts in the pulpit. Notwithstanding the usual criticisms made upon the professional man, I wish our new physician the heartiest success in blessing mankind, in his acquirements of both spiritual and scientific wisdom. I lectured to the friends in Fall River upon the Book of Mormon, and found that W. H., who had preceded me, had spoken upon the 'Divine calling of Joseph Smith.' The Saints spoke very highly of his effort as effectually settling some "mooted points."

At New Bedford the work is growing under the immediate oversight of Bro. John Smith, the Bishop's Agent, and District President. Bro. Smith is a successful worker in both positions. He has carried out the law as expounded by the Bishop as faithfully as any other officer in the church, and the result is all that could possibly be hoped for, considering the close times east. He has also written and sent to the Saints in the district, wise recommendations, urging a compliance with the law. Bro. Smith is one of those who can see that the most effective way to execute the law is to put the people upon their honor and patriotism with regard to it. It is a poor Civil Government that is compelled to use force to make all of its subjects contribute to its support, much less to refer to such an order in the Kingdom of God. A compliance with the law that is *entirely free*, is the surest force in carrying out a law that can be known to the church. It is a mistake to suppose that the enforcement of dues by proscription, practiced by the Sectarian Priesthood, for lo, these hundreds of years, is a more certain way of executing a law of temporal demands, than that of *fraternal love*. Duty is a binding force with all true Saints. Under it the Elder must leave his family and go and preach the word, and he does. Under it the member of *means* must contribute of that, and he will. Under this voluntary duty the Lord tells the Elder where, and how far to go, to be a good minister. Under the same voluntary duty he tells the member how much to contribute of his temporal means, and he must voluntarily obey to be a good member. God is not partial. He does not compel one in his church, to give his life to build it up, and then excuse another for not giving of his means to build it up. The idea that we are not bound because under the gospel, to perform duty, is ridiculous. There is more cerrainty of duty required under the gospel, than there is under the Mosaic law; but to obtain this certainty it must

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be voluntary. If the obligation of duty fails us, then the badge of the law steps in, but not to compel by process, but simply to declare the members at variance; and for which he must render an account to the Master when he comes. It is necessary under the law also that God should name the amount, because it is only by so doing that the member could be attested by it hereafter. It also takes the right from some priest, to name the amount, instead of the Lord; and hence, be able to oppress the people. Under the system of tithes set forth in the law of God, no man or woman has ever been wronged or oppressed. Under the perversion of the system, as modified by the priest, millions have been. So with the spiritual law. Let not the Saints fail to observe this law as they would any other, and they will prosper.

I am now at Bro. E. N. Webster's, Boston, and happily entertained and profited, both by himself and Sister Webster. In looking over the *Herald*, I observe first the article on "Law." Good! I like to read sound talk. Give us a few more, and we will the more agitate subscription.

Hastily, for the truth,

E. L. KELLEY.

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102 Pownall Rd., Queen's Road,
Dalston, LONDON, England,
January 6th, 1885.

Bro. Joseph:—I thank you most sincerely for the kind words of sympathetic encouragement contained in your last welcome letter. I am happy to say that the disability under which I have been laboring, is now so far removed, (by the kind providence of a loving and covenant keeping God), that I shall have both time and leisure to let the Saints have the remaining two essays I promised them in a copy of the *Herald* of some time back. Will they kindly intimate by letter to the ensuing number of the *Herald*, if any of the Saints feel pleasure in my humble contributions, which essay they would like next, viz: the one upon "Music," or the letter on "Comets," which I promised you when I sent the last essay (on "astronomy:") or would you kindly let me know by letter, as I may not happen to see the *Herald* regularly? But let them rest assured that any humble attempts from Brother Tubb to please or instruct them, are always made with fervent heart and a willing mind.

I believe Bro. Bradshaw has sent you a copy of the "East London Press" in which I made a humble attempt to vindicate the honored name of your father, and the holy pages of the blessed Book of Mormon, from the foul charge of polygamy, with which both him and it have been persistently and mendaciously assailed. The Book of Mormon speaks for itself to any honest man who will, with an earnest heart, sit down and ponder its golden pages, and is, therefore, well able, thank God, to defend itself in the eyes of every honest reader, from the gratuitous and altogether groundless charge of teaching polygamy. I have myself, in the course of nearly five years' study, perused the book entirely through some seventeen or eighteen times; and have never yet been able to discover a single passage in the slightest degree favoring that doctrine; let alone enjoining the practice of it. As for your beloved parent, I have never seen him in the flesh, but he has been shown to me in vision by the Spirit of the Most High God; and I know that the kind, manly, and noble face shown to me never belonged to a man who gave the law of God with the right hand and broke it with the left. Having been a student of phrenology and physiognomy for eleven years, I can testify that hypocrisy or secret uncleanness were not inhabitants of his noble soul; his visage proclaims that. I may here mention the first time I saw your father's portrait in a book, I instantly recognized in it the face shown me in the vision. But above all the testimony of science, or of physiognomy, I have received, in answer to anxious and repeated prayer, the *testimony of the Spirit;* assuring me that he is now "Blessed for ever," and clear from the false things they have laid to his charge; and there cometh a day when this shall be proclaimed upon the house-top, and the ears of every one that heareth it shall tingle!

Oh! I do trust, dear Bro. Joseph, that the Spirit of God may comfort your heart mightily in Him; and of all the beloved Saints in America; for I know and am assured that the day of emancipation from the chain of falsehood and malevolence is at hand. Falsehood and malevolence! and from whom? Our brethren of Utah. O, how forcibly does all this bring to mind the word of the Lord, which says: "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you and cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isaiah 67:5.

Nevertheless, I hope and believe that there are a "few names," even in Utah, who have not defiled their garments; who shall "walk with Him in white, for they are worthy;" (Rev. 3:4), for they are most anxious to "come out of her;" (Rev. 18:4; Isa. 52:11; 2 Cor. 6:17); only "he who letteth (hindereth) will let (hinder) till he be taken out of the way." (2 Thess. 2:7). God speed that day, and prepare all his Saints by watchfulness and prayer; that, when the midnight cry sounds loud and long on the still air,—"Behold he cometh! go ye forth to meet him," (Matt. 25:6), we may be found among the wise (or watchful) virgins; and hear him say, "Come in, thou blessed of my Father." (Matt. 25:46).

This is the one hope and desire of your loving brother, FRED. K. R. TUBB.

EAGLE RAPIDS, Smith Co., Kan.
January 19th, 1885.

Bro. Joseph:—I will give you a little sketch of meetings held here by our good brother I. N. Roberts, since November 15th, 1884, till now. Bro. Roberts started home this morning. We were sorry to part with him as he is liked so well by all in and out of the church. When Bro. Roberts first came here, the Free Methodists made a desperate fight to keep out a Mormon Elder. They engaged all the school-houses and churches in the whole country around here, and they warned all the people not to go to hear a Mormon. Said it was all from the Devil. Their head man, or big gun, stated in his meetings, that he had a revelation from God, that the Mormons, Advents and Spiritualists, represented, or were the three frogs spoken of in Revelations 16:13-16; and warned his congregation not to go to hear Bro. Roberts, for it was all from the Devil. Bro. Roberts gave him a written challenge to debate; but he refused, stating that he was no debater and did not have to debate his religion. His name is Henry Collins. Bro. Roberts kept on with his meetings, with small audiences for about two weeks; after that he succeeded in getting one of the school-houses which the Free Methodists had left, after a long series of meetings. Bro. Roberts started in on Sunday evening; the scales began to turn, the word went all over the country, that they had the best preaching that they ever heard. One of their best men in the district, told me that the people had got to receive Mr. Roberts' preaching, or deny the Bible. "For," said he, "he did not preach anything but the Bible." After that, I went over to the town of Harlan, and got the school-house for a week. We did not know at the time, that the United Brethren were carrying on a protracted meeting at the college at the same time. After Bro. Roberts heard about it, he offered to stop his meetings until they got through; but one of the head men of the town, John Cox, rose up and requested Bro. Roberts to take a vote of the house as to whether the meetings should stop or not; and nearly all rose to their feet to have the meetings continued. We had nearly all the time a full house; and when Bro. Roberts quit, they all wanted him to still keep on. Said we could have the school-house just as long as we wanted it. Bro. J. C. Gilman, of Osborn City, was with Bro. Roberts the most of the time. He is a very nice man; but can not do much in the way of talking in meeting.

Your brother in the gospel,

A. I. NIENISON.

Summary of News.

GENERAL NEWS.

Jan. 23d.—France is said to be willing to modify her Egyptian policy if England will recognize the French occupation of Tunis.

Col. Miramondi, the French officer who was sent in pursuit of the insurrectionists in Cambodia, surprised the camp of Swatha, the leader of the revolt, and dispersed his little army after a sharp fight. Twenty of the rebels were killed.

A proclamation has been issued at Hong Kong declaring that in the event of war between two nations with which England is at peace the men of war of neither of the belligerents will be furnished with equipments or supplies at British ports.

M. de Giers, the Russian Minister of Foreign affairs, has issued an order forbidding the delivery of several thousand rifles ordered by the Chinese Government from Russian manufacturers on the ground that it would be a violation of neutrality obligations between Russia and France. The Marquis Tseng has made an unavailing protest. It is suggested that M. de Giers' action may possibly be inspired by fear lest the weapons in question might be turned against Russian soldiers if Russia perseveres in her schemes of Eastern conquest.

Gen. Lewal has just received from Gen. Briere de L'Isle at Hanoi a most important telegram, which modifies completely the plan of the campaign in the East. The Commander-in-chief in Tonquin announces that he has before him at least 80,000 Chinese troops, so strongly intrenched as to render any direct attack utterly hopeless. Moreover, the nature of the country to be passed over before reaching Lang-Sou and the Chinese frontier is such as to compel the French to attack the Chinese in front if the original plan is to be continued. Such an attack says Gen. Briere de

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l'Isle, would involve an enormous sacrifice of men with no result, and would require material of war, artilery, and means of transportation far more complete than anything the General has at hand. Under these conditions Gen. Briere de l'Isle deems a diversion near the Chinese position indispensable, and asks that all reinforcements that have left France already in the Cacher, Provence, France, Berne and Annamite, and those about to follow in the Cachemire, Chateau Yquem, Nantes, and Burgundia, altogether about 12,000 men, with artillery and cavalry, be ordered, not to Haiphong, but to Pakhoi, where they will be disembarked. From Pakhoi, these troops will march alone to the frontier of the Province of Kovang-Si, and take the Chinese army in the rear, while Gen. Negrier will operate against the Chinese front, and, without bringing on a serious engagement, endeavor to hold the enemy in position. For Monday Gen. Lewal has convened a council of war, composed of all general officers now in France, including Gen. Mellot, who has returned from Tonquin, when this important change in the plan of the campaign proposed by Gen. Briere de l'Isle will be studied.

The Susquehanna is gorged with ice from Garrett's Island, three miles south of Port Deposit, and extending several miles north and from shore to shore. The ice moved this afternoon and piled fifteen feet high opposit Port Deposit, backing the water and submerging the entire lower section two or three feet. Intense excitement prevailed. The water continued rising half an hour and rose five feet in twenty minutes. Citizens removed their stock and other personal effects to places of safety. Citizens residing in the lower section prepared for the gorge by moving into the second story of their dwellings. A party of men and women skating upon the river had a narrow escape. All the rolling stock of the Columbia & Port Deposit Railroad Company was removed this evening to places of safety. The ice backed upon the railroad, which required a force of men to move the obstructions for two north-bound trains. The water is falling tonight.

The cold snap continues in Texas, and reports from all parts of the State show the loss of cattle and sheep to be appalling. The extremely dry summer left the ranges in a bare condition and the cattle unable to live through a severe winter. It is probable that 30 per cent of the neat cattle and 60 per cent of all the sheep in the State will be lost. In Bosque County half the sheep died night before last, and it is thought that last night's heavy sleet killed most of the remainder. The aggregate loss will not run short of $40,000,000.

Advices from Western Africa state that the irritation of the traders and natives of Cameroon at the recent movements of Germany there led to serious disturbances. It was necessary to use force to restore order, which was done only after much property had been destroyed. The German Admiral ordered the native chief beheaded for murdering a German subject.

Smallpox has appeared at Shoals, Ind.,

Capt. Couch, the leader of the Oklahoma boomers, is said to have advised Col. Hatch of his intention to stay where he is until forcibly expelled. Col. Hatch is trytng to starve the intruders out. The latter are building rifle-pits. Their fighting force is 400 men. All non-combatants have been sent out of camp by Capt. Couch,as well as all whose obedience to discipline cannot be counted on. Col. Hatch's force about equals that of the boomers. Reinforcements are held in readiness at Leavenworth by Gen. Augur.

Meetings are held almost nightly in the towns of Southwestern Kansas in the inteaest of the Oklahoma boomers, and the action of the United States authorities is vigorously condemned.

There is trouble among the Shinnecook Indians on Long Island. The trustees of the tribe sold Shinnecook Hill to the Long Island Railroad against the wishes of the majority of the Indians, and pocketed the money. One of the trustees fled to Canada. A suit is to be brought questioning the validity of the sale.

The Liberty Bell was taken from Independence Hall in Philadelphia yesterday and shipped by special car to the New Orleans Exposition.

Jan. 25.—A terrible explosion occurred yesterday in London, Eng., which is believed to have been caused by dynamite; the explosion occurred close to the House of Lords, near Westminister Hall. It is reported that the explosive was placed in the crypt under the building. Policemen were hurt. The force of the shock was tremendous and was felt at a great distance, and the amount of the damage done was very great. There were two explosions. One at the Parliament House and the second came about three minutes after. The first one was near the House of Commons, the other at Westminister Hall. One man was arrested near the scene of the explosion. The outrage was the most successful yet made upon any of the public buildings since the inauguration of the dynamite warfare. The number of those injured by the explosion is as follows: At the tower 6 injured seriously, 14 slightly; at the parliament building 4 seriously and 10 slightly. The worst injuries were received by Constables Cox and Cole and a civil engineer named Edwin Green, visiting the Parliament building, Cox and Cole are still unconscious. Their recovery is considered hopeless. There were over 100 visitors in the house when the explosion occurred in Westminster Hall and most of them rushed out of the building to ascertain the cause and thus many lives were saved. A large number of children were among the visitors. Many of these little ones had their faces and hands badly torn by the broken glass and flying splinters. The crowd outside the walls have been wrought up to a pitch of great frenzy against the perpetrators of the outrage. Immense damage was done in the lobby of the Parliament House. The masonry decorations and sculptures were utterly destroyed. The place is described as being literally blown to pieces. The great window over the main entrance of Westminister Hall was smashed to atoms, and all the side windows were blown out in the interior of the House of Commons. A faaorite theory of the police is that the dynamite which caused the explosions in Westminister Hall, House of Commons and tower, was carried to the place in each case, concealed under the long cloak of a woman, whose appearance was thus made to resemble that of a woman about to become a mother. A woman in whom this appearance was very noticeable was seen at the tower this afternoon shortly before the explosion occurred. She was escorted by a tall man. Neither of them could be found after the gates closed after the explosion, and when the visitors came to be searched.

It is rumored that Gen. Gonima, the officer who has just elected and placed in power President Santo Domingo Vilo, and who left Panama, S. A., for Baranquilla for the purpose of raising a force, has been captured by revolutionists. The interior of the Republic is in a revolutionary blaze. The Radicals and a small section of Conservatives are delermined to cause the downfall of Nunez, and they are using every effort to bring about that result. Many of the friends of Dr. Nunez are deserting him and joining the coalition, among them one Morgan, the American who was recently promoted to the rank of General. They now control the Magdalena river, having seized all steamers at Honda, and with them captured both Baranquilla and Carthagena. This movement prevents communication with Bogota and cuts off the Government from the coast, whence alone it can receive munitions. Gen. Daniel Hernandez, the leader of the movement in Cundinamarca, Santauder, and Boyaca, is in Zipaquira with 4,000 men. Zipaquira is situated within a short march of Bogota, the capital. It is thought President Nunez will resign. The troops here all side with the revolutionists, and will join them directly a movement is made in this direction.

The position of the Oklahoma colonists is simple and easily understood when fairly stated. They are composed of a large body of actual settlers, who believe that the ownership of the fourteen million acres of Oklahoma lands is vested in the United States, the Creeks and Cherokees having sold their interest in the tract in 1866 to the Government. Under the Homestead Act these people have taken up quarter sections of these public lands, and proceeded to build themselves homes, according to the intent of the law. But the Oklahoma territory is gridironed by the wire fences of cattle companies, who claim the land under leases from the Creek Indians. Now the power of the Government is invoked to drive out the settlers, and in consequence to turn over the territory to the cattle kings, whose agents are all-powerful with the Indians. The claim of the settlers may not be valid in law, but it has never been settled by the courts, and on many accounts it is desirable that some decision of it should be legally arrived at. At all events, the shooting and bayoneting of American citizens by uniformed troops is a dangerous experiment in ejectment to make among a people unaccustomed to such spectacles. There is a widespread belief throughout the Western Staees that the Oklahoma colonists, if not exactly in the right, should be proved judicially in the wrong. The sight of United States troops driving citizens from their homes at the behest of cattle raising corporations is neither pleasing nor tolerable. This Oklahoma question is not likely to be disposed of exactly as land grabbers desire.

The Governor of Idaho, William M. Bunn, closes his message to the legislature with a clarion voice against Mormonism which has already made serious invasions in that territory. He says: "The Mormon leaders were never more defiant than at this time. I conjure you to do your utmost toward destroying the polluting practices of this seditious organization. Suppress these licentious saints with their plural marriages and so wipe away the foul blotch upon the Territory that is a stench in the nostrils of all the honest humanity within our borders. I advise the enactment of such laws and amendments as shall make effective the laws of God and man regarding adultery, bigamy, and polygamy, and compel loyalty to the nation and respect for the flag.

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Jan. 26.—Dispatches from Rome report that the Italian troops recently sent to Assab will assist the British forces in the Soudan. It is said that England and Italy will hereafter co-operate in the Mediterranean and the Red Sea. The ironclad, Principe Madeo, is ashore at Port Said.

Great anxiety is felt in London for the safety of Gen. Stewart's little army, and apprehensions of disaster are gaining ground, notwithstanding the fact that Gen. Wolseley telegraphs that there is no cause for alarm. A regiment is to be sent at once to Malta, and is to proceed to Egypt if occasion requires. An unofficial dispatch states that Gen. Wolseley has sent reinforcements to Stewart from Korti, and is himself about to press forward. No news of the battle at Abu-Klea Wells has reached Korti except the dispatches brought in four days after the fight by the Bashi-Bazouks.

Excitement in London over the dynamite explosions continues at fever heat. Immense crowds are attracted to the vicinity of Westminster Hall and the Tower. Several arrests have been made. Cunningham, the man who was arrested Sunday on suspicion has given a very contradictory account of himself. The injured policemen, Cox and Cole, seem likely to recover. The approaches to all the public buildings are rigidly guarded. Persons carrying parcels on the street are frequently stopped and the parcels examined. It was reported yesterday afternoon that the police had discovered an important clew. The official estimate of the damage done by the explosions is $70,000. The royal apartments in Windsor Castle have been ordered closed by the Queen. The London newspapers are calm in tone but the provincial journals bristle with horror. Vigilance committees are proposed, and a system of espionage is suggested over all persons of Irish extraction. The adoption of Mr. Bayard's dynamite resolution is hailed with delight in England.

The result of the Senatorial election in France, is a disagreeable surprise to the Cabinet, whose candidates are beaten in several places by advanced Radicals. The loss of twenty-two seats, on the other hand, is a terrible blow to the Monarchists. Though in many cases they disguised their monarchism under the badge of conservatism, many of their most able men lost their seats. In the Duc de Broglie, notably, the Orleanists lost their leader. Imperialism was beaten in the person of M. Fourton. But the broadest lesson learned from the election is that opportunism, to use a French expression, has ceased to please. The defeat of M. Spuller by M. Martin, the Independent Radical candidate, is as significant as the triumph of M. Barode over M. Remusat at another election a dozen years ago. Whether it will have the like consequences remains to be seen. For the present the power of Gambettaism in the Senate seems to have broken monarchism.

Gen. Augur has ordered troops at Forts Wingate, Union, Gibson, Reno, and Lyon to move toward Oklahoma to reinforce Col. Hatch. Four companies from Fort Leavenworth will leave Wednesday to join the other troops under marching orders at Caldwell.

Speaker Carlisle expresses the opinion that the form of an oath will eventually be done away with in the courts. He thinks that each man's evidence should have weight according to his credibility as a witness.

Jan. 27.—It is said that Italy has been persuaded by England to abandon her designs on Tripoli.

The dynamite panic in London seems to be increasing. Special guards have been placed at the national arsenals and naval stations. No one is allowed to enter the House of Commons, Westminster Hall, or the Tower. The hole made in the floor of the White Tower where the dynamite exploded is ten feet long by five feet wide. The masonry of the building is practically uninjured, but the woodwork is badly torn up. Special precautions have been taken to protect the London Post-Office, against which anonymous threats have been made. The conviction that Cunningham was concerned in the explosions is gaining ground. A French newspaper says that the dynamiters who have caused all the recent explosions in London are employed in a printing-office in Paris.

A superior officer of the French army makes the following important communication concerning the military situation in China:

"The war in Tonquin is one of the greatest mistakes that any Government has ever undertaken. It is worse than the Mexican expedition, which was so just a reproach to Napoleon III. The Emperor had thrown away millions in that expedition and had uselessly poured out a great deal of blood, but honor at least had been preserved. Will it be the same in China? I would like to be sure of it. Our troops perform prodigies of valor, but to no purpose—absolutely for nothing. Gen. Briere de l'Isle and Gen. de Negrier have but 3,000 men to put in battle array. The remainder is scattered in thirty different places. After the magnificent naval combat at Foo Chow and the fortunate temerity of Admiral Courbet it was necessary to make peace immediately. But the political party which governs us is so incapable that it can not even understand that it was only by a miracle that the French fleet was not captured as in a mouse-trap. The expedition to Formosa, the fruit of the imagination of M. Jules Ferry, is an insanity, and the repulse at Kelung proves it. The Minister would like to give a lively fillip to the French army in Tonquin and China, and looks about for a Commander-in-Chief capable of carrying on the war with energy and finishing it before the elections, which more than ever occupy the special attention of the Government. Its want of success in the Senatorial elections of Jan. 25 clearly announces that the Ministry will be beaten in a few months. But where would it find a General intelligent enough and who would leave France for the wilds of Tonquin? The Generals commanding the corps d'armees are old, and have not for the most part capacity enough to bring to a happy termination this distant expedition, as was done in 1880 by Gen. Cousin-Montauban Comte de Palakao. What a difference in the situation! France proudly boasts of her military successes in the Crimea and in Italy, and yet she fights the Chinese in an experimental way. She had England for an ally; all Europe was tranquil; she had no aggression to fear; and yet the expedition was ineffective."

Col. Hatch, in command of the United States troops in the Indian Territory, telegraphs that the boomer colony has capitulated. Soldiers will be sent to escort them out of the country.

Jan. 28th.—Official dispatches to the French War Department announce the virtual suppression of the revolt in Cambodia.

It is feared that the natives in the Cameroons territory may resort to retaliation for the action of the German fleet in bombarding their towns.

It is reported that the Italian ironclad Castle Widardo has disembarked a detachment of troops at Beilul, near the mouth of the Red Sea, to co-operate with the British in the Soudan.

Preparations for a Turkish expedition to Suakin are being rapidly pushed. Six batteries of Krupp guns are ready to start as soon as England's approval of the expedition is secured.

The latest dynamite rumor in London is to the effect that the fiends medidate an explosive attack upon the Victoria Hospital for Children. A special police guard has been placed at the hospital.

It is rumored that a woman was arrested in London in the act of entering the Royal Exchange Building. She was found to have a quantity of dynamite concealed about her person. Three men, supposed accomplices of the woman, are said to have been arrested.

An official letter from Panama addressed to Surgeon-General Hamilton reports that the isthmus is in an unusually pestilential condition. The annual death-rate is 11 per cent. The prevalence of malignant and malarial fevers is concealed by the canal company and the authorities. The Director-General of the canal company, who reached Panama fifteen months ago with his wife, two children, and twelve staff officers, is now the sole survivor of the party. One thousand interments were made in one of the five cemeteries in six months. Reports from Colon and other points on the line of the canal are to the same effect.

A vivid description of the fight across the desert has been received by the London *Telegraph* from Col. Burleigh, its special correspondent. During the engagement of the 19th the British fought four hours behind a zareeba in the open desert. The men became exhausted for want of water, and Col. Wilson ordered a number of guardsmen to cut their, way to the river, three miles distant, and return with rubber sacks filled with water. The guards sabred their way through the Arabs, losing half of their number on the way to the river. Half of the remainder were killed on the way back, but they brought water enough to save the army. The next day the army reached the Nile. Soon after one of Gen. Gordon's steamers came down the river bringing reinforcements and provisions. Gen. Gordon reported that he could hold Khartoum for years.

Intelligence was received at the War Office at 11 o'clock to-day that Gen. Stewart's force is intrenched south of Metemneh. The dispatch also gives the gratifying information that Gen. Stewart is in communication with Gen. Gordon. Stewart's force had several fights with the Arab rebels before it reached Metemneh, Stewart himself being badly wounded. Five of the Mahdi's Emirs were killed in the fights. Stewart's wounds are reported doing well. The excitement occasioned by the explosions and the great anxiety concerning the fate of Gen. Stewart, which have existed during several days, are obliterated by the news. Great enthusiasm prevails, and many congratulations over the success of Stewart's expedition have been received at the War Office. Stewart's wound, while not fatal, is so serious that he will be disabled for the remainder of the present campaign. Gen. Wolseley considers the deprivation of his services a national loss. He characterizes Gen. Stewart as the ablest soldier

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and most dashing commander he ever knew, and recommends him to the Queen's most favorable consideration.

There are now no less than thirty murderers confined in the Mazas prison at Paris. A rumor has been started by the politicians who oppose President Grévy's reëlection to the effect that he proposes to pardon all these criminals and turn them loose upon the community.

It is reported that France has decided to officially declare war against China. This decision is said to have been made in consequence of the action of England in enforcing the terms of the Foreign Enlistment act at Hong Kong and elsewhere.

A shock of earthquake at Alhama, Spain yesterday threw down a house, killing one person and injuring two others.

Sunday two young Hebrews made a public profession of Christianity at Wesley Chapel in Cincinnati, O. One was Solomon Batt, a resident of Cincinnati for three years, and the other Elias Grosfield, a recent arrival. Batt who is 23 years old, is a private tutor of Latin, Greek, and Hebrew, and claims to be a graduate of the Hebrew Union College. Grosfield is also a Hebrew and Latin scholar, and is said to be the son of an eminent Austrian linguist and educator. He is at present employed in a Hebrew printing establishment in this city. Batt had begun a course of study for the Hebrew priesthood. It is said he will be sent by the Methodists to Drew Theological Seminary, Boston, and it has been suggested that Grosfield go to the Northwestern University at Evanston, Ill., as he also desires to enter the Methodist ministry. They deny that they have renounced Judaism, but claim to have taken a step forward in embracing Christianity. With this view the Jews here do not agree, and, the action of the young men becoming generally known to-day, was much discussed, and in Jewish circles was seriously criticised. The Rev. Dr. Wise, President of the Hebrew Union College, said in an interview: "Mr. Batt came to Cincinnati with a number of Russian Jews three years ago and studied one year at the Hebrew High School, at the end of which time he was dismissed with a diploma in Hebrew. Batt might answer as a missionary to Africa, but is not fitted by education for the Israelite priesthood. He is a Russian and is like all other Russians. He broke down with his first year in school and can not teach anything but Hebrew."

The little, living worms which have been discovered in ice are described by Prof. Leidy as being white or colorless, and from one-quarter to one-sixth of an inch long by one-seventy-fifth of an inch in thickness—the species being unknown.

A bill has been introduced in the New York Legislature restricting the manufacture and sale of explosives.

The entire family of Philip Schraut, a German baker living at No. 322 Lombard street, Philadelphia, has been poisoned. A four-year-old son has died. The wife is dangerously ill. Schraut himself is recovering. A journeyman baker was also taken sick, as well as Mary Martin, a German servant. It is supposed they were poisoned by water impregnated in pipes with oxidized lead.

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SPECIAL NOTICE.

☞ Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

LAMBERT-BRADEN CORRESPONDENCE.

[THE following correspondence will be interesting to HERALD readers for the following reasons:—

It is the latest from the seat of war: "war to the knife, and the knife to the hilt." It is also the latest from him who a short time ago declared, that he "had Mormonism corralled, and I propose to take its hide off, tan it, and bury the malodorous carcass in it."

It gives the exact measure of the man Clark Braden; accurately shows the field of his operations; presents the weapons he has found by "dire experience" are those most likely to be successful against the Latter Day Saints, namely, popular ignorance and prejudice. If these are not on his side, he does not propose to move.

It gives all a chance to see who has backed out from a full and fair discussion; who has "stayed in his hole;" and whose "carcass" is in need of burial.—ED.]

STEWARTSVILLE, MO.,
Dec. 22d, 1884.

CLARK BRADEN, *Sir:* In behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, and in answer to your public challenge made to the Independence Branch of said church, to meet you in public debate upon propositions supposed to cover the issues between the two churches, I offer the following reply:

1. We are willing, under all proper circumstances, to affirm and defend that which we believe, provided that our opponents will affirm and defend that which they believe.

2. We will debate the following propositions which fairly cover the issues between us:

(1) Is the Church of Christ (commonly called Campbellite Church) in harmony with the New Testament Scriptures in doctrine and church organization?—Braden affirms.

(2) Is the Reorganized Church of Jesus Christ of Latter Day Saints (commonly called Mormon Church) in harmony with the New Testament Scriptures in doctrine and church organization?—Latter Day Saints affirm.

(3) Is the Book of Mormon a true record? Does it contain a revelation of God's will to man?—Latter Day Saints affirm.

(4) Does the Bible contain all the revelation that God intended for man in all ages of the world?—Braden affirms.

If preferred, in place of the third proposition, we will affirm that Joseph Smith was a prophet of God.

3. In case of a conflict, it is expressly understood that the Moderators shall see to it that the rules contained in "Hedges' Logic," for the regulation of public discussions, *shall be enforced.*

4. The discussion to be held between the 10th of February and the 15th of March, 1885, at Independence, or Stewartsville, Missouri.

5. The disputants will be required to speak extemporaneously, or from notes, or if written speeches are agreed upon, one of the disputants shall occupy all the time allotted for a single session, in his proper turn, and at the close of each session he will be required to deliver up his manuscript to his opponent, to be returned when he shall have answered his speech.

6. On the first two and fourth propositions King James' Translation of the Bible, and standard church histories, shall be the standards of evidence. On the third proposition King James' Translation of the Bible, and Standard American Antiquities shall be the leading standards. All other evidence to be received upon its merit, subject to the rules governing such testimony before our civil courts.

7. All other necessary rules and preliminaries to be agreed upon between the disputants, or between you and me.

Mr. Braden, you have in your last lecture, delivered at Independence, Missouri, maliciously misrepresented our faith and wickedly lied about us as a people. There are at least one dozen *base falsehoods* in that lecture as it went into print. Now you can meet us in honorable debate upon the true issues existing between the two churches, or stand condemned before the public as an unscrupulous coward.

Yours for truth and right,
JOSEPH R. LAMBERT.

The above communication was handed to Mr. Braden, "And it came to pass" that the would-be champion and slayer of Mormonism refused to accept these propositions, which fairly and fully cover the issues existing between the so-called "Church of Christ" and the "Reorganized Church of Jesus Christ of Latter Day Saints."

Mr. Braden does not propose to meet the Latter Day Saints, only upon some of the most unpopular parts of their faith—*chosen* by *him*, and *formulated* by *him* to suit the illogical mess of stuff he has scraped together. Finding, in previous discussions that his argument was not suitable to propositions which properly represent the issues between us, he has gone to work and made propositions to suit his so-called argument; and even then, his folly and trickery have been made manifest. Mr. Braden and his fellows must meet the issues fairly and fully, manifesting their willingness to affirm their own faith, as well as to deny ours, or they will receive

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no permanent support, except from those who love *scandal* rather than truth, and who are anxious that "Mormonism" should be *put down*,, without regard to *who does it* or *how it is done.*

With reference to the printed proceedings of a so-called mass-meeting of the citizens of Stewartsville, Mo., the attention of all who love straight dealing, truth and right, is called to the following facts:

1. There were fully one third more people in the church, the last night of the debate, than were in attendance at the so-called mass-meeting. If an expression of the citizens of Stewartsville upon the result of the debate, the moral and intellectual standing of Mr. Braden, etc., was desired, why was it not taken at that time?

2. The meeting for Sunday night was not announced till *after* it had been announced to the people that Elder J. R. Lambert would preach in the Opera Hall, at eleven a. m. and seven p. m.; nor was the *object* of the meeting stated to be anything more than a lecture on the "Mormon Problem," by Clark Braden, to which the Presbyterians, Congregationalists and Baptists were invited. The announcement and invitations were made by Elder Rogers of the Christian Church.

3. If Clark "Braden is better qualified to do such work" (put down Mormonism) "than any other living person," why does he refuse to meet us upon the above propositions which fairly and fully cover the issues? Is it because he can lie faster and to better advantage "than any other living person," that he is the chosen instrument for this holy work? We are prepared to show at least one dozen base falsehoods in a single lecture, delivered at Independence, Missouri. Is this the way to undeceive honestly deluded Latter Day Saints? Or if it suits Mr. Braden better to assert that they gather none into their ranks, but thieves, liars and hypocrites, then what is all this fuss about? What is to be gained by it?.

God pity the clergy! and God pity all the evangelical churches, if Clark Braden is the highest exhibition of Christian love and integrity, and the best qualified to present from the Bible, evidences with which to reclaim the "deluded Latter Day Saints!"

4. The "preamble and resolutions" were not adopted by a "unanimous vote." At least one third of the audience *did not* vote at all, including Judge King, the president moderator of the debate. Rev. I. S. Hall was only present the last session of the debate. Elder W. C. Rogers only heard one of three propositions discussed. Rev. C. T. Phillips was present about one half of the time. As to the other six names attached to this delectable instrument, five represent men who are officers in the Christian Church, and have no more right there to represent the citizens of Stewartsville than the names of the officers of the Latter Day Saints' Church have on an instrument of an opposite character, purporting to contain "proceedings of a mass-meeting of the citizens of Stewartsville, Missouri."

5. There are but two ways in which a proper expression of the judgment of the people on the Braden and Gillen Debate could have been taken: (1) A proper expression of all who were present *at the close of the debate;* or (2) by excluding Latter Day Saints and Christians, and allowing all others to vote. Mr. Braden and his fellows were evidently afraid of the results of either one of these methods, though the latter would have been more than fair for them.

If Mr. Braden will not meet the Latter Day Saints in an honorable way, and upon fair propositions, so far as debate is concerned, I shall use my influence to have him treated as he richly deserves, with *silent contempt.*

JOSEPH R. LAMBERT.

STEWARTSVILLE, Mo.,
Dec. 23d, 1885.

J. R. LAMBERT, *Sir:* I refuse to entertain the propositions that you offer, because they are indefinite, evasive, and do not express the issues that ought to be discussed. I stand on the propositions in my challenge, and I defy and challenge the L D S to meet me on them, because they are full, clear, and bring out fully and sharply the issues that ought to be discussed.

For years you have most impudently denied that Smith originated Mormon polygamy, that he practiced polygamy, and that he gave the revelation in favor of polygamy, and have denounced such charges as infamous slanders. Kelley challenged me to affirm such charges. Do you now admit their truth? If you do not, dare you deny them in a public discussion?

If you will acknowledge, in writing, that Smith originated Mormon polygamy, and gave the revelation in its favor, I will consent to drop that proposition. Until you do that, I defy and challenge all Mormondom to deny it in a public discussion.

The second proposition affirms clearly and sharply what you have for years sneered at as the "Spaulding Story." Do you now admit its truth? If you do not, dare you deny it, in a public discussion? If you will admit, in writing, that the second proposition is true, I will drop it. Until you do that, I challenge and defy all Mormondom to deny it in a public discussion.

Do you admit that mankind did not need new revelations from God, in addition to the revelations in the Bible, when Smith professed to give to the world new revelations from God, in addition to the revelations in the Bible? If you do not, will you affirm it in debate? If you will admit, in writing, that the proposition is not true, I will consent to its being dropped. Until you do that, I defy and challenge all Mormondom to affirm it in public discussion. Do you admit that Smith was NOT a true prophet of God? If you will admit that in writing, I will consent to have that issue dropped. Until you do, I defy and challenge all Mormondom to affirm it in public discussion.

Do you admit that Smith did not, in the Book of Mormon, in the B of D and C, in the Inspired Translation, in the Book of Abraham, and in other pretended revelations give to the world new revelations in addition to the revelations in the Bible? If you will admit it in writing, I will consent to have that issue dropped.

Now sir, admit in writing what I demand, or step out and affirm or deny like men, or back out like cowards, and forever shut your lying mouths, and hide your impudent faces from public scorn.

You forget that I am representing others besides myself. The citizens of Stewartsville declared by vote that the propositions I offer are the ones that should be discussed. After hearing them discussed, they reaffirm their former judgment. In conversation with scores of leading citizens of Independence, I heard them declare positively that the propositions that I offer are just the ones that they want to hear discussed. If you will agree to discuss them, if the citizens of Independence will so declare in a mass meeting, I will get such declaration. I stand ready to discuss just such propositions as the citizens of Independence who are not Mormons, wish to have discussed. Dare you discuss them in Independence? Again you are going clear outside of all order in urging me to discuss propositions that were not hinted in my lectures in Independence. You denounce my lectures as lies. Is it not singular that you are trying, so hard, to avoid facing those lies? You have neither right nor business to try to lug in issues, not even hinted in my lectures. Now I know where I stand. I can afford to stand on my challenge. You can not afford to let it pass unaccepted. It is a confession of cowardly weakness if you do. By the action of the citizens of Stewartsville I stand when I can say to Mormondom, "Face fair propositions, or back out. Acknowledge the truth of what I say, or deny it in clear, fair propositions." Which will you do? I will have the citizens of Independence, who are not Mormons, reaffirm the action of the citizens of Stewartsville. I can afford to have you back out and play the coward. Can you afford to do so? Dare you discuss the issues that I presented in my lectures that you denounce as lies? Dare you discuss what you have been affirming in Independence for over fifty years?

Gentlemen, I have you where the only alternatives is a clear affirmation of what you teach, or a square back out. Which shall it be? As the people of Stewartsville, who are not Mormons, are satisfied with the debate, I will entertain no proposition for a repetition of it here. If the Mormons are not satisfied, that is their fault not mine. If you accept the challenge, and the people of Independence want to have the character of the two organizations canvassed—after the issues in the challenge are discussed—I will most promptly gratify you. I propose to be governed by the will of those I represent.

CLARK BRADEN.

BEVIER, Macon Co., Mo.,
December 26th, 1884.

CLARK BRADEN, *Sir*: Your communication of the 23d inst., in answer to mine of the same date, received, I am not sur-

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prised that you refuse to entertain my propositions, although you fail to show wherein any one of them is at fault.

When I urge that, to be consistent with your own brave words (?) you ought to entertain these propositions, because they are definite, unambiguous, comprehensive—covering every possible issue that exists between the two churches—I do so with truth and fact on my side. We stand on the *true issues;* and are ready and willing to meet you or any other acknowledged representative man of your faith on this ground. The object of a public discussion (especially on the subject of religion) should be to elicit truth; and not to incite persecution and mobocracy. Therefore, no one should be required to affirm or defend more or less than that which he believes, or his faith requires. You can meet us on these issues, or let it alone, *just which you please.*

Your first proposition is barely big enough to deserve a passing notice. Just think of it, a leading minister of the gospel, who claims that the Bible is the very best book in the world, and that it contains *all* that is necessary "For doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto *all good works*," (2 Tim. 3: 16, 17) leaving the Bible entirely, trampling it under his feet, with all its valuable tests, and then trying to put down the religious faith of a people by an unholy attack upon the character of its reputed founder! When men are driven to such miserable straits as these, one of two conclusions is inevitable; either their cause is not fit to be represented, or they are not fit to represent their cause. The Latter Day Saints have not affirmed the good character of Joseph Smith as any part of their faith; they have simply defended him as a highly respected friend against the aspersions of evil minded men. Suppose Joseph Smith was a worse man than we think him to have been, or a better man than you think him to have been; how can that affect the doctrine he taught, either one way or the other? Mr. Braden are you afraid to meet that *doctrine* upon its merits? If not what does all this dodging mean?

No, sir; we do not admit your first proposition to be true. It will be time enough to do that when it is proved. As yet, this *has not been done.* We offered to affirm that Joseph Smith was a prophet of God. Could you not bring in your polygamous argument while negativing that proposition? You certainly could when you lug it in to disprove the Book of Mormon and the faith of the church.

Your second proposition is too little also. You are a big man, but you certainly stoop to some very little things. When we have disproved all your claims for the "Spaulding Story," it still remains an open question as to whether the Book of Mormon is true or false. We propose to affirm, directly, all we believe concerning that book. Are you, Mr. Braden, afraid to meet our claims?

Your third proposition makes us to affirm that Joseph Smith gave to the world new revelation, not found in the Bible, in the Book of Abraham; while you certainly know that the church has never accepted the Book of Abraham as a revelation from God. Nor do we admit, as you have falsely asserted, in public, that Joseph Smith lied when he said he had translated it, and that the whole thing is a fraud. It is something upon which the church has not passed; it is not a vital point, and all I have to say is that you have failed to disprove the claim made by Joseph Smith. You have simply set up the claim of another man (for aught you know a fraudulent one) against the claim of Joseph Smith. The leading statement of this proposition does not fairly and truthfully represent our faith. Joseph Smith did not claim to reveal to the people a new God, new Christ, or new gospel—not known to the Bible; but he claimed, as a prophet of God, to make known to all who were willing to understand, those precious truths which have been from the beginning, but which have been hidden or obscured from the people because of false tradition, wickedness and unbelief.

My fourth proposition asks you to affirm that the Bible contains all the revelation that God intended for man in all ages of the world. This you are constantly affirming with the advantage of popular sentiment in your favor. Why are you afraid to risk the results of affirming it in public debate?

When you made your long list of blustering and sophistical demands of me, did it not occur to your mind that you were unskillfully using a two edged sword, which would, at every stroke, rebound with accelerated force, cutting your own dear self as ferociously and wickedly as you intended it to cut me? Or did you think "Lambert is such a fool that he will not notice it." You have taught, lo! these many years, that the "Church of Christ" (commonly called Campbellite Church) is in harmony with the New Testament scriptures in doctrine and church organization. Do you now admit that this proposition is not true?

If you will admit in writing, that the so called "Church of Christ" is *not* in harmony with the New Testament Scriptures, in doctrine nor in church organization, I will consent to have that issue dropped. Until you do, I defy and challenge you and all Campbelldom to meet the Latter Day Saints on this issue.

My second proposition requires us to affirm that the "Reorganized Church of Jesus Christ of Latter Day Saints" (commonly called Mormon Church) is in harmony with the New Testament Scriptures, in doctrine and church organization. This you have ever denied. Do you now admit its truth? If not, dare you deny it in public discussion?

If you will admit in writing the truth of this proposition, I will drop it at once. Until you do this, you and all Campbelldom must either let us alone, while we are in the exercise of our God given rights, or come forward like men and deny the proposition.

Do you admit that the Book of Mormon is a true record, and that it contains a revelatien of God's will to man? If not, dare you deny it in public discussion?

If you will admit in writing that this proposition is true, I will consent to its being dropped. Until you do this, you and all Campbelldom are invited to come forward and deny it in honorable and public discussion.

Do you now admit that the Bible does *not* contain all the revelation that God intended for his people in all ages of the world? If not, why do you refuse to affirm this proposition in public discussion?

If you will admit in writing, that this proposition is not true, and therefore, does not properly represent your faith, I will drop it at once. Until you do this, you and all who hold with you on this anti-Christian doctrine, will be asked to affirm what you teach and believe, or "forever afterwards hold your peace."

"Now, sir, admit in writing what I demand, or step out and affirm or deny like" a man, "or back out like" a coward, "and forever shut your lying" mouth, "and hide your impudent" face "from public scorn."

No, I had not forgotten that you represent others beside yourself; though in deportment and policy I trust the number is not large. I am not now at a loss to understand what you mean by "the citizens of Stewartsville," and "scores of leading citizens of Independence." I represent no clique, but the *whole church* of which I am a member; and the church desires that the true issues existing between the two bodies should be fully and honorably met by their voluntary executioner. We are willing to allow all churches to represent their own faith, through their standard publications and acknowledged representative men. We demand the same privilege for ourselves. We do not propose that you, or any set of men you can scrape together, shall dictate to the people what we believe, and then *compel us to defend it.*

In your lectures in Independence, you claimed to properly represent our faith. I have seen but one in print, and only referred to one in my letter to you. In this one, as I have said before, there are many base falsehoods. Is it out of order, then, to signify our willingness to meet you on the true issues?

Mr. Braden, if you dare meet us on these propositions, at Independence, Mo., we will gladly agree to expose the one dozen lies contained in said lecture; unless it has already been done. Will you give some of our boys a chance?

You say if your propositions are not accepted by us "it is a confession of cowardly weakness" on our part. What wonderful logic that is! Just because I am a Latter Day Saint I must affirm and defend what Clark Braden says I believe, or I am a coward! If I so affirm and defend, you, sir, would call me "a fool and a liar," as you have called others; and because I will not, I am a coward!! In the days of the Roman Inquisition, men were accused of certain wrongs. If they confessed, they were punished for their guilt; but if they denied, they were punished for their stubbornness. So you see, the rack was their

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doom, no matter which course they pursued. Would you, Mr. Braden, like to institute a little holy order of that kind for the special benefit of the Latter Day Saints?

You need not flatter yourself that we will "back out, play the coward," or be caught in your contemptible trap. "A clear affirmation of what we teach" is neither strange nor new, to us; and we shall see who will do the backing out.

Your affected fairness to debate the respective claims of the two churches—after your propositions have been discussed—should the citizens (your citizens) of Independence so request, is but a dodge. I have good reason for believing that these same citizens are led and controlled by you. They would make no such request, lest it should cause division in the camp and endanger Clark Braden's craft. Your expressions, "The people of Stewartsville, and the people of Independence, who are not Mormons," are designed to mislead. They simply mean the Campbellites and a few others, who join with them in their holy crusade against the Latter Day Saints. Suppose the Latter Day Saints of Stewartsville and vicinity should get together, with their friends, and pass resolutions, &c., and then call them the "proceedings of a mass meeting of the citizens of Stewartsville." What would you say and think of it? Yet we would have as much right as you have to do the same thing, and we could make a much better showing than you did in the M. E. Church, last Sunday evening.

When you are willing to engage in *honorable* warfare, you can easily be accommodated; until then you are left to choose between holding your peace, and continuing in your present contemptible course.

JOSEPH R. LAMBERT.

PAOLA, Kansas,
January 3d, 1885.

J R LAMBERT I have received your long pettifogging communication. Since receiving it I have visited Independence and talked with ministers and others there. They agreed with me in their conclusions. For years you have denied that Smith originated Mormon polygamy. That he ever practiced polygamy. That he gave the revelation in its favor. You have asserted that his revelations condemned polygamy. You have denounced Brigham Young as an apostate and a false prophet, because he practiced polygamy. You have asserted that he forged the revelation in favor of polygamy. Kelley bantered me to meet him on the above issues. You know that I can prove that Smith originated Mormon polygamy. That he practiced polygamy. That he gave the revelation in its favor. That in so doing I expose your lies and hypocrisy of the last twenty years. That I show that Smith was a false prophet by your own denunciations of Young. That you, not Young are apostates from Smith's teachings. Hence you dare not accept my challenge to debate the first proposition. You have backed out. You dare not meet the issue.

In regard to the second proposition. You have for fifty years ridiculed the "Spaulding Story." You have claimed that you could utterly explode it. That it was too preposterous for notice. You have learned that I can prove that Sidney Rigdon stole the historic portions of the Book of Mormon from the Manuscript Found of Solomon Spaulding. That he stole the religious portions from the Bible, and patched them out with his own peculiar religious ideas. That he stole other portions from modern literature. You have learned by dire experience, that I can establish this by overwhelming evidence. You dare not meet it. What an insult to common sense, to ask me to debate whether a fraud, whose religious ideas I have proved were stolen from the Bible, harmonizes in their stolen portions, with the book from whence it has been stolen. It is like asking a lawyer to prove that a bill, that he has proved to be counterfeit, does not resemble, in some particulars, the bill it imitates. You can see that my second proposition proved, it proves your silly fraud, the Book of Mormon, as an imposition. That is why you dare not face it.

You have for years claimed that mankind did need new revelations, in addition to those in the Bible when Smith professed to give such revelations. Now you back out of such a position. Hundreds of thousands have heard you make such claims. If man did not need them, what need of Smith? If he did *not* give them, what did he do? How can you call his stuff revelations? You have claimed that Smith was a true prophet, of God. You have accepted Smith's statements, that, in the Book of Mormon, in the Book of Doctrine and Covenants, the new portions of the Inspired Translation, in the Book of Abraham and in the prophecy in regard to the rebellion, and other professed revelations, he gave revelations from God. Did not Smith so claim? Did not he so publish to the world? And in regard to each and all of the publications above? Was he mistaken in regard to any of them? Or did he lie in regard to any of them? I care not what you call "your faith." The query is, What did Smith claim to do? What have you published to the world as his claim? Do you go back on Smith's positive declarations and claims as a prophet? If so why? Because he lied? Or because he was mistaken? Will you please answer why any revelation that Smith positively asserted to be a revelation, is not a part of "your faith?"

I remind you, that in my lectures, that caused you to challenge me in Independence, I made certain statements. I am ready to defend them. What business have you to lug in what I never hinted at? Suppose Ingersoll were to visit Independence and assail the origin and revelations of Christianity. The preachers denounce his statemeuts as falsehoods. But when they challenge him, they want him to affirm that the teachings and practice of the Republican party harmonizes with the constitution of United States!! And to deny that the teachings of the Democratic party harmonize with the constitution!! Ingersoll would say, Gentlemen, I did not preach Republicanism. I assailed your book and religion. I did not assail the Democratic party. I assailed your book and its teachings. Your challenge is a cowardly attempt to avoid defending what you present as a revelation, and to array against me the prejudice of the political element opposed to me!!

In like manner I assailed your revelations and their teachings and your prophet. Instead of meeting what I said, you challenge me to show that my church harmonizes with the Bible!! To prove that your church does not. Gentlemen, I said nothing about my church. Nor of your church as an organization. I did not assail its organization or practices. I assailed your prophet and revelations and their teachings. Your challenge is a cowardly attempt to evade meeting what I said, that you dare not meet, and to array against me the religious prejudices of other churches. It is as contemptible and cowardly as the supposed action of the preachers in our illustration.

Gentlemen, I will not move one hairs breadth from my propositions. They express just what I said in my lectures, on which you challenged me. They are just what citizens of Independence want debated. They are fair and full and clear. They are what you have denied, or have taught. Accept or back out. This ends all correspondence, except an acceptance of them.

BRADEN.

LAMBERT & Co:

You can accept the propositions or back out. I can afford to stand where I do. Every fair minded person of sense can see that if you do not accept you back out of a fair debate. Now accept or back out. I will answer no more letters except letters of acceptance of the propositions.

BRADEN.

LAMONI, Iowa,
January 16th, 1885.

CLARK BRADEN, *Sir:*—Your communication of the 3d inst. received yesterday.

If there is any pettifogging contained in my letter, it is found in those portions wherein your favorite method of making propositions and propounding questions is turned against you. If it is pettifoggery for me to try you by propositions which fairly and fully cover the issues between the two churches, what is it for you to try me in a similar way by your own selections from and misrepresentations of our faith?

You now claim (1) that you said nothing of our "church, as an organization. Did not assail its organization or practices," in your lectures. (2) That your propositions "express just what" you "said in" your "lectures."

If then, your propositions contemplate nothing of our church as an organization; nor of her practices, as a religious body claiming to be Christian, how can you say, "they are fair and full and clear?" And how can you, in justice, blame us for wanting, in the proposed contest, propositions which are fair and comprehensive? It is *you*, not we, who are doing the "pettifogging," as your own letters show. What right have these "ministers and others" of

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Independence, to represent our faith for us? And what right have they to dictate in what manner we shall defend it? We propose to represent our own faith through our representative men and standard publications. It is unjust and shameful for anybody to oppose the belief of any body of people from any other basis; and when indulged in by one claiming to be a minister of the gospel, it is wonderfully inconsistent, low, and contemptibly mean.

But who are these "ministers and others?" For aught we know, a few Campbellite elders and their followers! Your statements need to be confirmed, unless we are furnished with evidence of thorough reformation on your part.

Our objections to your first proposition have been plainly stated. All of that which you say we have "denied," "denounced," "admitted," "asserted," &c., is irrelevant, and for the following reason: We have not acknowledged that Joseph Smith was a polygamist, nor that you have been, are, *or ever will be* able to prove him to have been a polygamist.

There is no parallel between the respective attitudes of Joseph Smith and Brigham Young towards the doctrine of polygamy. The former presented no revelation to the church, either authorizing or permitting the unholy practice. No written or printed article, long or short, over his own signature, favoring the principle and practice of polygamy, ever made its appearance during his lifetime. The latter taught and practiced it openly from 1852 till the time of his death.

Mr. Braden, it is useless for you to try to hide your real condition and feelings by stating that we "dare not meet" you, "have backed out," &c. Men of "fairness and sense" will not fail to see that you are in a tight place, and that you are conscious of your situation; hence the long *whine* that you have raised in your last communication.

Your claim that we, "and not Young, are apostates from Smith's teachings," is worthy of notice. Brigham Young taught polygamy and enjoined it as a duty affecting our condition in eternity. He taught that murder ("blood atonement") lying and stealing, under certain conditions, are allowable. He also taught that "Adam is our Father and our God." He taught opposition to and rebellion against the government of the United States. You will not object to the statement that B. Young was anti-Christian on all points of doctrine, "except what originally came from the Campbellites through Sidney Rigdon." Joseph Smith, you say, was an infidel, and B. Young was his faithful follower and true successor. This being true, it follows as a necessary conclusion, that we are, in reality, opposed to polygamy, lying, stealing and murder, *under all circumstances*. That we are opposed to idolatry, infidelity and opposition to and rebellion against the government of the United States. What, then, do you expect to accomplish by your continuous and acrimonious assaults upon the Josephites. Why not let them alone if they have gone back on Joseph Smith and his doctrine? Or are you striving to get them to return to Joseph Smith's teachings from which they have apostatized? Why is it that you are tramping the country over in order to warn people against us? Why is it that you take particular pains, in your lectures, by inference and statement, to leave the impression that we and the Brighamites are identical in faith? If you can untangle this web you have woven, we will watch and see how it is done.

Your second proposition, as I have shown before, is not sufficiently comprehensive. When we have thoroughly exploded the "Spaulding tale," as we have done many times in the past, the origin of the Book of Mormon still remains an open question. It gives you every opportunity to cater to the ignorance and prejudices of the people, while we have but a very poor opportunity to present the many incontrovertible proofs in favor of its divine origin.

In your debate with E. L. Kelley, at Kirtland, Ohio, you made use of the "Spaulding story" as a leading argument against the Book of Mormon. If you were right and successful in the means and methods used at Kirtland, why not pursue a similar course at Independence? Or have you "learned by dire experience" that your "Spaulding story" stands no show when arrayed against the evidences we use to support the Book of Mormon? Which is it? We will leave you no excuse on this proposition. If you will meet us in an honorable manner onthe four propositions already submitted to you, we will accept your second proposition as the fifth one to be debated in the coming discussion. Now we will see what you mean by your wild, extravagant claims for yourself, and your foundationless and ungentlemanly denunciations against us.

Your remarks concerning our proposition on the Book of Mormon, show that you are hard pressed—*driven to the wall*. You were certainly writing for "simple folks" when you penned those paragraphs with that characteristic illustration.

You have proved that the Book of Mormon is a fraud, all stolen by Sidney Rigdon, from the "Spaulding story, Bible and modern literature." "What an insult to common sense, to ask" you "to debate whether a fraud, whose religious ideas" you "have proved were stolen from the Bible, harmonizes in those stolen portions, with the book from which it has been stolen?"

"What an insult to common sense" to require us to concede all this and then challenge us to disprove it in public debate! If we are required to admit that the Book of Mormon is just what you claim it to be, before we can properly frame propositions looking to a discussion of the subject, then your challenge for us to meet you on your second proposition is an open insult to us, and an outrage on "common sense." Yet this is made the premise of a labored argument against our third proposition.

Not only your premise, but your whole argument is at fault. It is a glaring misrepresentation of the proposition you seek to belittle; but your cunning is not sufficient. You are not asked to debate whether the Book of Mormon harmonizes with the Bible, in some particulars, like the counterfeit bill to the genuine, but "Is the Book of Mormon a true Record? Does it contain a revelation of God's will to man?"

The proposition is comprehensive and clear. It affirms as much for the Book of Mormon as C. C. Rowley claimed for the New Testament in a debate with J. E. Remsberg, held a short time ago at Stewartsville, Mo. A proper discussion of this proposition involves the necessity of examining the historical, doctrinal and prophetical statements of the book. It is too fair and comprehensive to suit your purpose, hence your illogical mess of stuff in opposition to it.

We do not propose to be governed by what others think, or say they have heard us teach; but when you are ready to meet fair statements of our faith, as it is, you can readily be accommodated.

We have offered to affirm "that Joseph Smith was a prophet of God." If you wish to know "whether we have gone back on the claims of Joseph Smith;" what we believe about his revelations, mission, &c., accept the propositions which we have sent you, and you will be sure to find out. We know what we have taught, what we believe and are teaching, better than you or anybody else can inform us; and we do not propose to be scared into your trap by your hyperbolical statements.

On the above proposition, as suggested before, you will have ample opportunity to prove, if you can, that Smith originated and practiced Mormon polygamy. You can "tell it again;" I mean the story of the "eleven girls in the Mansion House;" and "the girl in the privy," and lots more of the same kind of stuff, of which you keep a most plentiful stock *always on hands*.

On the other hand we would have opportunity to prove that the inspired translation of the Bible, the Book of Mormon and the Book of Doctrine and Covenants, with other professed revelations, furnish evidence that Joseph Smith was a prophet of God.

If you will agree to discuss the propositions submitted to you at Stewartsville, Mo., we will agree to oppose the false statements found in your lecture entitled, "Mormon Problem and its solution."

Your illustration of Ingersoll and the preachers at Independence, has no proper application to anything that I have submitted for your consideration. According to this illustration, Ingersoll assails "the origin and revelations of Christianity." The preachers take him away from the subject of religion, and challenge him to debate the respective claims of two leading political parties. You have gone to Independence and elsewhere and raised certain issues upon the belief and practices of the Latter Day Saints. You have said many hard things against them and their faith. Have we attempted to lead you away from the subject of religion to some dissimilar one? Is it improper for us under such circumstances, to step forward and signify our willingness to affirm and defend our faith in its entirety? Is it improper under

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such circumstances, to request you to defend your own faith? Is it not just and right that your faith should be subjected to the same scrutiny as ours? Would any honest man, whose object is truth only, be afraid of such test and comparison? When Ingersoll and other infidels attack the Bible and Christianity alone, are you and other preachers careful to say nothing against infidelity, or ask infidels to defend it, so long as they confine themselves to a bitter attack upon Christianity?

In the Kirtland debate with E. L. Kelley, you affirmed the claims of your church and denied the claims of ours. Have "you learned by dire experience" that it will not do to repeat it? Or have you found out that it will pay better to confine your efforts to an attack against an innocent people whose faith and practices will compare favorably with the faith and practices of any other religious body? Is this the reason why you are tramping the country over and trying to incite a spirit of persecution and mobocracy against the Latter Day Saints?

You admit that you have assailed the revelations in which we believe, "their teachings," and our prophet. Did you do all this without saying anything of our "church as an organization," or assailing its "practices?"

What do the following sentences, taken from your lecture delivered at Independence last November, mean?

"Both sects of Mormonism (Josephites and Brighamites) are thoroughly organized systems for acquiring and using power. At the head of each stands a president, then beneath him two vice presidents, twelve apostles, three seventies of apostles, a high council, a large number of elders and presiding elders, bishops and presiding bishops, patriarchs and other officials, until every fifth adult male Mormon is an official of some sort or other."

"Mormonism is the most absolute theocracy the world has ever known. It is an organized rebellion against all authority except its own. Its government is the government of God, and the utterances of its unprincipled leaders are the voice of God. All else is human, a usurpation of what rightfully belongs to Mormonism against its divine authority. Josephism and Brighamism is exactly alike in these features, and in the hands of their crafty teachers are a constant conspiracy against all Gentile government and authority."

"In 1832 and '33, as all who lived in this region can testify, the Mormons plundered and abused all the Gentiles that they came in contact with. They did this in accordance with the following revelation found on page 194 of the Book of Revelation and Covenants."

"Said nothing of" our "church as an organization!" "Did not assail its organization or practices?"

The above utterances speak for themselves. They give the lie to your last words to us. You are in a tight place Mr. Braden, and have made one of your desperate and unscrupulous efforts to extricate yourself.

Just think of it? "The champion of Campbellism" going about and making such statements as the above about the Latter Day Saints, and when invited to meet one of their representative men and debate their faith, as a whole, he backs clear down and out! He will not even defend his owh church!

If our challenge, as you call it, "is a cowardly attempt to avoid meeting you," "and to array against" you "the religious prejudices of other churches," what can be said of the course you are pursuing? Your whole effort since the Kirtland debate, has been to array against us the religious prejudices of other churches. In order to secure this much desired end, you have not hesitated to use any means which promised success. The old Papal doctrine, "The end justifies the means," has been adopted and freely acted upon by you. You have resorted to means, the use of which places you far below the dignity of any gentleman, making no profession of religion. Infidel arguments, and infidel methods, with cunning and trickery that were not surpassed by the persecuting Jews, in the days of Christ; glaring misrepresentation and downright lying, have all been resorted to by you in your frenzied efforts to put down the Latter Day Saints.

We submitted to you four propositions. In your first answer you denounced them, but did not undertake to show wherein any one of them is at fault. In your last communication you make a feeble attack upon one of them, basing your argument upon an assumed and false premise. In these propositions we offer to affirm our faith and deny yours. We only ask you to do the same, affirm *your faith* and deny ours. What and where are your grounds for denouncing this fair offer as a cowardly attempt to avoid meeting you, &c.?

It appears that you are more anxious to put down Mormonism than to teach and defend what you call Christianity. You have so arranged your propositions as to give you every opportunity to fling dirt and filth at the Latter Day Saints; but you propose, if possible, that their hands shall be tied so they can not defend themselves. Shame on the man who will do this, and then denounce his opponents as cowards, because they will not meet him on these same propositions!

We have not, nor do we propose to back out from a fair and proper defense of our faith; but it is doubly manifest now that you have no hope of success from honorable warfare with the Latter Day Saints.

You are welcome, so far as we are concerned, to all the prestige and religious sympathy you can receive by your present contemptible course. They will avail you nothing in the end; for sooner or later, unless you repent, you will fall into the ditch you have dug for others, and your "curses, like chickens, will come home to roost."

JOSEPH R. LAMBERT.

WE add the following letter from Bro. E. L. Kelley, to the above correspondence, at the request of the writer:

No. 405, East Cumberland-St.,
PHILADELPHIA, Pa.,
December 12th, 1884.

CLARK BRADEN: I am in receipt of your intolerant and maligning letter from Independence, Missouri, in which you state that the "Christian Church" there endorse you. It is gratifying to me to learn that you can get endorsement from that body somewhere, for you certainly failed in Northern Ohio, where you are better known and were so signally defeated in your deplorable tirade against the Latter Day Saints. Would it not be well for you to get an endorsement from the Christian (?) Churches at Chardon and Mentor, Ohio, which are so near the scene of the late debate at Kirtland? It would materially aid in the sale of the *Debate*, to the Disciple brethren in many parts of the country and this will please me as well as yourself. I trust further, that your church members in Independence are so willing to endorse you, that they will also buy and read the *Debate*. Let every man read and be his own judge.

It will be time enough for you to talk about a fair debate with me in Independence, when you shall have shown manliness enough to accept a fair debate with me in Stewartsville, where you first challenged me.

I forwarded long ago my reply to your false and cowardly publication of my attitude in the Stewartsville debate; but, today am informed by card that the papers there would not insert my reply as they had done yours, without they were paid for it. I had before understood that the papers were favorable to a free and impartial hearing of this matter and sought it for the benefit of their readers; otherwise, I should not have asked a hearing, but sent you directly. I do not now claim the papers were to blame in the matter, only I misunderstood their attitude toward the debate. But seeing you have not had the benefit of my reply by publication, as I received yours, I will direct a copy handed you, and trust you will observe, that my address is as before "Kirtland, Ohio."

Here, I shall only notice that my former discussions with you seem to have fully convinced you that you dare not undertake to meet me again upon the following issues:

1. Any fair proposition affirming or touching the truth of the faith and belief of the Campbellite or so called Christian Church.

2. Any fair proposition touching the faith and belief of the Reorganized Church of Jesus Christ of Latter Day Saints.

It is further plainly demonstrated to my mind that the fact of your going about the country parading and boasting over the questions of your own false framing in order to deceive the people into the false idea that I am not willing to meet you upon any fair propositions touching my faith, shows that you are conscious of the fact that you can not meet me successfully in fair debate, and that you would stoop low enough to *steal a victory*, if possible, which you dare not undertake to manfully win. And now, you say you have a grave dug

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for me. Yes; and Haman had a gallows for the fair Mordecai; and just so sure as Haman was suspended from the gallows he had built for the man who stood for the right, will a just public eventually bury you in the invidious mess you have stirred for others.

In the meantime I shall not make myself uneasy at your threats, or desperate struggles to vilify and slander a man whom you refused to meet in fair debate. The monument of your defeat at Kirtland, is too formidable and enduring to require my chasing the country over to answer to your waning jack o' lantern light.

When you shall have sufficiently recovered, as to be willing to engage me upon fair and honorable propositions you will have no trouble in finding me. And, until you expunge from your false and malicious publications, your grossly absurd and wickedly false statements, you shall stand indicted before the public for attempting to *steal a victory* over me in a proposed contest, which you was too cowardly to fairly and honorably enter.

E. L. KELLEY.

THE UNPARDONABLE SIN.

WHAT is it? is a question very frequently asked and an answer more sought than to most scriptural allusions. While nearly all professors of Christianity deny the possibility of living without commiting sin, the point is to find out what the unpardonable sin is, so they may avoid it. Some attempt to confine it to suicide, the last extremity, which, after having committed, they could do no more good or bad. Our Savior tells us, that he that blasphemeth against the Holy Ghost, hath no forgiveness, Mark 3:9; and Paul tells us, if we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins.—Heb. 10:26. After we have put on Christ, believed in and accepted Christ as our Redeemer, confessed and asked pardon at the hand of God through Christ for our sins; been baptized in the likeness of his death, and risen in the likeness of his resurrection, and determined to walk in newness of life, are we not clean? Then let us remain so by keeping the command of God, and not commit sin by transgressing the law; for sin is the transgression of the law. Let us hear from some of our able brethren on this subject. Good will to all the brethren and sisters.

JOHN HODGES.

HARSHNESS VERSUS FRANKNESS OF SPEECH.

How often a bitter speech, which has caused keen pain to the hearer, has been followed by such words as these, as if in justification of the unkindness shown: "I am a plain, blunt person, and I have to speak out just what I think. People must take me as the Lord made me." Anything meaner than such an attempt to throw the responsibility for one's ugliness of temper off upon the Lord it would be hard to imagine. Frankness of speech is one thing, but harshness is a very different thing. The Lord never endowed any man with such a disposition or put him in such circumstances that he was obliged to make stinging, cruel remarks. Some men have more difficulty than others in being sweet-tempered and kindly spoken, but when one fails it is his own fault. The very attempt to justify harshness in such words as we have quoted is evidence that there is a consciousness of guilt felt by the person so speaking.—*Boston Congregationalist.*

Conference Minutes.

SOUTH-EASTERN OHIO AND WEST VIRGINIA DISTRICT.

A conference of this district was held December 27th and 28th, 1884, at Centerville, West Virginia. T. J. Beatty president, A. B. Kirkendall secretary.

Branch Reports.—Syracuse, no change. Wayne 19. Liberty 37. Union Grove 17. Morgan 5.

Official Reports.—L. R. Devore (baptized 1), T. J. Beatty (baptized 3), and J. W. Trout in person. Joel Allen, A. B. Ervin, J. Moler (baptized 6), J. L. Goodrich, T. Matthews, D. Hopkins, D. Thomas, John Harris, J. L. Williams and L. W. Torrence by letter. Priest G. Roush by letter. Teachers, Franklin Smith in person; J. F. Williams by letter.

H. E. Moler granted Priest's License.

Resolved, That the president hold or appoint a two days' meeting in each branch of the district. The branches will be expected to pay the traveling expenses of the Elder holding the meeting.

Resolved, That the authorities of the district be notified that at the next conference the question will be settled, whether conference shall be held at one stated place or in the different branches.

T. J. Beatty was elected president. L. R. Devore vice president. T. Matthews sustained as Bishop's Agent. A. Kirkendall continued clerk.

A vote of thanks was tendered Bro. L. R. Devore for his wise counsel during long and efficient service as president of district.

Saturday evening preaching by T. J. Beatty, assisted by L. R. Devore. Sunday morning preaching by L. R. Devore. Afternoon, testimony and sacrament meeting in charge of T. J. Beatty. Sunday night preaching by L. R. Devore, assisted by T. J. Beatty.

Adjourned to meet at Syracuse, Meigs county, Ohio, April 25th and 26th, 1885, at 10 a. m.

NODAWAY DISTRICT.

Conference convened at the Ross Grove School House on Saturday, at 10:30 a. m., November 29th, 1884. William Hawkins president, Joseph Flory secretary. Elder J. C. Foss was invited to participate in the deliberations of the conference.

Platte Branch reported present number 71. Ross Grove 22. Eureka 21.

Elders Ole Madison, R. K. Ross, jr., J. Flory, Wm. Hawkins, C. Christensen and J. C. Foss reported. Priest N. Biergo and Teachers Robert Nelson and R. K. Ross, sen., reported.

President Wm. Hawkins reported having corresponded with the president of the Mission with a view to having missionaries sent into the district.

2 p. m.—A request from the Platte Branch for a Court of Elders, was granted, and J. C. Foss, R. K. Ross, jr., and Wm. Hawkins were appointed as a court.

Joseph Flory offered his resignation as book agent. Accepted.

R. K. Ross, jr., as Bishop's Agent, reported. On hand last report $30; received since last report $15; total $45. Paid to Bishop $25; balance on hand $20. Report accepted.

Wm. Hawkins was sustained as president, Joseph Flory as clerk, R. K. Ross jr., as Bishop's Agent; and all the general authorities of the church in righteousness. Elder J. C. Foss was sustained as missionary in the district.

Preaching in the evening by J. C. Foss.

Sunday forenoon preaching by Wm. Woodhead and Wm. Hawkins. Afternoon, sacrament and social meeting. Evening, preaching by J. C. Foss.

Adjourned to meet at Liberty School House, Nodaway county, Missouri, at 10:30 a. m., on Saturday, March 28th, 1885.

FLORIDA DISTRICT.

Conference convened in pursuance of notice, January 17th, 1885, and met the sad news of the death of Bro. Wm. West. He was buried about two p. m. Saturday, and the weather being cold the meeting adjourned until seven, at the house of Bro. Kennedy.

F. P. Scarcliff in the chair. No delegates present. The following branches reported: Santa Rosa, Coldwater, Hinote, Mount Olive and Eureka. After some counseling Bro. Montague was elected to take charge of the district. The presidents of branches were requested to assist in raising means to pay his expenses to represent the district as their delegate to General Conference. Committee-man W. W. Squires was relieved of laboring with the Eureka Branch officers.

Resolved that when this conference adjourns it does so to meet at the call of president; That two days' meetings be held at each branch, commencing at Pleasant View 2d Saturday and Sunday in February; tnen Santa Rosa third Saturday and Sunday; Coldwater fourth. Hinote first Saturday and Sunday in March; Mount Olive second Saturday and Sunday in March; and Eureka third Saturday and Sunday in March.

W. W. Squires was sustained district secretary and B. L. West Bishop's Agent, and all the authorities of the church in righteousness.

ARKANSAS DISTRICT.

Conference convened at one o'clock p. m., January 3d, 1885, at Robert Wolf's, Silver Hill Branch, Sevier county, Arkansas. Jeff Irvin was chosen president. Membership 11: 1 Elder, 1 Priest, 1 expelled. Preaching in the forenoon by J. D. Ervin.

Miscellaneous.

INDEPENDENCE LOCALS.

The weather for the past week has been very cold, the mercury perambulating close around zero. The five inches of snow-fall without wind is being gaily improved by the lovers of the sleigh.... A "conference committee" has been appointed to study out the possibilities and probabilities of the coming Annual Conference, of which you will be duly informed later.... A. Munn was a few days ago called to Illinois to settle up and dispose of his father's estate.... Judge J. W. Chatburn, of Iowa, spent last week in the city, visiting relatives; preaching on Sunday evening to an appreciative audience.... W. W. Blair's smiling countenance lighted up our "sanctum" on last Monday, since which time he has favored us with several able discourses, to the joy and edification of the Saints; inspiring confidence and renewed and determined resolutions for the future. Come again.... Miss Vida Smith has returned home from Stewartsville, where she has been visiting friends through the holidays.

FOR DIPHTHERIA AND SCARLET FEVER.

Sulpho-carbonate of soda, ten grains dissolved in a half tumbler of cold water. Dose: half to a full teaspoonful every hour till the parasites are destroyed; then one in two or three hours, according to circumstances of the case.

ADDRESSES.

Mark H. Forscutt, No. 67 Fourth Avenue, Pittsburg, Pa
W. W. Blair, Lamoni, Decatur Co., Iowa.
E. C. Brand, Box 39, Tabor, Fremont county, Iowa.
Alexander H. Smith, care of William Anderson, No. 1009, Broadway, Oakland, Cal.

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DIED.

SWIFT.—At St. Louis, Mo., January 16th, 1885, Sarah M., daughter of Bro. and Sr. Joseph and Mariah Swift, aged 7 years, 3 months, and 3 days. Funeral services by J. C. Foss and Noah N. Cooke.

WISE.—At Angus, Boone county, Iowa, January 19th, 1885, Sr. Ellen Wise. She was born in Vermont, June 6th, 1850; was baptized at Angus, May 11th, 1884, by Wm. Thompson. She lived a faithful member till her death and was ready to go home.

SCOFIELD.—At Six Mile Grove, Harrison Co., Iowa, January 9th, 1885, Elizabeth Scofield, aged 75 years, 7 months, and 10 days. She was born May 29th, 1809, in Hamilton Co., Ohio, and was baptized February 3d, 1842, by Elder Andrew Lumraux; also became a member of the Reorganization, exact date not known. She leaves an aged husband to mourn her loss. Funeral sermon by Bro. W. Clark.

POINTON.—At Belleville, Illinois, November 30th, 1884, after a few hours sickness, Rosa May, the only child of Edward and Sister Sarah Pointon, and the only grandchild of Bro. Thomas Wild; aged 1 year, 5 months and four days.

My pretty Rosa has left me,
For why I can not tell;
There's nothing else in all the world
That I loved half so well.
Dear mamma, I have gone to heaven,
Oh! now glad you ought to be,
To know that Jesus through his love
Said, Rosa come to me

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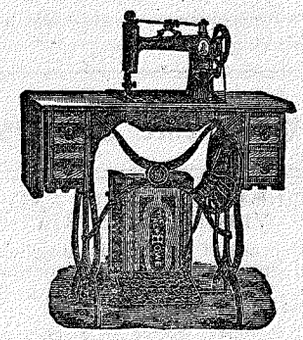
An Entirely New,  High Arm,

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

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THE SAINTS' HERALD.

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife, and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.
"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 32.—Whole No. 614. Lamoni, Iowa, February 14th, 1885. No. 7.

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Every Saturday; price $2.50 per year.
☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.
Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Feb. 14th, 1885.

THE *Christian Evangelist*, published at St. Louis, Missouri, by the Christian Publishing Company, for and in behalf of the Disciple, or Christian Church, in a late issue attempts to dispose of the argument presented by us not long since in reference to the issue between the two churches, theirs and ours. The method of disposing of the argument is as follows: "The conclusion of this labored effort seems to be that if Alexander Campbell and others had the right to reform the church, so had Sidney Rigdon and Joseph Smith. Granted. But they had no right to deform the church, and it is their efforts to do this that has made them so obnoxious. Thus we dispose of several columns of bad logic in the HERALD."

The object of the movement for reformation by Alexander Campbell and others, as stated by Thomas Campbell, and endorsed and restated by Rev. R. Richardson, ef Virginia, an accredited and able minister of the Christian or Disciple connection, was "The restoration of pure primitive apostolic christianity, in letter and spirit; in principle and practice."

Sidney Rigdon was in good repute while with his aforetime brethren of the Christian Church. When, in his pursuit of "pure, apostolic christianity, in letter and spirit," as a reformer; which is all that Alexander Campbell for himself and coworkers, claimed to be; then he became anything which these reformers chose to call him.

The right to reform the church being granted to Sidney Rigdon and Joseph Smith, as so curtly conceded by the *Evangelist;* it leaves the question at issue between the Christian Church and the Reorganized Church of Jesus Christ, just where we placed it in the article which that very clever paper tries to "pooh, pooh!" out of countenance, by calling it "bad logic." That question is: Is the Reorganized Church, in its faith, principles, doctrine and practice, more nearly in accordance with the church instituted by Christ and his Disciples, than is the Christian Church or the Disciples of Christ? And is said Reorganized Church, by reason of being more nearly in accordance with the New Testament pattern, more certainly entitled to be called the Church of Christ than is the said Christian or Disciple Church? Is said Reorganized Church, because that its principles of faith, organization and practice, are more nearly in accord with the primitive church of the New Testament, more entitled to the attention and credence of mankind than is said Christian, or Disciple Church?

It is one thing for the *Evangelist* to state that Sidney Rigdon and Joseph Smith deformed the church, but is is another, quite different and much more difficult thing for the *Evangelist*, or any of the ministers of the Christian Church to prove such deformation.

The Reorganized Church affirms, and stands ready to attempt defense of the affirmation, that in faith, principles, doctrine and organization it is much, very much more nearly in harmony with the teachings of Christ, and the Apostles of the New Testament Scriptures, than is the Christian or Disciple Church, in its faith, principles, doctrine and organization, if it has an organization. Is the Disciple Church prepared to meet such issue?

It is not a question of whether Alexander Campbell, Sidney Rigdon and others were men of good character, and therefore the Presbyterian and Baptist Churches, reformed by them and called the Christian Church, is the Church of Christ, or Christ's Church. Nor is it a question whether Sidney Rigdon and Joseph Smith were men of bad character when they reformed the church, or organized the Church of Jesus Christ of Latter Day Saints; and therefore it is not the Church of Christ, or Christ's Church.

The character of these men no more legitimately enters into the dispute, than does the character of Moses enter into the validity of the law written on stone by the finger of God; the character of Saul, into the question whether it was good for Israel to be ruled by a king; the character of Jacob, into the question of blessings conferred through Judah; the character of Noah, into the question of the flood; or the character of the twelve disciples, into the question whether the gospel taught by them was authorized by Christ. Yet, whenever the disciples of Alexander Campbell have attempted to meet the associates of Joseph Smith, in discussion, in nearly every instance, the methods of attack have been to assail the character of Sidney Rigdon, Joseph Smith, and others.

We grant the correctness of the statement by the *Evangelist* that Sidney Rigdon and Joseph Smith had "no right to deform the church." But did they? We answer that they did not. Can the *Evangelist* show that they did deform the church; and wherein. Would it not be more consistent with the profession of the people for whom the *Evangelist* speaks, if they would point out by a "Thus saith the Lord, either in express terms, or by approved Scripture precedent," the principles presented by the Reorganized Church as the proper and legal representative of the church instituted by Joseph Smith, Sidney Rigdon and others, that have deformed the church, or that are not in harmony with New Testament truths. Is it not strangely out of harmony with the character of professed teachers of Christ to set aside so earnest a plea as the one the Latter Day Saints make against them in such an illogical and foolish way as that adopted by the *Evangelist*.

By granting the claim made by us that Sidney Rigdon and Joseph Smith had the right to reform the church, our Disciple friends have disposed of one part of the controversy and that to our advantage.

Disposing of our attack in the way the *Evangelist* does, is admitting that our statement that the question whether the Christian, or Reorganized Church is the Church of Christ is of more importance to mankind than whether the Book of

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Mormon be true, or false, is correct; and thus leaves the issue between us confessed. Will the Disciple Church stand by their side of it.

EDITORIAL ITEMS.

We are asked whether it is "absolutely wrong for the Saints to go to meetings held by other denominations: Methodist, Baptist, Christian or Campbellite, United Brethren, &c. We answer no. It is not absolutely wrong, and can only be wrong relatively, when the Saints have meetings of their own, and members go from them to other meetings. When, and in places where the Saints have no meetings it would be right for members of the church to go and hear the preaching from other pulpits; and attend prayer and praise meetings, when convenient and they feel like it.

Bro. S. Case wrote from Sand Beach, Michigan, January 27th, that he had been preaching four miles north of the beach, for five consecutive Sundays, with good liberty, except on one occasion. He left them a promise to return at some future time.

Brn. James Caffall, and Henry Kemp were at the late Southern Nebraska Conference, at Wilber, Nebraska, and preached there to the benefit of all. Bro. Anthony writes that it was a wonderful season of rejoicing.

Sr. Matilda Ballinsky wrote from Webberville, Michigan, Ingham county, February 1st, that brethren J. J. Cornish and Hiram Rathbun had been there preaching. She says that a year and a half ago there were two Saints, herself and sister, there; now there are fourteen. Two, as reported by Bro. Cornish, were baptized not long ago.

Bro. P. P. Gillmore writes from Breeze, Jasper county, Missouri, January 17th, that there was considerable talk now going on in the community, caused by views expressed by him and others concerning the Bible. Let the work go on.

Letters received from brethren Jasper M. Towsley, Chester, Illinois; R. M. King, Vancleave, Mississippi; Sr. Ella StClair, Kansas City, Mo.; Bro. Jobe Brown, La-Crosse, Wis.; Sr. E. Sartwell, Savanna, Ills.; Brn. C. StClair, Kansas City, Mo.; W. H. Curwen and some others, which we are obliged to pass for want of room.

Letters from Sr. M. J. Murphy, Plattsmouth, Nebraska; Brn. J. D. Erwin, Manchester, Texas; R. M. Bradley, Webb City, Missouri; G. C. Hodges, Springfield, Nebraska; Levi Anthony, Wilber, Nebraska; W. J. Curry, Rushville, Illinois, which are crowded out for want of room.

See "Farm to Rent," on last page of Herald. A good chance for parties wishing to rent a farm of the kind.

Bro. G. S. Yerrington wrote from Providence Rhode Island, February 2d, that Brn. W. H. and E. L. Kelley and M. H. Bond attended the Massachusetts Conference and spoke during the session. Much benefit was derived from their labors. Bro. Yerrington says: "We feel the need of just such men to spread the truth."

Bro. B. V. Springer called on us at the Herald Office, February 2d and 3d, in good health and spirits.

Bro. Joseph F. Burton's Australian address is care of Richard Ellis, Catherine Street, Forest Lodge, Sydney, New South Wales. Postage is twelve cents per half ounce. Bro. Burton reached Sydney, December 20th, all well.

Bro. William N. Dawson writes from Nortonville, Contra Costa county, California, that the coal mines there were about to be closed up, only a half dozen men were working now, and four weeks would close the work out. Times hard, money scarce.

On page 69 of present volume of Herald, first column, second paragraph, read "five hundred to fifteen hundred dollars," instead of "five dollars to fifteen dollars."

EXTRACTS FROM LETTERS.

Bro. John S. Patterson wrote from Mission, LaSalle county, Illinois, January 29th:

"I am still laboring quietly, but steadily, for the advancement of the Master's cause, still believing that the path of duty is the only path of safety, my old enemy, (rheumatism) has been playing havoc with me for the last six weeks, and still continues, but I keep on groaning, preaching, and hoping for relief, believing that it is better to wear out than to rust out. I am doing my best to keep things moving in the field assigned me, but the field is large and I am alone, and getting older. The local brethren in some places are doing nobly; others are slothful. I watch with deep interest the controversy going on in the *Herald*. I am not without hope of meeting you at next Spring Conference. Kind remembrance to Bro. Blair, and all in the office."

Bro. Robert Brown wrote from Petrolia, Ontario:

"We had Bro. Luff preaching here. Brn. Leverton and Lake baptized five earnest believers, and there is a pretty good prospect for more. I am only two years the 9th of this month here. Have bought a church house so as not to be turned out of doors. Hoping to do still more for the Master yet though I was seventy years of age the 13th day of July. Pray for us."

Bro. L. C. Donaldson wrote from Riverton, Iowa, January 25th:

"Bro Henry Kemp paid us a visit and left a good feeling among the people. The people turned out well to hear him, considering the cold weather. The mercury ranged from ten to fifteen degrees below zero. Bro. Milton Dougherty has done some preaching here and at Hamburg. I assisted him some. Times are hard, money scarce."

QUESTIONS AND ANSWERS.

Ques.—1. Did Orson Hyde on the 24th of October, 1841, offer the prayer as is recorded in several publications, asking that the curse be removed from the land of Palestine?

Ans.—It is so stated in some of the works published at the time of Orson Hyde's return, and since. We do not know whether the statement is true or false.

Q.—After the bread has been passed and some pieces remain, what shall be done with the pieces which remain?

A.—It would be better that none were left; or at least very little. But it is a matter for each branch to decide for itself, whether it shall be passed until all is eaten; or what other use should be made of. It is no more necessary to eat all the bread than to drink all the wine, if any is left. If any bread is not eaten, the one taking charge of the plates, cups, &c., should see that it was properly taken care of to prevent waste, sacrilege and scandal.

BASE IMPOSITION.

FRAUDULENT RELICS SOLD TO THE CATHOLICS OF MONTREAL.

The announcement made during the celebration of hign mass in the Roman Catholic Churches, that a number of supposed sacred relics which had been brought from Rome in 1880 by Mgr. Fabre, Bishop of Montreal, were not genuine, has caused a profound sensation in religious circles. It is asserted that the Bishop was victimized by a relic merchant in Rome, and that in order to carry out the scheme the name of the Pope was forged. Bishop Fabre visited the Eternal City himself for the special purpose of securing relics for the use of his diocese, and spent time in the work of making the collection. It was announced upon his return that his mission had been crowned with great success, and he brought with him what had been represented to him as the bones of St. Claudius and St. Julian, which it was related by the antiquary had been taken by the Piedmontese army of Victor Emanuel from the sanctuary of St. Peter's in 1871, and cast into the street, where they were gathered up by some of the faithful, and subsequently passed into the hands of the relic hunter. The alleged bones of St. Claudius were presented to the Parish of Lachine and those of St. Julian to the Church of the Convent of St. Anne. Special altars were erected, within which the precious and costly relics were deposited, after having been blessed and sanctified with great religious pomp and ceremony. Such was the anxiety on the part of the faithful to secure some of the relics that a number of the bones were cremated and the ashes distributed, the church receiving in exchange for them thousands of dollars as gifts from the persons thus favored. A year ago intelligence was received from Rome

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that many of the relics purchased there from time to time were fraudulent, and that forgeries had been resorted to to give them the appearance of bearing the Papal certificate. Bishop Fabre, becoming alarmed, sent an inquiry as to the genuineness or falsity of his relics, and an answer was received that they were fraudulent; that the Pope had never signed the certificates, and directing that the "relics" be at once destroyed, which was done yesterday. The costly ashes in possession of the faithful will, doubtless, share a similar fate.

The above views from the Chicago *Journal* are worthy of insertion in the HERALD. It is another evidence of the credulity and superstition in the world. The worship of the Creator is lost sight of in the long continued practice of adoring the bones and other relics, real or supposed to be, of men to whom history or tradition ascribes great virtues, or, more frequently, of undying love for their church right or wrong. The majority of people will feel no sympathy for those thus swindled in buying such relics and then building altars to their honor; or for those who buy the ashes of the bones and hold them as sacred and holy. H. A. S.

Correspondence.

LAMONI, Iowa,
February 3d, 1885.

Dear Herald:—On the 13th ult. I returned home after an absence of about two months and a half. It seemed a long time, as usual, but solid satisfaction only comes from an effort to discharge duty. My labors, while gone, were confined to Salt River, (near Macon City), Bevier, Delano Branch, (near Cameron), Stewartsville, (city and country branches), and over one Sunday in St. Joseph. Nearly five weeks were spent at Bevier, where the opportunities of the Saints for doing good are splendid. But Satan has hindered them, and sought to overthrow the work. It is marvelous what ready instruments he sometimes finds among God's people, and how well he succeeds in his terrible designs! If the children of God do not make a continuous effort to be wise and good, they are only His by name. In theory the standard for God's people and ministry is, and ever has been, high and grand; in practice, on the administration or church dicipline, I believe, (and therefore regret it), it has often been too low. History repeats itself, not only in the age in which we live, but from age to age. We can not, as individual members of Christ's Church; as branches, districts, and a complete organization, carry too heavy a load of corruption. If we do, we are sure to fall and be "broken;" and if we continue in this mistaken policy, (which is sometimes misnamed charity), we shall finally be ground "to powder."

Bro. J. T. Kinnaman was with me for nearly three weeks, at Bevier, and he labored faithfully and well. Bro. H. A. Stebbins was called by telegram, stopped a few days, and his visit and labors were duly appreciated. Our work at Bevier was difficult, in some respects very unpleasant. We left things in a much better condition than we found them; and if the members and officers of the branch will abide by the *order* and *law* of the church, all will be well.

Of my work at Stewartsville, enough has been said by others. I attended the Gillen-Braden debate, and of course had a good opportunity of learning something of the ways and methods of the man Braden. Bro. Gillen labored faithfully, made some excellent points, and as a whole (under the circumstances) did well.

My visit to St. Joseph was a pleasant one, as were my visits and labors with the Saints in the Salt River and Delana Branches. May the good work roll on, and the Saints be more fully established in the truth, which has been made manifest to them by revelation from God, according to the precious promise of his word.

Yours in gospel bonds,
JOSEPH R. LAMBERT.

MANASAS, Colorado, January, 1885.

Dear Herald:—

"A Chiel's among us now, taking notes
And faith he'll print them."—*Burns.*

In my last I promised to give more instances of the immorality of this people. Also the abject servility they are under to their masters, the priesthood.

The first thing that presents itself to my mind, is the observance of the Sabbath. For me to say that Brighamites ignore the day entirely, might be going a little too far; as it is true, that on this day they hold Sabbath School. Besides they go through a form of religious worship; but the day is also dedicated to business and political meetings. But the day itself is not considered more holy than other days of the week; for on this day the members can be seen engaged in all the secular affairs of life, such as irrigating, plowing, mowing, reaping, threshing, fishing, hunting, &c. And in all the seven years of my connection with them, I have not heard of one member being brought before the church, or even being reprimanded by the authorities. As they are all guilty of the same sin, there are no stones thrown by any of the sanctified in Zion. And as regards moral honesty in business and other relations of life, I think that it is by them numbered with by gone virtues.

I will now devote a short chapter to what some folks call short comings, but which I term long reachings, of these Zionites. And as so many instances, as their name is legion, present themselves to my mind, I will only mention a few of the most meritorious, or praiseworthy, as the matter is looked on by the faithful. First case: The leaders contract to have cut and delivered on the railroad, a large lot of ties; and invariably none but adherents are employed to do the manual part of it; for which services they receive about one half the price that the road pays the bosses. So when final settling up time comes, after giving one tenth of their scanty hard earnings to the Boss, as tithes, then paying his board and feed bill, he finds that he has not a dollar to send home to his poor, half famished family; and he is a lucky fellow, if he is not brought out in debt. Yet the leader is not satisfied with what he has defrauded his poor brethren out of, but he must have a shake at the railroad company, by having the spots of reception on the ties defaced or removed, thus getting double price for them. It is true that the laborer is dissatisfied and grumbles, but he can't help himself, neither can he go back home, without the means to supply the wants of his family for the coming winter; so he enters in to labor again with the same parties, as they promise him a sure thing this time, and that there is big money to be made, but are entirely silent as to who is to be the maker. So the men, thinking that they now have a chance of making up their losses, willingly contract with their leaders to work on the grade, as they have taken a large contract. The hands agree to remove dirt at fifteen cents a cubic yard, and hard-pan for twenty-five cents. But when the contract is completed, they learn to their sorrow, that they have been robbed again; as the boss tells them that it has proven to be another losing job, and they can't allow them but eleven cents for dirt, and fifteen for hard-pan. And as in the tie case, after board and feed bills are settled, they are more in debt than before; so there is no alternative for them, but to return home as poor as church mice, while the leaders rejoice in good stock, nice vehicles, and plenty of money. And after the duped men get home, they learn that the bosses received twenty-five and thirty-five cents per cubic yard for the entire grade contract. But not a dollar more can they get from the bosses after settlement. While I am on the grading subject, I will relate another case in connection with it. It is of a good old man from the Southern States, who came here five or six years ago, with a few thousand in cash, which the leaders have tried to get out of him ever since, which fact I think he is now cognizant of. This southern man goes in with the head boss, and sends east and gets a lot of good stock to work on the grade. And in the wind up, he, too, finds that he has been made to lose money, as he entrusted his young sons with the matter, as he could not attend to it himself. But before the boss comes home, he divides the stock with these sons of the Southern man; so when the boss gets home, he tells the old man that the boys got two hundred dollars the advantage in the division, which amount he wanted; so the old man forks over the full amount. But when the stock is compared, it is found that the boot should have been on the other foot; so the boss pockets a cool four hundred.

Good Southman gives boss another lift. He tells him that he knows of a valuable piece of property which can be bought cheap, and on easy terms; that is, one third down, and the remainder in two annual installments. Asks boss how he would like to go into such an arrangement. Boss would like it the best in the world, but has not the amount on hands at present. So a Southern man in his good heart, tells boss that he will lend it to him, rather than not have him as a co-partner. So Southman buys the property for boss and self. Then superintends the management of same, to such good effect, that the property pays for itself before debt is due. While boss in mean time sits at home in his easy chair, looking after number one. Good for boss, but green for southman. Southman mighty good to priesthood, willing for some of them to have his daughter for plural wife. But women folks kick, and there is no go. Daughter marries an apostate, who don't believe in the double rule of three, or a half dozen. Fat all in the fire, girl gone to hell sure. Never wake up in the morning when the trump sounds first time. No one to wake her. Will have to sleep another day. May be not then, unless some good faithful one takes pity on her in the meantime, and has her sealed to him by

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proxy. Sad affair indeed. But I think southman has had a few dots lately added to his great experience, and has adopted the priesthood maxim, to get all he can, and hold on to it, which he is doing, especially with his quarter interest in the C. O. P. Mill, although he has no showing of its management since it was started. If he has it is of very recent date.

The next case is, or was, as they have him fast now, by the secret combination oaths. He, too, had a few thoasand when he got here; so the faithful went for him, One good saint palms off on him a span of old broken down horses for about twice what they were worth. Another lifts him clean out of his boots with a pair of old mules, while others cut his eye-teeth in various ways. But good old soul has rest now, as he is one of the faithful.

The next case is a very rare one, as it seldom happens, where a man pulls up comfortable stakes back east, and himself imports his family to Brighamite communities, himself not being a proselyte; but such is the fact in this case. He too had a snug sum; but better than all, he had some old friends here, who gave him a few dots on priestcraft, which placed him on his guard; for just as soon as he got into the environs of these devil-fish, their feelers commenced reaching out for him, as they were anxious to suck his golden blood, thinking he was a soft snap. So boss went for him, was powerful glad to see him in Zion, and that he had fled from Babylon, and had taken shelter in the strongholds of the Lord; and that, if he wished to buy a nice little farm, that he had the place for him, only about one hundred acres in all; convenient to town; would hate very much to part with it, yet would do so for the accommodation of brother newcomer; so he takes Mr. newcomer to see a parcel of state land which he claims without any title. After praising and showing off the land to best advantage, newcomer asks the price. "Well, as I said before," says boss, "I hate to part with it; but to accommodate you, you being a stranger, I would be willing to take the small sum of one thousand dollars. And if you wish to live in town, close to church and school, there is a nice cottage that belongs to one of the Utah brethren, that can be bought very cheaply, not more than a thousand dollars, and very likely eight hundred." "Well," says Mr. newcomer, "I will think over the matter, as I have been looking at another place." "But," says boss, "we, the priesthood, claim the privilege of advising and counseling the brethren in all matters." Newcomer answers that he himself is not a member yet, but his family is. "Well," says boss, "that is the same in the end." But newcomer never bit worth a cent.

Some who have not had the chance of witnessing and experiencing these things, may question them for lack of consistency. That surely an intelligent being could not be so easily duped. But when they come to know how befogged the proselyte's mind is, they will not have any doubts; for when persons embrace the teachings of the elders, they have the utmost confidence in any and every thing that has the least smell or look of Mormonism on it. And if what I have said on the subject may be the means of placing even one poor, confiding being on his guard against the wiles of these human leeches, I will feel that I have been amply paid for my time and labor; for I know that none who embrace Utahism will ever stop short of seeing the big elephant. And after they have seen him, and know for themselves that he is nothing but a gigantic swindle, gotten up for the sole purpose of power and gain, may they have the moral courage, by the power of the Holy Spirit, to shake off the gross delusion, and flee out from its contaminating influences; for moral death is the ultimatum of all who imbibe of its spirit. For these are they of whom St. Peter speaks in his second epistle, 2: 1, 2.

I wish to give one more illustration of the submissiveness to their leaders of those who have taken endowment oaths. As I said in a former letter, when the priesthood commands, then all ties of kindred, friends, honor and gratitude are entirely ignored by them. They know nothing else but to obey, and the case in hand is a fair sample of this. He was sent out from the realms of polygadom as a pattern of godliness for us ignorant southerners to follow. He was one of the shrewd ones, ever looking out for self; and as a matter of course he was soon indebted to every one that would credit him, and no pay. He very soon was out of money, credit, and friends; but worst of all, out of food in mid winter. He, knowing that I had a supply of provisions on hand, came to me and stated his condition. He said that he did not have anything in his house to support life with, not even bread. And that he had just been to the boss, who was owing him forty dollars for work which he had done, which amount was to be paid in provisions. But the boss told him that he had neither money nor provisions for him. And the boss did not even invite him into the house. And now he had come to me as the last resort, after trying his Utah friends; and that if I would be so kind as to let him have the provisions that he would not fail to pay for them in a very short time. So I let him have enough to do his family two or three months. But after waiting some time, and seeing no prospects of pay, I concluded to receive whatever I could get from him, which was in work and a little grain. But I have never been able to get it all yet. Besides that, there was seldom a day passed by during that winter, that his family did not receive from my house something to support life with. And in the following spring I furnished him grain to sow. But just as soon as the tocsin of war was sounded between the priesthood and myself, he was one among the first to align himself in the ranks of the said boss.

Wishing the *Herald* great prosperity during the coming year, that its pay roll may be increased two fold, and that the richest of heaven's blessings may attend it, and all who are identified with it, I remain your brother in the gospel of Christ, FELIX B. MOYERS.

PLANO, Illinois, Jan. 20th, 1885.

Dear Herald:—The testimony of to-day's nearness to heaven is as important as what we may say concerning what we have realized in days that are past. To be sure, we treasure all of our blessed experiences of a spiritual nature, and prize them as gems; but Christ said to the woman of Samaria, "Whosoever drinketh of the water which I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." And so it is with all the sons and daughters of God. The old truth, the undying, everlasting things that proceed from the source of truth, present themselves day by day, in plain, yet varied garments; and the Spirit brings to us a clear understanding of them, making our hearts to rejoice and be glad. As the rich foliage of nature assumes continually new appearances, now in her new green, then laden with blossoms and fruits; and again, as now, clad in the brightness as of clear crystal, so the old, &c. So the old gospel truth, as reflected from thy pure pages shall appear to Zion's children to grow still more bright and beautiful, until the day of glory comes to gladden evermore.

ABBIE A. HORTON.

FONTANELLE, Adair Co., Iowa,
January 18th, 1885.

Dear Herald:—Your presence is still with us, though I am not and have not been able to read scarcely a couple of your columns for two or three weeks. Yet I see you come, and I hope you will continue to come while I have an ear to hear and a heart to understand.

I have a word or two I wish to say to you, Bro. Joseph. Several weeks ago a Mr. Bradley called on me, quite inclined to destroy and use up Mormonism. He was told where he could get a Book of Mormon. After comparison for a few days he returned, and was in for uniting with all the rest, anxious to choose a committee, and have the Spaulding Romance, and go down to Bro. Whitmer's in Missouri, and there have the whole manuscript examined by competent persons, such as were capable of judging correctly between truth and error. After having a talk of an hour or so, I loaned him five *Heralds*. The next word from him was his letter in the *Herald*. Last Tuesday he came in and spent an hour or more, tame, showing quite a change in his disposition. He seems to be much pleased with your reply to his questions. Show him how to hunger and thirst after righteousness, what righteousness is, and it will be well with us in Fontanelle, perhaps. Don't undertake to read this when you have forty others to read. Go some place where you can be alone by yourself; be patient.

Yours truly,

B. ALDEN.

SYDNEY, New South Wales,
December 28th, 1884.

Dear Saints:—We arrived here the 29th. Our passage of twenty-eight days and twenty hours, was a pleasant one, on an average, though the first week out was unusually rough; and also from New Zealand across to Sydney, which caused many of the passengers to suffer from sea sickness. But for myself, I enjoyed it intensely. There is nothing more pleasant than sailing on one of those fine steamships in fine weather with a smooth sea. And when it was moderately rough, that was not enough to endanger the ship, I enjoyed with something of a childish glee, standing on the settee in my room, looking out through the window, or port, watching her tear through the sea at the rate of from twelve to fourteen miles an hour, lashing it into a white foam. Then as if the seas were indignant at being interfered with in their onward march would toss about gathering up their forces, and rush with all their strength against the side of the ship, only to be struck and hurled back against their advancing comrades, with a rushing noise, sending columns of spray high above the sea, to fall back again with an empty splash, while the proud ship would rise on the crest of a mighty wave, and as suddenly set-

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tle down—down again, till the dark, seething waters would come rushing against the glass. Only one half day I felt somewhat uneasy. But thanks to our Father for his protecting care in bringing us safely across the mighty deep, and also for the strength that was given in the trying hour of parting from our dear ones, that are left behind, a triumphant strength that I had not known of before, that though the tears would flow, the heart was unflinching, and even cheerful. At Oakland we were much cheered and strengthened by the Saints who gathered in to Sr. Forest's the two evenings we were there. The room was well filled both evenings, and the good Spirit was present also, and made itself manifest in tongues, interpretation and testimony, though there was no regular meeting. Two were administered to, then Sister Vernon spoke in tongues, and in the interpretation to my husband she said, "The winds and the waves shall obey you." Those who attended the San Bernardino conference will know the force of this testimony to us, a confirmation of what was given there, coming from this sister who knew nothing about the circumstance. So the word of God and the words of his servants are confirmed, and the hearts of many are made to rejoice. The brightness of those two pleasant evenings will long remain, and mingle in our thoughts with those spent at Laguna Canyon, during our last visit there, which time can never efface. I love to linger in thought over those sweet seasons now. I must leave California, however loth to do so, and turn my thoughts to Australia. But not without a few words in acknowledgement of the very great kindness shown us by Bro. and Sr. P. M. Betts and family, with whom we made our home for nearly four weeks before we left. (If any one wants to find one of the best homes in the world they will find it there.) And also for the kindness of Bro. and Sr. T. J. Andrews and family.

And now for Australia, the place I have dreamed of so often, thought of so much, and concerning which I have shed the bitterest tears of my life; and also have had many bright anticipations, and that a few weeks ago was so far away. Sydney is a very large city, and approaching it from the sea is one of the most beautiful places I have ever seen, the Bay of Naples not excepted. For pleasure seekers this is the place. But as a missionary field, from what we have learned so far, Australia in the distance, and Australia in reality are somewhat different. The outlook at present is very laborious and discouraging; but we are not sufficiently acquainted to form an opinion, having only seen (of the Saints) Bro. and Sr. Ellis, who kindly took us to their place on our arrival, and took care of us till we found a suitable place to rent. I must confess to being very homesick the first few days in Sydney; and it was only by a strong effort, and the fear of making Addie (our daughter) feel worse, that I could control myself and keep my own tears back. Now I am beginning to feel quite at home. We are very pleasantly located in a cosy little home of our own, not exactly in town, nor quite out of it. From the balcony we have a sweeping view of a very large portion of Sydney, and just across the street to the right a park surrounded by lovely green trees, and a little lake in the center where children are now playing in the water. Our present address is Junction of Glebe Point road and Parramatta street, No. 6.

Our first meal in our new home was Christmas breakfast, and dinner at Bro. Ellis'. How different the surroundings from last Christmas, spent in Nova Scotia. True the weather was bitter cold, but we were surrounded by warm-hearted Saints and brothers and sisters in the flesh, and in the kingdom; and with them we spent a pleasant day at Bro. H. J. Davison's. I think of the dear Nova Scotia Saints with a heartfelt longing to see them again. The day here was beautiful and warm. But we are strangers in a strange land. The people and customs are not like those of America. My husband has visited some among the Saints, and has had two or three very kind letters, that let us know that we are not all alone. I anticipate a great deal of loneliness here, for the Saints are so scattered. My husband will be away most of the time, and traveling is too expensive for us to accompany him. I am thankful my daughter is with me. She was some seasick for a few days; and for one that clings to old associations and shrinks from making new ones, as she does, it was quite hard for her to leave all behind, and go forth among entire strangers. But she proved herself to be a brave girl, and recovered her good spirits without a murmur.

SISTER EMMA.

LILLYDALE, Perry Co., Indiana,
January 28th, 1885.

W. W. Blair; Much Esteemed Brother:—Knowing that a word would be of interest to you, from me, I herewith submit the following: On the 18th of December, 1884, I bid family and friends adieu in Lamoni, and proceeded to my field of labor (Indiana) as appointed by the First Presidency of the Church, arriving in the city of New Albany on the 20th. Here I called on father and mother Seichrist. They are getting quite feeble. I went at once to Bro. H. Scott's, president of the district, who gave me a hearty welcome, and instructed me in regard to the rulings of the district. From here I went to Birdseye, a town on the Louisville and St. Louis railroad, in Dubois county. Bro. Ferguson lives here. I had the privilege of beginning my work at this place. I preached three times; good was effected in removing prejudice, in presenting the claims of the Reorganization as against the Utah church.

From there I came to Marietta, Crawford county; preached three weeks in this part of the country. My meetings were well attended; a good interest manifested by a great many. The shepherds of other churches kept away for some cause. The cause here has taken deep hold on the minds of the rising generation, and I look for a good report from here at no distant day. I had calls to come and preach in various localities in Crawford county, and realized the force of the vision that I had before I left home for this field of labor. The harvest truly is great, but the laborers are few. I received two seals to my ministry at this place, a Bro. J. Duncham and Sister Reasor. I likewise assisted the brethren to reorganize their branch. Bro. V. D. Baggerly was chosen to preside. He is performing faithful work for the cause in this part of the vineyard. The brethren here were glad to see me, and we had a good time indeed. God bless the Saints at Marietta.

I am at the present writing at Bro. Robert Eyers. The branch here is in rather a backward condition. I begin the battle here the 30th, and hope to continue the same during the most of the coming month. In coming from Marietta to this point, I found a man lying by the roadside, having his shoes and socks off, and his bare feet right in the snow. Supposing him to be sick, I stopped and asked him what the matter was. He said he was not sick, but that he was the John the Baptist of America, and the Spirit was with him to the extent that it would not hurt him. He said he was the forerunner of John Bishop Hall; that the world would come to an end in 1888. He raved like a maniac when I called in question his theory. He is the craziest man I ever saw in religion. I think the downfall of the sects will present many strange things. I can see in the space of ten years that the churches are losing their hold on the minds of men; they are being more confused than ever before. How thankful Latter Day Saints ought to be in that they know the plan of salvation. How strange that men will spend their strength for that which will not profit them.

In conclusion would say that I feel thankful that the Lord has been with me thus far in my ministry, by his Spirit; and hope to still be useful to his cause. Love to all Saints at Lamoni. I hope they will remember me in their prayers.

Yours in bonds, I. P. BAGGERLY.

GRAND RAPIDS, Holt Co., Neb.,
January 21st, 1885.

Bro. Joseph:—I have not denied the faith, neither have I shrunk from my duty. My faith is as firm in this latter day work as it was when I first believed, though I have passed through many sore and grievous trials and temptations; but my faith has been unwavering. Since I left the Conference ground in 1880, I have not been to meeting but once; that was at Sweet Home, Nodaway county, Missouri; assisted Bro. I. N. Roberts in holding one meeting. My reason for so doing, is the want of finances. I want to say a few words in regard to my treatment while I was at Conference in 1880. I came there on my way to Missouri, myself and family being sick before we left our former place of abode, and thinking perhaps traveling would do us good; but to the contrary it made us worse. We lost one of our children on the way, camping on the damp ground. Our feelings the next morning we can not express; all sick and in a deplorable condition, and having one of our children with us. It was soon made known, and several brethren came to the tent to learn our condition, Bro. Thomas W. Chatburn being foremost. He went away for a short time, and when he came back he had wherewith to help us out in temporal matters; and you don't know how my heart was made glad, for it was something unexpected. The brethren ministered to our wants during the session, which I thank God and the brethren for. I also had my children and wife administered to, and thank God, he healed the little boy, who was almost gone.

We live in Holt county, Nebraska, at Grand Rapids. If any of the brethren have not farms of their own, they would do well to come here. This is a good country, and we are going to have a Railroad in the spring. Improved farms can be bought here for from three to ten dollars, according to improvements. This country is well adapted to farming and stock raising. We have no branch here. There are five of us here. We have no preaching. If an Elder comes this way, he will be welcome to come and see us.

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We will do the best we can for them. I am not in circumstances yet to labor, but the present outlook is more promising than it has ever been for me. I have a home and a little stock, and I expect to use them for the benefit of the church, except enough for our support. This is the genuine spirit of the gospel as I understand it.

C. D. STEVENS.

OMAHA, Neb., January 1885.

Bro. Joseph:—The Apostle Peter exhorted the saints in his day, in speaking of the true faith, and enjoins upon them to add to that faith the excellent virtues that make up the whole sum. We learn from James in speaking of this, that faith without works is dead, being alone. Being a part of the whole plan, we may illustrate by a piece of machinery. There are so many parts connected with it, that make it a perfect piece of mechanism. Take one or two parts from it, and will it answer the purpose it was designed for? Will it operate successfully? If one or ten thousand dollars have been expended on it, we must all admit that every part must be in its place, that it may answer the end designed. Again, take the human frame on this point. Here is a perfect man; take one eye, or the hearing of one ear from it, is it a perfect body? All will answer no. So we might multiply figures. But says one, Does not our preacher tell us, that all that is necessary is for one to believe, and he will be saved? Let us pause a moment and see what is written. The devils also believe and tremble. Will they be saved by adding to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity? We grow in grace and in the knowledge of our Lord Jesus Christ, and may become a perfect man in Christ. What is the opposite? He that lacketh these qualifications is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. We are also exhorted to prepare to meet our God. That signifies that we must sooner or later be in his presence, either prepared or unprepared. What shall it be? This is an important question that concerns every one of us. Let us put on the whole armor of God, and know this is the day of our visitation, Be wise virgins. Gain all the golden characteristics of Saints. Be as lights before men; and having run the race, and endured to the end, the promise is sure, the prize is won; and with the beloved Paul exclaim, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown which the Lord, the righteous judge will give me at that day; and not to me only, but to all those who love his appearing."

NICHOLAS RUMEL, Sr.

PLAINVILLE, Massachusetts,
January 30th, 1885.

Brother Joseph Smith:—This branch has been abundantly comforted of the Lord, and blessed of late. In our prayer and conference meetings the gifts and powers of the everlasting gospel have been manifest to the edification of many. Visiting Elders have been with us most of the time for the past two weeks. Bro. E. L. Kelley was with us three evenings of the second week in January. He gave an interesting lecture on the Book of Mormon. Bro. W. H. Kelley preached to us last week four evenings; and also being present with us on the Sabbath, and delivered two sermons which we trust were blessed of the Father to the upbuilding of his kingdom. Numbers of strangers have visited our chapel of late, and the knowledge of the gospel is spreading. We are hoping, praying, and working, that the cause may prosper, and our chapel may be filled with those who shall inquire, "What must I do to be saved." Our presiding Elder, Bro. Charles Coombs, is an earnest and faithful worker in the cause of Christ; and we are endeavoring to hold up his hands, that he may proclaim the word to the sons of men. We have started quite a work in East Attleboro, and hold a meeting every Wednesday evening in that place. Brn. E. L. and W. H. Kelley, M. H. Bond, and John Gilbert have lately preached there. It is our desire to press on in the work in the strength of the Lord, and see the "perfecting of the Saints."

Yours in Christ,

ARTHUR B. PIERCE.

Summary of News.

GENERAL NEWS.

Jan. 29th.—Gen. Briere de l'isle has just telegraphed for the fifth time that he is about to begin active operations against the Chinese, Meanwhile the delay is of immense advantage to the enemy.

The recent dynamite outrages in Londan are denounced by the *United Irishman* as the work of men who believe they can serve Ireland by carrying on a campaign against stone walls and stained glass.

Gen. Wolseley telegraphs from Korti that Gen. Stewart was doing well at last accounts. A bullet is lodged in the region of the groin and no attempt has been made as yet to extricate it. A hospital for the wounded and disabled has been pitched on the bank of the Nile. Supplies in the vicinity of Gakdul are very plentiful. News has just been received from Hamdab of Gen. Earle's expedition which started thence for Berber. The Black Watch and Staffordshire Regiments arrived at the Kab-del-Abak Cataract yesterday. The Arabs made an attack, but were driven back, and the Village of Warag was captured. An attempt was made by the rebels the other night to storm Galabal. One hundred of the garrison were killed and 800 of the attacking force were slain. Attacks are made almost every night upon Suakin, and at night the firing is continual. The garrison has been strengthened by the arrival of 400 British troops. News from the Red Sea littoral grows more serious. Massawah is practically besieged.

Upon the square vote for ratification of the Nicaraguan Treaty, in the United States Senate, the yeas were 32, the nays 23. As it takes two-thirds to ratify the treaty it was, of course lost.

Three ice-boats with twenty-two people on board left Cape Traverse, Prince Edward Island, yesterday, carrying the mails for Cape Tormentine, N. B. Nothing has been heard of them since, and it is feared they are lost. Dr. McIntyre, M. P., was one of the passengers.

Advices from St. Martin, N. B., report the loss of the American three masted schooner Aracana, Capt. Holmes, on Quaco Reef. Four of the crew reached land, three of them dying soon after from cold and exposure. The survivor is not likely to live.

The Mormon election cases under the Edmunds bill were to-day argued in the Supreme Court. Senator Vest and ex-Attorney-General MacVeagh appeared for the Mormens; Solicitor-General Phillips for the Government. There were five cases, presenting different aspects of the denial of the right of suffrage. The parties, one of whom was the widow of Orson Pratt, applied to the Election Commissioners of Utah to be registered as voters, and submitted affidavits skillfuly drawn and intended by the parties to bring them within the terms of the Edmunds act. It was contended for the Government that the affidavits were evasive. Female suffrage exists in Utah, and in one of the cases the right to vote was denied to the woman because it appeared that she was the wife of a polygamous husband. The question on which the cases turned was whether the test oath could be required as a condition precedent to suffrage. Vest and MacVeagh contended that the right of suffrage was properly under the decisions of the Supreme Court, and could not be taken away except by indictment and conviction. The Solicitor-General urged that prescribing the oath as a condition precedent to suffrage was a regulation of the franchise within the power of Congress. This was the substantial question. MacVeagh also contended that Congress, having delegated to a Territorial Legislature the right of regulating all the matters in question, it was incompetent for Congress to establish another independent body like the Board of Commissioners under the Edmunds act to exercise the same authority over the same subject-matter. This was, however, controverted by the Government, whose representative insisted that it was a common thing for the superior legislative authority to delegate power over a given subject and to legislate in relation to it as occasion might require. The court announced that Monday next it would take the usual February recess until the first Monday in March, at which time a decision as to this case may be expected.

Jan. 30th.—Unusual precautions have been taken to protect the British Museum, which the dynamiters have threatened to blow up.

The Socialist members of the Reichstag will strenuously oppose the extension of the extradition treaty recently effected between Prussia and Russia to the other portions of the German Empire. The treaty was concluded the 12th inst., and provides for the extradition of persons guilty of murder, attempted murder, or of committing or preparing to commit acts against the King of Prussia or the Czar of Russia or their families, such as assasination, acts of violence causing bodily injury, abduction, or insults. The treaty also provides that persons guilty of the illegal manufacture or storage of explosives shall be extraditable. It is now proposed to extend the operation of the treaty to those portions of the German Empire which are outside of the Kingdom of Prussia. The opposition of the Socialists is based on the ground that past experience has shown that such laws are not used to further their ostensible objects, but as engines of arbitrary oppression to suppress free speech and all agitation for reform, even of the most peaceful and constitutional kind. The Socialists will endeavor to force a debate on the whole subject in the Reichstag at an early day.

The following item was handed over the counter of the *World* newspaper, and is published without comment: "At a meeting of the British

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Retaliatory Society, held at Toronto, Ont., $8,000 were subscribed toward carrying on a dynamite war against the United States. The Socialists of Chicago are to be invited to co-operate. Some of the most cherished monuments in the States have been marked for destruction."

The *Medical Times* of London, Eng., this week publishes the results of an elaborate inquiry recently instituted by the editor into the merits of canned goods. It concludes that the evidence is overwhelmingly in favor of the wholesomeness of such goods.

Gen. Wolsely telegraphed to-day from Korti that Gen. Earle's expedition to Berber by the river route was making satisfactory progress. Advance scouts exchanged shots with the enemy near Boiti.

Aggie McMurrin was to-day held in $1,000 bonds for perjury, at Salt Lake City, Utah. She swore she married Royal B. Young, a step-son of Brigam Young, charged with polygamy, in 1881, while her oath for registration papers made in September, 1882, says she had not married in polygamy.

Gen. Hatch contemplates building a number of forts in Indian Territory, and will leave troops at Salt Fork in anticipation of another colonising expedition by the Oklahoma boomers. The General says that the boomers at Stillwater were starved out. They did not give up until hunger compelled them to surrender. At the time of the capitulation there were only 156 men in the boomers' camp. Capt. Couch and his followers were escorted into Arkansas City by 3,000 citizens and a brass band. They were received with great enthusiasm. A large part of the land in Oklahoma was found to have been fenced in by cattle men, who were left in peaceable possession after the expulsion of the settlers. An Oklahoma Union was formed at Arkansas City.

Capt. Couch, H. H. Stafford, George W. Brown and Col. S. E. Wilcox, leaders of the Oklahoma boomers, were arrested yesterday at Arkansas City for conspiracy and rebellion against the United States Government.

Feb. 1st.—It is said that Austria prompted Italy to make the movement towards the annexation of Tripoli which was so vigorously opposed by Turkey. Lord Granville is enraged at this covert action of Austria, and the exposure of the intrigue has increased the tension between the Governments of Austria and Great Britain.

The floods in Counties Down and Armagh, Ireland, are unabated. Many bridges and embankment walls have been destroyed. Several vessels are stormbound in Carlingford Bay, and at Newry traffic is almost suspended owing to the impossibility to get across the river.

The Scientific Commission which was recently appointed by the Spanish Government to inquire into the causes and effects of the late earthquakes in Southern Spain has fairly commenced operations and is daily sending reports to Madrid on the result of its operations. Perhaps the most remarkable phenomenon noted by the commission is that of the complete obliteration of the high roads leading into Periana, no reliable trace of which can be found for several miles outside the town. The road in most places lay between abutting hills, and in the recent terrific disturbances the earth's crust seems to have been forced downward or ingulfed. Many of the hills themselves were leveled beyond recognition, and well-known landmarks whose positions had remained undisturbed for centuries were moved a distance of thirty yards.

The following dispatch has been received from Gen. Wolseley: "Gen. Earle has advanced his troops to within seven miles of Birti, but will be unable to concentrate them in readiness to attack that place until the 3d, owing to the difficulty of navigating the river. The enemy holds a strong position at Birti. A deserter from the rebel ranks says the commander of Birti received a letter from the Emir of Berber stating that the British had captured Metemneh and sent steamers to Khartoum with troops and stores for the garrison there. The Emir strongly advised the commander of Birti not to oppose Earle's advance as the British were sending troops across the desert from Korosko to Abu-Hamed to suppress the rebels. The deserter recently left Berber, where, he says, are twenty-six survivors of the massacre of Col. Stewart's party wrecked on the Nile in one of Gordon's steamers. The survivors are Syrians and Greeks. He says they are not imprisoned, but are not allowed to leave Berber."

The British to-day made a reconnaissance in force with two guns, at Suakin. They shelled the enemy's camp at Hasheen. The rebels, who hold a strong position, are very courageous, advancing with loud yells, but seemed loath to leave their own ground. The British subsequently returned to Suakin. There were no casualties.

Prof. Swing, Dr. Thomas, and the Rev. Thomas Green, all of Chicago, devoted their attention Sunday last to the recent dynamite explosion in London, Eng.

The Tribune correspondent in the Oklahoma country reports that over a third of a million cattle have perished in that section through starvation and severe cold. There are a million cattle in the Cherokee Strip, and if the cold weather holds out a week longer half of them will die.

Late Saturday night an explosion of dynamite occurred in New York City, shattering the fronts of Garry Bros'., and Ridley Bros'. dry-goods stores, corner of Grand avenue and Allen street. The damage amounts to $2,5co. Five arrests were made. Striking employès are charged with responsibility for the explosion.

Philadelphia Correspondence Pittsburg *Dispatch:* During the passage of the American Line steamship British King, which arrived here today from Swansea, she encountered a blinding electrical storm, such perhaps as has never been before experienced by a transatlantic vessel. The ship was off St. George's Banks Monday last during a heavy rain. The electricity in the atmosphere became so intense that it blinded the men on the lookout, and as a precaution against accident the engines were stopped. The horizon, as far as the eye could reach, was flashing with vivid and continuous sheets of lightning. At the same time St. Elmo's fire appeared on the yard-arms in the shape of luminous meteors. The cargo brought over in the vessel consisted of 1,200 tons of tin.

Feb. 2d.—Jeremiah O'Donovan-Rossa was shot this afternoon on Chambers street in New York City by a young woman, who fired five shots at him, only one of which took effect. The woman was respectably dressed, wore eye-glasses, and looked like a school-teacher. Upon being arrested and taken to the police station she did not appear at all discomposed, but calmly admitted that she had done the deed. Rossa walked to the Chambers Street Hospital, where his wound was pronounced not dangerous. The motive for the crime is unknown. The woman said her name was Yseulte Dudley.

It is understood that when Gen. Wolsely reaches Khartoum Gen. Gordon will resign his post there and proceed to the Congo country to fulfill the pledge he made a year ago to King Leopold to take command of the field operations of the International African Association. When he was sent to Khartoum Gen. Gordon was about to start on his Congo mission, and was so intent upon going thither and stamping out the slave trade in that region that he was on the point of resigning his commission in the British army. It was finally agreed that as soon as he had completed his task in the Soudan he should go to the Congo. It is thought possible that he may attempt to reach the Congo by way of the Equatorial provinces without returning to Europe.

James G. Cunningham, charged with complicity in causing the recent explosion at the Tower of London, was arraigned yesterday at the Bow Street Police Court in that city. The Crown Solicitor dwelt upon the suspicious circumstances which surrounded the prisoner, his traveling under assumed names, and particularly the mysterious disappearance of a peculiar box from his lodgings in Scarboro street immediately after his arrest. This last circumstance seemed to point to the conclusion that Cunningham was in league with others, who were instructed how to act in case of his arrest. The court was notified that the Government would reserve the privilege of altering the charge against Cunningham to high treason.

The censorship of the press in Spain, which has always been severe, is to be made still more rigorous in consequence of the publication of certain facts regarding the Zorillists and the Carlists, which the Government was particularly anxious to have kept secret. A new and stringent press law has been prepared in the office of the Minister of the Interior, and will soon be presented to the Cortes. In addition to the present penalty of fines and imprisonment for imprudent publications, the new law will provide for the confiscation of the type, presses and machinery of offending newspapers.

A sweltering crowd of Fenians gathered in the little hall at No. 475 Pearl street, New York, to-night. The tenor of their remarks concerned blood, dynamite, and fire. It was the Dennis Deasy Circle of the Fenian Brotherhood. A young orator made a passionate appeal for the "stuff" which he said Rossa would use in blowing up Englishmen, and he sat down amid a storm of yells, but none of the "stuff" came in, although the white-haired chairman asked for it. Then there were howls for O'Donovan-Rossa, whose classic features appeared at the door. After much urging the chief dynamiter came forward. "I won't say a word in the presence of reporters," he said. "The council has forbidden it." The crowd immediately began to yell: "Fire them out! Drop the reporters out of the window! Curses on the papers."

"Whist, me friends," said the great man, stretching out his hands. "I will try the press once more, and if my words are misrepresented let them beware. I have been threatened. I have had more threatening letters sent to me this last week than a thousand men in a lifetime, but I am

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not afraid. No; Rossa is not afraid of all England and her minions. The glorious acts of last week are held up to the world as murderous, and the innocent babes injured are held up in horror. Well and good. How many Irish women and children has England murdered? There will be no peace for Ireland until all the English landlords are killed or frightened out of the island. [Long and wild cheering and cries of "Death to landlords!"] When Burke and Cavendish were slain a few years ago a cry of horror went up. I stood alone among the editors of the country in defense of that removal. I cried for joy. And now every man and woman in America, except the Anglo-maniacs are glad those villains were slain. I believe not an Irish heart exists in America or in the whole world but leaped for joy at the news of the explosions last week. [Loud cheers]. I would pick out 100 men and take them to England—now, I don't say I am preparing for this, but wait. I know 100 men who would go to London with me and go into 100 hotels and set fire to them. One hundred fires in 100 hotels at the dead of night will strike terror to England. Repeat the dose until Ireland is free.

An earthquake at Osil, Sardinia, destroyed eight houses. No loss of life is reported.

In Morocco schools the Koran only is taught, and the pedagogue receives fifteen cents a month for teaching it.

President John Taylor spoke in the tabernacle at Salt Lake City, U., yesterday. He referred to his recent trip; said the saints were being persecuted in Arizona and sent to the American Siberia for living their religion: spoke of Federal officers here as sneaks and tramps, intruding with process from the courts into the homes of the people. It was hard to bear, and forbearance ceases to be a virtue. Yet they would stand it a little longer, as they didn't want any blood to flow. There would be a change before long. The persecutions were making some of the saints think of going to a foreign country to preserve their religious liberty, and there might be another pilgrims' day. He said the saints were illegally punished at home, and killed in a Southern State. No one was punished for murdering Mormon missionaries. He intimated that all must be silent on what they knew, and thus thwart the wicked men who were persecuting the people.

Feb. 3.—Friends of Cunningham, the alleged dynamiter, are said to be planning to rescue him by blowing up the jail.

Dispatches from Admiral Courbet announce the capture of the Chinese works commanding the Kelung mines after a severe fight.

There was great jubilation in England over the news of the shooting of O'Donovan-Rossa. Extra editions of the newspapers containing cable dispatches from New York sold yesterday like wildfire.

A sensational report from Pittsburg conveys intelligence of an anticipated outbreak of Socialists, who have stored large quantities of arms and ammunition in that city and are ready for an attack upon the capitalists. Men from the Hocking Valley and elsewhere are said to be ready for a disturbance.

O'Donovan-Rossa's wound is not likely to result seriously. Mrs. Yseulte Dudley was arraigned yesterday at the Tombs Police Court in New York City, and was subsequently remanded to her dungeon cell. Her bullet entered Rossa's shoulder and took an upward course beneath th skin. He suffers no pain, and no uncomfortable symptoms have developed. Chelsea Hospital officials deny Mrs. Dudley's statement that she graduated from that institution as a nurse. Some months ago, it is said Mrs. Dudley tried to commit suicide by taking poison while traveling in England on the Great Eastern Railway. When arrested she asserted that she was a governess and that her Christian name was Lucilia. Her story was investigated and found to be correct.

The Manchester Chamber of Commerce has announced the receipt of news confirming the report that Portugal has annexed both banks of the Congo River.

The increase in the number of cases of scarlet-fever and diphtheria of a dangerous form is frightening the citizens of Rockford, Ill. Ten new cases are reported to-day, and scarcely a day passes without one or more deaths. It is estimated that there are upwards of 200 cases in the city.

Jonathan Smith, a prominent farmer of Barr Township, Davies County, Indiana, died yesterday at the advanced age of 101 years. Mr. Smith was the oldest man in Southern Indiana.

Feb. 4.—Cunningham, the alleged dynamiter, who is charged with complicity in the Tower explosion, has been identified as the man who was suspected of having been concerned in the recent underground railway explosions.

Three men confined in the jail at Audubon, Ia., charged with murdering an old man named Hiram Jellerson, were lynched early yesterday morning by a mob. The jail walls were battered down. Two of the men fought like tigers in their cells and were shot dead. The remaining one, who was the son of the murdered man, was hanged.

The Inter-State Commerce bill, as passed by the Senate yesterday, provides for a commission to be composed of nine members, one from each judicial circuit of the United States. These Commissioners are to have jurisdiction over the operations of all inter-State transportation companies. They are authorized to require such companies to furnish annual reports, giving full information as to their financial condition, etc. During the first year the commission is required to investigate and report upon the subjects of maximum and minimum charges, pooling, watering stocks, and unjust discrimination. The bill expressly forbids extortion or discrimination by transportation companies.

Feb. 5—A dynamite congress is to be formally opened in Paris, Feb. 23. Eleven delegates, including six from America, will attend. The utility of dynamite in aiding the Irish cause will be discussed, as well as the proposed union between the dynamite party and the Fenians. The question as to whether or not members of the House of Commons who voted for the Crimes act shall be executed will also be brought up for decision.

Dispatches from Gen. Wolsely announce that Khartoum was taken by the Mahdi Jan. 26th. Col. Wilson arived at Khartoum Jan. 28th and found the enemy in possession. He started at once on his return down the river under a heavy fire from the rebels. A few miles below Shublaka Cataract Col. Wilson's steamer was wrecked. Col. Wilson with his whole party reached an island in safety, and a steamer has been sent to convey them to the British camp near Metemneh. Gen. Wolsely says that he has no information as to the fate of Gen. Gordon. Natives report that the Mahdi had 60,000 men in the vicinity of Khartoum. He introduced spies into the city, who persuaded the greater part of the garrison to desert Gen. Gordon. With 2,500 men Gen. Gordon tried to hold the city, but after severe fighting he was compelled to surrender. There is great excitement in London. Hopes are still entertained that Gen. Gordon may be holding out in the citadel of the town. The clubs and public resorts are crowded with people anxious to hear the latest news from Africa. A gloomy view of the situation prevails. The War Office is besieged with army officers anxious to tender their services for active duty. Millitary experts express the opinion that unless reinforcements are hurried forward to Korti disaster may befall Gen. Wolseley's army. A Cabinet council was summoned yesterday by Mr. Gladstone. The feeling against the Government in England is very bitter.

It is little less than a year since Gordon entered Khartoum, and all that time he has held El Mahdi at bay, to be sacrificed at the last moment by perfidy when relief was so near at hand! He left Suakin, on the Red Sea, Jan. 30, 1884, and arrived across the desert at Khartoum Feb. 17. The mission which he felt so sure of accomplishing failed at once. The Mahdi was not to be pacified, or bribed, or terrorized. On the other hand, he speedily invested Khartoum and more than once repulsed Gordon's sorties. He pushed farther down the Nile and captured Berber, and then gradually drew his toils about Gordon's beleaguered garrison. It was not until Aug. 1, however, that the House of Commons voted its credit of $2,000,000 for the relief expedition. From that time until about the opening of the new year was consumed in organizing the expedition and getting it to Korti. The rest of the story—the division of Wolseley's force, one detachment under Gen. Earl moving up the Nile against Berber, another, under Gen. Stewart, crossing the Baihuda desert to the vicinity of Metemneh, his gallant fight at Abu-Klea Wells, his subsequent encounters pending his occupation of Gubat—is well known. Gen. Earl's column of 2,500 men is still in motion up to Berber, with the prospect of encountering a rebel force at Abu Hammet.

The German Government seized the entire edition of yesterday's *Danziger Zeitung*, a Liberal paper, because of the radical tone of its Hamburg correspondence. The seizure is considered an extraordinary action on the part of the Government, and is the first case of a seizure of a newspaper within the last twenty years.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE ONLY AND TRUE GOD.

I NOTICED an article in the *Herald* of December 8th, under the above heading. Never understanding the Godhead to be as there represented, I thought I would like to present my views on that subject. I firmly believe that there are three separate parts in the Godhead. We will first notice what took place at the creation of the world. I shall quote from the Inspired Translation, as the King James' gives but a short account of it. God speaking to Moses said:

"I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things. And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our image, after our likeness; and it was so."—Gen. 1:2, 27.

Here is God talking with the Son, or Only Begotten, two personages. They were alike, and God created man in his own image, and in the image of the Only Begotten. Verse 29. This was the spiritual creation, all these things created, were created spiritually before they were naturally on the earth.—Gen. 2:4–6.

It will be noticed, that God talks with the Only Begotten. At this time Christ had not taken a body, was not yet on the earth with men; but was the second person in the Godhead. Upon those great and important subjects, God consulted the Only Begotten. Then, after creating man out of the dust of the ground, he talks with the Only Begotten, and tells him that it is not good that man should be alone. "Wherefore, I will make an helpmeet for him."—Gen. 2:23, 24. We would not suppose for one moment, that God the Father and God the Son, were only one personage of spirit; and that God was here talking to himself. Again God tells Moses the conversation (or part of it) that took place between himself, his Son, and Satan. Speaking of the fall, Satan said: "Behold I, send me, I will be thy son, send me, I will redeem all mankind, that not one soul be lost, * * * But behold my beloved son, which was my beloved and chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine forever."—Gen. 3:1–3.

Because the son was permitted to come, Satan rebelled, and fell; deceived man, and taught doctrine opposed to God's truth, to man. Man obeyed him, and his eyes were opened. God again talks with the Only Begotten, saying: "Behold the man is become as *one of us*, to know good and evil."—Gen. 3:28. God did not say, He has become like me, but "like one of us," or like either me, or mine Only Begotten. A little further on we notice an angel spake, and told them that they were to call upon the Father, or God, in the name of the son, forever. "And in that day, the Holy Ghost fell upon Adam, which [Holy Ghost] beareth record of the father, and the son, saying, [speaking in behalf of the son] I am the Only Begotten of the Father from the beginning, henceforth and forever."—Gen. 4:7, 8. Here we notice the three take part, the Father, the Son, the Holy Ghost; each acting separately, independently, and in behalf of each other. In the teaching of the gospel to Adam, God taught it, told him to obey the order, repent and be baptized; Adam believed it and rejoiced, and the Holy Spirit, [not the Father nor Son] took him, and carried him down into the water, and baptized him, and he received the Holy Ghost. And that he might know what it was, and more fully rejoice in it, "both" the Father and the Son recorded the fact, that he was now baptized with the Spirit, and that he was "*one* in me, and thus may all become my sons."—Gen. 6:51–71. Thus we see very clearly the three parts in the Godhead. You will also notice in the closing portion of the sixth chapter of Genesis, how all may become God's sons; and all become one. Not all become one man or one woman, bodily; but one as God the Father, and God the Son are one. Each has his respective body and form; yet seeing, hearing, understanding and believing alike, &c.

We will now turn to the Book of Mormon. In Alma 8:10, I do not see anything extraordinary. Amulek in answering Zeezrom's question, said yes. The Son of God is the very Eternal Father; and he could rightly say so, when we consider the fact that nothing was made without the sanction of the Son. If God the Father and God the Son, were both working together, each consented to creating this world, also to creating man like themselves, why not the Son be considered the very Eternal Father, as well as the Father himself. "There was nothing made that was made but by the Son."—St John 1:3, 10, and Doctrine and Covenants 90:1. He was the author of it as much as the Father; hence to satisfy Zeezrom, Amulek made the answer he did. Amulek knew that it was not wrong, as he was the beginning of all things, just as much as the Father was. Yet to make the distinction to us, he is called the Son of God the Father, and Amulek so understood it. In the same paragraph he makes the distinction, and shows Zeezrom that all, both small and great, must stand before the bar of Christ, the Son, and God the Father, and the Holy Ghost, which is one Eternal God. Alma 8:10. Some may ask, How can those three named be three separate beings, and yet be the one Eternal God? Because they are all eternal, and they all compose the Godhead, bodily and spiritually. This will also explain the idea of Jared's brother, that Jesus was both Father and Son, because of his being equal with him, being with him before the world was made, assisting him and holding councils with him, and their agreeing together, and nothing being made without him. Hence, he being in the form of God, "thought it not robbery to be equal with God," (Phil. 2:6). The distinction between them is made in that, he "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God [the Father] also hath highly exalted him [the Son], and given him a name above every name. That at the name of Jesus every knee should bow, * * * and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—According to the brother's theory, God would be exalting himself. But no, the Father exalted the Son, for the following reasons: Because he came "as it is written in the volume of the book, to do thy will, O God."—Heb. 10:5–9. Because he left the glory that he had with the Father before the world was, (John 17:5). He loved him because he was tempted and tried, faithful and merciful, took upon him a servant's form, and died for evils man had done. (See Heb. 2:9–18). The gospel was not his, but it was the Father's who sent him. (St. John 7:16, 17). The Father was so well pleased with him because he obeyed the gospel and thus set the example for man, that he spoke from the heavens in the hearing of the sons of men, saying, "This is my beloved Son in whom I am well pleased," and sent the Holy Spirit in the form of a dove. (Matt 3:16, 17). Here we again see the three parts of the Godhead,—the Son being baptized, the Father acknowledging him by an audible voice from heaven, and the Holy Ghost coming and resting upon him.

We find Jesus on the Mount of Transfiguration, with three of the apostles, when Moses and Elias appeared. And a voice was heard out of the cloud, "This is my beloved Son," &c. Matt. 17:2; Mark 9:2. We follow him to the garden where he prayed to the Father, (not to himself), and sweat as it were great drops of blood. "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him." Luke 22:41–44. We need not comment upon this, it is too plain. We view Jesus again when betrayed by Judas, and when Peter cut off the ear of the High Priest's servant. The Son said, "Put up again thy sword. Thinkest thou that I can not now pray unto my Father, and he shall presently give me more than twelve legions of angels?" &c. Matt. 26:49–53. Next look upon the cross and hear him saying, "Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me." Mark 15:34. Here we see plainly two very distinct beings. Elohim is a Hebrew word. It is in the plural. Eloi is singular. Christ had no need to say in the Hebrew tongue, Elohim, Elohim, &c., because he was a part of the Godhead. Hence, speaking personally he said, Eloi, Eloi, &c. On the cross he says, "Father, into thy hands I commend my spirit." Luke 23:46.

Brother, what will you do with those

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scriptures, and with the following. "If ye love me, keep my commandments; and I will pray the Father, and he will send you another Comforter." John 14: 15, 16. According to your theory, you would make this scripture read thus: "And I will pray to myself, and I will give you myself, that I myself may abide with you forever." Too much self about this brother.

You say that you believe literally that we should be one. So do I, just as much as God the Father and God the Son are one. Jesus says, "I and my Father are one." John 10: 30. On further in the seventeenth chapter, he prays that the apostles might "be one, as we are one." Now we all know that Jesus did not pray that the twelve apostles might be put into one apostle; but that they might be one in love, live in unity one with another, that their wisdom might be alike, that they might understand the mystery of Godliness, &c., as he and his Father understood and acted, and was one in might, power and dominion.

"If ye love me, keep my commandments and abide in my love, even as I have kept my Father's commandments, and abide in his love."—John 15:10. Read from the thirteenth to the sixteenth chapter of St. John, all pointing to the three parts of the Godhead, as being separate. From the vision in Doctrine and Covenants we learn that there are three separate parts of the Godhead. First there is one glory of the sun, which is the celestial glory; and those who obtain that glory, are those who have obeyed the fulness of the gospel of Christ, had been baptized, had hands laid upon them, received the Spirit, &c. "God the *Father* reigns over them." Second is the glory of the terrestrial world, whose glory differs from that of the Church of the First Born, even as the moon differs from the sun in the firmament. They receive of the presence of the *Son*, but not of the fulness of the Father. The third is the glory of the telestial, which glory is the lesser, even as the glory of the stars differs from that of the moon in the firmament. They receive of the fulness of the Holy Ghost, but not of the Son. Doctrine and Covenants 76:5-7. Also see 85:4-6.

Speaking of the Spirit being God and Christ, all one, &c. I see nothing to stumble at in that. God the Father is Spirit, is intelligence, is knowledge, &c. God the Son and God the Holy Ghost likewise. Yet that does not prove that the three parts of the Godhead are one person only; if so, it proves that man is God also, from the fact that man is that same intelligence, that same truth, and that same spirit. Doctrine and Covenants 90:3-6. In that sense, all the millions of people of this world are but one person of spirit and body together with the Father, Son and Holy Ghost; and that all these are *one God*, unless they partake of the spirit of the wicked one; and in that case they would be all Devil, as is clearly shown by sec. 90, par. 4.

But such is not the case. The three parts of the Godhead are separate. Man is separate also, yet of the same truth and light, all existing in the beginning, all having a free agency, as is clearly shown in the nintieth section, as well as in several other places in the Scriptures. Viewing it as I do, I can see how grand it would appear to me and others, to believe our brethren, Joseph Smith and Sidney Rigdon, to have had the glory of the *Father* and *Son*, who was seated at the right hand of his Father, together with Stephen the martyr, who, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Acts 7:55-59. Remember the three parts of the Deity are there clearly shown. He was filled with the "Holy Ghost," also saw the other two personages, one standing on the other's right hand. Stephen's, as well as Joseph's and Sidney's words, were uttered by the power of God and Christ, by way of the Holy Ghost. That same spirit bears record, "Now we are sure that thou [Jesus] knowest all things. By this we believe that thou camest forth from God [the Father]." John 16:30. We give 1 Tim. 2:5; 1 John 5:7; 2 John 1:9; Jude 1:1-4. And I might mention over one hundred passages in the standard works of the church, pointing to the above doctrine, many of which are of equal importance, and perhaps more so, than those which are here quoted. But read in the twentieth of Revelations that Christ reigns with his people on the earth a thousand years; God [the Father] still in heaven. After the thousand years are past, and Satan is unbound, and the armies gathered, &c., fire comes down from God [the Father] and devoureth them. Then in the twenty-first of Revelations, God himself comes down and dwells with man also. Then Jesus will give up the kingdom to his Father, &c. 1 Cor. 15:23-25.

J. J. CORNISH.

DECKERVILLE, Mich., Dec. 16th, 1883.

TITHING, GATHERING, AND REVENGE.

UNDER the above caption in *Herald*, issue of the 3d inst., Elder W. W. Blair seeks to make reply to a former article written by me, confining himself chiefly to the question of Tithing, to which I desire to address a few remarks.

1. The claim is made by the writer, "that the apostles after Christ" did teach "tithing." True the "*claim*" is made by him, but unfortunately as he left the case without proof to sustain such a claim, the verdict of all fair minded men and women must be against him, and the "laboring oar" still in his hands, and must remain there until he extricates (if he can) himself from such a dilemma; for certainly it is not good for a minister for Christ to affirm, or claim more than he can prove,—the "*claim*" having been made I certainly demand either the *proof*, or a withdrawal of the claim.

2. We are informed by the writer that "Melchisedec was the type and representative of Christ," and the argument made is that we ought to accept tithing, its "justness and propriety" being averred, because the said Melchisedec took "tithes of Abraham." Now, will the writer accept the sequence of his own logic? It certainly follows that if this act of taking *tithes* justifies the revelation of 1838, through Joseph Smith, as a law of tithing *to-day*, then it would also follow and be right and proper for the church to have a king, even in this day, for Melchisedec was also King of Salem" ("Sodom"); but the difficulty in this latter clause is, that it conflicts with the Bible in this particular regard, too glaringly, as may be seen in 1st Sam., 8th chapter, &c; for when Israel desired a king, (and why shouldn't they when knowing that Melchisedec had been a King and High Priest too), "the Lord said unto Samuel, Hearken unto the voice of the people; for they have not rejected thee, but they have rejected me, that I should not reign over them." (Please read the reference.) If we resided in a kingdom, it would be our duty as Christians to be subject to the king; but God does not want his people to have a king to rule over them, and I believe never did. In that regard I am free to confess that I do not acknowledge fealty to any king but one, the ruler of the universe.

Again, Elder Blair cites us to Gen. 13: 2, showing that Abraham "was very rich rich in cattle, in silver, and in gold," and would have us believe that of these riches he paid tithes to Melchisedec. Now, is this correct, is it the facts of the case? I think my readers will remember an oft quoted passage in the Bible; viz., "to the law and the testimony," &c. What are the law and testimony in this particular case, which by Elder Blair are averred to represent Christ. Do they show that Abraham of his own money, his own wealth, his own honest earnings, paid "the tenth" to Melchisedec? Does the record show this? Let us see. Gen. 14: 17-24. "And the King of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchisedec, king of Salem, brought forth bread and wine, &c. And Abraham gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself."—But Abram's answer was, "I will not take from a thread even to shoelatchet; and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich, save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre: let them take their portion."

Do you ask, What is meant by "their portion?" Evidently but one answer can be given; viz., their part of the *spoils*, which they had captured in battle; from these facts it will be seen that the idea of Abram's paying tithes of his own riches, is a mistake, so far as the record goes; and instead of giving of his "cattle" his "silver" or his "gold" he only paid tithes of the spoils he had taken in battle, than which, a poorer example could not be offered in favor of tithing under a Christian dispensation, for the simple statement of Christ, "My kingdom is not of this world, else my servants would fight," Taking this as an example

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as argued by Elder Blair for us to follow, then in that case fighting, or going out to battle would be tolerable under similar circumstances; and I for one protest against the logic, claiming that Melchisedec in this particular did not represent the law of Christ, as seen in Christ, and his immediate representatives. That the tithing of the "spoils" of war was the practice under the kingly order and admissable at that period, in which Melchisedec reigned, is quite evident, but not necessarily a part of Christianity. Abram recognized the king's right in this regard, as clearly shown in the expression, "I will not take anything that *is thine*, lest thou shouldest say I have made Abram rich. The statement of Paul in Heb. 7:4 refers to the same identical affair, and adds nothing new whatever.

But suppose I should admit, for the sake of the argument, all that is claimed, does it follow that because Abram paid tithes to Melchisedec of the spoils taken in battle, being "*one tenth*" thereof, that, therefore the revelation of 1838, is *obligatory* upon us as part and parcel of "*the faith*," the gospel, which takes at the outset, "all the surplus property"—the fruit of long years of toil, industry, and economy? And after this one tenth of *all* their interest annually"—such things may be given to a people who have departed from Christ, such at least are the indications of history—given as a yoke, a burden, but not necessarily a part of the gospel as taught by our Lord, which instills into the heart of the child of truth, love of God and love of neighbor, which feeds the hungry and clothes the naked, whether they be saints or sinners, and "especially the household of faith."

Again, Elder Blair tells us that Abram paid tithes as seen above, "over four hundred years" before the "law of carnal commandments was given to Moses"—and his idea seems to be that because it was "*before*" the carnal law, therefore was part of the gospel plan, and should be to-day. This logic is of a piece with that referred to above; for if being "before the law" argues anything in this regard, because of which it *is* and *was* a part of the gospel plan, then the same may be affirmed of circumcision; for it also existed, and was commanded and enjoined of God in a more explicit and definite manner than can be shown of tithing, four hundred years *before* the law of carnality, Gen. 17:7; 10:13; and I am surprised that assuming the position which Elder Blair does, that he does not also include and affirm circumcision, just as certain early Christians did, whose mode of reasoning by which they sought to establish the faith, appears to be synonymous with his. See 15th chapter Acts. But unfortunately for them, when the apostles, elders and brethren came together, and considered the case, the Holy Ghost instructed their minds, showing that such things were not essential to salvation.

The next in order is Heb. 7:8: "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." What "men that die receive tithes?" The 5th verse tells us that they are the "sons of Levi, who receive the office of the priesthood, have a *commandment* to *take* tithes of the people according to *the law*." There is no provision here for a free will offering, that is to say, that it shall be left to the "people" to give as they please, whether much or little, that matter being regulated by law. Lev. 27:30, 31; Num. 18:24–26, &c. Now these priests were "ordained to offer gifts and sacrifices," (Heb. 8:3), and when we consider the labor they had to perform in offering the many, very many "offerings," "oblations," &c., "*under the law*," we can see at once the necessity of the *law* of tithing for their support, &c.; for the gifts which they offered according to the law, v. 4, were only to "serve unto the example and shadow of heavenly things,"—v. 5. Now, what about the "heavenly things?" Let us see. In the first verse, 8th chapter, Paul says: "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man;" and in making the distinction between the priests, who collected tithes, gifts and offerings under the law, and Christ, the minister of the new covenant, he says that the latter "hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Verses 6, 7. And in the 10th and 11th verses we are told by the Lord, "I will put my laws into their mind, and write them in their hearts; * * And they shall not teach every man his neighbor and every man his brother, saying, know the Lord; for *all* shall know me, from the least to the greatest." This promise harmonizes with the promise of the Holy Ghost by our Savior in John 14, 15 and 16 chapters, which he said would "guide and lead into all truth," the most acceptable offering under this covenant being that of a "broken and a contrite heart," or to make the matter more definite in point of worship, Jesus said, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Jno. 4:23.

But now we turn to the latter portion of the 8th verse of the 7th chapter: "And there he receiveth them, of whom it is witnessed that he liveth." Elder Blair tells us that "Christ our great High Priest," who has "entered into that within the vail," can "receive tithes." I forbear any criticism upon this point at present, simply because the "principle" assigned by him, upon which and by which it is done, in Matt. 25:40; to wit., "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I am thankful for this reference—I regard it as capital, for in this we have the words of the minister of the true tabernacle and sanctuary—of the *new covenant* the *gospel plan*—and under that plan as expressed in this chapter, 31 to 40 verses, we have not one word in favor of the law of tithing, not one word in favor of giving or taking one's "surplus property" as made and provided in sec. 106 Doctrine and Covenants. In fact, there is no more connection between this revelation of 1838, and the principle of giving to the poor and needy, visiting the sick and afflicted, clothing the naked and feeding the hungry, as contained in this 25th chapter of Matt., than there is between the carnal law, under Moses, and the spiritual, or law of life under Christ, the difference being that the former is a sort of external worship, the latter being internal; the one being the "letter" which "killeth," the other the "spirit" which "giveth life." In harmony with this thought is the teaching of James 1:27, "Pure religion, and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the word;" and, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit." 2:15, 16. As Paul expressed it, "Let every one of you lay by him in store, as God hath prospered him," 1 Cor. 16:2. Such teachings as these and practice succeeded the extreme, lavish one of "all things common," Acts 4:32. But in no case, not one solitary instance on record of which I have knowledge, did Christ or his apostles teach, or enjoin, the law of tithing upon the church. Elder Blair thinks they did. Well, to put it mildly, I think he is very much mistaken, and I demand the proof. Talk and assertion will not answer, neither will conjecture; it's proof we want. He thinks I have attacked the teachings of the Bible, and I think he attacks the teachings of my Lord, when he seeks to add to the will of God, a *law* which takes "all the surplus property" which an individual has earned and saved by economy and industry. Such a law exceeds the law of tithing of the past, which requires but a tenth. Such a law is not the "methodical freewill system," which Elder Blair seeks to make it—not by any means; for in the second paragraph it states, that "those who gather unto the land of Zion shall be tithed of their surplus properties, [see 1st par.,] and *shall observe this law*, or they shall *not be found worthy to abide awong you*." I don't know how much plainer language need to be; for certainly if an individual is "not worthy" to abide in the church, among the Saints, then they should be "cut off;" and I for one believe that if this revelation is the law to the church upon this question, then it ought to be enforced, the penalty for disobedience being excommunication. Reader, please read sec. 106, Doctrine and Covenants, and see if this is not correct.

Elder Blair refers us to the "eleventh chapter of the Book of Nephi," where "Christ recites to his disciples the prophetic words of Malachi; and in conclusion asks, "Does not Christ here endorse the principle of tithing? Does he not also enjoin it?" To which I answer no,—em-

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phatically no, as he and all others may know, who will read the entire chapter, and elsewhere in the book—Christ tells them to "write the words which the Father had given unto Malachi"—"words" evidently not in their possession. These "words" contain statement of fact as well as prediction—of fact, in that, that Israel had not kept, but had violated the law of Moses, especially in "robbing God of tithes," which system, as Elder Blair truthfully asserts, "was incorporated into that law." Of prediction, in that, that when the Lord shall come, he shall "sit as a refiner," and "shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." That said "offering" will be under the law of Moses, may be seen from the further fact, as stated successively—and, "*Then* shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years." Anybody conversant with the past history of Israel, knows quite well, that the "offering of Judah and Jerusalem" was under the law of Moses, which required tithes, gifts, and offerings very numerous—that the Lord will purify Israel eventually by this law, the "school master," is quite evident, and "in that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. See Zech. 14: 20, 21.

That Jesus did not intend in this speech the law of Moses to be regarded as obligatory upon his followers, may be seen from his own words in same Book of Nephi, chapter 7, par. 1. "And it came to pass that when Jesus had said these words, he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses," * * to which he answered, "Behold I say unto you, that the law is fulfilled that was given unto Moses." Again, "The law which was given unto Moses, hath an end in me." "*Tithing*" as a law, was part of *the law* of Moses, of which Christ said, it "hath an end in me." Elder Blair thinks not, and the readers will take their choice as to which they will follow. See also chapter 4: 8. In chapter 11, paragraph 6, occurs this language. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments." Now this occurs in that statement where "Christ recites to his disciples the prophetic words of Malachi," to "be *given unto future generations*," but which Elder Blair was careful not to quote, for in trying to show the continuation of the law of tithing, had he referred to this item as proof, it would have been too much, as that would be reinstating the law of Moses, which Jesus declared *was at an end.* Reader, just examine this 11th chapter Book of Nephi, and satisfy your own minds, that if it reinstated tithing, it also reinstates the entire law of Moses, which thing can not be under Christ. My opponent reminds me of a man who has formulated a *theory*, and then seeks to compel scripture to sustain it. Jesus commanded his apostles to teach what he had commanded them. Let Elder Blair show that Jesus commanded such a law unto them as the one now in dispute, and unless he does this, he fails in his affirmation. Elder Blair holds to the doctrine contained in sec. 19, par. 2, of Doc. and Cov., relating to the words and commands of Joseph Smith, wherein the church was commanded to "give heed unto all his words and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for *his word* ye shall receive, as if from mine own mouth, in all patience and faith." This command was received the day upon which the church was organized, April 6th, 1830, and formally adopted together with other revelations, as a rule and guide to faith, in August, 1835. When the church adopted this, they became bound thereby to accept all subsequent revelations without question, so long as Joseph Smith retained his office and position in the church. Thus we see the dogma of infallibility clearly set up and established in a trifle over five years from the day of organization, a dogma which required centuries in the Roman Catholic Church for its establishment. If we as a church are bound by this law to-day, then all this talk and disputation about tithing, gathering, revenge, baptism for dead, Lord's Boarding House, &c., is all out of place. The voting by conferences upon those vexed questions simply time thrown away; because if that dogma is law, then in that case we are *bound* to receive *all* revelations in the Doctrine and Covenants, and *all* that may hereafter be received, as a rule and guide to faith; and for any one to say, "I don't believe the revelation on tithing," or the one on "Nauvoo House," &c., would be equivalent to saying, "I don't believe in God." Such a law makes Joseph Smith's power in the church omnipotent. It places him instead of God to us. I admire Elder Blair's frankness in quoting this as law. I like to see men teach what they believe, and believe what they teach; I despise hypocritical cant, in religious matters especially. If this be law, let all the church realize the force of it and its power; for if it be law to us, then in that case our salvation depends upon belief in Joseph Smith. This may sound strange to some, but if so, I think you will see it in that light upon due examination of the text; for it makes Joseph Smith's "words and commands" *God's words to us*, and certainly our salvation depends upon God's words, especially when given in the imperative.

I fully realize the necessity of courtesy in the consideration of any one's religious faith, as we are apt to receive in return that which we do to others; but upon this question I wish to be distinctly understood, that I have never seen a day according to my recollection, that I believed this dogma for one moment, I do not now, and never expect to. I regard it as a fatal error to the advancement of Christianity, and if Elder Blair can show that Christ ever established such an officer thus empowered in the primitive church," he will confer a favor by such a showing; but in this case as in others, *proof* is required, *not* conjecture.

If any man remained *holy* all the time, it would not be so bad; but we all know that man is very weak and fallible; hence to make any man's words *as a whole* spoken in the name of the Lord, equal to God's words, to me is an impossibility in truth, and every member in the church ought to enquire into this matter, and see if they believe this dogma. Joseph was to be "great like unto Moses," and we are told that "if Joseph gave to the church false revelations when founding and building it up, he would not compare well with Moses;" and don't Elder Blair know, that those very great laws or *the law* given through Moses, was superceded and rendered *dead*, by the operation of *the gospel?* Joseph was to be "*like unto Moses.*" I certainly think he *was*—I accept the consequences of the admission, while Elder Blair does not.

Again, we are told that "if God's prophets give even one false prophecy, they shall die for it, and that speedily." Admitted as to fact, possibly might disagree as to detail. Jesus said, "by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 38. Let us apply Joseph Smith's own words under the above rule. Doctrine and Covenants, sec. 2: par. 3, "And behold, how oft you (Joseph) have transgressed the commandments and the laws of God, and have gone on in the persuasions of men." Par. 4, "Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, (par. 2 "and incur the vengeance of a just God) but remember God is merciful." This warning and reproof were given in July, 1828. Again, sec. 4, par. 4: "And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain." This was given in March, 1829, and the readers will notice that his promise of "eternal life" was in "keeping the commandments."

Again: sec. 34, par. 4, latter part, "I have given unto him [Joseph] the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the *time of my coming*, if he *abide* in me, and if not, another will I plant in his stead." Given in December, 1830. The promise being made of life until Christ's coming upon the condition that Joseph abide in God; and if he did not so abide, another would be appointed, &c., together with the fact that Christ has not come, and that Joseph has been cut off, proves I think conclusively that he died for transgression, for "not abiding in the Lord." Now, will Elder Blair please tell us which or what was the "false prophecy" for which he died? As it will not do to say it was for "*personal conduct*," as Elder Blair informs us that "persons called of God to be his prophets, seers and revelators, *may sin in*

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their personal conduct, even to the extent that Moses and others did, &c., and still live and serve in their official capacity for many years; but if they give even *one* false revelation to any one of God's people, they are doomed of God to die for it, and that speedily," &c. According to this rule, it wont do to say that Joseph was cut off for "personal conduct." (What a pity everybody is not a prophet to enjoy so liberal a rule.) Therefore we conclude it was for false revelation. Let Elder Blair tell us please.

Again, in a tract issued by the church, and entitled The Successor, &c., page 2, is found a quotation from a letter written by Joseph Smith to W. W. Phelps, dated Nov. 27, 1832, from which I extract: "Thus saith the still small voice which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest saying: And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, &c., &c., while that man who was called of God and appointed, that putteth forth his hand to steady the ark of God, *shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning*." The man who had been appointed at that period, 1832, was Joseph Smith. His death fills the measure of the picture, was shot, fell suddenly—instantly, and that too, because he "putteth forth the hand to steady the ark of God." Whatever the character of this act may have been, by comparing with sec. 34: 4, the reader will see that it was for not abiding in the Lord; and I have shown according to Elder Blair, that it was not for "*personal conduct*."

David, Solomon, and others were great men, and did much good in their time and way, as also much evil; but no one would hardly say that they were innocent men, or infallible in that which they spoke in the name of the Lord. Joseph Smith like them was a great prophet, but because of that, his revelations and prophecies are not infallible, neither died he as an innocent martyr for Christ, but like other great prophets, he died for transgression. Upon these points rests the entire issue of the present hour. And the men who affirm his innocence, the infallibility of his revelations, and his martyrship, must remember, that *Christ* not Joseph, is the foundation,—God's will—not Joseph's is the thing to establish; and that the passport into celestial glory, and test of fellowship with Christ, is not whether I am a follower of Joseph Smith, but, rather, am I a follower of Christ.

Yours for truth,

Z. H. GURLEY.

PLEASANTON, Ia., Jan. 8th, 1885.

JOSEPH THE SEER:
His Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained. Paper covers, 200 pages..... 35

☞ This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Adventist Society, and is an important work to be in the hands of the ministry of the Church, especially; and it is a most excellent one to be circulated both in the Church and among those without. abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

ORIGIN OF ALL THINGS.—No. 5.

BY S. F. W.

THE theory that accumulations of ice at the poles crushed the earth's crust is liable to the objection that no evidence of such rending of rocks is now discoverable.

The other theory that a saturnian ring of water broke upon the earth is subject to the criticism that if the earth was thus flooded it would have remained so. It is easier by this theory to get the water over the mountains than it is to get the water off again.

As theories are interesting and help to systematise facts, I offer a third; that the snows and ice did accumulate at the poles and to such a degree as to make the polar axis longer than the diameter through the north temperate and the south temperate regions: and as the axis of a revolving body must be always its shortest diameter the poles were shifted. This shifting of the poles caused a corresponding change of the high belt of equatorial waters and sent them to another part of the land.

We now come to the greatest event in human annals, that of the flood. The cunieform inscriptions have been found to include a very ancient account of the deluge so much like the Hebrew narrative that scholars agree that the latter is simply a transcript of it, with its polytheism "carefully eliminated." I have followed this leading and dictation hitherto in supposing the Hebrew records are made from the Chaldaic with a different signification given to gross naturalistic conceptions; but in this history of the deluge I reject a supposition that seemed legitimate and plausible in each other case. The original account of the deluge is the one that should contain the truth. TheChaldaic story starts out upon an impossible hypothesis; *i. e.*, that one of the false gods inspired a certain pious individual in a dream. None but the God of heaven as represented in the Scriptures could have made known the coming of the flood. None but he could have provided against it; none but he could have brought it in; and none but a monotheist could have written a true account of it at first; and none but a monotheistic account could be a true one. The true one was necessarily the oldest; and if the cuneiform narrative is not true, it has been corrupted, and if it is corrupted, and the biblical account genuine, the genuine should be supposed older than the counterfeit; and if the writers and preservers of the cuneiform narrative were not monotheists then they were not the people first possessed of the facts, or of the record. The Hebrews having the true faith are necessarily the same in faith with the family preserved; and unless they had lost the faith had never, probably, lost a knowledge of the great event, and had not had occasion to corrupt their account with polytheistic conceptions. This brings us to the question: Had the true faith been preserved in the earth? We find that Melchisedec had the true faith before Abraham's day; that he was a priest of an order, and therefore must suppose he had predecessors in that office. Question.—Would God have a priesthood on the earth more ignorant of his dealings with mankind than the heathen neighbors of those priests of God? I am satisfied that Abraham with a knowledge of Chaldean lore, did not go and pay tithes to an ignorant man. "Consider how great this man was" being "king of righteousness" and "like unto the Son of God." Further investigation will doubtless prove that the priesthood of the Most High God was the source of the wondrous light found reflected in Egypt, Chaldea, Irania, and India, in the remote, prehistoric ages. And if the fact be not developed by research, it will have to remain an item of faith by all true believers in God and Christ and their revelations to man. The theory that the intensely literal, practical, condensed and awfully spiritual account of the flood was copied from a poem—a romance of the heathen, is simply—untenable. If the two accounts had been identical down to the time of Abraham, as asserted, there would be some similarity in the names of the two versions, and also a greater sameness of matter. But the differences are so great that we can account for it only by supposing that the narratives had been preserved separately through a great lapse of time. One of them by a people or priesthood having a knowledge of the true God; the other by a priesthood who had turned from the true God to fables. This theory does not prove either account true, but supposes the Hebrew to be nearest to the truth and independent of all others. The ancient priests made it their chief business to preserve the sacred writings. Would the priests of the Most High God be the only ones of the known world who did not have such records? "God has not left himself without a witness."

Genesis is made up of two accounts, one Elohistic the other Jehovistic, and what has puzzled scholars is that the Jehovistic was the older of the two; for the Chaldean being the oldest and polytheistic, the Elohistic being most like it ought to be older. But, if the true account is older than Moses, we need not be surprised to find that the true name is connected with it.

The tablets then may confirm the Scriptural account and illustrate it, but can not supercede it. They do prove that there is a distinction between the Jehovistic and Elohistic accounts. A plausible theory of some concerning the authorship of the biblical narrative is that Abraham possessed the Chaldaic version and that Melchisedec possessed an original monotheistic version, that these two versions were preserved until the time of Moses, who combined the two into the record that bears his name.

There is a notable case of drowning that comes within historic times—the closing in of the Red Sea upon Pharaoh's hosts.

Both this and the deluge are attributed to natural causes, yet there was a miraculous element in both cases as also a moral purpose. There was in each a display of divine power and also divine wisdom; and in each case was there a display of the prophetic spirit in man.

The drowning of the Egyptian host is a demonstrated fact. We have the written record of witnesses of the event, the testi-

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mony that comes of correllation with other facts, and the evidence of topographical examination. These evidences have been subjected to the test of severest criticism, and the unwilling admission of science is that the narrative is true. The rule of analogy requires that if one of two similar narratives, written under similar conditions is found true, the probabilities are in favor of the truth of the other narrative. This is logic, and next to faith it is the best guide. Where faith and logic combine their testimony, the logic that comes of perversity can never prevail. So the story of the flood with all its unsolvable problems must stand in its place, while human conditions remain as they now are.

It is claimed that the account in Genesis is mostly human because of the fact that the different versions give different periods of duration to the different stages of the flood. The Elohist makes the whole period of one year of 365 days, the increase of 150 days and the decrease of 150 days of the water, corresponding to the annual increase and decrease of the Tygris Euphrates. The Jehovist makes the increase of the water forty days and its decrease forty days. He also gives prominence to the number seven, which is a Chaldean peculiarity.

The cuneiform narrative includes nautical terms, as vessel, sea, navigation, pilots, &c. These are omitted in the Mosaic account, proving that it originated with an inland people; therefore the origin of the two accounts is distinct and separate.

Tradition points to the valley of the Euphrates and city of Sippara as the home of the last five Antediluvian kings. This conflicts with the tradition that fixes the original abode of the races that sprang from Noah in the central part of Asia. It is true that the traditions of all the civilized nations of antiquity point to the highlands of Asia as the site of Gan Eden; and the tradition concerning the post diluvian abode probably grew out of the traditions, as a religious conception. The central part of Asia was known to be the highest part of the known world. It was natural for the people, in their ignorance, to think it a sacred region, and the abode of the gods; and connecting it with the traditions of Eden, they got to regard it as the place where the gods came down to hold intercourse with the forefathers; and finally, to conclude that it was the home of the race before the separation. The Chinese were right in thinking that their original home was westward. And the Aryans of India were right in thinking that they came in from the west; for not far to the southeast of where the ark is supposed to have rested, was the tableland of Iran, where part of the race settled and remained many years, and traveling from here to the westward they found the valley of the Tygris. All the accounts can be harmonized by supposing that the Japhetic branch of the race remained in this locality, or moved back to it, at a very early period, and remained there until they grew into the families that settled India and all the countries of Europe.

The history of the Aryan nations as learned by the study of their languages does not conflict with the statements of the tablets that the valley of the Tygris was occupied before the flood, but whether it does or not, the tablets being the oldest known records must have precedence. According to them the ark was built at Sharippak,—in lower Babylonia; and it was there the heavens poured down their floods, and the water spouts and winds were brought on by the several gods.

There is a statement of Berosus to the effect that Xisuthrus was commanded to take the beginning, middle, and end of all things that had been consigned to writing, and to bury it in the city of the sun, Sippara. This curious statement has been regarded as fiction for two thousand years, but the revelations of the tablets give it new interest, and much importance; for in them we have a confirmation of it.

Mr. Rassam agent of the British Museum has recently and accidentally found a mound in Tygris valley, called *Aboo-hubba*, which has proved to be the ruined Sippara or Sepharaim. It is six miles from the Tygris and on a canal once fed from the river. The mound is 1,300 feet long, 400 wide, with hundreds of chambers. Very many *terracotta cylinders* and clay tablets have been found in it.

Here has Nebuchadnezzar and other kings, as early as 1,300 B. C. searched for records buried under the foundations of the temples of the sun-god, Ul-bur in the part of Sippara called Agani. This Sippara said to be antediluvian is the Accad of Nimrod's reign and which later, under Sargon was called Agade.

Berosus, in addition to the above statements from him, says that the survivors of the flood recovered the writings from Sippara and built many cities and temples.

We next have a narrative taken from a barrel found in the mound called Mugheir (which is the ruin of Ur) by Nabunahid, a king of Babylon, who reigned 550 B. C. These barrels are inscribed cylinders in shape of a barrel and varying from one to three feet in hight. They serve the purpose of transmitting knowledge to futurity just as the pillars which Josephus says he had seen in the land of the syriad in which the sons of Seth, or Thoth, before the deluge inscribed their knowledge of the stars, so that it should not be lost. He describes them as one built of brick and one of stone; so of course they were monuments of greater size than the "barrels" and cylinders on which Sagarraktiyas inscribed the antediluvian lore. From this barrel of Nabunahid we learn that when Sagarraktiyas reconstructed the pyramidal temple of Ammis (same as Ulbar) he made tablets in imitation of those deposited in Sippara by Xisuthros.

The date of this transaction was before 3,800 B. C. Mr. Rassam has found at Abbo Hubba an inscription that fixes the date of Naramsin at 3,800 B. C. Naramsin is son of Sargon called also son of Sagarraktiyas who made the inscriptions of supposed antediluvian history. Agade was the capital of the first North Babylonian Moses: it is also the Akkad of Nimrod's reign and from which the language of the cuneiform inscriptions takes its name. It is not known what the barrels of Sagarraktiyas contained. It is certainly important to know that writing was practiced at so early a date. Whatever the writing was it became legendary as the tables of Larsam, hidden for the first time by Xisuthros himself. So after five hundred years had passed, Kuri Galzu, a king of the 4th or 5th dynasty of Berosus, searched for the buried tables, and left an inscription saying he had searched for the corner stone and not found it.

Asarkaddan searched for the tables. Nebuchadnezzar had his army search for them.

It was just before the beginning of the Babylonian power (550 B. C.) that Nabunahid records that he had not found them.

Still later Nabonidus says he directed his army to search for the corner stone in the place where Nebuchadnezzar's army had made a trench, but the tempest of water had inundated everything; but he finally found the corner stone, with the name of Sagarraktiyas at the bottom of it, and his inscription that he "had replaced in the foundations the barrel of the East, and the barrel of the West."

The inscriptions are fragmentary and it does not yet appear that the tables of the antediluvian Larxam were found and read. But the Izdhubar series are supposed to have been written soon after the death of that hero, and as the account of the deluge formed part of the sacred writings, the latter, must have attributed to them an earlier date than the Izdhubar series.

The Chaldean accounts of creation can independently be proven to be as ancient as 2,000 B. C. It is reasonable to suppose they extend further and are antediluvian relics. The Izdhubar legends were composed 2,000 B. C. Isdhubar was a great hunter or giant, who after getting dominion in Babylon drove out the tyrant of Erech, and destroyed a monstrous beast of prey; has as a friend an astrologer named Hebani, a learned hermit, who aids him to destroy wild animals, and to conquer a mountain chief. Belesu was the name of another conquered chief; a divine bull was killed, and the country subdued from the Armenian mountains to the gulf. Who could this hero be but Nimrod? He fell sick and by the advance of Hebani sought the deified hero of the flood, Xisuthros. This latter part is poetry; but we find the legends are referred to in inscription during the time of 2,500 to 1,500 B. C., and that the title "city of the ark" is applied to Surippak and there Hea was called the God of the flood; all of which shows that the traditions were generally recognized. In the course of the poem, four giants appear. One of them directs Isdhubar to visit Xisuthros. Among many questions asked is the one, how he became immortal. This introduces the story of the flood, which is made the eleventh tablet of the series. Erech the blessed, now Warka, is the scene of part of the story. It was once called the Giant City. The world, before the flood, is said to have been very wicked. The poem gives details of the building of the ark; storing it; placing in it treasures,

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animals, and a good many people. The future life is spoken of as glorious for the good. The bad go down into the earth, into a prison house, from which there is no return. Xisuthros is first warned by Ea, in a dream, and told how to prepare the vessel. Different gods take part in bringing on the flood, wind, water-spouts, and a deluge of rain. On the seventh day the rain decreased. A dove, a raven and a swallow were sent out. A sacrifice was offered, and the gods gathered to it "like flies."

These items of the poem show its inferiority to the biblical narrative.

The tablets surely take us back to the grandson of Noah and to the beginning of kingdoms. It is an approachable date. Egypt can go just as far back and no farther—about 4,000 B. C. is the date of the kingdoms. A few hundred years added for the growth of populations is all that history, sacred or profane, can demand. This is satisfactory to all who are not too unreasonably hard to please. So the great battle of the ages is over. Faith has the field and can take breath.

The cuneiform accounts of creation and the flood can not be traced to the tables of Xisuthrus, but as they can be traced back to the period of 2,000 B. C. it is a legitimate conclusion that they and the biblical narrative of the same things are based upon the same originals.

From all this history may be deduced the further conclusion that the biblical account of antediluvian events was transmitted through a line of inspired men from Noah, and others before to Moses, independently of the Chaldean priesthood. Inscribed papyrus rolls were in use before Abraham's day; therefore there is no reason why he should not have had sacred records in his keeping. But the cuneiform characters were not in use in the earlier ages, therefore these histories and legends could only have been translations out of the agglutinative language and hieroglyphics of the former age. If we suppose Melchisedec to have had translations into some other language than Chaldean, that would account for the greater part of the variations between the Chaldean and Biblical narratives, and especially for the great diversity in the names. Supposing this common source of the Hebrew and Chaldean traditions, it must have been hieroglyphical. There is proof that Egyptian hieroglyphics are older than the cuneiform alphabet or phoenecian alphabet. These peoples having had a common origin, it follows that the hieroglyphics of Egypt were closely allied to those of the antediluvians. The antediluvians had had an alphabet, the descendants of Noah through Mizriam would not have given it up for an inferior system. There's no case in history of a people retrograding in writing, and advancing in other arts at the same time. Again supposing the antediluvians to have had a rude system of hieroglyphics, they could not have written a very full and correct narrative; and what they did write could only be correctly interpreted by inspired men. The Chaldeans could not have got and perpetuated a full account after they had fallen from the faith. It is most likely that the Hebrews from the time of Heber and before had their own separate records and traditions and picture writings like the Mexican, and Moses in compiling them was inspired to preserve and perpetuate that which has come down to us.

Conference Minutes.

☞ **The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.**

ST. LOUIS DISTRICT.

Conference met at West Belleville, Illinois, January 3d, and 4th, 1885. Bro. John C. Foss president *pro tem.*, John G. Smith and John S. Parrish clerks.

Branch Reports.—St. Louis 189; cash on hand September 14th, 1884, $20.32; received since $28.95; total $49.27; expended for hall rent, &c., $21.00; balance on hand December 14th, 1884, $28.27. Belleville 72; cash on hand last report $.85; income since $4.40; total $5.25; outlay $5.20; balance on hand 5 cents. Cheltenham 33. Chester 12. Boone Creek 15. Gravois, reported orally, 51.

The Court of Elders reported the results of their investigation of the Hughes case. On separate motions, their report was rejected by the conference and the committee discharged.

The recommendation of the St. Louis Branch, that Bro. Edward Davis be ordained to the office of an Elder, was approved by the conference.

A communicaton was received from ten members of the church residing at Tower Grove Station, St. Louis county, Missouri, stating that they desire to be organized into a separate branch. On motion, their request was granted.

Resolved, That at the next session of this conference, and every session thereafter, all the business be transacted on Saturday, including the election of the officers when the time of the election of officers occurs, that is, that no business be done on Sunday—that the officers shall not be elected on Sunday.

Elders John Beaird, Noah N. Cooke, John C. Foss, Charles J. Peat, Edward Potts; and Teacher George Elliott reported their labors during the last three months.

Sunday, Jan. 4th.—Morning session was occupied in preaching by Brn. Edward Potts and William Jaques.

Afternoon Session.—The Saints partook of the sacrament of the Lord's Supper, and then enjoyed a portion of the Spirit in speaking and bearing their testimonies. The conference then proceeded to the election of officers to serve for a period of six months. Noah N. Cooke was elected district president; Edward Potts, vice president; John G. Smith secretary; and Joseph G. Cole tract agent. Officers present: 1 Seventy, 10 Elders, 8 Priests, 3 Teachers and 1 Deacon. All the spiritual authorities of the church were sustained in righteousness. A vote of thanks was extended to the Belleville Saints for their kind hospitality in entertaining the visiting brethren.

Evening Session.—Preaching by Elder John C. Foss. Adjourned to meet at Cheltenham, St. Louis county, Missouri, on Saturday afternoon, March 28th, 1885, for the transaction of business, and on the following Sunday for worship.

Miscellaneous.

IMPORTANT NOTICE.

To the Ministry of the Reorganized Church; *Brethren:*—By resolution of the General Conference at Lamoni, in 1882, and also that of 1884, it is made the duty of the Bishop to see that all Elders under General Conference appointment, report all collections and donations of means to them, together with the names of the persons giving the same, that it may be properly set forth in his annual report. Will you in complying with the request please do so by the first day of March next, and thus oblige me by enabling me to prepare my reports for the conference? Send in February, if you like; but do not delay beyond March 1st, for any cause.

With the greatest respect, and ever praying and working for your welfare and the cause of Christ, I am in bonds, &c.,

G. A. Blakeslee, *Bishop.*

Galien, Michigan, Jan. 28th. 1885.

CONFERENCE NOTICES.

Conference of the Fremont District will convene at the Gaylord School-house, February 28th, 1885. Elder Caffall will be with us. Let all the brethren attend.

Henry Kemp, *Dist. Pres.*

The conference of the Central California District will convene at Watsonville, Santa Cruz county, California, on April 4th, 1885, at ten o'clock a.m. J. M. Range, *Dist. Pres.*

The conference of North-west Kansas District convenes with the Goshen Branch, of Clay county, Kansas, Saturday, 28th of February, 1885.

John Landers.

DIED.

Baggs.—At Clear Water, Nebraska, January 14th, 1885, sister Sarah, wife of Bro. Elijah Baggs. No offspring blessed their otherwise happy union. Many friends mourn her loss, for she was beloved by all who knew her. Born in Lambourne, Berkshire, England, June 21st, 1851. She came to America in 1878, and was married on November 6th, to him who now mourns her loss. She was baptized July 16th, 1882, at Dawsonberg, Fremont Co., Iowa, by Elder James R. Badham. Confirmed by Elder E. C. Brand. She bore her sufferings patiently, and was resigned to the will of God; and with eyes beaming with heavenly intelligence, she bore a faithful testimony to the truth of the gospel; giving exhortation to those present to be faithful and careful, she soon fell asleep. Funeral services were conducted by Brethren William Barbee and J. B. Williams, the latter preaching the sermon.

Be comforted all ye that mourn
For one whose life to you was dear;
This life is but a narrow span,
And all is well; we need not fear.
As workers on God's vine-clad hill,
May we our talents so improve;
That he who counsels at his will,
May call us to his courts above.

Whiting.—At Fall River, Massachusetts, January 20th, 1885, after a few days' illness, Sister Thirza Whiting, aged 69 years, 7 months and 28 days. Funeral services were held over her remains in the Saints' Chapel, Fall River, by Elder John Smith, at which many friends and neighbors gathered. In her life she always bore a strong testimony to the truth of the latter day work, and like many noble and true among women, has gone to rest.

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Time Table, Monday, December 4th, 1884.

Going South. Accom. Leave.	Exprs. Leave.	Stations.	Going North. Exprs. Arrive.	Accom. Arrive.
1.15 p.m.	7.00 a.m.	Des Moines	9.30 p.m.	4 30 p.m.
2.05 "	7.35 "	Norwalk	8.55 "	3.40 "
2.34 "	7.55 "	Spencerville	8.35 "	3.00 "
2.45 "	8.05 "	R. I. Crossing	8.25 "	2.45 "
3.45 "	8.40 "	St. Charles	7.50 "	2.00 "
4.45 "	9.05 "	Truro	7.25 "	1.30 a.m.
5.55 "	9.45 "	New Virginia	6.45 "	12.45 "
6.25 "	10.05 "	Jamison	6.25 "	12.20 "
7.00 "	10.35 "	Osceola	5.55 "	11.50 "
7.40 "	11.05 "	Leslie	5.25 "	11.05 "
8.10 "	11.25 "	Van Wert	5.05 "	10.40 "
8.55 "	12.00 p.m.	Decatur City	4 30 "	9.55 "
9.30 p.m. Arrive.	12.25 " Arrive.	Leon	4.05 p.m. Leave.	9.20 a.m. Leave.

ADDRESSES.

Bro. T. W. Smith's address is Ziona. Papeete, Tahita, *via* San Francisco. Cal. The postage is five cents for each half ounce, or fraction thereof.

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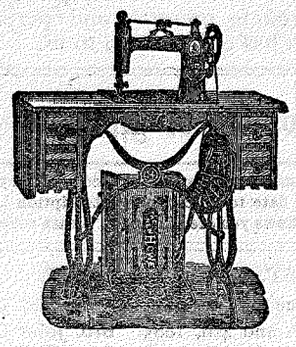

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 46, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m. Going West:—No. 47, Accommodation, 1.20 p.m.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

PAMPHLET

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:
Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.
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Every Saturday; price $2.50 per year.
☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.
Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Feb. 21st, 1885.

EDITORIAL ITEMS.

LAMONI and the region of country about it, were visited by a very severe "blizzard," beginning Saturday, February 7th, and continuing till the morning of the 11th. The mercury went down to 22 and 26 degrees below zero, the difference being accounted for by differences between thermometers and the places in which they hung. The wind was unbearable, and stock that was not housed suffered terribly. It was the worst storm Lamoni has had for over a year.

Bro. E. J. French, of Santa Ana, California, has sent a case (about ten gallons) of strained honey, the product of his own bee ranch, in the land of orange blossoms and grapes. It is of most excellent quality, like amber in color and pure as the dews. We recognize the gospel friendship which warmed the donor's heart when he started the sweet freight on its long journey from the west to the middle lands; and appreciate the gift and the spirit which prompted the sending of it. A wonderful land is this Joseph's land on which the Saints dwell; blessed above all other lands. And as we eat of the nectar gathered from the flowers of the Golden State, spread upon the wheaten cakes made from the grain grown on the plains of Kansas, rich with butter made in the dairies of the prairie state, we shall thank God, the giver of life that our lives are cast among the dwellers on that wonderful land. We thank Bro. French for his token of kind remembrance.

Bro. Oden Jacobs of Leland, Illinois, wrote us January 31st. He had been lecturing on the condition and national prospects of Utah; using specimens of mineral and crop products obtained in a late visit to Utah. The means raised by his lectures he proposes to use in tracts for distribution. Bro. Jacobs is a very earnest devotee, and we believe a good man. The branch meets only occasionally.

Messrs. Curtiss and Anderson, of Sidney, Nebraska, have 300,000 acres of railroad land for sale at from two to five dollars per acre, on ten years' time. The land consists of valley, grazing, and smooth divide land. Three hundred thousand acres of Government land are lying vacant among these railway lands, that can be located as homesteads, timber claims and pre-emptions. They may be consulted by addressing Cheyenne County Land Office, Sidney, Nebraska, or Curtiss and Anderson.

In HERALD, page 85, read instead of "where the Bible is least understood," "where the Bible is *best* understood;" also, "The name is too good," instead of not "good enough, to *bear*," (not *hear*).

THE following from the *Inter-Ocean*, of Chicago, will give the HERALD readers an idea of what Mr. Alfales Young's speech in the Salt Lake Theater, January 8th last, must have been like. It is the counterpart, in sentiment, to the ideas expressed by Mr. J. L. Rawlins, which we have already given in a former issue. The extract is furnished us by the kindness of Bro. H. A. Stebbins.

"We hear a great deal about the People's party and its 18,000 majority, but you can count the one at the head, beginning and ending there—the others are naught but ciphers. Seventeen thousand nine hundred and ninety-nine of the persons composing that majority are merely ciphers in that party. These are facts that I know. These are the facts that have called for the organization of our club. * * *

"One of the great wrongs here is the polygamic system of this Territory. We arraign the polygamic leaders as false to their children. From the time of the establishment of a provisional government in Utah up to the Legislature which sat in the City Hall last year, not a single thing was done to give the children of polygamic parents a legal standing in the Territory. They never tried to do that, but sneaked around and denied that right to their children. It may be argued that they could not have done it; an honorable failure was at least worthy the trial. Is such conduct worthy of men? The question of the right of the Government to interfere with the marital relations in this Territory is much talked about. It is the business of the government of Utah to define the relations of man and wife. Why didn't they do it? They never tried. It was opposed to the system in favor throughout the United States. And the people of Utah Territory call themselves Democrats! Why should the state take cognizance of the marital relations of husband and wife? From the days of ancient Greece and Rome down to to-day it has been the aim of states everywhere in the civilized world to secure the preservation and sanctity of the family, without which social chaos would have overtaken the world. This is why they should continue it. And further, because the family is the unit of the State, upon which the whole superstructure of government is erected. If the people of Utah Territory think that the polygamic system is a better system than any other, let them come out and say so, and fight it boldly out on that ground. Are there no evils attendant upon this system? There are. Three-fourths of the children born in this community are born in polygamic relations, and when they come before the courts of the country, they stand there as nobodies! That is one reason why we arraign the People's party. It has been a party of tyranny. [Cheers.] We believe this: that the evil should be cured here. We don't ask anything from the outside: we think we are perfectly competent to cure it right here in Utah Territory. * * * In a free government it is the duty of every citizen to see that his children stand before the law equal to the children of every other man. Does that condition exist here? No. The People's party have not done it. It remained for a Republican Senator, in a Republican Congress, to introduce the measure which gave to the polygamic children of the Territory a legal status, and the bill was signed by a Republican President."

THE *Index*, Boston, Mass., for August 21st, 1884, contains the following stricture on Rev. Clark Braden, which we give below.

"We learn from Monroe's *Iron-Clad Age* that some of the Western Cambellite preachers are trying to impair the force of Ingersoll's influence by circulating a slanderous pamphlet by Rev. Clark Braden, entitled "Ingersoll Unmasked." Pretty small business this! Assaults made upon him in this way Ingersoll can easily afford to treat with silent contempt. Whatever this man Braden says or writes about a free thinker, or even about his own brethren when they differ from him, or when he thinks it to his personal advantage to injure them, is not entitled to the least credit. He takes to abuse and blackguardism as naturally as a duck takes to water. He seems to be devoid of a sense of honor. Some years ago, he met a free thinker in a public debate in a Western city. His brethren were so disappointed

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with the result that they immediately commenced making arrangements for another debate, in which their side should be represented by Rev. John Sweeny, a debater of some reputation among the Campbellites. Braden revealed his baseness in a letter which he wrote and addressed to the free thinker, informing him as to the weak points of Mr. Sweeny as a debater, and telling him the best course to pursue in order to "defeat him." For years, Braden has tried hard to get Ingersoll to engage in controversy with him, or to notice him in some way that would bring him into prominence; but he has been persistently ignored. And, instead of coming to Boston to 'demolish infidelity' and give the clergy of this city lessons in logic and Christian evidences, as he intended, he has been down to Texas repeating his platitudes, depending mainly upon personal assaults upon Ingersoll and boastful claims as to the number of victories he has had in debate, to attract the attention of the natives. We know of several Western preachers starting for Boston, but, not receiving the encouragement expected, abandoning the route marked out before bidding good by to their friends in 'Sugar-tree Hollow' and other localities, and bringing up in Texas. A common expression once was, 'Hell or Texas.' With the great Western champions of theology and demolishers of 'infidelity,' who, like Braden, complain of inappreciation in Western communities, the cry now seems to be, 'Boston or Texas;' and, somehow, it turns out to be Texas every time. The amount of theological talent and learning in the Lone Star State must be enormous. This may account for the unsurpassed acquaintance of the Texas herders with the expressive and euphonious language of theology."

In connection with the foregoing some one has sent to us a pamphlet published by B. F. Underwood, in 1879. In this pamphlet the circumstance of the betrayal of Rev. Sweeny, by his co-laborer in the ministry of the Christian Church, Clark Braden is fully shown; together with other circumstances, which indicate that even then this would-be slayer of Mormonism, root, barnch and body, was a very unreliable, unscrupulous man.

Correspondence.

TABOR, Iowa, February 2d, 1885.

Bro. Joseph:—We are trying to do the best we can in this district. I have been laboring some in this place and at the Gaylord school house, and at the Ross, and preached one week in Bartlett, to a crowded house; have visited the branches in the southern part of the district, and intend to start for the north this week. We would be glad if things were in better shape, in some respects; but on the whole we have no reason to complain. The brethren are doing the best they can under the circumstances.

And we all hope to be able to do better in the future. Times are hard, but we must push ahead, as there is no standing still in the kingdom of God. The weather has been very cold, but in spite of all, our meetings have been well attended.

Prejudice is fast giving way, and the people are more liberal minded. Men who one year ago would not listen, are now investigating our claims. I feel thankful to God for mercies bestowed, and still pray for favors in the future.

Ever praying for the prosperity of the work, I still remain in bonds, HENRY KEMP.

WASHINGTONVILLE, Ohio,
February 3d, 1885.

Brother Joseph:—I have been a reader of the *Herald* for some time, and I have received much encouragement by reading the testimonies of my brethren and sisters; and I feel it my duty to give my testimony to the readers of this little paper. I am nearly fifty-one years old. I joined the church of Latter Day Saints in the month of October, 1884; was baptized by Bro. John McMillen, priest of the Church Hill Branch, about twenty-five or thirty miles from this place. Previous to meeting brother McMillen, I was a very strict Baptist, and thought I could never change; but I found out—as to the true gospel—I had been living in darkness all my life. I had indeed been building my house upon the sand, and I can not praise God enough, or thank Bro. McMillen enough for his patience and perseverance in trying to convince me of the true doctrine; for up to the time of my reading the Book of Mormon and Doctrine and Covenants, my prejudice had not left me, especially against Joseph Smith; but before I was through reading those books, the mist all cleared away, and I know now that he was the true prophet sent by God; and as such I reverence his memory. I have great hopes of my husband embracing the true faith. I desire an interest in the prayers of the Saints, that I may be faithful.

Your sister in Christ,
MARGARET ROBSON.

COUNCIL BLUFFS, Iowa,
February 2d, 1885.

Friend Herald:—On the 5th ultimo I went to Boone, as per previous arrangement. After our arrival we were apprised by branch president that our presence should be necessitated for a longer time than we had calculated.

The Teacher had tendered his resignation, and the vacancy was to be supplied. A meeting was duly called by president, selection made of a young brother, Fulton Brown by name, and his ordination was ordered by vote, and he was appointed Teacher of branch. There was much power of the Holy Spirit manifested at ordination. He, as well as others had good evidence of his call, that it was divine. The second Sunday in last November, when Bro. Roth and writer were at Boone, we had a most excellent social meeting, and it was then signified to the writer that Bro. Brown would be called to the office of Teacher in that branch, although I named it to no one but my associate until a few days prior to ordination, to the president. Bro. Brown was baptized last March at Edenville, and has made a good, substantial, progressive member ever since; and God blesses him much. We attempted to depart several times, but were hindered by snow storms; and the last Sunday in January, God blessed the Saints greatly.

I wish to mention an incident I deem worthy of notice. The second week of our stay at Boone we were at the president's home. His wife was taken ill ere our arrival; had herself under the doctor's care, but one afternoon Bro. McBurney, a son and myself were sitting in parlor talking of religious matters, when all of a sudden the Holy Spirit spread over us as a mantle of peace, and we wept. Word was sent by Sr. McBurney that she desired the ordinance of God ministered in her behalf. We went to her room, prayed, administered, and immediately all pain and fever left her, and a feeling of rest and sleep came to her. As we walked out of the room we met Bro. Johnnie, the youngest son, sixteen years old, and he told the writer he had felt impressed to go out and pray God that his mother would seek God's help. It was during his absence at prayer this occurred, for as he entered he found us praying for his mother. He is a boy of much faith, and I felt strengthened by his holy example. The young people there still have their prayer meetings and are much blessed. We tried to encourage them, and do them all the good we knew how.

Never should any feel ashamed of our holy religion. I notice that those who are striving lawfully have much to tell of what God has done for them; while the indifferent never say anything as to whether God blesses them or not. Whenever we let the world get such a hold of us so as to cause religious matters to seem insignificant, we are on dangerous ground. Notwithstanding much odium attaches to the work because of apostate wickedness, yet there is nothing about the real work itself of which I feel ashamed! The more I preach it, the more I realize of its excellence, and intrinsic worth. The farther I get from the world, the brighter does heaven's glory shine. New thoughts, new words, fill my soul with joy, and the Holy Spirit's genial influence makes me glad, and happy in the Master's cause. "Progression" is the motto of this work; but progression is by no means retrogression! Neither is it a departure from well established, and clearly defined principles of truth. God said in preface to Book of Doctrine and Covenants, "Search these commandments for they are *true* and *faithful*, and the *prophecies* and *promises* which are in them shall ALL be fulfilled." "What I the Lord have spoken, I have spoken, and I *excuse not* myself." I italicized some words, because I call attention to them. If God has *no* excuse to offer for anything that appears in the book, we should have none.

We account for certain doctrines being embraced in our faith, because, or from the fact that our theology is *dispensationally representative*, i. e., those principles that were the most important factors in the divine economy have ever been retained as a part of the faith and practice of God's people. He has never imposed unnecessary obligations upon his people at any time, and never shall, because it would not be in keeping with his justice nor yet compatible with mercy. I read in Liverpool edition, sec. 21, par. 5, "Behold, now it is called to-day (*until* the coming of the Son of Man) * * * a day for the tithing of my people." Sec. 107, par. 2: "All those who gather unto the land of Zion shall be tithed of the surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. Epistle of Twelve, October 1861, "The Twelve will take measures in connection with the Bishop, to execute the law of tithing." In Book of Mormon, 11th chapter Book of Nephi, Jesus gives all of the 3d chapter of Malachi, in which tithing is mentioned, and then says: "These Scriptures which ye had not with you, the Father commanded that I should

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give unto you, for *it was wisdom* in him that they should be given unto future generations." If not for instruction and observance, then for what? There has been no change in either doctrine or general practice of the church in any dispensation aside from the Mosaic—during which the ritual obtained, and burnt sacrifices. God's financial scheme is not one of robbery, imposition or impolicy. It surely is not burdensome, but easy and plainly told, so "that he who runs may read." God's ways are not our ways, only as we adopt them. I was once told that "Joseph was surrounded by men who wanted one thing and another, and to gratify them he would inquire of the Lord, and the Lord would answer according to their wishes." It seems strange, however, that, this being the case, God would yet say, "these prophecies and promises are true and faithful;" but we are asked to believe that many of the revelations are answers to men's idle notions. I was not told this by any of the Re-organization, but by some who "once were enlightened, and tasted of the good things of heaven." It reminds me of a person, who some years ago, told me they "were present at the Kirtland Temple when the 'Word of Wisdom' was read, and it was gotten uy by Joseph Smith and Sidney Rigdon because some of the Elders spat tobacco juice on the floor," etc. But I remembered that one year previous that same party told me they "observed the Word of Wisdom one year, never were they so blessed as during that time." So God blesses men's impositions, and gives great evidence to their divine pretensions? Never!

Whatsoever the Lord hath enjoined upon us, we should strive to do with all willingness and readiness of heart. It matters not how much we may give, it was ever the Lord's.

Some people have much to say of sacrifice. What of it? Is not the matchless word and work of God worth all and more than we can do? If so, what do we sacrifice. All we can do will never amount to what God has done for us. "The debt of love can ne'er be paid." Supposing we had millions of earthly possessions, and die, leaving it all, and have done little or nothing for God's work, what kind of a sacrifice shall we have made? A sacrifice of eternal interests; but if we give of our substance here, we but "lay up treasures in heaven." As Dean Swift once remarked, "He that giveth to the poor, lendeth to the Lord,' if you like the security down with the dust." I sometimes fear we doubt the worth of the security." Some people when they give to the Lord, by giving to His cause, look around the corner for the four fold pay, forthwith. If we could amass wealth and purchase some elegant residence in the hereafter, and possess by our purchase an eternal dominion; and having power so to do, we should give to the church here, and perhaps give much, decreasing our fortune, so when we crossed the river, we could not purchase what we wanted, we might say, "well, I really sacrificed so much I can't buy as I desired." But as it is, giving as we are asked of God, and all we thus give being had in remembrance, toward enhancing our future interest and good, I fail to see wherein comes the so-called sacrifice. It seems to me sheer murmering, and petty ingratitude to talk of superior light, superior power, superior knowledge, superior understanding of divine things, to what the world has got, and then see indifference on the part of many about doing, aiding, supporting God's work; and expecting eternal life, immorality, eternal glory, all for as little as we may do; should I be worth a million, "lay it all at the apostles' feet," die a pauper—were it a sacrifice too great, for such eternal riches as God offers us? No. And yet God asks not thus much. "The Lord loveth the cheerful giver." What have we that is not His already? Nothing. And yet would any of us hold from Him what is His own, and thus rob God.

All my fourteen years of ministerial labor, I dare not name it as sacrifice. All trials, temptations, perplexities, persecutions, are not to be named or compared with the reward offered. Does not God ever give more than we can offer?

Yours for the work,

J. FRANK MCDOWELL.

ST. LOUIS, Missouri,
February 4th, 1885.

Bro. Joseph Smith:—We are yet alive and trying to hold up the banner of truth which gives me great pleasure. The Saints here are trying to do their best to serve the Lord; but while they are so doing, the adversary is not idle. I often wish that some of the luke warm Saints would try and be as busy as Satan, and all join with one accord to build up the kingdom of God. How the truth would spread, the honest in heart be gathered in, many souls be saved. We would work out our salvation, the name of our God be glorified and our present reward would be heaven on earth.

Bro. M. T. Short was with us last Sunday. Preached an excellent sermon. He had good liberty, full house, happy time. He also preached in Cheltenham. God speed such noble soldiers of the cross. Ever praying and watching and working for the welfare of the gospel of Christ,

I remain your co-laborer in the true light,

NOAH NEPHI COOKE.

DELOIT, Iowa, Jan. 22d, 1885.

Bro. Joseph:—Although I have been in the Church of Christ but a short time, God has given me a testimony of this work, of which I am neither boastful nor ashamed; and in the spirit of meekness, I submit the following which is true. I was born in Randolph Co., Mo., 1850. In my eighteenth year I united with the Christian or Campbellite church, and verily thought it was the Church of Christ. How strange, with the knowledge I had of the Scriptures so plainly describing the Church of Christ. What I had been taught by the Campbellites and Missourians, of the Saints and their doctrine, needs no comment. Twelve years ago we moved to Deloit. I went to one prayer meeting of the Saints, it had not much impression on my mind, though I was much pleased with what I heard and saw.

Five years ago I was attacked with what the doctors called blood poison. It so affected my eyes, that the water continually ran from them for ten weeks. I have had three more attacks since, each time longer, and more severe. In the early part of last summer, I was taken with a severe pain in my head; it continued five or six days. I was strongly impressed to send for the Saints, and they would tell me what to do. I sent for old Aunt Polly Jordan. When she came I asked her what to do; I knew I must have something done. I could not endure the pain much longer. She told me she was once in my suffering condition; it was before she obeyed the gospel. She sent for the Elders, and through their administration she was instantly healed. I knew this was according to the bible. I sent for W. W. Whiting; he bowed in earnest prayer to God for my relief, and through anointing with oil, and laying on of hands, I was so much relieved I knew God was with the Saints.

About the 15th day of July last, I was again attacked with the same disease in my eyes, inflammation setting in. No tongue can tell what I suffered with my eyes for seven weeks. I have a dear companion and six children. I would have given worlds were they mine, to have seen their faces, been able to do my work and care for them. I could see nothing in my room, only when near enough to put my hands on it. I could then see the shape and that was all. I at times could not distinguish my children one from another. Print was a black mark. The sunlight closed my eyes entirely. At this time there was a doctor highly recommended to me for treating the eyes. Fearing I would go entirely blind I prepared to go to him. I was much troubled about leaving my family. I prayed earnestly to God to know what to do; was directed by the Spirit to obey the gospel. Thought I would attend the Saints' meetings when I came back. I was told Mrs. Francis Ernst, of Deloit wanted to see me. I called at her house on Friday the 24th day of October. She entreated me not to go to the doctors; said she had once been blind like me. That the doctors had destroyed her eyes and they would destroy mine. I said there must be something done for me. She pointed me to the Church of Christ restored again; to Jesus of Nazareth who opened the eyes of the blind. Said he was the author of the latter day work; and bore a faithful testimony, that through obedience to the gospel taught by the saints she received her sight. I determined I would do likewise and receive the same blessing. I was baptized the following Sabbath, and on Monday could see to read anything I wished. Have been doing my sewing and house work ever since, and my health is much improved. I thank God for this wonderful blessing, and ask the prayers of the dear Saints, that I may be faithful to the end; for I know if I am I will receive a crown of eternal life.

Your sister in Christ,

SARAH N. LAUGHERY.

TWIN CREEKS, Uintah Co., W. T.
January 18th, 1885.

Dear Herald:—Thinking that a few lines from this part of the Lord's vineyard might not be uninteresting to your readers, I thought I would write a short letter descriptive of this part of the great West. This is a coal mining town, (or camp as it is called, and is situated on the line of the Oregon Short Line Railroad. The coal mines located here belong to the U. P. Railway Company, who are having quite a large quantity of coal mined, and are shipping it to points west of this. The wages paid to day laborers are from $2.25 to 2.50. Miners receive from forty-five to seventy-five cents per ton according to the thickness of the coal. The coal fields here are very extensive. I am told by those who ought to know, that this coal belt is three miles in width, and extends north and south one hundred miles in length. This is a fine country for stock raising, but not good for farming, on account of its great altitude, it being about seven

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thousand feet above the level of the sea. The inhabitants of this part of the country will bear a favorable comparison with those of the best mining camps in the West. Of course there are a few roughs, whiskey drinkers and gamblers here; but I have this much to say in behalf of the citizens of Twin Creeks, they have treated me with all due respect.

Your readers would no doubt like to know if I have done anything for the Master's cause in this place. Not having authority to do much, of course I have not done a great deal, but I have tried to do my duty as an humble follower of our blessed Savior Jesus Christ; have bought tracts and books, and distributed them among the people; have done a good deal of fireside talking, and have agitated the subject of a Union Sunday School. In this my efforts have been crowned with success, for on Sunday, the 11th of January, 1885, a portion of the citizens of Twin Creeks met at the school house, the writer in the chair, and organized a Union Sunday School. The writer was chosen secretary of the Sunday School, and also appointed on a committee of two to visit the citizens of Twin Creeks for the purpose of soliciting money to buy Sunday School books, cards, etc. The citizens generously responded to the call, and we raised nearly twenty dollars. In conclusion I will say that the result of my labors here is three ready for baptism, and others investigating. And my prayer to God continually is, that he will send an elder here to preach and baptize those that are ready. Will Bro. Anthony, President of this Mission, come this way and preach for us, or send some one. Please do.

Ever your brother in the one faith,

A. J. LAYLAND.

ANGUS, Boone Co., Iowa.
January 20th, 1885.

Bro. Joseph:—I love to read the pages of the *Herald*, as it gives to me an understanding how the work of God is winning its way. Since the first of October last there has been very little preaching done in this place, as we have been on strike for an advance of half cent per bushel. It has caused the people here to suffer to some extent; and I have been away most of the time, so there was no one here to hold meetings, of our faith. The beginning of this month they had a riot here, and two men were killed, and there are now eight men of the strikers in jail. On the 10th there was a mass meeting, when it was settled to go to work for a fourth of a cent advance.

Got home on the 17th, so on the 18th visited the saints; talked and prayed with them; found them anxious for meeting; found Sr. Wise bedfast. She has been sick for a number of years; she rejoiced in hope of a glorious resurrection, and to-day we paid the last tribute of respect till we meet again on the resurrection morn.

We have considerable opposition here, like all others, I suppose, but we are satisfied with the cause, and we are not ashamed of it, because we know it is of God. There are only seven of us here now, but we hope to see more added to our number; to that end we will labor. We find we have considerable to do to keep up with the work. There is no place for idle hands. We all have something to do. We ask an interest in the prayers of the saints that we may be able to stand. It is a noble work and is worthy of all that we can do to help it along.

Last summer we had a visit from Brn. White and Etzenhouser. We could not get a church to preach in, but we got the use of the lumber Yard. They did valiantly, and we were much encouraged. Would be glad to have any of the saints call and see us here. My desire is to see souls added to the church of God. I know that the work is true I ask an interest in the prayers of the saints, that I may be able to do some good in this place. Your brother in the one great cause, WM. THOMPSON.

HUBERT, Conecuh Co., Alabama,
January 30th, 1885.

Bro. Joseph:—I was at Paris Landing, Tennessee, when I wrote last. I continued my labors in Tennessee till the 8th of November. In company with Brn. Seaton and Griffin came to Bro. Turnbow's near Farmington, Ky., where we held some meetings, with fair attendance and good liberty. From this place we came to the Snow settlement, where I remained one week, the brethren returning home. I enjoyed the visit with father and mother Snow very much; held two services while with them.

On the 17th came to Fulton, Ky., where I held a series of five meetings; at the close I had the pleasure of baptizing Sr. Gardner, the daughter of Bro. Lewis Clapp. Since that time I have visited and labored at following named places: Lamberta, Baldwin county, Alabama, where I met Bro. and Sr. Cato, and had a pleasant time. At this meeting Bro. F. P. Scarcliff baptized four, in the beautiful waters of Mobile Bay.

From Lamberta Bro. and Sr. Cato, Bro Frank and the writer came to Mobile. Bro. Cato on his way home, and Bro. Frank and I to attend the Florida Conference, at Three Rivers, Mississippi. The action of the conference has been reported. We remained but a short time after conference; had some meetings in which we were greatly blessed with the spirit in presenting the reasons for our hope. We returned to Baldwin county, Alabama, where for want of means to defray traveling expenses I went to work with the labor of my hands to obtain the necessary funds to prosecute the work, thankful that our early training could be turned to so good use; and while doing the work continued to preach and labor with the Saints, and was blessed with the cheering influence of the Spirit.

On January 13th Bro. Frank and myself crossed the Perdido Bay, to Millview, Escambia county, Florida. We had sent an appointment, but it failed to reach them, so we had no meeting. We found some of the Saints sick with fevers, and seemingly without faith to be healed or to seek for such blessing, prefering to trust the power of medicine. We left them with feelings of sadness and pity. On the 14th we came to Milton, Santa Rosa county, where we were met by Bro. Jones, with team to convey us to his place, where we were kindly cared for. Here we again expected to speak, but no appointment had been made.

On the 17th at break of day we started for Cold Water, to attend the special conference of the Florida District, arriving at the appointed hour, weary with a twelve mile walk, we met not the smiling faces of the Saints in fond anticipation of a good meeting, but the sad and tearful faces of weeping relatives and mourning friends accompanying the earthly remains of Father West to their last resting place in the little church yard. We greeted the Saints as best we could. Bro. Frank made some suitable remarks; sang one of the sweet and comforting songs of Zion, and went our way sad yet comforted in the thought of the sweet by and by. We met at night at father Kennedy's in conference. Bro. F. P. Scarcliff was called to the chair and a clerk appointed. The writer was chosen to take temporary charge of the district. Sunday we came together at the church, but it was too cold to stay; so after a brief talk, its chief merit being its brevity, the audience returned home, carrying with them appointments for a two days' meeting in each branch of the district. I desire the prayers of the church that the work done in this series of two days' meetings may result in so arousing the Saints in this district that men may be found that will rise up in the strength of the Lord and hold the fort against the enemy till Jesus comes in glory, or they pass from earth with their armor on.

On the 22d we came to Garland, Butler county, Alabama, expecting to attend the conference at Midway, but was hindered by a two days' rain. We were made welcome and comfortable by Bro. and Sr. John McPherson, may the good Lord ever bless them and lead them to the pearly gates of the holy city, I pray.

On Sunday the 25th, met a few of the Pleasant Hill Saints, Bro Frank occupied the hour. Yesterday Bro. Aaron Odom brought me to this place. On our arrival Bro. Harper mounted his horse and circulated an appointment; a few came out, and without any fire in the house stood the fire of the little Mormon gun, for an hour without flinching. There may be some fluttering at the third round however. From what I can learn the work in this district stands fair with the world, and if we could have the proper labor done at the right time a good work could be done. I go back to Florida next week to commence the series of two days' meetings.

In bonds I remain your brother in Christ,

GEO. MONTAGUE.

SPRINGPORT, Michigan,
January 24th, 1885.

Bro. Joseph Smith:—I feel to say with one of the saints of olden times; "How precious are thy thoughts unto me, O God; how great is the sum of them." But the enquiry naturally arises, Of what use is it to mention any of these thoughts to this ungodly generation? This enquiry is not made save in reference to my own individual effort. For I know the gospel must be preached whether men will hear or forbear. A ready answer to this question seems to be given in the parable of him who was blamed for not putting his Lord's money into the hands of the exchangers, instead of hiding it in a napkin. Counting your honor as one of those who might be considered in the light of "exchanger" I present a few thoughts.

In Paul's letter to the Hebrews, he charges them of ignorance of the first principles of the oracles of God. And from Paul's showing of this matter, he makes it evident that the power of the holy Melchisedec priesthood is the first grand principle in the gospel. And this same idea is fully embraced in the revelation in the Book of Doctrine and Covenants, viz., "Without the holy priesthood and the ordinances thereof, the power of godliness is not manifest to men in the flesh." These two witnesses by the Apostle Paul, and the Prophet Joseph of this dispensation, agree in one; and fully demonstrate why it was in Paul's

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day that the Jews held on to a form of godliness, denying the power much as do the Gentile churches of the present time. It was then and is now, because of ignorance of the grand principles of the holy oracles of God. It may now be as well said of the Gentile churches as Paul said of the Jews; "Whereas for the time you ought to be teachers, ye have need that we teach you again which be the first principles of the oracles of God." The ministry of Christ are forbidden to teach except they have the Spirit. This, also, was so from the beginning. Herein the teachings of Joseph Smith and Jesus Christ agree together in one. Again, the disciples were commissioned to go into all the world, and preach the gospel to every creature. They were commanded to wait for their endowment, or "until they were endowed with power from on high." If Apollos had tarried until he was in like manner endowed, Aquilla and his wife would not have needed to teach him as they did, nor Paul to baptize his converts over again, as so many "dead works." But Apollos was honest, and was willing to be better informed, and came into the sheepfold. But his honesty with his eloquence did not make his office work as administered valid, so long as he knew only the baptism of John. For it could not be said of one of the authorized ministers of Christ at that period, that he knew not of the baptism of the Holy Ghost. Nor would he have left his hearers in ignorance of so great and glorious a promise, like as Apollos did. Is it not a wonder that so many learned divines can not look into this gospel glass and see what manner of persons they are? I say without fear of contradiction, that these twelve men were rebaptized in water, for no other reason than that the administrator had no more right to baptize than a modern Baptist or Methodist. My conclusion is, upon this point of gospel doctrine, that if one man is to be "bound hand and foot and cast out," for not having on the wedding garment; then every such man will be included in the number; and the number of the man will be "six hundred and sixty-six." "Here is wisdom: Let him count the number who has wisdom." My conclusion is made upon the ground of impartial justice in union with scriptural and philosophical facts. For instance, that baptism is for the remission of sins, John the Baptist affirms that it is "putting on Christ," all must admit. And if necessary to the membership, it is necessary in order to be a member of the body of Christ. Hence it follows as essential to salvation. It follows also that it is no less essential that the administrator should be sent of God, to make it valid or essential. Yours, J. S. C.

BURLINGTON, Iowa,
February 5th, 1885.

Dear Bro. Joseph:—My mind has been somewhat exercised upon the financial question, and I would like to tell my sisters the effect of some of my cogitations. I was glad to see in the last *Herald* that another sister, Lizzy M. Woodward, had been thinking to some purpose on the same subject, though she speaks more particularly of tithing. But since there are many who can not tithe themselves, but are desirous of doing what they can, I thought it might not be amiss to lay before them a plan which we have adopted, and feel that the Lord has blessed us greatly since we began it. As we are of the number who have no increase, that is, anything left over at the end of the year, being desirous of doing more if possible; at least more regularly for general church purposes than we were, a thought suggested itself to me, which, after consulting my husband, I resolved to carry out. It was this: That I would lay by out of all the money that I handled for household expenses, a small percentage, say two and one half per cent, which is five cents out of two dollars, or twenty-five cents out of every ten dollars. That seems a small amount does'nt it? And it is; but if we live in a town where we have to buy every thing we eat, we shall find that quite a number of ten dollars will be spent during the year; and if our necessary expenses are ten dollars a week, (of course we are not speaking of those who earn scarcely enough for a comfortable living), that will make a dollar a month twelve dollars a year. We would need to have saved up one hundred and twenty dollars to be tithed twelve dollars. But if we take five cents out of every two dollars before we use the rest, (and very few but can do that, if they have anything to spare) do you believe we will ever miss it much? And yet see what the aggregate would be, if all who could, would do that.

The Lord has said that we must make a covenant with Him by sacrifice—or that it is a day of sacrifice—a day of tithing—and if he gives us the ten dollars, can we not deny ourselves enough to return unto him so small a portion out of it? Otherwise, how can we be at all sure that we shall continue to have the means to live upon? Many think, O, I haven't enough to be tithed, and rest satisfied. But my faith is, that if we would lay by a portion for the Lord, little or much, that he would bless us to that extent. I believe he will add to our means more and more, the more we do for the work. I often wonder if we consider enough who gives us our means, and our good health; and whether if we were under such great obligations to any of our fellow men, we would dare to pay so little regard to their directions.

Now one query: If the cost of all the cigars and tobacco used by members of the church were put into the treasury of the Lord would it not heap it up quite a little? Let me see: I believe ten cents a week is considered quite moderate for any one who uses tobacco. Fifty two dimes a year; the tithe of fifty two dollars. But a dime a day would be very moderate for the cigar users I suppose. Three hundred and sixty-five dimes a year. The tithe of three hundred and sixty-five dollars, or thirty-six dollars and a half a year. I wonder if many of the users of tobacco in either form, don't compel their families to some self-denial, in order that they may not indulge a vitiated taste. A dime a week would get at least four pairs of overshoes, or two pairs of shoes. I suppose it must be very hard to give up a habit that gets such a hold upon one; but I presume many would gladly give all that it costs to the church if they were once rid of it. I heard one brother say, that when he first joined the church, he asked help of the Lord to break off the use of tobacco; and he said he not only lost all taste for it, but it became disgusting to him. Our kind Father is still able and willing to help all those who can not help themselves.

Dear sisters, let us try if we can not do something to help on the cause, and let us all look to it, that we deny ourselves, so that we may not be among those who may be scourged so that we lose all, and possibly our lives as well.

In love your sister,
ALMA S. SELLON.

SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Summary of News.

GENERAL NEWS.

Feb. 6th.—Russia has recognized the International African Association, and yesterday signed the convention in regard to the proposed Congo Free State.

A courier from the British camp near Metemneh has arrived at Korti and reports that the rebels at Metemneh have become defiant since hearing of the fall of Khartoum. An attack on Gubat is expected at any moment. Gen. Wolseley will remain quiet pending further orders. He telegraphs that he will be unable to reach Khartoum in less than five weeks, when the hot season will have begun. He is still confident of his ability to attack Khartoum successfully and defeat the False Prophet, but he admits that the operations necessary to achieve this result will now be difficult, not to say hazardous. Col. Wilson is said to have had one man killed and five wounded while returning down the Nile from Khartoum. It is the general opinion in military circles in England that Gordon is dead.

At a meeting of the Cabinet in London Friday morning it was determined to send telegraphic orders to India for the dispatch of Indian troops to Suakin, and meanwhile to reinforce Suakin, by drafts from England and the Mediterranean. Ten thousand British troops at stations in the Mediterranean are available for service in the Soudan. The Middlesex Regiment, now at Dover, has been ordered to prepare for active service. It is believed that the Ministry will be glad to concede everything that Gen. Wolseley wishes in order to shift the responsibility from their shoulders to his.

Chicago *Tribune:* "Such a pressure is being brought to bear against Mormonism in Salt Lake City that the practice of polygamy is threatened with extinction. Dissensions in the Mormon Church are causing its gradual disintegration, and the young Mormons are trying to break away from ecclesiastical rule. A city of refuge is being established by the church near Guaymas, in Sonora."

Richard Short, who stabbed Capt. Phelan in O'Donovan-Rossa's office, was arraigned yesterday at the Tombs Police Court in New York. Phelan was present with his arm in a sling, and identified Short as his assailant. The latter was held in $3,000 bail.

A committee of exhibiters has been sent to Washington by the managers of the New Orleans Exposition to appeal to Congress for $500,000 in addition to the $1,000,000 already given. A Louisiana Congressman says that before any more money is granted there will be a thorough investigation of the manner in which the $1,000,000 was spent.

Feb. 8.—Twenty-seven Anarchists were arrested yesterday in Paris at a secret meeting.

It has been semi-officially announced in Rome that the Italian forces entered Massowah February 5th.

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The fall of Khartoum is said to have seriously affected the Paris Bourse by upsetting the elaborate arrangements of the French bankers for the financial settlement of Egypt. The possible fall of the Gladstone Ministry, the probability that Italy will be drawn into the African war, the indefinite postponement of the settlement of Egyptian finances, all contribute to the uncertainty of the situation.

The English drummers, who have been heavily bitten by the depression in trade, are further exasperated by the competition of women, who for the first time in England now advertise and are advertised for as traveling agents for mercantile business.

The steamship Alaska, which has been for several days overdue, reached Fire Island, off New York, last night, with the steamer Lake Winnipeg from Liverpool in tow.

A gloomy statement has been prepared by the National Board of Health which is intended to call the attention of Congress to its duty of providing against the threatened epidemic of Asiatic cholera. The report shows that in every instance where the plague has become epidemic in Europe it has broken out in this country either the same year or the next year.

A distinguished Socialist of Chicago, said that there were 5,000 to 6,000 Anarchists in that city. These Anarchists, he averred, are not Socialists, but people who have broken up the Socialistic party there.

A party of Mormons arrived at the Palmer House, Chicago, to-day, on a general tour of the East. Regarding the Edmunds bill, they said a very bitter feeling was being developed. It was impossible for Mormons to get a fair trial under it, and many business-men were leaving the Territory, causing a general stagnation in business, but the people were not to be driven away. They would stay and fight it out, but there seemed no hope of the repeal of the law. It was claimed that great hardships arose from the raking up of offenses committed long ago, by which several Mormons had been convicted. It was believed, the visitors said, that an amnesty bill for offenses committed before the passage of the Edmunds bill will be passed by Congress, which would do away with the chief of Mormon grievances just now. In general, however, it was confessed that the future gave no encouragement, and they were inclined to feel despondent over the outlook.

Feb. 9.—Cunningham and Burton, the alleged dynamite fiends, were arraigned at the Bow Street Police Court in London. The Crown Solicitor opened the case by announcing the withdrawl of the charge of conspiracy and the substitution of that of high treason and felony against both prisoners. He said it would be proved that the headquarters of the conspiracy were in America.

Orders have been issued by the British War Office for the dispatch of 8,000 men to Egypt. Nine battalions will be sent at once to Gen. Wolseley. They will proceed to Suakin and endeavor to open the route between Suakin and Berber with a view to effecting a junction between the British forces on the Nile above and below Berber. Great activity prevails at Chatham, Woolwich, and Aldershot. A naval demonstration in the Red Sea, to co-operate with the land movement, has been arranged, and several British men-of-war are to be sent thither at once. The Cabinet is said to have decided that the defeat of El Mahdi is necessary to restore England's prestige.

Lord Wolseley telegraphed the War Office to-day, from Korti, that the advance guard of Gen. Earle's column, consisting of a squardron of cavalry under command of Col. Butler, had surprised a large body of the Monassir tribe under Wadgam, who murdered Col. Stewart, encamped at Shakoob Wells. The cavalry charged on the encampment of the enemy, who fled in every direction, leaving behind twenty men killed, a large number of camels, cattle, and many Remington rifles. Col. Butler captured six prisoners.

Gen. Briere de l'Isle telegraphs the Government as follows: "Friday and Saturday we destroyed five forts belonging to the Chinese. The enemy had evacuated them without fighting. In the forts we found immense stores of provisions, gunpowder, and other ammunition. We reconnoitered twelve kilometers and found the Chinese retreating hastily towards Langson. Our losses during the engagements were twenty-one killed and 162 wounded.

The blizzard which has been sweeping through the Northwest during the last thirty-six hours is one of the wildest storms experienced in this region for years. The railroads are blockaded everywhere, and many trains have been abandonin the snow-drifts. The weather has been especially fierce through all the Lower Lake region from Chicago to Buffalo. From the extreme Northwest a frigid wave is spreading. Business has been almost at a stand still.

Chicago *Tribune:* The "Anarchists," as the latest organizations of the "red" Communists in this country call themselves, go a good deal further than the Socialists of Germany, England, and the United States, or the Nihilists of Russia. The Nihilists are making war on the political despotism of Russia, and the Socialists claim to be hostile to some of the industrial institutions and laws of society, which they desire to "reform" by legal means. But the Anarchists, as their name implies, threaten with destruction the whole fabric of society. They do not ask for reforms of any kind; they simply threaten annihilation of life and property. They do not pretend to any mission for helping any portion of mankind; they merely propose to kill, blow up, and burn down. Universal desolation seems to be their objective point.

The Mormon newspapers having called on the officials to stop the prosecutions for polygamy until the United States Supreme Court could pass on the appeals that have been taken, and having requested the business-men to demand that this be done in the interest of trade, The (Salt Lake City) *Tribune* correspondent to-day interviewed a large number of the prominent business-men of Salt Lake City. Following are specimens of the answers:

"Never mind business: enforce the law."

"It is better the law should be enforced now than ten years hence."

"The Territory has suffered much from this perpetual agitation, which will never cease until the Mormons become law-abiding and, as a church, abandon politics."

"The Mormon priesthood sets up the standard of infallibility; so does the Government. The two are in conflict; the weaker must yield."

"Business reasons are no reasons at all why the laws should not be enforced."

"When the Reynolds case was before the courts they told us it was to test the constitutionality of the law. It was tested, but not to their satisfaction, and they have since been trying to reverse the Supreme Court. It is time they were halted."

"It would come with better grace if the Church organs would call a halt to their own people. They are the fellows who should halt. 'The Governmeet has been 'halting' and 'limping' in this Mormon business long enough."

To-day it is whispered about that John Taylor, President of the Church, has left the city. His two counselors, Joseph F. Smith and George Q. Cannon, are also absent. Wilford Woodruff, President of the Twelve Apostles, is also missing. No such mysterious scattering of the leaders was ever known here before. The grand jury reported to-day, making ten indictments in a week under the United States statutes. All, it is supposed, are for polygamy.

Feb. 10th.—Beresford has returned safely to Gubat, bringing with him Col. Wilson and his party, who were stranded on an island in the Nile while returning from Khartoum. Some difficulty was experienced in rescuing the voyagers, the rebels on the banks keeping up a constant fire. Col. Wilson, upon arriving at Gubat, started for Korti and reported there to Gen Wolseley concerning his reconnaissance of Khartom.

Orders have been issued to the Italian troops recently landed at Massowah to cooperate with the English in the Soudan by marching into the interior and relieving the garrisons at Kassala and Senhi. If this movement is successfully accomplished a line of communication will be opened from the coast to Khartoum parallel with the route from Suakin to Berber. It is said that Italy has offered to occupy Cairo, Alexandria, and Suez in order to enable the British troops to proceed at once to the frontier.

A complete change of front has been made by the Liberal party in England, and Whigs and Radicals alike are outjingoing the jingoes. They advocate the most aggressive operations, even to a war of extermination against the Mahdi. Several criticisms are made upon the manner of selecting the troops for the Soudan. The cream of the British army has been skimmed off, and it is said that should any emergency arise not 5,000 men fit for active service could be placed in the field. The present condition of the British army is compared with that of the French forces just before the Franco-Prussian war. Scores of volunteer regiments have asked to be employed in active service, and it has been decided to call out a reserve force of 10,000 militia to take the place of regulars for garrison duty in England.

Chicago *Tribune:* "The winter of 1884–'85 is remarkable not alone for its general weather, but for its varieties. The Manitoba waves and the areas of low thermometer have given us different aspects every week, but none more remarkable than the display of the last two days. Two storms seem to have started from the same general point and to have traveled from the same general direction. One swept through Dakota, Kansas, Nebraska, Northeastern Iowa, Southern Wisconsin, Northern Illinois, and Southern Michigan, and was in the nature of a violent blizzard of wind and snow, followed by a degree of cold which in Chicago showed a drop from 20° above to 20° below. The other storm was marked by astonishing electric displays, and traveled more to the

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south of us, being heard of in Southern Illinois, and Indiana, and in Northern Kentucky, both storms, however, being followed by a corresponding drop in temperature. As far south as Jackson, Miss., the mercury fell from 70° to 32°. The same general characteristics attended the Northern storm, a fierce wind and blinding snow, with the thermometer ranging from 14° to 20° below zero in the extreme Western regions and the mercury dropping as the storm advanced. The Southern storm was one of rain, hail and sleet, accompanied by heavy thunder and vivid lightning, which also appeared in the snow storm in some places further north, as sharp lightning occurred at Paxton, Decatur, Jacksonville, Centralia, and even as far north as Kankakee in Illinois, and Elkhart in Indiana. In same places the display was phenomenal. At more than one place the red sky appeared nearly all night, and at Louisville dense blackness yesterday rendered it almost as dark as at midnight. The accompaniment of thunder and lightning was so terrific that many thought the last day had come, while a unique addendum was attached to the display in a shower of small fish, which indicated a water-spout on the Ohio."

Certainly this is a conglomeration which leads one to inquire with some trepidation what is going on deep down in the bowels of the earth and way up in the air above us that creates such a disturbance in the elements and such a mixing up of the ordinary peaceful conditions. Is the seventh vial to be unloosed? Is the world passing through some mighty cataclysm not yet fully developed and having dire horrors yet to be loosed before our equilibrium is restored? Will not the weather prophets and the physical scientists tell us what these earthquakes, cyclones, tidal waves, volcanic outbursts, upheavals, red skies, and thermometrical extremes mean and what has broken loose in the upper air that we can not have a Manitoba blizzard without its being resonant with thunder and illuminated with lightning? Where is the signal service and what is it doing? What did it mean Sunday last by prophesying light snow?"

Cols. Wilson and Wortly, with the expedition to Khartoum, arrived at Korti to-day. They made the journey from Gubat in four days. They bring news of Gen. Gordon's death. One of the Pashas among Gen. Gordon's forces marched the garrison to the side of the town nearest Omdurman, saying a rebel attack was expected at that point. Meantime another traitorous Pasha opened the gates at the other end and allowed El Mahdi's troops to enter, and they easily captured the town. Gen. Gordon was stabbed while leaving the Government house.

Gorsuch, the Chicago Anarchist who has been at Cleveland, Ohio, organizing Communistic societies, will go East on the same mission. His first stop will be at Pittsburg. He met with good success at Cleveland.

During the worst of the storm last night the angry waters of Lake Mjchigan swept across the bleak patch of land at the mouth of the Mllwaukee River known as Jones' Island, threatening the lives of its two hundred inhabitants. No fires could be kept up, and many were almost crazed with fear and suffering. The people took to the upper stories of the highest buildings for safety. Some tried to cross over to the mainland upon the ice, but were driven back. Toward morning the wind and waves subsided.

Royal B. Young, whose examination before a commission for polygamy made a great stir a short ttme back, was to-day arrested on indictment for polygamy and unlawful cohabitation at Salt Lake City, U. His bail was fixed at $3,500. Agnes McMurrin, his presumed latest plural wife, was also arrested to-day on an indictment for prejury in swearing that their marriage was in 1881 instead of 1883, the object being to plead the statute of limitations. Her bail was fixed also at $3,500.

In a case on a mortgage to-day Judge Zane overruled the interpleader of the wife of the mortgageor, setting up that she had not signed the mortgage and that the property was the homestead of herself and her five children, though in her husband's name. In ruling against her the Judge said the statutes of Utah had apparently been systematically framed with a view of depriving wives of any standing in the courts.

The House passed the bill to prevent cattle-ranchers of the Far West from inclosing tracts of public lands with barbed-wire fences. The bill had previously passed the Senate, the House adding some amendments.

Twenty per cent of the suspended coke-ovens connected with the Pittsburg iron interests are to be fired up at once, giving employment to thousands of men who have been in idleness. It is said that all of the 10,000 coke-ovens of that district will be in full blast by the first of March.

The New Orleans Exposition Commissioners applied to the House Committee on Appropriations yesterday for an additional appropriation of $500,000. The matter will be considered to-day.

Feb. 11.—Newspapers in Turkey have been forbidden to publish news from the Soudan or to make comments upon the situation there.

El Mahdi's Minister of War is said to be M. Veret, who was formerly a Captain in the French army. He it was who taught the Arabs how to break squares in battle.

Gen. Lord Wolseley telegraphs that scouts sent to Khartoum have returned. They confirm the report of the killing of Gordon and the massacre of his followers. Troops have already sailed from Gibraltar to reinforce the army in the Soudan. The project of building a narrow-gage railway between Suakin and Berber has been revived. Several firms of engineers and contractors have offered to construct the road. Some of them promise to build a single track, with sidings, water-tanks, and stations, and an average speed of twenty miles per day.

A most unusual spectacle was visible in Rochester, Minn., to-day. Two "sun-dogs" appeared on either side of the sun at eight o'clock this morning, connected by a bright, luminous band extending around the entire horizon at a hight of about. 40°. Three other bright spots were visible in the northern and western sky. In the zenith was a crescent displaying all the colors of the rainbow, and around the sun was a circle of wonderful brilliancy, which seemed to shoot out jets of light. The phenomenon continued until about eleven a. m.

Angus M. Cannon appeared in court to-day at Salt Lake City, U., to answer an indictment charging him with polygamous practices with more than one woman between June 1, 1882, and Feb. 1, 1885. His bail was fixed at $2,000.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: "Cool rains the last week had a favorable influence on the crops. They solidified the ground and the roots of the wheat. Rains prevented thrashing, which reduced farmers' deliverances. Sales of the week, 67,913 quarters at 33s 9d, against 48,302 quarters at 47s 3d the corresponding week last year. The markets continue slow, with declining values, in the provinces. Prices are a shilling lower for English wheat, and cheaper for any foreign equivalent. The receipts of wheat were moderate and of flour heavy, altogether equal to 76,644 quarters of wheat. Flour therefore declined 6d@1s. Mixed American maize sold in London at 22s 6d, ex-ship, while rubbish from Morrocco and other inferior round corn fetched 26@27s. Three cargoes arrived off-coast, five were withdrawn, and one Australian remains. Wheat to arrive is in small inquiry, but prices are hardening. Barleys are very slow. Oats are firm but quiet Beans and peas are unchanged.

Chicago elevators contained, February 7th, 14,875,550 bushels of wheat, 1,485,394 bushels of corn, 540,056 bushels of oats, 109,384 bushels of rye, and 125,723 bushels of barley. Total, 17,136,107 bushels of all kinds of grain, against 21,601,299 bushels a year ago. During last week our stock increased 238,665 bushels, including an Increase of 166,812 bushels of wheat and 12,526 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 48,090,797 bushels of wheat, 5,311,573 bushels of corn, 2,447,904 bushels of oats, 354,304 bushels of rye, and 1,467,339 bushels of barley. These figures are larger than a week ago by 177,446 in wheat and 344,605 in corn.

FIRES—STORMS—ACCIDENTS.

Feb. 8.—An express train between Sidney, New South Wales, and Wagga Wagga broke through a bridge over a creek. Forty passengers were killed.

A Philadelphia express-train on the Reading Railroad was wrecked at Greenville, N. J. More than a third of the seventy passengers on board were injured.

The gunpowder works of Fatshan, fourteen miles from Canton, China, exploded Dec. 22d killing 250 employes.

Three boilers of the Firmenich Starch-Works at Peoria, Ill., exploded this evening. They were carried out on the prairie nearly 600 yards. There is little doubt that the fireman and the watchman were both in the building at the time and that they met their death. The fireman's name is Joseph Doolittle and that of the watchman John Byers. Both are married men and have families. Shortly after the explosion the ruins of the starch-works took fire, but by the efforts of the firemen and the large crowd which had gathered by this time the blaze was extinguished. The works are almost completely wrecked. When they were in operation they employed about 100 men.

At 3:30 this afternoon the Chicago, Burlington & Quincy train No. 3, going west, jumped the track as it was approaching a bridge over a little stream ten miles west of Creston, Iowa. The train consisted of one baggage-car, one mail-car, two day passenger-coaches, and a sleeper. The accident was due to a broken rail. The baggage car first left the track. After bumping along on the ties till it came to the bridge it went down, carrying with it the two day coaches and the sleeping-car with twenty to twenty-five passengers. The following persons were killed:

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Mrs. Powell of New Albany, Ind. Mrs. W. C. Carroll of Sangache, Colo. Robert Brown of Mt. Pleasant, Ia., and one or two more whose names I have been unable to ascertain. The following were injured: J. R. Hawkins, conductor, and S. I. Lindsey of Creston. Isaiah Waterman, Corning, Ia. W. J. Davenport, Burlington, Ia. Mrs. H. Day, Burlington, Ia.

Feb. 9.—Further reports from Creston, Ia., show the casualties resulting from the railroad accident near that place to have been more numerous than was at first thought. Six of the injured have died and others are not likely to recover.

Five workmen employed in repairing a bridge over the Susquehanna River at Havre de Grace, Md., were thrown down fifty feet upon the ice by the breaking of a scaffold. All went through the ice into the river. Two were drowned and the others were rescued in a precarious condition.

Feb. 10.—Later reports from the railroad accident near Creston, Ia., on the Chicago, Burlington & Quincy Railroad show the casualties to be greater than at first expected. It is feared that the number of deaths by the accident and by exposure and wounds will reach sixteen. Mr. W. J. Davenport, General Passenger Agent of the Burlington, will probably die, as both legs are cut off above the knees.

Four men were killed outright and twenty wounded at Brazil, Ind., by the explosion of a boiler in the Central Iron and Steel Works. Two of the wounded men died soon after, and several others are not expected to live.

Advices from Lake Simon, Que., report that a camp situated six miles from that place was burned last Sunday. Four men were burned to death.

THE WANDERING JEW.

INTERESTING SKETCH OF THE ORIGIN AND GROWTH OF THE FAMOUS LEGEND.

(*Prof. Robertson, in Glasgow University Review.*)

The earliest mention of the legend in literature, so far as known at present, is not until the comparatively late date of 1237. It occurs in the "Floros Historiarium" of Roger of Wendover, a monk of St. Albans. His book was incorporated verbally in the more extended chronicle of Matthew Paris. Their account is to the following effect: In the year 1228 an Armenian archbishop, in the course of a pilgrimage through Europe to visit the relics and holy places, came to England and was received by the abbot and monks of St. Albans with great respect. He asked many questions regarding the rites and customs of this country, and was in turn questioned about those of his own land. Among other things he was asked regarding the famous Joseph, so much talked of among the people, who had been present at our Lord's passion, and still lived as a witness to the truth of the Christian faith. Whereupon one of the archbishop's retinue, acting as interpreter, related in french that the archbishop knew the man well, and had entertained him at his own table a short time before setting out on his journey. Being further questioned he related the man's history as follows: Joseph, whose original name was Cartaphilus, was doorkeeper of the Praetorium at the time of the crucifixion. When Jesus was being led away to execution he struck Him a blow on the back, saying: "Vade, Jesu, cituis vade, quid moraris?" And Jesus, looking at him sternly, said: "Ego vado, et expectatais honic veniam." Thus he had lived on, and had been baptized by the name of Joseph, by the same Ananias who baptized St Paul. Whenever he reaches the age of 100 he sickens for a time and again returns to the age of 30, as he was at the time of the passion. He lives for the most part in Armenia and adjacent countries, associates with bishops and holy men, speaks little unless when spoken to, and always with the utmost gravity, as one who in tears and fears awaits the second coming of Christ, placing all his hope of salvation on the Savior's prayer. "Father, forgive them, for they know not what they do."

Such is the earliest mention in literature of the legend. It is here spoken of as a matter much talked about among the people; but no one has yet discovered any counterpart in the ancient literatures of the East from which the medieval stock of legend was largely increased. Subsequent to this account, which was written about 1237, we have repeated mention of the legend in French and Italian literature. In a book published in the seventeenth century, giving a narrative of a Portuguese expedition made in the year 1484, we have a striking variation of the legend. It is related that at Jerusalem a man was imprisoned who had been an eye witness to the crucifixion. For the present of a few ducats the keeper of the dungeon opened the last of the nine doors within which the man was confined, and travellers saw him. His prison was a dungeon supported on four pillars. He was quite naked, his body covered with long hair, and his name Jan Roduyn. It was related of him that he stood on his doorstep as Jesus was led to Golgotha, and said: "Forward, forward! you have been too long in going this way," and that Jesus replied: "I will go, but you must remain until I return." How he came to be imprisoned in the dungeon is not stated; but it is said that he maintained a deep silence, only asking on every Good Friday: "Is the man with the cross not coming?"

In the beginning of the seventeenth century the legend appears in Germany. Neither Luther nor Hans Sachs, however, seems to have known it. It was in this country (Germany) that the legend received the form in which it has been taken up by poets and novelists. In 1602 an anonymous work appeared entitled "A short description of a Jew named Ahasuerus, who was personally present at the crucifixion of Christ."

The substance of this story is as follows: "Paul von Eitzen, when a student at Wittenberg, went in the winter of 1542 to visit his parents at Hamburg. He was there struck by the appearance of a man whom he saw in church. The man appeared to be about 50 years of age, was barefooted and scantily clad, with hair flowing over his shoulders. He stood over against the pulpit, so absorbed in devotion that he was not seen to move except when the name of Christ was mentioned, and then he bowed, sighed deeply, and beat his breast. Paul was told that he had been in the place for some weeks, that he described himself as a native of Jerusalem, a shoemaker, Ahasuerus by name, that he had been present at the crucifixion and had since wandered over many lands; the truth of all which, it is added with charming simplicity, he confirmed by relating many incidents which are not mentioned by the Evangelists or historians. Having his curiosity excited, the student sought an interview with the stranger, and learned from his own mouth his remarkable history. He lived in Jerusalem at the time of Jesus, whom he ignorantly regarded as a heretic and deceiver. He had shouted with the multitude 'Crucify him,' 'Not this man, but Barabbas;' and when at last the sentence of death was pronounced he had hurried home to tell his household the news. His house was situated in the street through which the procession would pass, and he stood on his doorstep with his child in his arms to see the heretic led to death. When Jesus reached the house he leaned for a little on the wall, whereupon the Jew in angry tones ordered him to move forward. Jesus then, fixedly regarding him, said, 'I will stand and rest, but thou shalt go.' The Jew then set down his child, and, driven by some impulse, followed the crowd to the place of execution. Thereafter, driven by the same impulse, he found he could not return home, but went forth a wanderer into distant lands. Centuries afterward he visited Jerusalem, but could scarcely recognize the place.

What the purpose of God was in leaving him so long in this miserable life, whether to be a witness to the godless and unbelieving, he knew not; he could only endure till God gave him release." The writer then goes on to tell how Paul von Eitzen and others examined him in history, and found him so well informed about all that had taken place since the crucifixion that they could not sufficiently marvel. The simple mode of life, silent manner and grave deportment of the Jew are then described. He was never seen to smile, but shuddered at the utterance of any profane remark; never accepted in alms more than two shillings, which he immediately distributed among the poor; and in whatever country he appeared, he spoke its language like a native. Many came from various lands to see him, for he made considerable stay at Hamburg; and, finally, the soles of his feet were measured and found to be two finger breadths in thickness, and as hard as horn. Such is the history of this extraordinary legend, second only in popularity to the Faust legend. Goethe, it is well known, meditated a poem on the subject, but abandoned it for Faust. "The remarkable thing is," remarks the writer, in conclusion, "that it should have not only survived as a literary product, but retained its hold as a part of religious belief. To the present day, copies of the story are sold by the thousand in France, and, in the houses of the peasantry, pictures of the Wandering Jew and the First Napoleon are found side by side."

YE who are weary of life and are struggling with inward foes to conquer evil through faith in Jesus name. Compare the present with the joys that await you in the great Millennial now drawing near, bear onward with all the patience and diligence that you can muster to a continued and perfect rest to your souls as the Lord himself has promised it, and His word is reliable.

WE need never despond if we practice and teach meekness and humility, though we may be poor and despised, the Lord has promised in this day of gloominess, peril and confusion, that "the poor and the meek of the earth *shall* inherit it."

Your character can not be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that no one will believe him.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

REJOINDER TO BRO. Z. H. GURLEY.

WE wish the reader to bear in mind that the only object we have in replying to Bro. Gurley's articles in *Herald* of late, is to point out his hurtful mistakes, and to vindicate the truth and wisdom of the authentic revelations given to the church by Joseph the Seer. Personally, Elder Gurley and the writer are warm friends, and whatever the latter may write, it is intended to be purely in the interest of truth and righteousness.

The gravity of Bro. Gurley's position in denying the wisdom and divinity of some of the revelations in the Doctrine and Covenants, published in the lifetime of the Seer, and accepted formally by the ministry and membership up to 1844, and later, all will see who read and reflect on these matters. It is a serious thing to question and oppose a "thus saith the Lord" to the church, when it comes through one of whom God says:—"He shall be a choice Seer;" "he shall be *esteemed highly* among the fruit of thy loins." [Joseph of Egypt.] And further:—"I will make him *great in mine eyes;* for *he shall* do my work. And *he shall be great like unto Moses*, . . and unto him will I give *power* to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the *convincing them* of my word which shall have already gone forth among them. . . . And out of weakness he shall be made *strong*, in that day, when my work shall commence among all my people, unto the restoring thee, O house of Israel."—2 Nephi 2:2.

Of the Seer's authority and power it is further said:—"For in that day, [the time when the Book of Mormon came forth, and the gospel was restored], for my [Christ's] sake shall the Father work a work which shall be a great and marvellous work among them [the Gentiles]; and there shall be among them who will not believe it, although a man [the "choice Seer"] shall declare it unto them. But behold, the life of my servant shall be in my [Christ's] hand; therefore, they shall not *hurt* him, although he shall be *marred* because of them. Yet I will *heal* him, for I will shew unto them that my wisdom is greater than the cunning of the Devil. Therefore, it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause *him* [the Seer] to bring forth unto the Gentiles, and shall *give unto him power* that he shall bring them forth unto the Gentiles (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant."

—Book of Nephi 9:11, 12.

Here is heaven's endorsement of Joseph the Seer as Christ's servant; here are the divine certificates, the heavenly testimonials of the "choice Seer's" appointment, approval, and authority, to open, organize, and build up the "great and marvellous work" of God in this dispensation; and so long as we believe the testimony of the Book of Mormon, we are bound to believe that Joseph the Seer was the chosen servant of God to bring forth the words of Christ to both Israel and the Gentiles; that he was and is "great" in the eyes of God; that he is and will be "highly esteemed" by God's Israel; and that those who *disbelieve* in the words of Christ which "he shall bring forth unto the Gentiles" will be "cut off" from God's people "of the covenant."

Now, in view of these facts, all should beware, lest when they either resist, oppose, revile, ridicule, treat lightly, or in any way cast doubt upon the revelations given in a regular way to the church by Joseph the Seer, they be found fighting against God. It was always a grave and perilous undertaking to either oppose or in any way trifle with a "thus saith the Lord" of God's accredited prophets. Christ says of those he sends:—"He that heareth you heareth me; and he that despiseth you *despiseth me;* and he that despiseth me despiseth him that sent me."

—Luke 10:16.

Christ says of the "choice Seer:" "The life of my servant shall be in my hands," (Book of Nephi 9:11), from which we may infer that so long as "life" was given the Seer he continued to be Christ's minister,—that, ministerially, he was not from 1827 to 1844 giving revelations alternately form God, the Devil, or his own heart; but that, as a seer, prophet, and revelator, he would be in the hands of Christ. All this enables us to see the propriety and truthfulness of the revelation which Elder Gurley says in effect, he never did believe, which reads:—

"Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard; yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works. For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and *they shall believe on his words, which are given through me, by the Comforter*, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart."

God will take care of his duly accredited prophets, and it is neither wise nor safe to disgrace, degrade, or reject them.

Moses and Aaron sinned against God to that extent that both died on account thereof; (Num. 20:24; 27:14. Deut. 32:50,51); yet neither prophet, apostle, nor Christ, ever questioned the truth of Moses' revelations and prophecies; but they always honored and maintained them. David the Psalmist said his sins and iniquities were more than "the hairs" of his head; (Ps. 40:12); but neither the prophets, Christ nor any of his faithful ministry doubted or decried his revelations and prophecies—they honored, endorsed, and taught them. And why will persons assume to despise and oppose the authentic revelations of God's "choice Seer" who was "great like unto Moses," especially when they profess to believe in the divine character of the book in which the exalted calling and mission of that Seer is so fully and plainly stated? While the writer continues to believe in the divinity of the Book of Mormon, he is bound to believe in the revelations which the "choice Seer" gave to the church, even though he may not fully comprehend them all. Christ's apostles, for a season, did not fully understand the Scriptures they believed in. Luke 24:45. Peter did not understand Christ's commands to him (Matt. 28:19), nor the Scriptures which promised salvation to the Gentiles, (Hosea 2:23, with Rom. 9:24, etc.), till Christ in a marvellous way, revealed the facts to him, (Acts 10:1–48): But we don't read that he *disbelieved*, *opposed*, or *denounced* what he had misunderstood or mis-applied. He waited for the light, and was wise in that respect. When persons view the work of the "choice Seer" with a faith tainted with the base calumnies heaped upon him by apostates and bitter anti-Mormons; or under the delusive and misleading opinions of half-informed and half-hearted ministers and members; or with minds prejudiced by "old wives' fables;" or with hearts

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warped and biased by a love of worldly honor, place, and wealth; or with minds corrupted with pride, self-conceit and self-love, they are sure to mislead both themselves and others, when others will follow them.

When we have God's estimate and endorsement of the ministerial character and qualities of his appointed messenger to the nations, as is so clearly and fully set forth touching Joseph the Seer, it becomes us to pause, humbly, and examine well the causes, real or supposed, which prompt us to reject or invalidate his work done in purview of the callings and gifts of God to him.

The Lord commands all, saying, "Touch not mine anointed, and do my prophets no harm."—Ps. 105: 15. And of Joseph the Seer he says,—"Behold, that seer will the Lord bless; and *they that seek to destroy him shall be confounded.*"—2 Nephi 2: 3. Whoever will trace with care the pathway of the church from 1830 till now will find it strewn with the wrecks of ministers who ridiculed, disregarded, or violated the revelations the Seer gave to the church. All such persons as have taken a course which would, if successful, destroy the Seeric—the inspirational—character of the "choice Seer," have been brought down and been "confounded." Such parties have lost the faith, lost the light of God, lost power, lost influence for good, lost place, lost the favor of God and man; and they greatly imperil their own souls.

Let no one think the writer is averse to critical investigation and discussion; they are right and proper when proper times and occasions offer. But they should never be had when they will result in digging a pit into which the unstable and unlearned are likely to fall. And when any person undertakes to criticise and oppose so great a seer as was Joseph, and to decry any part of the "marvellous work" committed to his care, they should be certain, (1) they are equal to that task; (2), that they have authority to do so from the same God who appointed the Seer and his work; and, (3), that in heart, and spirit, and mind, they are well fitted and qualified for such a high and important work. For if it is found they, themselves, are full of errors and evils of either mind or heart, they must blame no one but themselves if their own works cover them with confusion, or worse.

It is unfortunate for the reputation of Elder Gurley as a critic, that in the very outstart of his article, when treating of Melchisedec he makes him to be the king of Sodom! Any well informed Sunday School scholar knows better. Melchizedec was king of Salem, which afterwards was known as Jeru-Salem. Ps. 76: 2. But God destroyed Sodom, with all that region of country, (Gen. 19: 24–29), and the Dead Sea now marks the spot where they once were. Josephus, *Ant. Jews*, B. 7, ch. 3, says of Jerusalem; "Under our forefather Abraham it was called Salem, or Solyma." And in *Wars of the Jews*, Book 6, ch. 10, he says further of Jerusalem,—"But he who first built it was a potent man among the Canaanites, and is in our tongue called Melchisedec, the Righteous King, for such he truly was on which account he was there the first priest of God, and first built a temple there, and called the city Jerusalem, which was formerly called Salem." Besides all this, "Bera" was the "King of Sodom, (Gen. 14: 2), and not Melchisedec. But Elder Gurley is no more in error in this matter than in others we shall notice.

God does not detest kings, as such. It is *wicked* kings that he dislikes. In proof we cite the fact that God has ordained that Christ shall be king; (Ps. 2: 6; Zech. 14: 9; John 18: 37); Moses was King, (Deut. 33: 5), and no where is he denounced as such either by God or his servants.

The Saints hope to become kings and priests unto God; (Rev. 5: 10); though they are commanded that, "In time ye shall have no king." (Doc. Cov. 38: 5). Melchisedec was a "righteous king," and Josephus says it was because of this that he became in Salem "the first priest of God, and first build a temple there."

We did say, and we repeat it, that Melchisedec was the priestly representative of Christ; that his priesthood was after the order of the Son of God; and that when ministering under this priesthood, by virtue thereof, (and not because of his *kingly* authority, as claimed by Elder Gurley), he received tithes of Abraham. Paul uses this historical fact to show the Hebrew Saints that there was a higher than the Levitical priesthood—he cites them to the significant fact that their father Abraham, before Levi was born paid to the *priest* of God, (not king), Melchisedec, "tithes of all," by which fact he proves the superiority of Melchisedec's priesthood over the Levitical. Our "argument," as Elder Gurley calls it, was and is, that the principle of tithing was really an ordinance belonging to, and ministered under, the priesthood of Melchisedec—the gospel priesthood—and in proof we cited the fact that both Melchisedec and Christ approved and received tithes.

Elder Gurley denies that Abraham paid tithes to Melchisedec, except in the matter of "the spoils, which they had captured in battle;" and says further that "It was the practice under the *kingly order* and admissable at that period, in which Melchisedec reigned, is quite evident." * * * "Abraham recognized the *king's* right in this regard."

Here Elder Gurley reasons again from his false premise that Melchisedec was the King of Sodom, and then mixes matters so as to make Melchisedec to say to Abraham, "Give me the persons, and take the goods to thyself;" whereas this was Bera, King of Sodom, whose "persons," and "goods," with other "spoils," had been *recaptured* by Abraham and his fellows. His false theories lead him into hurtful misinterpretations. Paul, as we have seen, says Melchisedec, in his *priestly* order received tithes, and that to him "Abraham gave a tenth part of *all;*" (Heb,7:2); and in verse four he says Abraham gave him also "the tenth of the spoils." The historical facts found in Gen 14: 18–20, confirm the idea that Abraham paid "tithes of all" he possessed, and not of "the spoils" only. But to forever set this matter at rest with those who believe in the divine claims of the Book of Mormon, we quote the teachings of the great Alma, chapter 10: 1, 2.

"Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceedingly great many, who were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of *one tenth part of all that he posessed.* Now *these ordinances* were given after this manner, that thereby the people might look forward on the son of God, it being a type of his order, or *it being his order*; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

"Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all maner of wickedness; but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold,

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they did repent; and Melchisedec did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention. Now I need not rehearse the matter; what I have said, may suffice. Behold, the scriptures are before you; *if ye will wrest them it shall be to your own destruction.*"

By this time Elder Gurley must see that something has wofully deceived and misled him in regard to tithing, for it is easy to see that his statements and interpretations are contrary to the teachings of both the Bible and Book of Mormon. These books plainly teach as we have shown that the "ordinance" of tithing was administered by the Melchisedec priesthood, and that it belonged to that "order." It is true the specific methods by which it was executed are not so clearly stated; yet in the Bible translated and corrected by the "choice Seer" they are made much plainer than in other versions; and with this agrees the revelation of 1838, in essential points.

Bro. Gurley thinks it unchristian to ask the Saints to pay their "surplus property," (when the Saints are gathered to Zion and "the Stakes of Zion"), and after that to pay "one tenth of all their interest annually." Let me ask, Does not Christ and the New Testament Apostles require as much, and far more than than this? The Saints are called, and called to be, "the family of God;" and John says, "If God so loved us, we ought to love one another. . . For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4: 11, 20. Now, when a Saint loves God and his fellow Saint, will he think it hard to use his "surplus property," and after that a "tenth of his interest annually," to aid his needy brethren, and to send forth the gospel and gather in to Christ "the poor among men," and so build up the kingdom of God? Will such not feel willing to aid the families of "the priesthood," who sacrifice the comforts and joys of home and go forth to preach the gospel of salvation to the nations of the earth? If it is hard for those who have "surplus property" in Zion and her Stakes, how is it with those who are poor, when called on to aid in building up Christ's work? Christ prayed the Father to make all believers in him "one," as he and the Father were one; and wherever this enlightened and loving unity exists, it will be no hardship for Saints to give their "surplus property," and far more, for the glorious work of Christ both in and out of the church. John says of the Saints, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John 2: 10. When this "love" abounds, the systematic "ordinance" of tithing will be found a "reasonable service," and not a grievous sacrifice. When God gives men ability and opportunity to accumulate more of worldly wealth than they properly need, (a surplus), then such an one should use it for the good of less favored ones, and those who by reason of their "gifts and callings of God" are prevented from supplying their own needs and the needs of those dependent on them. The "ordinance" of tithing is a heaven-ordained help in this direction; and it seems that when men lived in the light of God they were taught of God to pay their tithings. After God had promised immeasurable blessings to Abraham, (Gen. 12: 1–3, 7; 13: 14–17), the latter, as the called and faithful of God, paid "tithes of all" to God's high priest. (Gen. 14: 20). When God appeared to Jacob and renewed in him the Abrahamic covenant, and also showed him heaven and the way to attain it, (Gen. 28: 10–15), Jacob, actuated by his sense of duty to God, and moved by the new spiritual light given him, vowed, saying to God, "Of all that thou shalt give me I will surely *give the tenth to thee.*"—verse 22. Mark it: this was not when men were in apostasy, nor under "the law of carnality;" but when they were walking in close communion with God, and in the splendors of his heavenly light!

Of my reference to the fact that Paul, in Hebrews 7:8, says Christ "receiveth tithes," Bro. Gurley says "I forbear any criticism upon this point at present;" and he then seems to mislead himself as to my application of Matthew 25:40, when I claimed that Christ could receive tithes through his ministry—(that is, when tithes were paid his duly appointed ministry)—the same as he could receive kindness or favor when they were bestowed on his people or ministry; or, as Christ received persecution when his people were persecuted—that is, representatively. (Acts 9: 4.) We did not say that tithing was taught in Matthew 25:40; and we never hinted such a thing; but only that Christ, now "in the holy place not made with hands," even "in heaven," could and did "receive tithes" in the same sense and in the same way as he received kindnesses or persecutions when his disciples were treated well or ill. Paul says of Christ's receiving tithes, "He receiveth them."—Heb. 7:8. Elder Gurley says the system pertained only to kings, and to Israel under the law of Moses; but Paul, who ought to know, says it pertained to the priesthood of God in the days of Abraham, (over four hundred years before the law), and to Christ, over thirty years after "the law" was repealed. Who is right?

Elder Gurley says "tithing as a law, was part of the law of Moses." Yes; and so was "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." (Matt. 22: 36–39). But this principle—or law—existed before Moses law, as also did that of tithing; and neither of them were repealed with it. By the way, when "the first and great commandment" is kept, it will not be hard to keep the law of tithing, even if one has saved a "surplus" by industry and economy.

Bro. Gurley thinks I misinterpret the sayings of the Book of Nephi, chapter 11, when I say Christ gave Malachi's words for the instruction of future generations in respect to tithing. I still think he gave them to the Nephites for their "future generations," more especially, to illustrate to them the need of honoring the Lord with their substance in the way he had appointed, and to show that calamity followed disobedience to that principle, while blessings followed obedience to it. He would have them remember the law of Moses, not with the view of having them or others "reinstate it," but to be profited by an understanding of its ends, objects, and purposes; for the gospel is related to it as the substance is to the shadow.

By the way, Bro. Gurley condemns my interpretation on the ground that he *thinks* it involves a "reinstatement of Moses law," and yet *he* says, Malachi's prophecy foreshows that *it will be* reinstated, and, "that the Lord will purify Israel eventually by this law, 'the school master' is quite evident." I have never held, and do not now hold, that God will ever reinstate the law of Moses. I do not think Malachi's prophecy means anything of the kind. I do not believe God will "purify Israel eventually by this 'school master,'" but by the new covenant, the gospel of Christ. Bro. Gurley is really the one who proposes the "reinstatement" of Moses law; but I do not, though he says I do. Elder Gurley wishes me to show that Jesus commanded the law of tithing. Perhaps we might do this if we had the various gospels and epistles mentioned in the New Testament which the early Christians had, but which we have not. But if we had all those books and they did not contain such command-

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ments, that would be no proof that he did not so command; for John informs us that Jesus did a very great many things which were not written. John 21:25. We have proved from the Book of Mormon, Alma 10: 1, 2, that God made it one of the "ordinances" pertaining to the priesthood of the Son of God; and we now say that that priesthood was ordained especially "to teach his (God's) commandments unto the children of men, that they also might enter into his rest, this priesthood being after the order of his Son." (Alma 4: 6). We have proved that Abraham paid "tithes of all he possessed" to God's High Priest, Melchisedec. We have proved that Jacob, when he was in close communion with God, vowed to pay to God a tenth of all he should obtain. We have proved that Paul, over thirty years after the cross, declared that Christ then received tithes. The revelations of the "choice Seer" from 1831 to 1838, teach this principle and law of tithing. But if tithing had never been taught and practiced till this century, every one who believes that Joseph was "great like unto Moses," "a choice Seer," and "great" in the eyes of God, would be bound to accept the Seer's revelations on that matter. For to say that Joseph was what the Book of Mormon declares he would be, and then to say he from 1831 to 1838 gave a string of false revelations on tithing is too absurd for anything.

Elder Gurley claims that the dogma of infallibility was set up when the church, in 1835, in General Assembly, accepted and endorsed the revelation of April 6th, 1830. That such infallibility was not claimed by the Seer, nor allowed by the Saints, is seen in the fact that the Seer presented that revelation and others, for inspection and consideration; and that said Assembly did consider and determine, as to whether they —the church—would accept said revelation, with others, as a rule of faith and practice. The acts of both the Seer and the assembly, disprove Elder Gurley's assertion. That the Seer from the first did not claim infallibility for himself, personally, or for what he might give to the church as revelation from God, is seen in the fact that the Elders were commanded to come together "to agree upon" the word of the Lord through the Seer; (D. and C. 41:1, 42:1); and from the acts of the aforesaid general assembly; and from the fact that the Seer wrote to the church in 1839 to not follow his personal counsel if they deemed it not wise; and from the still further fact that he instructed the ministry, including the Twelve, to not permit a revelation from *any person* to go to the church till it was properly tested before the quorums. (T. and S., vol. 5, p. 650). Elder Gurley gives further evidence of narrowness and technical pleading when he says the revelation of April 6th, 1830 "makes Joseph Smith's words and commands God's word to us." We might with equal propriety say Jesus taught cannibalism when he said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—John 6:55. The revelations of Joseph, as to their authority and force, explain themselves when examined *in their entirety* on the point in question; and so do the words of Jesus. When the Seer gave to the church a "Thus saith the Lord," and the church accepted the same, then, by "common consent" the church was bound. But this is not to say the church would not be under condemnation if they rejected *the word of the Lord through him.* Moses presented the word of the Lord to Israel, (Ex. 19:7, 8; 24:3, 7), and Israel formally accepted it; and had they not accepted it they would have been condemned. But when they had accepted it, they were under covenant to God and his word. So with the Latter Day Saints.

I am astonished when Elder Gurley says Joseph the Seer was promised "life *until Christ's* coming, upon the condition that Joseph abide in God;" whereas, he was promised that he should hold "the keys of those things which have been sealed;" (D. and C. 34:4;) this, and this only. In March, 1833, he was told that "the keys of this kingdom shall *never be taken* from you while thou art in the world, neither in the world to come."—D. and C. 87:1. And this promise was renewed to him in that wonderful revelation of July 23d, 1837, D. and C. 105:6.

Elder Gurley requests us to state "which or what was the false prophecy for which he [the Seer] died;" and he then says—"It will not do to say it was for 'personal conduct,' as Elder Blair informs us that persons called of God to be his prophets, seers, and revelators, *may sin in their personal conduct*, even to the extent that Moses and others did, and still live and serve in their official capacity for many years; but if they give even *one* false revelation to any one of God's people, they are doomed of God to die for it, and that speedily.'" "According to this rule," says Elder Gurley, it won't do to say that Joseph was cut off for 'personal conduct.'" In reply to this we say, (1), that we did not state that Joseph the Seer was "cut off" for giving false prophecy; (2), we neither said nor intimated that a prophet of God could not or would not be cut off for his personal conduct; (3), we did not state nor intimate that Joseph the Seer was "cut off" for any cause. We have already seen that Moses and Aaron died *because* of their personal bad conduct; (Num. 20: 12, 27: 14; Deut. 32: 51); the prophet whom God sent to curse the altars of Bethel (1 K. 13: 1–24) died for presuming to disobey the command of God to him; Hananiah died speedily after giving a false, delusive prophecy to "the priests" and "the people" of Israel; (Jer. 28: 1–17); God declared to Moses (Deut. 18: 20), and to Ezekiel, (Ezek. 14: 7–11), that if *his* prophet gave a false prophecy, he would "destroy him" from the midst of Israel. But God's prophets may die from other causes, natural or violent. Not knowing I would not *dare* say what was the leading cause, or causes, of the Seer's early and violent death. Christ assures me of his care for the Seer when he says of him, "the life of my servant shall be in my hand; therefore they shall not *hurt* him, although he shall be *marred* because of them. Yet I *will heal him*, for I will show unto them that my wisdom is greater than the cunning of the devil."—Book Nephi 9:11.

Elder Gurley claims that "David, Solomon, and others, were great men, and did much good in their time and way, as also much evil; but no one would hardly say that they were innocent men, *or infallible* in that which they spoke in the name of the Lord." Replying to this we have to say, that none of the succeeding prophets up to the time of Christ ever ventured to denounce, slur, or in any way seek to invalidate their writings; neither did Christ nor his ministers; neither did Joseph the Seer nor either of his spokesmen—they, rather, honored them and quoted them as authoritative and valid.

Elder Gurley assures us that "Christ, not Joseph, is the foundation—God's will—not Joseph's is the thing to establish; and that the passport into celestial glory, and test of fellowship with Christ, is not whether I am a follower of Joseph Smith, but rather, am I a follower of Christ."

The manner in which Bro. Gurley makes this statement is delusive and misleading. He uses it as a means, apparently, to weaken confidence in the divine authority of the Seer. All concede that Christ is "the foundation;" that "God's will—not Joseph's—is the thing to establish;" but all this does not destroy the fact of the Seer's ministerial authority, nor relieve any from their duty to respect that authority when exercised in accordance with the law of

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God and the gifts and callings of God to the Seer. Jesus lays down the principle that, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."—John 13: 20. And, "He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."—Luke 10:16. This principle is taught throughout both the Old and New Testaments, as also throughout the Book of Mormon and the Doctrine and Covenants. Joseph the Seer was Christ's servant; he was sent of Christ to restore the gospel, establish the Lord's "great and marvellous work," and build up his church. He was sent with priestly authority similar to that which was held by Moses. These facts *are* established, and will *remain* established and heaven will in the future, as in the past, confirm these facts by testimonies sent down from God; and when this is done it only establishes the fact that Christ is "the only foundation." But let it be borne in mind that whoever rejects, or despises, or treats with indignity the proper mission and calling of Joseph the Seer, treats those who sent him in the same manner. We remind all of what God has said concerning the "choice Seer" in 2 Nephi 2:2, 3; also in Book of Nephi 9:11, 12 which we again quote.

"For in that day, for my [Christ's] sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant."

May God in his wisdom and love enable his Saints to understand his word, and to humbly and lovingly obey his requirements, that they may live in the unity of his Spirit and in the bonds of his peace, and thereby glorify Christ in his church, and be a light to the world, an honor to God, and a blessing to all. W. W. BLAIR.

YE THAT have a surplus, that is more than you need, consider that you are not poor and meek, unless you impart of your substance, and do the will of God as much as you are able to.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.

LETTER FROM A. H. SMITH.

IN continuation of the subject of my last articles, I shall call the reader's notice to sec. 42, par. 18, Doctrine and Covenants, where we find the following record:

"Ye shall *observe* the laws which ye have received and be faithful; and ye shall hereafter receive church covenants, such as shall be sufficient to establish you both *here and in the New Jerusalem*."

This commandment with promise, was given evidently with the foreknowledge of how it would be received, and how it would be understood; and we may safely say also with a foreknowledge of the result, in case of a failure on the part of the Saints to observe, (*i. e.* obey), the commandments, or law which *had* been given; and yet we are justified in believing, that God still had in view his *decree* to establish and have built the city so often referred to in his past revelations to his people, called the New Jerusalem. We see also that God is working like himself in thus leading the disciple up, step by step, little by little, to a realization of the fact, that the time is not far distant, till the call would be made, "Come out of her my people;" and the whole genius of this work looks to the fulfillment of this call. It would hardly be supposed for a moment that the architect of the universe, would be unprepared with a *place*, for the ingathering of his saints, where they could live and be governed by the church covenants which he here promises to give. I notice too the conditions of this promise, as of *all* God's promises, are faithfulness in the observance of his laws. A disbelief and rejection of his words alienate the affections, and thus become a bar to the receipt and enjoyment of the fulfillment of those precious promises.

I believe I will not antagonize any one, when I say the church has received such covenants, and now is, and since its reorganization has been, governed by them. Is it not a safe rule, when a prophecy and promise are made in the name of the Lord, and the most of it has been fulfilled, to expect the balance to come to pass? I think so. But how can we expect the building up of the New Jerusalem if there is to be no gathering of the people of God to build it? I am told I am too literal in my application and hope. That I make the same mistake which was made forty-eight or fifty years ago; and look for a "brick and mortar" Zion, when it was all the time a spiritual city, a spiritual gathering, a spiritual Zion, that God was teaching the Saints to look for; and in seeking to build up that brick and mortar Zion, they lost sight of the spiritual Zion, and God scattered them. There is an abundance of evidence to prove that that people did *not observe* or obey the laws of God which he had given them; and by this failure to observe, and by their transgressions, they grieved him whom they should have been diligent in serving; thus forfeiting their privilege to build, they were scattered, and indeed it seems that this must needs have been, that the prophecies of all God's prophets might be fulfilled. And now just a thought or two upon that spiritualistic idea of a spiritual city, spiritual Zion. The sense or meaning of the revelations of God is wholly destroyed, all the way from the beginning of this great latter day work up to the present moment of its history, if we admit that theory; for the fundamental principle of the gathering out of the righteous runs like a thread of fine gold through nearly every revelation God has ever given, either in former times or latter times, speaking of the redemption and salvation of the families of man. I have no objection to the coming of that spiritual Zion, caught up to God, of which we read, as being the city in which Enoch and his people dwelt, neither have I any such selfish wish as to dispossess those worthy ones of their homes. No, no; I wish to help build another Zion, and if need be, use brick and mortar, stone and cement, wood or lumber, and precious stones, in its building; in which the righteousness of God shall be found, and where may dwell the pure in heart, till Christ shall come and reign, whose right it is to reign. How shall we understand the following prophetic language, if we are not to make a literal rendering of the promise of the New Jerusalem? In March, 1831, sec. 45, paragraphs 11 and 12 of Doc. and Cov:

"Ye hear of wars in foreign lands, *but* behold I say unto you, they are nigh, *even at your doors*, and not many years hence, ye shall hear of wars in your own land; wherefore, (or for this reason), I the Lord have said, *Gather* ye out from the eastern lands, *assemble* ye yourselves together ye elders of my church; go ye forth unto the western countries; call upon the inhabitants to repent, and inasmuch as they repent, build up churches unto me; and with *one heart* and with *one mind*, gather up your riches that you may purchase an inheritance, which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; * * * and it shall be called Zion."

Are we to believe it was spiritual wars

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in foreign lands? If so, then it would be spiritual wars which were at our own doors, spiritual reason for the spiritual elders to spiritually go, to the spiritual western countries, and a spiritual gathering of spiritual riches, to purchase a spiritual inheritance in that spiritual New Jerusalem. That out-spiritualizes Swedenborg. The sad experience of that people, as also our nation's trouble from 1860 to 1866; the death and misery of hundreds of thousands of souls, in fulfillment of that prophecy, testify in tones of thunder, in favor of the literal rendering of the literal promises of God; and a literal gathering to a literal Zion. The reality of it, the tangibility of the whole plan, is that which gives the work its beauty, its solidity, and its power; and it was that basic principle, that thread of gold, which gave to the work its unparalelled success during the first fourteen years of its existence.

"Little *Herald*, do not stop a moment,
As you journey on your way;
Go and tell your loving readers,
I have something more I wish to say."

A. H. SMITH.

OAKLAND, Cal., Dec. 29th, 1884.

Selections.

THE following is a brief digest of Bro. Mark H. Forscutt's lecture before the Liberal League, Pittsburg, Pennsylvania, as it was published in the *Dispatch* of January 26th, with the comment of the paper upon it.

A LATTER DAY SAINT.

REV. MARK H. FORSCUTT MAKES A MASTERLY DEFENSE OF THE BIBLE AND RELIGION.

He Non-Plusses the Liberal League!

ITS GIANTS OF ARGUMENT, ORATORY AND RIDICULE, FLOORED BY HIS LOGICAL SPEECH.

BRIAREUS OF DOUBT; CERBERUS OF FAITH.

Rev. Mark H. Forscutt, the pastor of the church of Latter Day Saints of this city, preached a sermon yesterday afternoon in the Liberal League Hall, to an audience of nine hundred people, on the subject, "The Briareus of Doubt and the Cerberus of Faith." Many persons present pronounced it one of the most able defenses of the Bible ever heard in this city, and it was made by the man who published the first anti-Mormon newspaper in Salt Lake City, Utah. Extracts from his discourse are given below:—

"I at the outset will explain briefly what characters classic authors ascribe to the imaginary beings to whom the names Briareus and Cerberus were given. Briareus and Cerberus belong to the realms of mythology. The former was a famous giant of mythologic lore, the reputed son of Coelus and Terra. He is credited with having had fifty heads and one hundred hands. I have chosen him to represent doubt, his heads as suggesting intellect and variety essential to the existence of doubt, for behind it are the vast brain forces of the scientific world; the hands to execute are more numerous and more destructive in their operations. Cerberus, in mythology, was a dog of Pluto, the monarch of the infernal regions, of death, and of funerals. He was credited with having three heads. As Biblical history represents deity in the three great eras, Patriarchal, Judaic and Christian, I have chosen him to represent Faith. As the object of obedience is commonly represented to be that of deliverance from death and hell, the choice is not inopportune. Cerberus was placed at the entrance of the infernal regions to prevent the living from entering and the prisoners from escaping. Creed founders have borrowed extensively from this mythological inferno.

"Doubt is often faith's best servant. Intellect must recognize or deny. Where error claims the right to be faith's guest, doubt makes denial proper. But for doubt's intervention dogmas would be welcomed which reason could not sanction. Doubt is the heart's sentinel to challenge intruding thought, and reason's guard to arrest the intruder. All are subjects to alternate doubt and faith. In early life man is impressive. This susceptibility is the basis and formitable principle of spiritual, intellectual and moral growth and development. He who retains this youthfulness within himself finds higher reasons for undying faith and ever-increasing hope. To him doubt is but a sentinel. Man is not impressive to highest forms of life until he rises from the complementary surrounding of the animal to the realms of thought and faith. Faith's completeness is doubt's overthrow.

SHOULD NOT MAN BELIEVE?

"Must he not accept much on testimony? Has each man the time, wealth, education, perseverance, adaptiveness, brain and nerve force sufficient to solve the problems of Euclid? View the heavens with Ross, or compute their distances and trace motion with Copernicus, Newton, Kent or Kepler? Is not man interdependent, and is not faith very necessary to his mental growth? By looking through the microscope and telescope a revelation is made that teaches the observer that things unseen by natural eye or heard by ear unaided, have existed veritable as his own being. The utterances of sciences appeal to the populace with varying result. If they conflict with some previously accepted thought bigots reject them as necessarily untrue. The wonders of the microscope bring faith and doubt into conflict. Spiritual and mental experiences depend upon the cognitive faculties for recognition. A doubt suggested to the spiritual-minded man often leads to the discovery of higher spiritual truth. Unreasoning doubt, not the intellectual doubt of reason's sentinel, robbed our ancestors of liberty, treasure and blood when they only sought humanity's good by joining art and science, crowning their Union with the benediction of religion.

"I have seen men who would scorn the believer in revealed truth because he accepted from Holy Writ the words: 'In the beginning God created the heavens and the earth,' and yet he himself could not express his views in good English. I have also seen the believer who would scorn the unbeliever for refusing the claim that every word in the Bible was God's word and every claim there true; that God had inspired men to deeds which make the hearts of fathers ache and of mothers to bleed, the face of noble manhood to pale and the cheeks of maidens to blush scarlet. I pity the skeptic who scorns the simple believer, but I equally pity the believer who teaches such horrible and barbarous doctrine as that God inspired to murder and commanded to murder, with cruel and infamous methods, the thousands of the unprepared to die and yet consigns the murdered to an endless hell of horrible torture without reprieve or future hope. I say to you in all meekness and sincerity that the Bible, rightly construed, does not teach this horrible doctrine ascribed to it. It is unjust to any work, to any author, to enforce a construction upon an isolated passage or a number of disjointed passages which the spirit of the author and the general tenor of his work does not warrant. I do not, like many, confine deity's words to the Bible, nor believe that all there is His word. The Bible is the noblest book in the world. It has its divine and its human sides. The thoughts of demons are there. It has been unfairly dealt with alike by its friends and its foes, and I sometimes think its friends, unconsciously and undesignedly, have been its worst foes. Geometry has its isoperimetrical figures. Has religion none such? Every line of true theology is equal; justice is not overlapped by mercy; mercy is not sacrificed to justice by an angry God. The centre of true theology is faith. Its lines radiate from the centre in doctrines of equal strength and importance. Each spoke in Ezekiel's wheel is a saving truth. The circle is the all-embracing love of our Father. The time will come when science and revelation will be found to fully harmonize. The trouble is that its advocates and opponents hold each other off at swords' points. You call yourselves 'The Liberal League.' Christians call you

'FREETHINKERS' AND SKEPTICS.

The Christian world shuns you, and you in turn call those people 'bigots.' I claim to be more liberal in my views; but I also claim to be more liberal to all systemns of faith than you do, than you can be so long as you believe religion to be an imposture, its teachers deceivers, its followers dupes. I and my church for over thirty years have suffered from Christian and skeptic alike, and I can give the right hand to one, the left to the other, for you are each my brother man. I respect the honest advocates of a faith I do not endorse, and while I pray the Father to lead them into light, I must not blame them if they stumble in

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the darkness. I respect the honest doubter. If he could discipline his mind to what is called 'divine' and natural truth, and could free himself from too common interpretations of the Scriptures while investigating, different views would find their home within him, and the blessed hope of immortality spring into life.

"Spirituality is a part of man's constitution as much so as ideality. The susceptibility of the child is weak. Physical demands are first in nature. It must be first developed. Our moral nature is what education makes it. The horse, ox, cow, dog or monkey attract the child's eye. That is nature. The child as an animal sympathizes with animals. How many are children of larger growth? From the natural to the ideal is a transitional step. Music in its ruder forms appealed to our animal nature. Music, once too transcendental for us, now engages our thoughts. Our moral, intellectual and ideal natures awaken; religious feelings identify themselves with these, for man, not the animal, often misnamed 'man,' who only lives to eat, drink, sleep and enjoy his sensuous nature. Man is morally, intellectually, religiously a spiritual as well as a corporeal being. As age advances and passions die, his spiritual nature, if its faculties be not all blunted, yearns for sympathy. Man's early susceptibility is a plea for a pure, rational and religious faith, that he may have strength to resist evil.

"Perfect man employs a nature compounded of spiritual, moral and physical powers, and in their exercise intelligence must govern. Unbelief is a negative condition of the mind. The unbelievers are hundreds where disbelievers are units. Unbelief is skepticism, disbelief, infidelity. To deny intelligence would be to deny the power to make denial. There are then fewer atheists than infidels. All intelligent persons are skeptics to some questions, and they may be believers in certain things. Doubt is an evil Briareus when he closes the avenues to men's souls against witness bearers and condemns their testimony before given. Faith is a Cerberus when it becomes the watch dog of the Tartarian abode, instead of being the angelic messenger of 'Peace, good will to all men.' Faith should never rest. New developments should be investigated. If her fortifications be good she should strengthen them; if not, then abandon them for better ones. Theology is not religion. The present theology's components may disappear, but religion is virtue and love of the spiritual. It will live when all are gone."

FARM TO RENT.

I have a well improved Farm to Rent, near the village of Galien, in Berrien county, Michigan, to a good Latter Day Saint who is used to farming. For further information address G. A. Blakeslee, Galien, Berrien Co., Michigan.

NOTICE.

All parties indebted to us for Threshing will please settle the same with Asa S. Cochran, at the Herald Office. We have dissolved partnership and desire settlements to be made at once.

YOUNG & REW.

LAMONI, Iowa, Feb. 16th, 1885.

☞ **The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.**

Conference Minutes.

NORTHERN MINNESOTA DISTRICT.

The above named conference was held on the 2d and 3d days of November, 1884. Thomas Nutt was called to the chair. H. Way acted as secretary.

It was moved that Bro. Thomas Nutt be our district president until after our next conference. Bro. Nutt then chose Bro. B. B. Anderson as first counsellor.

Branch Reports.—Hope of Zion, 40; Silver Lake, 20; Oak Lake, 28. Presidents of branches reported their branches in good working order. Six Elders reported in person, also three priests, three teachers, and two deacons in person.

Resolved, That we sustain H. Way as our secretary of district; That we sustain those sent to this mission, in righteousness; That we sustain all the authorities of the church, in righteousness; That Thos. Nutt be chosen as our delegate to the next General Conference.

Bishop's Agent's report read and approved.

Resolved that this conference adjourn to meet on the 27th and 28th of June, 1885, at 10 o'clock.

Sunday was devoted to preaching the word; the Lord making it plain by his Spirit, and the people being greatly blessed. Elders J. R. Anderson and H. Way were requested to labor as best they could in the district, until our next conference.

Testimony meeting Sunday afternoon in charge of Elder T. Nutt, a good time was had, the Lord bestowing many blessings. The congregation was so large that it was resolved to build a meeting house in Ottertail county, Minnesota, in the township of Girard, 26x40 feet, and if possible to have it to hold our next conference in. The following committee was chosen, B. B. Anderson, Wm. W. Anderson, Jedediah R. Anderson, Clayton G. Gould and Henry Way.

The place of our next conference to be named by the district president.

NAUVOO AND STRING PRAIRIE DISTRICT.

Conference convened at Keokuk, Iowa, December 6th and 7th, 1884; president, M. T. Short, secretary, O. Owen.

Branch Reports.—Burlington 66; Keokuk 50; Farmington 56; Rock Creek 41.

Resolved, That the resolution touching the system of representation, passed at Burlington, December, 1883, be, and is hereby repealed.

Bro. M. T. Short's written report of his labors as president of the district was read and accepted.

Elders H. C Bronson, B. F. Durfee and D. D. Babcock made their reports verbally. Teachers A. Hall, H. Kestner and O. Owen reported.

Afternoon Session.—Resolved, That when this conference adjourns it does so to meet at Montrose, on first Saturday and Sunday in March, 1885. That in consideration of Bro. M. T. Short's having had a call beyond the limits of the district, Bro. H. C. Bronson be appointed as president of the district for the ensuing quarter. Bishop's Agent's report was read: amount collected $12.35; expended $8.33; balance on hand $4.02. Report approved. The committee appointed to the Elvaston Branch was, on motion, continued.

Resolved, that hereafter the Bishop's Agent of this district be required to make a full report of all funds received and paid out by him every three months, or as often as conference convenes; and all resolutions or parts of resolutions conflicting with this, be, and are hereby repealed. Motion prevailed that Bro. O. Owen be continued as secretary, and Bro. J. H. Lambert as Bishop's Agent. Motion prevailed that we sustain the authorities of the church in righteousness.

Officials present: Seventies 1, Elders 6, Teachers 4, Deacons 2. Resolved, That Bro. H. C. Bronson preach to-night; arranged that Bro. M. T. Short preach Sunday morning; that we have sacrament meeting Sunday afternoon, and that Bro. H. C. Bronson preach in the evening.

Miscellaneous.

KEWANEE DISTRICT.

Dear Saints:—As I shall not be able to visit the several branches of the district at present, and agreeably with the request of the Bishop, sent with a financial book to each branch, that a more systematic arrangement may be made between the several branches and the Bishop's Agent, that each member contributing as tithing or free will offering, for the spread of the gospel of the kingdom, may be properly accounted for, I request each branch of the district to select some one of their number to take charge of the financial book of the branch, and act according to the instructions with it. I also request the secretary of each branch of the district to forward to me the names of all the members of his branch, that I may enter them on the Bishop's Agent's book of the district. Now brethren, let each and every one of us use our best efforts to contribute of our means, whether it be much or little, that the cause of Christ may be advanced, and many be brought to the knowledge of the gospel as it is in Christ Jesus. Yours in the bonds of gospel truth,

R. J. BENJAMIN, *Bishop's Agent.*

PRINCEVILLE, Ill., Feb. 2d, 1885.

MITE SOCIETY.

Election of officers of the St. Louis Mite Society of the Reorganized Church of Jesus Christ of Latter Day Saints, for the ensuing six months; Sister Maria Cooke, president; Sister Mary Burch, vice-president; Sister Eliza Cowlishaw, treasurer; Bro. Noah N. Cooke, Secretary. St. Louis, January 25th, 1885.

DIED.

SHABINO.—Near Millard, Walworth county, Wisconsin, November 17th, 1884, Bro. Antonio Shabino. He was born in 1808; aged at his death, 76 years, 7 months and 17 days. He was a good saint and a faithful member; and died in the hope of a glorious resurrection. He leaves a wife and several children to mourn his loss. Funeral services at the house, Rev. Mr. Hunter, of Elkhorn, officiating.

Dear father, thou art gone to rest,
Thy trials all are o'er:
Thy spirit's numbered with the blessed,
On that celestial shore.

LAURA E. SOUTHWICK.

STANDEVEN.—At Omaha, Nebraska, February 12th, 1884, at the house of her son Joseph, Sister Martha Standeven. She was baptized in 1860 by

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Elder C. G. Lanphear; was 74 years, 7 months and 26 days a pilgrim upon life's journey. Many of the Elders will remember her saintly ministrations. Funeral services by Elder R. C. Elvin.

CONFERENCE NOTICES.

The next quarterly conference of the Nauvoo and String Prairie District, will be held at Montrose on the first Saturday and Sunday in March next, convening at ten o'clock a. m., Saturday.

H. C. BRONSON, *Dist. Pres.*

To the Saints of the Southern District Conference on the Pacific slope:—The conference will convene on the last Saturday in February, 1885, at ten o'clock a. m., sharp, at Saints' Chapel, San Bernardino, Cal. By order of president of district. D. S. MILLS, per A. H. SMITH.

The conference of the Nevada District will meet in Genoa, March 15th, 1885. I hope and desire to see all the Saints from all the branches try their best to attend the conference. I would like to see the Elders, Priests and Deacons, from every branch attend, if it will be possible to do so.

DAVID ISAAC JONES, *Dis. Pres.*

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p. m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.06 p.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

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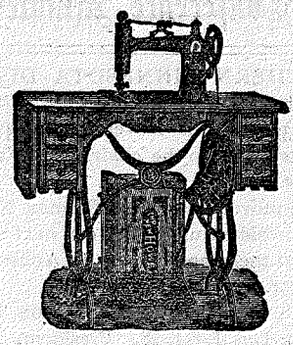

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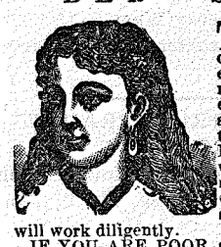

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DES MOINES, OSCEOLA & SOUTHERN RAILROAD

Time Table, Monday, December 4th, 1884.

GOING SOUTH. Accom. Leave.	Exprs. Leave.	STATIONS.	GOING NORTH. Exprs. Arrive.	Accom. Arrive.
8.20 a.m.	6.30 a.m.	Des Moines	11.50 p.m.	7.10 p.m.
9.20 "	7.10 "	Norwalk	11.10 "	6.10 "
10.00 "	7.38 "	Spencerville	10.35 "	5.30 "
10.20 "	7.50 "	R. I. Crossing	10.20 "	5.10 "
10.40 "	8.02 "	Wick	10.07 "	4.50 "
11.20 "	8.40 "	St. Charles	9.30 "	4.10 "
12.05 p.m.	9.15 "	Truro	8.55 "	3.25 "
1.20 "	10.05 "	New Virginia	8.05 "	2.20 "
1.50 "	10.30 "	Jamison	7.40 "	1.50 "
3.00 "	11.10 "	Osceola	7.10 "	12.55 "
3.50 "	11.45 "	Leslie	6.35 "	11.45 "
4.30 "	12.10 p.m.	Van Wert	6.10 "	11.05 "
5.30 "	12.50 "	Decatur City	5.30 "	10.05 "
6.05 "	1.20 "	Leon	5.00 "	9.30 "
7.05 "	2.10 "	Harding	4.10 "	8.30 "
8.00 p.m. Arrive.	2.55 p.m. Arrive.	Cainsville	3.25 p.m. Leave.	7.30 a.m. Leave.

MISCELLANEOUS.

The Problem of Human Life, Here and Hereafter, by A. Wilford Hall; 524 pages, in cloth boards.....1 50
Universalism Against Itself, by A. Wilford Hall; in cloth boards, 336 pages.....1 00
Josephus, complete in 1 vol., library leather.....3 50
Gibbon's Decline and Fall of the Roman Empire, cloth boards, 5 vols.....4 00
Mosheim's Church History, cloth boards, 2 vols.....4 00
Baldwin's Ancient America, (Illustrated) cloth.....1 80
Rollin's Ancient History, 2 vols. in one, leather.....4 00
The Koran, library leather.....2 00
Gieseler's Ecclesiastical History, from A.D. 1 till 1854, cloth boards, 5 vols.....10 00
The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, cloth boards.....2 00
Cruden's Complete Concordance of the Bible, cloth..1 75
The Bible Text Book.....1 00
Apocryphal New Testament.....1 65
Brown's Concordance of the Bible.....60
Emerson's Ready Binder, Herald size.....85
Five Quires of Note Paper, 120 sheets.....40
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ADDRESSES.

Bro. T. W. Smith's address is Ziona. Papeete, Tahita, *via* San Francisco. Cal. The postage is five cents for each half ounce, or fraction thereof.

Mark H. Forscutt, No. 67 Fourth Avenue, Pittsburg, Pa.

THE SAINTS' HERALD is published every Saturday, at Lamoni. Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife; and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.
"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Feb. 28th, 1885.

J.M. Ireland 26385

EDITORIAL ITEMS.

An Elder will find an opportunity for preaching, and a place to stop while preaching there, at Hepner, Oregon. Enquire for William Crabtree, or William Rush.

Bro. Peter Andersen wrote from Blair, Nebraska, January 3d, that he had been there for some time, good feeling prevailed.

Providence, R. I., Evening *Mail* of February 5th, contains a notice of the Saints' conference at Cape Cod, February 1st, under the appropriate heading of "Happy Meeting." The discourses of Brn. W. H. and E. L. Kelley and M. H. Bond are favorably noticed.

Bro. M. Dougherty wrote from Hamburg, Iowa, February 7th, rejoicing in the work, and asking prayers of the Saints for restoration to health.

Bro. R. J. Anthony expected to engage Bishop Clark, of Upton, Utah, in debate; but somebody (presumably in authority) interfered and Bishop Clark would not discuss. Bro. Anthony held one meeting in Wanship, which was well attended.

Bro. S. L. Cooper, Buchanan, Tennessee, bears a testimony to the work of God in a letter dated January 27th, 1885.

Bro. J. J. Cornish sends a card from Port Huron, Michigan, on his way home from a tour in Ontario. Mercury 24½ degrees below zero; trains blocked for three days. He says, "I had a lively time at Inwood; made many friends to the latter day work. A lecture on Mormonism did good."

Bro. W. H. Davenport wrote from Bandera, Texas, January 31st, commending the labor of Bro. A. J. Cato; but indicating that the brother was having a hard time to maintain himself in the field; although anxious to continue the good work. The Saints there are as a rule not rich in worldly goods; times hard.

Bro. W. Vickery, Elder in charge of Plano, Illinois, Branch, wrote February 14th, "The Saints are usually well, though not all, but are striving to keep the trust the Master has given them."

J. M. Tullar, wrote from Wallula, Washington Territory, February 9th, speaks of his still being in the faith, and always anxious for the Herald, all the preacher he has.

By letter from Bro. Thomas W. Chatburn, of Independence, Missouri, dated February 17th we learn that Bro. J. J. Kaster, Bishop's Agent for the Independence District, was very sick, of typhoid fever, by reason of which he was unable to attend to the business of his office; those who have written him and whom he has not replied to will understand the reason why, when they see this notice of his sickness. Bro. Chatburn wrote at request of Bro. Kaster.

Sr. Catharine Guhl, Brn. Hans P. Jensen, Theodore C. H. Jensen, Joshua M. Jensen, of the Council Bluffs, Iowa, Branch, are requested to report their whereabouts to L. P. Jensen, care of John Beno & Co., Council Bluffs, Iowa, clerk of branch.

EXTRACTS FROM LETTERS.

Bro. I. P. Baggerly of Lamoni, writing from Lilly Dale, Ind., January 5th, says:

The outlook for the spread of the work is good in this country. My meetings are well attended, and quite an interest manifested by a great many; whether any will unite I do not know. I found the branch at Marietta in a disorganized condition. Good was done. I look for many to unite with us there. The branch here was no better, but they are waking up. I think of continuing here two weeks yet. There are calls in various directions to come and preach.

He found Bro. James Scott and a few others at work locally, doing the best they could.

Bro. F. C. Warnky wrote from Independence, Missouri, February 13th, to Bro. W. W. Blair:

Our meetings at Armstrong were a success—all we could desire, and more than we expected. Instead of holding meetings for three evenings, we held them for seventeen evenings. The Lord was with us, and we all felt blessed. We were ably assisted by brethren Pitt and Crawley. The first Sunday afternoon we had a real feast from the Lord; excellent liberty was enjoyed in all the preaching; one was baptized; some more are believing, and others are investigating. I feel impressed that ere a very distant day their church will be full and overflowing with loving sons and daughters of the Kingdom of God. At Kansas City we held forth four evenings: the interest was the best I have ever seen there. We were ably assisted by Brn. White and Newton. One was baptized, and others are standing at the door of the kingdom. God's power was also realized in administering to the sick, (not yet of the church), which was a joy to us all. I preach again at Kansas City next Sunday. On next Thursday I go to Cedar county, where I expect to hold forth for a week. There are a few Saints there. They belong to this district, but it is near one hundred miles from here.

We have several times tried to set before the readers of the Herald the position that paper occupies as a church organ. But, for some reason it appears that either we have not understood it correctly, or others have misunderstood it.

Who is the church? One of as good brethren as we know of, once stated that when he asked that question in the streets of Salt Lake City the answer was, "Pres. Brigham Young." Suppose that this same brother was to ask the same question concerning the Reorganization, in the streets of Lamoni, Boston, or Little Sioux; would he be answered, "Pres. Joseph Smith is the church?" Would not he be told, "No one man is the church. The Reorganization consists of a body of free men, each standing before God as an integral portion of a spiritual whole."

To whom does the Herald Office in its property and franchise right of publication belong? Is it the property of one, and if so who is he? Does the right to the use of the columns of the Herald for the advancing and defending of dogma, or doctrine inure to one, and if so, who is he?

The property value of the Herald belongs to the church as a whole, an incorporated body having an existence by legal enactment of the law of the land. The moral and spiritual values of the Herald belong to the Church of Jesus Christ as a body created by virtue of divine enactment. These bodies, the one spiritually incorpor-

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ate, the other legally incorporate are one; a vital many in one.

This corporation to which the HERALD belongs controls the Office in its working details by agents, properly chosen by the voice of the many, that voice installing those agents to stand in their agency within the limits of their agency; and within those limits alone are they authorized to act. Those agents choose other agents and place them in direct contact with the Herald Office and HERALD as church machinery, investing those secondary agents with certain duties to be discharged by them with regard to the rights of the whole ownership. Both of these two classes of agents, though joint owners with other members of the body, the church, hold no different ownership by reason of their agencies. Some of these agents deal with the business and temporal concerns of the Office as property only; while others pursue their duties with a view to the moral and spiritual value of the HERALD as a part of the spiritual machinery of the church.

One of the joint owners of the HERALD chooses to make use of the paper for setting forth his views on doctrine and church polity. He writes his article under the influence of the idea that he is an owner, a recognized representative of the body, of which the Editorial Agent is nothing more, and entitled to "free speech," and sends it to the office of the church organ to be published. In that article he expresses his views, sentiments, opinions, and feelings. He affirms and defends what strike him as vital and important principles and facts as they appear to him. If the article is printed it is put into the columns designed for communications, under the statement that the Editorial Agent of the body in charge does not affirm, and does not deny anything the article contains; the writer only being responsible for the theory, dogma, doctrine, sentiment and feeling it contains.

Another joint owner of the HERALD likes or dislikes, assents to, or dissents from the expressed sentiments, or arguments of the other, and feels to correct, partially or wholly; or to confirm and ratify what has been written. He writes his counter article and sends it to the agent of the whole for insertion. He has written under the same sense of ownership as the first, with just as honest a purpose to serve, and with just the same regard for the doctrine of free speech as he who first wrote. Should he be denied an insertion of his view? If so, upon what principle does the editorial agent so deny?

One writes deploring the existence and work of what he believes to be an error in faith, or practice, and gives his reasons therefor. Another writes to defend what he believes to be correct, and deplores that any one should look at it as the other does. Another writes, deploring the dissension and contention and controversy going on in the HERALD, and augurs dismal things because of such wrong doing; and charges that evil lies at the door, or there would not be such discussions. Another still writes feelingly upon the unity that should prevail in the "many in one" body, argues that if these various writers had the Spirit of Christ they would not so differ in doctrine and sentiment, and wonders when the children of Zion will "see eye to eye." Another still writes in grave fear that this can not be the Church, because there is such a "diversity of opinion among the Elders." All of these articles and expression of sentiment come from separate and equal stockholders in the real and spiritual property known in the church and in the law as the HERALD and its office.

One good brother writes to another, "Would it not be well to change the advertisement of the HERALD—it certainly does not explain the faith and doctrines of the church. If so, which side of the several controversies shall be selected." Another writes to the Editorial Agent, "What is the matter with Elder——, is he troubled with the sorehead?"

Would it not be well for one of these brethren to remember that another may write adversely to his views without being properly liable to the appellation of "sorehead." The other might call to mind that not very many moons ago he himself went into an epistolary controversy on a question of church doctrine, with a brother who had ventilated his view in the HERALD, and that he claimed of the Editorial Agent at the office the right to be heard. When the HERALD published the article to which the brother replied and took exception to did it then explain the "faith and doctrine of the church;" or was it not until it published his reply that the "faith and doctrine of the church" were explained. Both articles went into the same communication columns, under the same specific statement: "*Articles under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views.* Contributions solicited."

Is it not consistent to assume that when a person writes for the HERALD knowing that his communication, if it goes into the paper, will go in on its own merits, the merit of its intrinsic mental, moral and spiritual worth, he writes with a full understanding that he alone is responsible for the views of the article written; that he does not write, nor does his article stand, as written by him as the sole representative of the "faith and doctrine of the church," that he does not compromise the church as bound by his views so expressed, only so far as what he has written may by the close and rigid scrutiny of his fellow workers in comparison with the standards accepted by the church be found according to the word, "orthodox" and "in the faith," and according to "sound doctrine;" and that he does not compromise the Editorial Agent, the properly accredited agent of the incorporate body spiritual in charge of the HERALD as a part of the spiritual machinery of the church; for this is especially provided for.

It will be as well for all, especially the faint-hearted, and those easily disturbed, when they pick up the HERALD to read what is written in the communication columns that they read first the statement made at the head: "Articles under this head do not necessarily receive the endorsement of the Editor."

The HERALD, aside from the various communications from contributors, has faithfully presented the faith of the church; explained and maintained the doctrines of the church. It has presented the public acts of the church. It has defended the church; and has shrunk from no pains to present the claims of the church. It has strenuously tried to preserve the integrity of the church, tried to maintain its dignity; and in its official capacity as church organ, to faithfully represent the principles of the church.

While this has been the course of the HERALD, whenever there have been views presented that have been really, or presumably in opposition to the supposed teaching of the church; or in controversy, one with another, then we have heard and borne the cry, the HERALD is not the organ of the church. This cry has been made by astute Elders, who if they have written for the HERALD have frequently done so in reply, review, criticism, or opposition to what some one else has written with a view to truth. They have also required that the articles written by them should not be changed or corrected, (except mechanical errors), that they might be allowed to represent themselves. Some of these writers we know would not have written a page had they been conscious that the Agent of themselves and the church (other members besides themselves) would have presumed to exclude if not suited to his own view of the same subject,

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or to have inserted the article labelled, directly or by adverse criticism, "the doctrines, or views of this writer are not in accordance with the faith of the church," or "the views of this writer are heresy." They would have let the pages of the HERALD go blank before they would have so placed their feelings in the crucible of one man's opinion.

"These contentions and controversies are very damaging. Surely such things can not be in the church, and it be or continue to be the Church of Christ."

Will these good brothers who so write, please tell us what church Peter represented and was in when a brother Elder "withstood him to his face." What church were those four men in who quarreled in regard to routes they should pursue; and one of the principal men took Barnabas and the other took Mark whose surname was John. What church did those persons (elders) belong who, when contentions arose, regarding the requirements to be imposed upon the Gentile converts, sent men to the chief apostles to get a decision. Were these all in the church; and did the church continue to be the Church of Christ, though these dissensions arose in it. Will these good brothers take up the actual history of the church during the Savior's ministry and the ministry of the disciples for long years after Christ's departure; and reading it in connection with the prophetic declarations concerning the church in its after existence; "And they shall say, Lo here is Christ, or there." "After my departure shall grievous wolves enter in, not sparing the flock." "They shall deceive the very elect, if it were possible." "Of your own selves shall men arise having perverse minds, who shall turn the word of God into fables," &c. The Savior's parables of the "foolish virgins;" the "sower and the seed;" the "wheat and the tares;" His statements concerning the tribulations of the last days, the end of the world, and the harvest when the "good" shall be "garnered" and the "tares burned," all point to the continuation of these, or similar controversies among the members of the church. The statements of Paul, "men shall be heady, high minded, rebellious," "evil seducers," "teaching lies," in the same last days indicate a similar condition of things. The later statements respecting the Book of Mormon, that "those who murmur may learn doctrine," &c., indicate a condition of murmuring. The several statements in the Doctrine and Covenants touching the character of the times and the conditions in which this latter day work should be consummated, all clearly show that controversies will arise. The prophecy that the name of Joseph Smith should be had in "honor" and "dishonor" in the world, also shows that in his day and after his departure disputes should be had in regard to that name; strongly suggestive that these disputes should be about him, his claims, his character, personal and prophetic; his teachings, public and private; what he taught and how, make it almost certain that there would be in the church divisions in opinion, possibly strife for the mastery.

The statement concerning the one who was to succeed the Martyr, that he "should come in at the door;" that he should "teach the revelations;" also warrant the belief that these disputations would occur.

The fact of the occurrence of these differences in views on doctrine, revelation, the church and its policy, does not surprise us nearly so much as does the fact that these controversies are oftentimes sprung by those who in their zeal for their own sentiments and opinions, claim for themselves honesty of intention and capabilities for judgment which they deny to their compeers, of equal repute for gospel charity, spiritual knowledge, self-abnegation and natural and acquired ability. Burdened with the defect of fallibility in themselves they proceed to sit in examination of other men and their acts, and to pass an infallible decision upon them. Acknowledging a standard of decision, yet reserving to themselves the right to correct that standard, or to deny its correctness when found adverse to their judgment. Insisting upon arbitrament and final decision and refusing acquiescence in that which is found by the tribunal to which they appeal, unless it is formulated to their own view. Demanding the good and the prestige to attach to them as members of the Church of Christ, assimilating to themselves the honor and glory of the work, yet refusing the sacrifice of self assertion which the life in Christ demands, aspiring to be teachers, but refusing to be taught. Demanding the privileges of the church but denying its disabilities. Claiming a share in its fame but refusing its reproach.

If the HERALD has been such in its career, it has not reflected the faith, or doctrine of the Church of Christ. If on the other hand the liberties of the people have been regarded while the dignity of the church has been respected; then has it reflected the principles of the faith and doctrine.

W. W. Blair, Lamoni, Decatur Co., Iowa.
Alexander H. Smith, care of William Anderson, No. 1009, Broadway, Oakland, Cal.

☞ The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Correspondence.

FALL RIVER, Massachusetts,
February 9th, 1885.

Bro. Joseph:—Being privileged to attend our district conference, held in Dennisport a week ago, I am pleased to speak of it as a success. We have enjoyed the vist of Brn. W. H. and E. L. Kelley very much. Their preaching was excellent, and so far as I can hear, was encouraging to all who heard them. I hope they may be permitted to return again, and stay longer next time. There is a great field here in the east, and when the good time of the Lord shall come I believe a good work will be done, in gathering out thousands of the honest in heart. At present we are not able to reach the masses. Our work is yet taking "one of a family and two of a city;" I trust ere long however that a greater effort may be made for the east, than hitherto has been made to bring the gospel before the people.

From what I can learn the Saints throughout the district are striving to maintain the work in all the branches. While there are some things that tend to discourage, yet, on the whole, I think that progress is being made.

As ever in gospel bonds,
JOHN GILBERT.

CAMERON, Ontario,
February 11th, 1885.

Dear Brother Joseph:—I again write to inform you of what I am trying to do. It will doubtless be remembered by some of the *Herald* readers that I had made an opening in Fenlon Falls, where I had held forth only two evenings, at the time of last writing. Well, I continued for three more nights, and the result about as follows: I found several very much interested, and are so yet; and the seed sown there will grow and bring forth fruit. Apart from the good interest manifested by several comers the sequel or other side was, we were locked in by a combined crowd of Methodist and Baptist bigots, who were spurred on by two Reverend Methodists, who I am well informed went so far as to incite several boys to go into the stores and get rotten eggs for us; but they failed to use them. A large crowd inside, about one-third of whom were interested, were then locked in, the door barred with fence, red pepper put on the hot stove, bells, loud speaking, tooting of a band instrument, shots from a pistol, &c., together with a determined effort on our part, made up the proceedings of five nights.

I then returned to Cameron, and from there went to another place called Cambray, where we obtained a hall for a dollar per night, and here we found friends who stood nobly for us. The hotel keeper with whom I stayed one or two nights and had several meals, refused pay; and the hall owner gave us the use of the hall one night free; and during the eight nights we preached there we were treated to yells, shots, broken windows, barred door, drunken interruptions, &c., and yet we made several friends, who are now investigating.

I expect to go to two or three more new places. Efforts are being made to secure a place to preach in Balsover, Minden, Oakwood, and one or two

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other places. A good many near Cameron are fully ready for baptism, but the weather has been so intensely cold for the past two or three weeks, that it makes the flesh weaken. I never before had as good liberty in speaking as I have this winter, and in general I have good health. The Saints are well, and all are in pretty good spiritual condition; indeed, I may say are in very good order, except one or two slight misunderstandings which I am sure will come out all right in due time.

Pray for your brother in bonds,

J. A. McINTOSH.

MOUNT AYR, Ringgold Co., Iowa,
February 15th, 1885.

Bro. Joseph Smith:—I thought a few lines from this place might please some one to know of our whereabouts. Bro. W. S. Loar and I came here October 22d with a general store, and we are doing as well as we expected, considering the hard times people are seeing on account of poor crops for the last two or three years. We are here all alone in the faith, and would be glad to have any of the Saints to call on us when passing this way.

There is one lady here by the name of Chrichfield, says she has an aunt in our church, she, herself, belongs to the Campbellite Church. The Saints' *Herald* is a welcome visitor. I love to read its pages. If any of the Saints should call they can find our store first door north of post office. Your brother in Christ,

T. R. WHITE.

EAST ST. LOUIS, Illinois,
February 12th, 1885.

Bro. Joseph:—I feel that it would be of some interest to you to know how the gospel is winning its way in this district. Bro. J. C. Foss has been doing a good work here. He is a man of peace and a wise counselor. It was indeed fortunate that he was here at this time. His labors have been of great worth to the church, and he has honored his office and calling in his mission here; and he has been an instrument in the hands of God of renewing and building up many of the Saints in the true faith. He has preached to the colored people in their churches at three different points, and they all gave good attention to what he said to them, and seemed to be much interested in the truth.

On the 10th he preached at Rock Springs, St. Louis, on the fall and rise of the church; and when he got through with his discourse two of their number stood up and said that they were Baptist's, and that they had driven their stakes, and would make no change; but the majority of their leaders expressed themselves as being in favor of what Bro. Foss had taught them, and they said it was the truth, whilst others said they would follow Bro. Foss. It now looks as if that church was divided.

Bro. Foss leaves in the morning for Franklin county, Missouri, on a preaching tour; and will return in about a week or ten days, and will labor with us again, two or three days, and then go to Pinckneyville, Perry county, Illinois, and from there to Chester, Randolph county, Illinois. He is in good spirits and feeling well in the work. There are many open doors here for him, and warm friends to cheer him up and sustain him. I hope he may be continued here.

We would be much pleased to see Bro. Lambert visit us and be at our next conference. His presence would be of great worth to the church here at this particular time. Great good would be done here by keeping at least one Elder in the field all the time.

Your brother in Christ,

JOHN BEAIRD.

MANASSA, Colorado,
February 7th, 1885.

Dear Herald:—To very many of your readers it would sound very strange, to hear a preacher in the pulpit on the Sabbath day instead of speaking on the principles of the gospel, commence talking about big potatoes, good wheat, oats and other farm products, and the best methods of culture. Strange as this may appear, such is the fact. It is of very common occurrence in a Brighamite religious meeting, as can be witnessed almost any Sabbath evening. But the most popular theme with them on these ordinary occasions, (and as almost all have it committed to memory there is no lack of words), is for the speaker, let him be ever so ignorant, to state that he knows for himself, that the work which they are engaged in is the work of God; and that they are the only people on earth that he recognizes as his Saints; that they are a peculiar people, a chosen, royal race, which God intends for kings and priests unto him in eternity. That we may form a more correct opinion of the matter, we will attend one of their Sabbath evening meetings. After the usual opening ceremony of song and prayer, an elder will occupy the stand for a short time. He takes no text as a general rule, but commences by saying, that he feels very happy in having the privilege of standing before a congregation of the Saints of God, as he for one can testify that they are the only people on the earth, that God recognizes as such; and that he also knows for himself, that the work which they are engaged in, is of God; and that if the Saints will only be obedient and pay their tithings, and live up to their privileges; that they need not have any doubts for the future. As God is ever watchful over them, both spiritual and temporal; but that it is essential that they should learn to help themselves; and that on the morrow they must all turn out. While some will clean out the irrigation ditches, the others would repair the fences. He will then conclude by saying, "May the Lord bless, and enable us all to fulfill our duty, is my prayer, Amen.

Another one will then take the stand, and go through with about the same rigmarole. And then another, who says that he is happy too. But we can see that he is not telling the truth, if his countenance is a correct index of his mind. But we can look over this general failing, as he says that he is not in the habit of speaking in public; but he feels it a duty, to say something whenever called on, and that he fully endorses and vouches for what the brethren have just said, and that is his prayer, amen.

Now is not this programme of worship very similar to the strange worship recorded by Alma in the 16th chapter and 14th verse of the Book of Mormon. I see no difference in form or sentiments, except only two noticeable features, viz., where the Nephites had a spirit for a God, the Brighamites have fallen man, although they acknowledge a Christ, yet they do not obey his commandments, which are not any more laudable than to ignore him entirely. But the greatest treat the faithful have, is the semi-annual conferences, when there is always a section of the battery of their heaviest pieces sent here from head quarters, at which times they are stuffed as tight as toads on the higher law, besides having the privilege of exercising that great boon of freedom, which is conferred on all the faithful, to vote for and sustain whoever the priesthood places in authority. And as we have come a long ways to get with this royal race of kings and priests, we will have to attend one of their big gatherings, as a silent spectator, as we are bound to get our toes mashed anyhow.

After the usual ceremonies, the show begins. The first thing in order is the sustaining of the authorities. John Taylor's name comes first, as prophet, seer and revelator. Then the other officers according to standing or precedence; and as each department is voted on separately, their hands are kept bobbing up and down like a pump handle, for at least an hour. But the strangest part of the affair is, a majority of these tools do not know or comprehend what they are doing. Little do they think that they are voluntarily voting themselves and children into serfdom and idolatry. And if they would only consider for a moment the absurdity of upholding a man for a seer who has never exhibited any prophetic powers in the past, I think that their natural instincts would teach them better. But whenever the minds of a people become darkened, how great is that darkness. And as the business part is now dispensed with, we will now get a taste of the stronger diet, or higher law of Brighamism. So a big gun is placed in position. The first discharge is a friendly salute, as he feels exceedingly happy in having the privilege, &c.; and that those who are living their religion by obedience to counsel, and paying their tithing, would be abundantly blessed in eternity. But I think such options are far fetched, and will never be realized. The next discharge is a kind of raking fire on the lukewarm, the disobedient, the non-tithe payers, and all who do not bow a willing knee to the powers that be. Then comes a broad side of grape, canister, and red hot chain shot, into the ranks of all those who have the hardihood, or moral courage to withdraw from their abominable sink of corruption. There is nothing that he can say about them but what is too good; and after he gets warmed up to the highest pitch he orders them out of the house. He says, "Yes, you can leave and be damned, for all I care." Then he will branch off into the glories of the polygamic paradise. He paints it out, and holds it up to his hearers in all its lustful extravagance. And the only felicitous life for gods or men to live, which invariably wafts his faithful henchmen beyond the gods and angels, to a heaven or world of their own creation, surrounded by hosts of beautiful houris, that are all his own. He will become so elated in anticipation of the exquisite felicity that awaits him in the future, that the water will course out of each corner of his mouth, and drip from his jaws. The speaker says: "You want to know if I am married or not? I answer yes. And muchly married at that; and if any of you ever expect to attain unto the celestial glory, you will have to go into polygamy too."

And it so worked on the lustful heart of an old southern proselyte, who had for a long time wanted a younger, if not a better looking woman

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than the old wife of his youth, whose brow was now furrowed by time and care, and her once raven curls were silvered by the frosts of many winters; and as he had not proved a faithful subject up to that time, he threw himself entirely into the arms of the priesthood, paid up all his tithing, got a recommend from the authorities here, then packed off to Salt Lake, and took the oaths of obedience; not only himself but also his family. In regard to himself, he made an entire failure in securing a buxom lass in her teens, but came back as he went. But according to current reports, he succeeded in ridding himself (for a short time at least) of his grown daughter, to a good, faithful, who already had one wife. So when number two was introduced, it was not long before the domestic pendulum ceased to vibrate, as it had lost its equilibrium. And as number one in times passed, had proven herself equal to any and all emergencies, she was so in this. And although number two was ever introduced to strangers as our hired girl, yet when number one said get, she left, and again took shelter under the paternal roof. But her father said that he would make her celestial lord and master pay her board, as he would not keep her for nothing. And from what I am able to learn, there was no pay forthcoming; so she went out to service, but her father will ever have the great remorse to knaw at his vitals, that he was the sole cause of blasting his daughter's happiness. This is an exceptional case; for most invariably, the older one is abandoned, and left to shift for herself and children.

I merely bring these particular incidents up to show the gross iniquity that is tolerated in this, one of the States of this great Republic, with scarcely a probability of ever reaching them with the law, on account of the horrid oaths of secrecy that they are bound by; therefore it is needless for me to enumerate the many flagrant breaches, not only of God's laws, but also those of the land, which are practiced openly by the adherents of Brighamism. I will only add, that there are not less than eight or ten men who are living in defiance of the laws, at this time, in this locality.

"A ken I'm na the thing I should be
Nor am I the thing I could be;
But twenty times I rather would be,
An Atheist clean,
Than under gospel colors hid be,
Just for a screen."—*Burns.*

Your brother in Christ,

FELIX B. MOYERS.

FREMONT, Neb., Feb. 6th, 1885.

Dear Herald:—As many of the Saints to whom our appeal has come through your columns for aid for the church at Fremont, would like to know as to how we are prospering in regard to the debt; we take this method of informing them. We have succeeded in reducing the debt somewhat, by the kindness of a few of the Saints, who have responded to our appeal. We have had the time of payment extended for three months, during which time we hope to be able to raise enough to pay the debt, if the Saints will continue to respond, as a few of them have done. We believe it to be our duty to help one another in matters of this kind, as it is in other things; and if we fulfill the law of Christ, we must bear one another's burdens, (Gal. 6:2), which I believe includes the temporal as well as spiritual things; we thereby show that we love each other; and also prove that we have passed from death unto life, (1 John 3:14); and the only means by which we can manifest our love is our works; for "faith without works is dead." Assisting one another in this way I believe to be a part of our work. Please read 1 John 3:17; then give a practical application to the 18th verse, and thereby be classed among the "doers of the word."

Then, dear Saints, let us show our faith by our works. So send your mites, and be assured that we will give due credit for all that comes into our hands in due time. There are many who could send two or three dollars without ever missing it, and thereby help to further along a good cause. Let us labor both spiritually and temporally as children of the light while the day lasts, so that when the night cometh we may enjoy the fruits of our labors. I hope to hear from many.

W. M. RUMEL.

Address, 1433, 18th St., Omaha, Nebraska.

INDEPENDENCE, Missouri,
February 3d, 1885.

Dear Bro. Joseph:—Bro. Blair arrived according to promise, and I believe did excellent service. We enjoyed his visit, appreciated his good counsel, and were blessed by his preaching. We have good reason to believe his visit did good; and yet many of us feel greatly disappointed, as the real object of his visit was a failure. Against considerable opposition we secured for him the Court House, advertized the lectures to be given by him, and ordered a thousand hand-bills printed, to be distributed through the town; and considerable interest was manifested by many to hear our side of Mormonism, when unexpectedly the news came to them, that through sickness Bro. Blair had returned home.

We are trying to do the best we can to uphold the banner of righteousness; and although we have much to contend against, and the conflict rages at times; and although victory does not always crown our efforts, and our advance upon the enemy is fiercely met and we are sometimes defeated. We feel not to be too much overjoyed at victory, nor yet cast down at defeat; but using the power given us according to our best wisdom, we can safely leave the result of the contest in the hands of him who hath charge, the captain of our salvation. We have very little trouble with the enemy from without; but his hardest blows are dealt from within. Here is where the enemy seems to meet with the best success; and this will test the best soldier. It is comparatively easy, when one is surrounded by friends all united as one body, to move forward upon the enemy's strongholds, and carry them by storm; and I know by experience in the late war of the rebellion, that there was something akin to pleasure, in this kind of warfare. But when the influence of the enemy is felt from within, and signs of mutiny are visible, sometimes the bravest heart fails. To prevent the wildest kind of confusion, desperate means sometimes have to be resorted to; and the coward, and those who are not truly brave, will feel like getting out of the way, and letting others fight the battle. This work is of God, and like one of old, "I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

The last two weeks I have been assisting Bro. Warnky in holding a series of meetings at Armstrong. Quite a good interest is manifest, and some are very near the kingdom. The few saints there, by living their religion, seem to have lived down prejudice, and an excellent spirit prevails. Business here is very dull. Winter has been very severe.

Your brother in Christ,

F. G. PITT.

Summary of News.

GENERAL NEWS.

Feb. 12.—Gen. Wolseley telegraphs from Korti that no reliance is to be placed in the reports of Gen. Gordon's death, which have all been based on rumors collected by Col. Wilson's party on its retreat down the Nile. Gen. Wolseley has sent twenty spies up the Nile to ascertain the facts. These messengers are expected to return very soon. The correspondent of Reuter's Telegraph Company was severely wounded in Tuesdays action at Bierti. Gen. Wolseley has telegraphed to the Khedive that no more fighting is to be anticipated on the Nile until the expedition recently commanded by Gen. Earle reaches Berber.

A dispatch from Tonquin states that the French column advancing toward Langson under Gen. Briere de l'Isle has had three days of hard fighting in the defiles of the mountains. The French losses were heavy, but the troops are making steady progress despite the obstinate resistance of the Chinese.

Mormonism was severely condemned in the Minnesota House to-day by a concurrent resolution calling upon Congress to pass laws which shall eradicate the evil of polygamy.

A table of the comparative consumption of alcoholic liquors has been complied by the London *Times*, with some interesting results. The average yearly consumption per head is given in litres (a litre is a little less than a quart), under the three divisions of spirits (or hard liquors,) wine, and Beer:

	Spirits. Litres.	Wine. Litres.	Beer. Litres.
Canada	3.08	0.29	8.51
Norway	3.90	2.00	15.30
United States	4.79	2.64	31.30
Great Britain & Ireland	5.37	2 09	143.92
Austria-Hungary	5.76	22.40	28.42
France	7.28	119.20	21.10
Russia	8.08	Unknown	4.65
Sweden	8.14	0.36	11.00
German Zollverein	8.60	6 00	65.00
Belgium	9.20	3.70	169.20
Switzerland	15.30	55.00	37.50
Netherlands	9.87	2.57	27.00
Denmark	18.90	1.00	33.33

Some of these figures are worth a moment's notice. Belgium, it seems, contains the greatest number of beer-drinkers, with Great Britain second in this list, and Germany, contrary to common opinion, only third. France drinks the most wine, and Switzerland comes next, while the amount accredited to the United States, though comparatively small, yet exceeds that of Great Britain. Canada is the most moderate drinker of all.

Feb. 13.—Gen. Briere de l'Isle telegraphs that he expects to reach Langson to-day. Tuesday he encountered the Chinese in force upon the hill-tops and was compelled to fight his way. The Chinese abandoned their fortified works in the mountain gorges on the approach of the French troops.

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Count Taafe, of Austria, recently said: America herself has given us an example. It seems as if the United States does not intend much longer to permit the threats and doings of the Anarchical band. The three groups of Anarchists—Fenians, Socialists, and Nihilists—all aim to reach the same end by the same means, and we ought to make no difference between them. This connection exists. But it appears to me that the Fenians restrict their attention chiefly to England, while the others are more international in their scope. But I cannot acknowledge a difference. In Austria we have to take very serious measures. The Anti-Socialist bill, which I have placed before the Reichsrath is indispensably necessary.

I am told that I ought first of all to improve the police force—that is to say, sufficiently to quickly suppress any attempts by the Anarchists. True, the German Anti-Socialist law has had no success, but who knows what would have happened without this law? In the management of railroads vast and precautionary measures are taken, notwithstanding which accidents occur. But for this reason, then, should all precautions be neglected? We have seen to-day what a nervous fear prevails among all classes. In Parliament to-day I was literally besieged by Deputies wishing to know if it were true that a revolution had broken out in Paris. It turned out to be simply a rumor, but the people have grown to be so fearful and anxious that the Anti-Socialist law has come to be an actual necessity. At present Vienna alone, by exceptional laws, is enabled to deal promptly with Socialism, but more thorough measures are absolutely necessary for the provinces. We are in hopes that England will take energetic measures against anarchy, and that in America the Government will in self-interest protect itself. The Edmunds bill in the Senate at Washington is very gratifying."

Earthquake shocks were felt to-day at Torre del Canegro, Spain, forty miles north of Granada. The hospital was seriously damaged.

The bill prohibiting the importation of foreign contract labor was taken up and discussed in the Senate. Messrs. Hawley and McPherson opposed the measure. Mr. Blair defended it on the ground that the working classes in this country should be protected against competition. The Hocking Valley troubles, he said, were due to the class of people which the bill would exclude. Mr. Ingalls said that it would soon be necessary to decide whether every one on the face of the earth has a right to come to the United States and do as he pleased to the detriment of those already here. Mr. Hawley disapproved of the contract system, but did not like the bill. Mr. Bayard also thought the measure objectionable. No action was taken.

A very interesting discovery of Indian relics was made yesterday near Dubuqe, Iowa, by laborers engaged in excavating for the railroad across the river. Among the relics were several wedges made of iron and stone and one of copper. The former are of the usual wedge shape. The latter is near the shape of a coffin, except that it tapers to a sharp edge at the lower end. A singular characteristic of the copper wedge is that it will cut stone. These relics were found about ten miles north of the city at a depth of six feet. They excite great interest among the antiquarians of this city.

The police report to the Government that 2,000 Anarchists reside in Switzerland, and that they are chiefly of foreign birth. The leading sections are centered in Zurich, Geneva, Lucerne, Berne, Lausanne, and Fribourg. The number of secret foreign police has been largely augmented.

Feb. 15.—A dispatch from Assab Bay states that the Somoli natives have revolted against the Egyptian Government in Harar which is the most important territory in the Somoli region and was annexed by Egypt during the reign of Ishmail Pasha. The Italian traders and colonists at Harrar have made a claim upon the Italian Government for protection.

An official telegram from Gen. Briere de l'Isle states that the flag of France now floats over Langson. The Chinese position at Kulia was also captured by the French, the Chinese army having been routed after a hot fight.

The following offer is made this week in the *United Irishman*, of which Jerry O'Donovan Rossa is editor: $10,000 reward for the body of the Prince of Wales, dead or alive.

The idea that "England's distress is Ireland's opportunity" prompts a suggestive article in last week's Boston (Catholic,) *Pilot*, which, after affirming that it is not yet too late for England and Ireland to be friends, provided the former will consent to the dissolution of the union and the independence of Ireland, proceeds to mark out the duty of Irishmen in the present emergency. The *Pilot* wants to have national missions sent from Ireland, or under the direction of Irish leaders, to present the secession cause of Ireland to Germany, France, and Russia, and to convey a message which "will reach England's enemies from Moscow to Delhi." The *Pilot* wishes to have the secession purpose of Ireland made so plain as to compel the presence of 50,000 English soldiers, and "to hold the English navy in sleepless guard round her coast." Should the storm burst that is now gathering, the *Pilot* affirms that Ireland must declare her independence, and that she would receive early recognition as a nation from France, Germany, Austria, Russia and the United States. These declarations may be taken as an indication of the hopes which are cherished by Catholic Irishmen that England's foreign embroilments may be utilized for securing for Ireland independence. It would not be strange if these hopes took the form of some positive effort later on. The hot Irish blood is impatient of obstacles and considerate as to results. While the chance of realizing such expectations as those expressed in the *Pilot* article would be slender, there is no question that agitation and possible turbulence in Ireland would greatly weaken the effectiveness of English arms abroad.

Feb. 16th.—There is great excitement in England over the news that the Russian Government has ordered 2,000 Krupp guns of the largest pattern for use in Central Asia.

Anarchy still reigns in the United States of Columbia, and the country is in a complete uproar. Latest reports state that the rebels are beaten at all points and that the Government is triumphant.

Three thousand unemployed working-men marched through the streets of London yesterday to the building occupied by the Local Government Board. A committee from the ranks entered the office and demanded relief for the people they represented. They asked for immediate employment. Upon meeting with a refusal the crowd became a howling mob. The police were overpowered, and the paraders invaded Downing street, where they yelled invectives against the Government. They tried to force their way into the room where the Cabinet Council was sitting at the time, but were finally driven back. The mob then tried unsuccessfuly to storm the Admirality and Home Office.

The Porte is anxious, alarmed, and angered at Italy's action in the Red Sea, and her recently hatched alliance with England.

Gubat, the present centre of British military operations in the Soudan, is a village of 130 houses and about 700 inhabitants. It is surrounded with vegetable gardens, which supply the markets of Shendy, of which town Gubat is virtually a suburb, although situated on the other side of the Nile. It contains, also, the cemetery where were buried some of the most famous saints and chieftains of Shendy, a fact which makes the village sacred in tne esteem of the entire Mahometan world, and will render its occupation by the British peculiarly irritating to El Mahdi.

One phaze of the funeral procession of Jules Valles, at Paris France, is thus described: The cortége did not long progress peacefully. The cries of "Long live the Commune," and the sight of the German Socialist emblem soon caused a riot, which, but for presence of the police, might have had grave consequences. The students who lined the boulevard began the uproar with shouts of "Down with the Germans!" mingled with the revolutionary cheering, and then a group of long-haired youths made a rush at the Teuton in the billycock hat who was carrying the violet wreath. The onset was resisted, but was again renewed, and from that time until the river was reached a running fight was kept up between the Socialists surrounding the trophy and the students. Sticks were flourished, windows were smashed, and several quiet bystanders were stoned and a dozen heads were broken. At last the students were vanquished and driven off amid the exultant yells af the revolutionists. The procession streamed on through the dense black lines of people flaunting German Socialism in the face of Paris. At 3 o'clock the crowds were still pouring into the cemetery, atheist poets and press men were beginning their speeches, and Jules Valles was in his grave.

Professor Ely, of Johns Hopkins University, says that dynamite explosions are a "local manifestation of an international devil," and adds: "I must say frankly that I believe we are just beginning to enter on a terrible era in the world's history—an era of international and domestic warfare such as has never been seen, and the end of which only the Almighty can foretell." The world is convulsed with fear. Capital combines against muscle, and trembles as it watches, gloomy browed want organizing for relief.

Feb. 17th—Dispatches from Port Said announce the arrival of the second Italian expedition sent to co-operate with the British in the Soudan.

Dispatches from Korti state that the Arabs are deserting from Metemneh in large numbers and entering the British camp at Gubat.

Gen. Briere de l'Isle telegraphed from Langson to the Government the following account of the march of she French troops to that city: "The French troops raised their camp at Dongson the 10th inst. The 11th they defeated the Chinese near Vaudi. The 12th they had a second battle with the Chinese. The Chinese made a stubborn

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resistance, but were completely routed. We stormed several forts, and, after a rapid march, arrived the 14th before Langson, which we found to be evacuated and burning, Our troops took possession and at once occupied a position beyond Langson in the hills. A large quantity of arms, ammunition, and provisions was captured. The Chinese withdrew toward the frontier. Their losses were very heavy. Darkness and bad weather favored the Chinese fight. Their rout was complete. Our losses since the 9th have been thirty-nine killed and 222 wounded."

The designs of Russia on Afghanistan are denied.

Feb. 18th.—A deputation of unemployed working-men went to the British Home Office in London yesterday to ask Government relief for the unemployed in London. They declared that they wanted work not alms. The Home Secretary said experience had shown that attempts to relieve distress by inaugurating public improvements were unwise. He promised, however, to do what he could, and thought that something might be done in the way of facilitating emigration to the British colonies.

A dispatch from Admiral Courbet says: "We have attacked the Chinese squadron and gained a complete victory." Another dispatch says the French fleet succeeded in sinking two of the three Chinese men-of-war which took refuge in the Ningpo River Saturday last.

It is firmly believed in Japanese Government circles that the indemnity which Corea has agreed to pay Japan for the attack made by Chinese soldiers on the Japanese Minister and troops at Seoul Palace in Korea, and the burning of the Japanese legation the night of Dec. 6th, will lead to war between China and Japan. When the conference between the Japanese Minister and representatives of the Corean Government took place, the Chinese special Envoy insisted on being present. The Japanese Minister objected and the Chinese Envoy was compelled to withdraw. Before doing so he addressed a letter to the Corean Prime Minister, telling him if the Corean Government dared to directly conclude terms with Japan it would be strongly censured by the Chinese Government. This only hastened conclusions, and Japan's terms were accepted. The Japanese are highly indignant at the action of China, and insists on that country yielding full satisfaction for its share in the attack on the Japanese troops and legation. If a compromise is not reached war will ensue.

The Japanese Government has tendered formal thanks to the United States Government for the humane and courageous conduct of Gen. Foote, American Minister at Corea, in rescuing at great peril to himself several Japanese during the riot and guarding them from the fury of the mob.

The offer of the Rev. Mr. Holcomb, lately connected with the United States Legation at Pekin, to lend China $25,900,000 with interest at five per cent per annum, for twenty years, on condition that the lenders have the right to exploit all railroads in China, has been rejected.

The Shanghai property has depreciated within the last year $12,000,000 owing to the Franco-Chinese war.

Deasy, Nationalist member of the House of Commons for Cork, addressing the central branch of the Irish National League to-day, said the recent quiet attitude of Irishmen was due to the reaction following a long period of exitement. Now that they were rested, they would soon become active again. He said he believed the "firm and gentle" Spencer would shortly follow in the footsteps of James French and others, and disappear from Irish public life. England's hands were now full, and the Irish should take every opportunity to strike a blow at her power in order to recover freedom. Deasy said he thought that within a year there would be another anti-rent strike.

At a late meeting of the Mormon priesthood ex-Mayor Jennings is reported to have said they must do one of three things—obey the laws, emigrate, or whip the United States.

FIRES—STORMS—ACCIDENTS.

Feb. 12.—Fire broke out in the insane department of the county almshouse in West Philadelphia to-night. The flames spread rapidly and before the 300 inmates could be released nineteen of them were burned to death. The others were left to roam about the grounds at will, and many of them were picked up by the police throughout the city. The buildings at eleven to-night were still burning, and the other departments are in great danger.

Fire destroyed the entire west side of the puplic square at Princeton, Mo., this morning. The loss is estimated at $75,000. Loss by fire at Big Rapids, Mich., $40,000. Chinatown, Dak., 10,000. Des. Moines, Iowa, $20,000. Edmore, Mich., $20,000. Midland, Mich., $20,000. Grave's Hotel, Ind., $4,000. Atlanta Ga., $15,000. Atlantic City, N. J., $10,000.

Feb. 13.—Twenty-eight persons are now thought to have perished in the flames which consumed the insane department of the county almshouse near Philadelphia night before last. The violent patients were locked in the cells on the third floor and were all burned to death. During the night many insane persons were found wandering about in different parts of the city. The report that the streets were full of escaped maniacs caused much alarm in West Philadelphia.

Near New Albany Ind, three persons were burned to death in a farm-house. At Calvert, Tex., two female servants were burned to death. Loss by fire at Schenectady, N. Y., $10,000. Pittsfield, Mass., $15,000. Near Elizabeth, N. J., $15,000. Vassar, Mich., 10,000. The County Court House of Henderson county, Tex. Supposed to have been fired to destroy the record evidence of the guilt of five murderers about to be tried. New York City, $30,000.

Feb. 15.—Loss by fire near Sheboygan, Wis., $2,500. Jacksonville, Fla., $50,000. Battle Creek, Mich., $5,000. Nyack, N. J., $10,000. Lancaster, Pa., $23,000.

The particulars of the widespread castastrophe which has befallen the Alpine districts of Piedmont, and the notices of new disasters, or of those which are becoming known as communication is gradually established with the further valleys, fill daily several columns in each of the newspapers. The intelligence, however, is still in great part little more than a melancholy catalogue of destruction and death, caused by the avalanches, which seem to have rolled one after another down every mountain side. A correspondent sent out by the *Gazetta del Popolo* of Turin describes the terrible disaster at Frassino as not less frightful than that caused by the earthquake in Ischia.

"I write," he says, "close to a heap of mutilated corpses, extracted from beneath the ruins, in the midst of the heartrending lamentations of the survivors."

The avalanche at this spot fell from Mount Ricordone, 1,800 metres above the level of the sea. When about half way down, a part of it spread to an enormous width, and falling on the road from Venasea to Sampeyre and the Val Varaita, completely destroyed the Village of Fasi, inhabited by eighty-six persons of whom forty were killed. The other part overwhelmed the Village of Martini, with about fifty inhabitants, of whom twenty-nine were killed, making a total through this one avalanche, of sixty-nine deaths. The avalanche that fell at Venaus measured, it is estimated, forty metres of snow in hight by 200 in length.

An indescribable panic is said to reign among the inhabitants of the Val d'Aosta by reason of the continued avalanches, carrying death and destruction with them. The villages in the Val Luserna are completely isolated, so that it has been impossible to ascertain the extent of the disaster there. Communication with the Val di Sturma is still interrupted. Telegrams from Cuneo state that it has been impossible to penetrate through the snow into the Village of Schieu, and it is feared that the fall of the Avalanche upon it has been attended by lamentable consequences.

Assistance, however, is being given in all directions. The troops are working like heroes, and the inhabitants with all the strength of desperation, in the hope of rescuing their relations alive. Even the women, discarding their petticoats for trousers or leggins, are working with the rest. But it is a task of great difficulty, and of no little danger to those at work and to those still alive beneath the snow. A spade driven too far may strike one or other of those buried in whom life still remains, or give the last impetus to the roof of a cottage tottering under the weight of snow and send it down, crushing those within. The only way to get at the houses of the buried villagers is by sinking shafts gradually, and then making careful apertures through the roofs. In some places the soldiers have found masses of ruins instead of standing houses.

To the many heartrending and touching incidents—such as that of the old woman who refused help until those with her were saved first, and I may mention here that she was 83 years old—there have, as at Ischia, been added others bordering on the ridiculous. At one shaft a soldier at work hearing lamentations below redoubled his efforts, and then descending feet foremost to the rescue through the aperture had his leg seized by the teeth of a donkey, the only occupant. But, alas! as at Ischia, there are those who have become demented at the loss of their relatives. A girl stood with fixed eyes watching some of the soldiers at work, and on being questioned replied quietly, "I am waiting for my father, and my mother, and my brother." Piteous descriptions are received of the anguish of the people inclosed, as it were, in sepulchres, waiting for thirty and forty hours for death, and their joy, and tears, and gratitude on being liberated.

From a house buried in the Val di Lanzo a woman was rescued alive, after forty eight hours, the only one living of five occupants. In one of the houses overwhelmed at Balme, in the Stura Valley, the village schoolmaster and his family

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of six were crushed to death; and from another, inhabited by a woman and five children, two prisoners were got out alive at the end of three days, but the others had all perished. At Exiles the snow reached up to the telegraph-wires, and avalanches are reported to be still falling in that district. One of those buried a company of soldiers on their way to render assistance; but fortunately it was not heavy, and they all got out safely from under it.

To the long list of villages overwhelmed or partly destroyed already sent must now be added; Balziglia, completely buried; Chialamberto, where only the tops of some trees are seen projecting above the snow; Forengs, near Chiabrano; and Romborgogno, where eight persons were killed. Heavy avalanches have fallen at Ronco, Valprato, and Campiglia, but the extent of the consequent disasters is not yet known, communication with them being still impossible. Six cottages in the Village of Musternale have been thrown down by an avalance there, and two in that of Fontanelly. At Ribordone nine women were caught by an avalanche and all except one perished. An avalanche at Aisone killed nine persons. The greater part of the Village of Bracchiello is buried under the snow. Coassolo, Villarpelice, Lemie, St. Rhemy, and many others, have also suffered.

In fact, it would almost seem that not a single village has escaped injury and loss of life among its inhabitants. To the destruction of human life must be added the loss of many cattle, to the great misfortune of the survivors.

The Chamber of Deputies has voted 150,000f. in aid of the sufferers.

Feb. 16th.—Loss by fire at Pottsville, Ind., $100,000. Madison, Wis., $18,000. Chicago, Ill., $1.500. Eufala, Ala., $100,000. Cincinnati, O., $75,000. Salem, Mass., $40.000. Wellsboro, Pa., $35,000. Caledonia, Ont., $10,000.

Seventeen men were killed at Gibraltar yesterday by the explosion of a powder magazine.

News is received of a collision between the steamer Westernland, from Antwerp for New York, and the steamer Holmhirst. The latter was sunk and four of her crew drowned. The Westernland has put in at Plymouth, Eng., for repairs.

Feb. 17th.—Three lighters loaded with cotton were burned at the foot of Christopher street, New York, yesterday. The loss is estimated at $50,000.

The bodies of the victims of the Alta, Utah, snow-slide came in to Salt Lake City tonight. Twelve in all were dug out. Fred Cullinan was rescued alive and well. Two others were also alive, but badly hurt. One body (a Chinaman) has not been found. The twelve bodies came in escorted by the fifty men who brought them out of the canon and another fifty who went from Salt Lake to-day,

FINANCIAL AND CROP REPORTS.

Count Taaffe of Austria, in a recent interview said: It is clear to every one that something must be done against this inundation of American wheat, flour, and petroleum. The peasants demand the total prohibition of American food imports. We are in a very bad way. Fur exports are restricted, and we import grain without taking care of our own interests. We cannot complete with America any longer. The Americans have incredibly cheap freight rates. The competition grasps the Austrian peasant by the throat, or, better said, attacks his money-bags. Why should he make his life miserable by working year in and year out without profit? In Bohemia grain to-day can find no market. The price is so low that it may be said to be worthless. The importation of petroleum from America," said Count Taaffe further, "gives rise to serious disquietude. In this matter we must positively take measures for the protection of our own interests. The question is now being considered, and there is no doubt that Parliament will occupy itself with the problem of protection against this American competition."

The Manchester, Eng., *Guardian's* commercial article says: "Business is small. Producers are unwilling to accept lower prices. Weaving has been further curtailed. The home demand for yarns is weaker. The market is suffering from the fall of Khartoum and the weakness in Eastern and South American exchanges. The calico printing-works are producing much below their capacity, and the Glasgow cotton manufacturers will endeavor to secure a general reduction of production."

It is reported that the backbone of the strike of the carpet company's operatives at Lowell, Mass., is broken. Most of the strikers have gone back to work, and the mills have started up in all departments to encourage them to return.

The bank clearings of the principal cities of the United States last week amounted to $716,-698,111, a decrease of $27,335,648 as compared with the corresponding week of 1884. The decrease is attributed in large part to the snow blockade.

Letter in San Francisco *Chronicle:* Alaska forests contain enough timber to supply the world. The forests of pine, spruce, fir, and hemlock cover every island of archipelago and a goodly portion of the mainland. The trees are straight and tall and grow close together. The only sawmill at present in operation is at Douglas Island, and so far there has not been a cord of timber cut for shipment. The trees, as a rule, do not have large dimensions and will not always cut up into good-sized boards. For fuel, however, the wood is excellent, and much of it is available for building purposes. There is little decorative wood, although the yellow pine is richly colored and might be used to advantage in interior work. Alaska spruce is an excellent variety, and often measures five feet in diameter. It is considered the best spruce in the world, and the supply is very abundant. In the interior of the country, timber is of much heavier growth than near the coast and on the islands. Regarding the hemlock, there is a large supply and the bark compares favorably with that of the Eastern trees, used in tanning establishments. None have yet attempted to compute the value of the Alaska forests. It may be they will not be necessary for years to come, but whenever wood grows scarce elsewhere, or whenever civilization fastens itself upon Alaska, the timber of the region will be found ready at hand and existing in rich profusion. Calculating only approximately the value of our possessions to-day, the forests must be considered. Practically inexhaustible, they add most materially to the wealth of the Territory.

There were 273 failures in the United States last week, a decrease of fifty-seven as compared with the previous week.

Oliver Brothers & Philips' great iron mill at Wood's Run, near Pittsburg, has shut down in all departments for lack of orders.

SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

LETTER FROM ELDER J. CAFFALL.

DEAR HERALD:—'Tis cheering, to know you have survived the old, and are continuing the warfare in the new year. Appreciating the good received in the past year, thinking your continuance as urgent as ever, I trust the needed help may come.

I am not willing to admit being a croaker; yet must say in perusing your columns of late, to play the part of a bee, has seemed quite necessary. The demand on your space for scientific, sensational articles, with selections, etc., seems to preclude, reports from representatives, and articles reflecting church discipline, etc.; and the enquiry arises whether in the next decade, any characteristics to distinguish you as a church organ, will be seen. Though it can not be thought but when the general make up for your columns comes, in the event of a superabundance of matter, some must receive the go by, or with one editorial blast, land in the capacious stomach of the waste basket; but I have thought, that reports from representatives and articles reflecting our discipline, laws, usages, etc., should have the precedence. But my conception may be illy founded. It may be thought, however, that in church discipline all are too far advanced to need further instruction thereon. But it is so far from this, that one of two things to the most casual observer is apparent; viz., either profound ignorance exists, or wilfulness to that extent, that in some places or parts of God's moral vineyard, one may almost as well look for diamonds in a swine's snout, as effects from a prompt and continuous application of our recognized church discipline.

The grandeur of the gospel econony, consists in its simplicity; and as this economy reflects a method of adoption, nothing is more rational than the thought begotten by this fact; that a method of government subsequent to adoption is imperative, upon all the adopted. And that the laws and rules which this government reflects, may be enforced, officials are appointed. And as authority is the basis or corner stone of all institutions, whether human or divine, it therefore follows that to officials appointed, authority is given to act in the position appointed; and although in the Church of Christ, the recipient is not sworn after the manner of officials in human governments, yet it is understood that a manifest willingness to accept an ordination, is tantamount to a covenant to acquit one's self of responsibilities, said ordination may impose. And as respon-

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sibilities presuppose laws to define those responsibilities; therefore law, so far as it is explanatory of duties becomes the rule of action, and though few, if any officials are altogether deprived of discretionary power, yet such discretionary power is not authority to transcend or fall below the limits, or conditions of the law, to avenge enemies or favor friends; but rather the bestowal of favors upon him or those that may be under censure, though violating a known law, delaying or hastening his time of trial, etc.

It follows, therefore, that if officials should either become negligent, or presumptuous to such an extent, as to withhold, or enforce, to bestow favor or satisfy revenge, allowing that the conferment of the power was valid, that the recipient give evidence of soundness of mental powers, that he will be held responsible for said negligence or the prostitution of power to unholy porposes. There is nothing in the gospel economy to warrant the thought, that power to formulate, or make laws, is given by the author. So far from this, he reserves this power to himself. And all laws which we receive are from him as the giver, which make us the receivers, and their bounds and conditions are our guide; and as we keep, or violate, so we show our regard or disregard for the same. And herein is our loyalty or disloyalty shown. Latter Day Saints claim to believe that all helps and governments in the church are of God, tending to the one result; and hence, disputation about place, position, &c., must be the result of ignorance or wilfulness. But ah me! how slow we are to acknowledge either; but always ready to plunge right into the work of self-justification; and it really appears as one of your contributors once said, "I am wrong" are very hard words. And somebody has dared to say, "What fools we mortals are."

How often we hear of a wounded spirit, but how difficult to find out who inflicted the wound. Yes; and not unfrequently we hear rejoicing through having escaped the clutches of false brethren; but in vain we look for confessions of, and retraction from deceptive practices.

Few there are but condemn tattling; and yet what mountains of trouble are made by the practice? We express our surprise that so many were offended at Christ while prosecuting his ministerial labor; yet how easily we fall into the same error, letting anger burn in our souls, seeking every opportunity to send daggers into the hearts of the object of our spite, under some justifying pretext; yet failing to exhibit the required manliness in having recourse to legitimate means to bring about a proper and just adjudication. No tongue can describe nor pencil paint the amount of trouble thus created. If theorizing is invited and shall fail to bring us justification from God, without the practical work, how easy it is to deceive ourselves. What a pity it is that we don't more thoroughly view ourselves in the gospel mirror, that we might see ourselves as others see us. Surely essaying to teach and correct others must be a fearful responsibility. The gospel economy was not devised and revealed to qualify for the prosecution of litigation to a successful issue, through intrigue and sharp practice, through which so much deadly strife is created; but to prevent this. Hence the necessity for self-abnegation with corresponding efforts to overcome evil with good, etc.; and so to speak is to enter a warfare, against one's self; and so the saying obtained, that he who subdues his spirit is as if he had taken a city; the meaning as I take it, is to overcome all that is evil in self. And in view of the fact of Christ sending his diciples forth to reprove the world of sin, etc., this is very consistent.

Frequently are your columns freighted with articles condemnatory of wrong doing, which is proper if corresponding efforts are seen to suppress wrong, and punish the perpetrators of the same; but in the absence of the latter, the former to sober thinkers, who are watching our movements, is but the veriest twaddle. We teach that God does not allow condemnation, through revenge; but designs that condemnation brought by disobedience to revealed law, is designed to be reformatory; and that it will so ultimate. And that the gospel is to save us from, and not in our sins. A membership in Christ's body is attained by or through remission of sins, which remission cometh through a compliance with prescribed conditions, and in vain would we seek this membership while stubbornly refusing to comply with said conditions. But attaining to this membership is not the finish; does not place the seal of perfection upon our brow, or inscribe in indelible letters, *saved;* but only the seal of our adoption, which brings a consciousness of a relationship with God, with assurance of a supply of vitality or spiritual life, so long as efforts are made to perpetuate this relationship. But so long as we struggle in mortality, there is a possibility of this relationship ceasing, making the stoppage of our supply of spiritual power certain. This is the logical sequence deducible from the fact of this relationship being perpetuated conditionally; all of which is made clear from the very splendid instruction given by Christ in the fifteenth chapter of John, or the language is without significance. And whether "I sink or swim, survive or perish," stand or fall, I am glad it is so. I have always believed that the gospel was to save me as all others; but never has the present or future been so dazzling as to enable me to decide that I should be saved thereby. Ability, with corresponding efforts to portray Christ's excellence, is but as a bubble without continuous efforts to imitate or attain to that excellence by a practice of what He imposed. A feigned piety may bring a prestige, but it will be fleeting; as outward acts demonstrate the inward intention, and by our acts we stand or fall. Very much sympathy is exhibited for the world, and great anxiety for their salvation is shown; and ever and anon we hear the cry, "O Lord, revive thy work," etc., which is all commendable in its time and place, but the genuineness of all this can only be seen in constant labor, showing a godly zeal, leading to a co-operation in activity from member to president, as our circumstances and abilities allow, and duties require, and whereas it becomes practical, condemnation will follow a failure to work according to the pattern. The laws of God are so simple in their construction, and universal in their application, that no excuse for their violation can be made; and yet in the mercy of God, a willingness to retract, when in an unguarded moment they are violated, sets us right again; and so it is that our relationship, which begins conditionally, is thus perpetuated. And though a failure to bend, or retract, when wrong may be an exhibition of manhood, as manhood is understood without gospel light; it is one means of closing the door of mercy against ourselves. And he who helps another to prosper by stealth, or a trampling down of law and order which he should honor and submit to, is but sending him whom he claims to befriend, faster on the road to condemnation and shame. The power by which officials are made in the church, is to prevent and hinder trouble, rather than make it; and as the acceptation of the gospel brings peace to the soul; so will labors imposed upon officials when rightly performed, tend to perpetuate it. This fact is demonstrated by the spiritual condition of branches. I do not claim that proper, and continuous labor of branch officials would prove effective in altogether preventing trouble, but would do very much towards it; and this zeal in time of peace would greatly tend to qualify to deal with and adjust trouble when it should come. Most of the troubles that bring distress grow out of the most trivial, and sometimes nonsensical causes. Timely interferences of a Teacher with proper advice, would often prevent troubles that gain large dimensions, creating litigation, most cruel in its nature and character. And sometimes trouble is passed over under the pretext of showing mercy; and left to fester like an old sore, until it bursts forth like a big flame, requiring almost superhuman efforts to quench, which a little caution, with ordinary labor would have prevented. Hence efforts ultimating in a more thorough understanding of, and corresponding persistency in, enforcing the preventive system are very essential. This is one of the essentials of the hour; for a little preventive is worth very much cure.

As we take a backward glance on time, we find a failure to present the old, old, primitive gospel, has opened the way for the formulating of creeds, until the world is flooded therewith, and they are received in lieu of the gospel; whereas, if this old gospel had been always presented, and duly appreciated, it would have been a preventive to so many creeds. I shall not say that our church discipline has been totally ignored; but it is clear that from some cause there has been much negligence in its presentation or enforcement for the preventing and adjudicating trouble, that the innocent might be vindicated, and the guilty punished. As Bro. Bond remarked, there has been a putting the cart before the horse, or a failure to work to the

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pattern; and some one has the brunt to meet. And as we ask the world to come back to the first principles of the gospel, we ought to make this advice forcible, by returning to and sticking to, the first principles of our recognized church discipline, and thereby show that while all necessary patience and labor to save are shown, the church can not be a nursery for crime.

I have been led to view the publication of recent articles on essentials and non-essentials, as not only un-called for, but the result of a violation of *order*, no matter by whom or where they commenced. In identifying myself with this latter day work, I did not think but I came to the church. I did not then, nor do I now, expect that the church would come to me. Yet to her credit be it said, if I feel her measures oppressive, I may petition at a proper time and she promises to pause and hear; and so it was, that when the Decatur District felt distressed, (perhaps under the terrible apprehension that the church was nearing a yawning precipice, through believing too much), it cried, the church paused, considered and answered. The presidency explained, the church ratified. What more could be demanded? Has the church broken loose from the explanation offered, on the resolution of the Decatur District, exacting more than she did at the time? No. Why then, since the church has kept her vows towards its members, have any failed to honor her in being governed by her recognized order, and becoming (as it were) a law unto themselves? And since her action, as above, failed, what evidence is there that a reopening of the case would still the troubled wave. And if the time of a General Conference is to be consumed in reopening questions legitimitely passed upon and settled, it were better we remained apart, until a decision can be reached to meet for the transaction of legitimate and necessary business. I never have claimed perfection for the church, but deny that she has, (to my knowledge), ever sought to impose upon her members, or the world, by the introduction and carrying out of nefarious schemes. And if it be a fact that the church has a settled policy, by the recognition of a discipline and laws, she ought to assert herself, so as to demand respect for those laws, and forbid the thought that class or special legislation, is any part of her policy—or retain a silence until she dwindles into nothingness, losing her identity amid the noise and clamor of modern Babylon, as a kingdom divided against itself. If I mistake not, the Reorganized Church has decided, that legislation by a General Conference on doctrine is valid until a general assembly convenes. And if we disregard our own rules, which obtain to better enable us to convey forth the gospel, how can we expect implicit obedience from the world? To reprove the world for sin and a lack of moral excellence, with advice to them to labor to attain it, and we ourselves fail to give evidence of such a moral excellence among ourselves, would savor of inconsistency to say the least. The right to obey or disobey the gospel economy, does not disprove the fact that obedience justifies, and disobedience exposes us to condemnation and shame. And however pleasant the work of copying after the radicalism of Mr. Ingersoll on the one hand, and catering to the pious orthodox who treat the ordinances of the gospel as a puff of wind on the other, it would illy comport with the belief in an exclusive gospel.

Since my return from Colorado, I have felt flattered at the many calls from points the General Conference of 1884 gave me jurisdiction over; and have responded as fast as possible. Labor in branches has seemed to preclude the introduction of the gospel into new localities. My reception generally has been all I could ask; but abilities to portray the evil of assumption and mal-administration in the old church, has not decreased, nor the terrible apprehension caused by a probability of a repetition of these evils altogether vanished; and so some of the sagacious and far-seeing seem to look rather suspiciously on the action of General Conference of 1884, in a recognition of the duties and responsibilities of the Quorum of Twelve, prescribed in the organic law of the church. May kind heaven smile on those noble souls who honestly say, I don't understand, come let us reason. With some such I have met, and a reasoning thus solicited and prosecuted, invariably terminates in good. And may God have mercy on him or those who would feign kindness, while their hearts plot mischief. The account Bro. Kemp gave of the Fremont District Conference in *Herald* of December 20, was most pleasant and profitable. There was a primitive Latter Day Saint oneness, without the suppression of intelligence. The conference was held at Shenandoah, where the saints have expended about two thousand dollars for a house of worship and a parsonage. The former has no useless additions, but is respectable; shaded by outer blinds by day, and brilliantly lighted by night, and kept scrupulously clean, so that an angelic being might worship there without offense.

Bro. S. S. Wilcox is serving the branch in the capacity of presiding Elder, with the privilege of filling, so far as opening, clearing, warming and lighting the house is concerned, a Deacon's office. Officials who will, may work. It is encouraging to know that some officials are beginning to wake up to the fact of the necessity of our increased diligence and zeal. But there is very much apathy, and much jarring in local machinery; while some is hushed, as if the local officials were on a furlough, waiting for something to turn up to enable them to determine how much to believe, or for the arrival of some good elder. Would it be proper to say, "O Lord, revive thy work?" Certainly; but had we not better wait until we get ready to do what we ought to do to revive ourselves?

Since the above conference, for the first time in three years, I attended one of the Southern Nebraska District, held near Wilber, the Waterloo to Mr. Clark Braden. The demeanor of Bro. E. L. Kelley during the discussion raised him high in the estimation of a discriminating public. Many are anxious to have him preach there. But what a world of change and reverse is this; for instead of Messrs. Braden and Luse jubilating over the anticipated victory, the death, burial, and non-resurrection of Mormonism, they are at enmity, and as I hear, a law suit is pending between them. Surely the way of the transgressor is hard. As a member of the body, I feel indebted to Bro. E. L. Kelley for his noble labors, and in refusing to meet the giant Braden the third time, think he maintained a proper dignity. The conference, for unity and the manifestation of God's power, was most remarkable. Bro. R. M. Elvin, one of its faithful representatives, was detained at home, through sickness. It was with considerable regret, that I turned for the time being a deaf ear to the many pleadings, to present the word in parts of the district. Bro. Levi Anthony is laboring as circumstances admit. There are some lively and working Saints there, and some friends investigating. Bro. J. W. Waldsmith, the Bishop, was there, nor did the Saints flee from him for fear he would seek to exact tithing under the gathering method. So far from that, that an exposition of the tithing and free will offering, seemed no way to disturb their religious equilibrium. I remained preaching until January 30th, conference adjourning on the 26th. Previous appointment rendering it necessary. Determined to accept the invitation to come again as soon as possible.

There are no highly colored reports in this letter to raise an enthusiasm in your readers; but disappointment in this direction is better than raising hope, through exaggerated reports, never to be realized. A knowledge of the gospel economy with corresponding efforts to live its precepts, will qualify to meet and relate facts, with assurance that God is his own interpreter,

JAMES CAFFALL.

CLEAR WATER, Neb., Feb. 5th, 1885.

THE GATHERING.

THE reopening of this subject in the late communications from Bro. A. H. Smith in the *Herald*, suggests the following thoughts upon the same subject; which are commended to the consideration of the church as a whole, and every individual member. The Reorganized Church has spoken several times authoritatively upon the subject, that "there is no stake, and no place" to which the Saints are commanded to gather—that the local commandments in the Doctrine and Covenants are not in force as to this church—inapplicable and therefore inoperative; but in the face of this the communication referred to asserts that the church has established a place and the gathering has commenced; and still it, the gathering, is an open question. These statements antagonize each other—if the principle is affirmed authoritatively, and is being practically carried into effect, then it can not be an open question in the church. But I understand that in principle it is an open question; but the practical part is settled authoritatively when the church said there is *no place* to gather to. Reference to the Book of Doctrine and

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Covenants in proof that this church must gather to some particular place, or places, necessitates the statements in the article referred to, that this church and the one to whom these commandments were given, are one and the same. Is this true? Can it be true, when this church claims its existence upon the ground that *that* church was rejected. Reference is made to an act of conference touching the Book of Doctrine and Covenants, evidently to induce the idea of its applicability to this church. That act was the adoption of a report which says, "A belief in the revelations in the book, &c., shall not be a test of fellowship," &c. This certainly assumes that some things in these revelations are not necessary to believe—not in force, or expired by limitation. In harmony with this is the act of the last General Conference, that the local commandments in that book are not binding upon *this* church, (except when re-enacted). Gathering is a local matter, and as such can not be part of the gospel; but may be added as other temporal and local matters were added, for cause, and when the times of reformation came were *done away*, were abolished. The reference to the early history of the Reorganized Church, adopting the "three books" involves an error as an historical statement of dates, &c., but is correct as to the "three books." But does it follow that "whatever is clearly taught in these three books, or either of them, is doctrine"? In one of these books are found a multitude of clearly taught commandments, relating to temporal and local, family and personal matters, such as the building of an ark, gathering a family into it, together with beast and fowl; the taking of long journeys, building of altars, slaughtering beasts for sacrifice, and nations to vacate the inheritances sought, the building of tabernacles, temples, &c., none of which is applicable to the church now, and is *not* doctrine to be taught now. And the same is true of the second book of the three. This is conceded by all perhaps in respect to the Bible and Book of Mormon. Is it not equally true of the Book of Doctrine and Covenants? Are there not things clearly taught in that book, such as building a city at Nauvoo; a temple and a hotel at the same place; the collecting of armies for avenging wrongs, &c. Yes, the three books are adopted by the church, and the three books are alike; all contain much that is inapplicable to the present, therefore *not* "doctrine" to be taught to a living church; and the Quorum of the Twelve unanimously did declare last April, that the local commandments of that book were of this character. Hence, to argue "literal gathering" from these local commandments, seems to ignore this act of the Quorum of the Twelve, (not one or two of them), and of the conference which adopted the same, and impliedly reinstates the locals—types and shadows of all the books. While I think gathering ought not to be argued from that standpoint, to accommodate those who do, I submit the following: That it is "clearly taught" in Doctrine and Covenants that God "commands" and "*revokes*." See case of Ezra Booth and O. Cowdery, and in respect to this gathering, are not the commandments relating to it revoked, in terms. The gathering taught in the Doctrine and Covenants is to build up a "local Zion," temple, &c. Subsequent to all the commandments on the subject, after the protracted struggle to gather and so build. After the effort, the sacrifice and the failure, the revelation of 1841 surveys the whole ground—the commandment, the effort and the failure, and removes it from the catalogue of duties thenceforth by "requiring" that work—the gathering to build the local Zion—no *more* of the sons of men—the church, previously commanded. Now that church, so commanded and so exonerated, even had it continued, were excused from further obligation to gather and build a local Zion. So that if the Reorganized Church inherits her obligations, this is no part of them; but if she was rejected, her locals could not attach to this church (without re-enactment). So much for the historical status of the question. But to the ejaculation, "Where, O where is Zion?" This Zion question, like most questions, has two sides or phases; one is that of the Jews under the dispensation of types and shadows, and Judaizing Christians, who were but half converted. They talked and sang and yearned for Zion; their prophets prophesied of Zion. The whole commonwealth of Israel labored and suffered for Zion, and the school boy or milk maid could tell its exact locality; and the annual gatherings—the only practicable gatherings possible—to bask in her streets and drink to the full her ceremonies. It was easy for any of these to tell just where Zion was. Their idea was not "vague," but who will not say it was *crude?* This is the primary idea of Zion—a locality, a holy place; the place of a shrine. A stone and mortar, or brick and mortar Zion. When Moses gave place to Jesus, and Judaism to Christianity, the Zion song was not abolished, only its crudities dismissed; and thenceforth Zion was the City of God, that had foundations, the Holy and Heavenly Zion, or Jerusalem, where were angels and spirits of the just. At this point the question arises, which view are we to adopt respecting Zion, the Jewish or Christian? The first is carnal, the other spiritual; and if we adopt the latter, is it not because the former is a *carnal* conception of a *spiritual* truth?

So much for the principle of a literal gathering, which when submitted to Jesus by the Samaritan woman, I understand him to promptly repudiate—neither here nor there—but *every where* the pure in heart shall worship God in spirit and in truth.

J. W. BRIGGS.

To be continued.

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TITHING, GATHERING & REVENGE.

GATHERING.

In my last article I agreed to continue, and I do so now with pleasure. In *Herald* issue for January 10th, Elder Blair "undertakes to examine the position of Elder Gurley on the subject of the Gathering;" and but for this kindly notice, I should never have known, much less supposed, that his argument had any relation or reference to what I had written or said. He affirms the literal gathering of literal Israel, a doctrine or promise which I believe as firmly as Elder Blair does; a doctrine, over which or about which I know of no dispute whatever, a doctrine believed in by thousands and tens of thousands of people, who are not members of the Latter Day Saints' Church; and why the readers of the *Herald* should be subjected to such an elaborate argument of circumlocution, is perhaps a mystery, unless it be to evade the *real* issue upon this point. I may add to Elder Blair's effort in regard to the promise of *Israel's* restoration, that when *the day* of their deliverance comes, as the Lord hath said by Isaiah, 49: 22, 23.

"Behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet," &c.

These texts show the great majesty and power by which Israel will finally be delivered and gathered; also that it will not occur upon this continent, provided that "no king" shall ever bear rule here. To this agrees Jeremiah's testimony, 16: 14, 15:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; [the saying which exists and continues to-day]; but the Lord liveth, that brought up the children of Israel from the land of the north, and from *all* the lands whither he hath driven them; and I will bring them again into their land that I gave unto their fathers."

The same author at chapter 30, informs us:

"We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that *none* is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in *that day*, saith the Lord of hosts, that I will break his yoke from off their neck, and will burst thy bonds, and strangers shall no more serve themselves of him. . . . For lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. . . . For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after."

This goes to show that Israel had been driven out of Zion because of iniquity, and "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall

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become heaps, and the mountains of the house as the high places of the forest."—Micah 3:12; but when the day of deliverance comes, a day compared with which none is like it," "the day of his coming," the day when "all faces" will be "turned into paleness," why in *that day* the Lord says, "I will bring them from the north country, and gather them from the coasts of the earth; and "they shall come and sing in the height of Zion, and shall flow together to goodness," and when thus the Lord has brought "again the captivity of Jacob's tents, and had mercy on his dwelling places," then shall "the city be builded upon her own *heap*, and the palace shall remain after the manner thereof."—Jer. 31:8–12; 30:18.

These texts ought to be a quietus as to *where* literal Israel shall be gathered; as to *where* their "Zion and Jerusalem" is located, as also the time *when* it will take place. But that no doubt may remain in the mind of the reader, I quote the words of Ezekiel 36:24–28: "For I will take you from among the heathen, and gather you out of all countries, and will *bring* you into *your own land*." "And ye shall dwell in the land that I gave to your fathers," &c. And in the language of the same author, 37:21, 22: "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them *one nation* in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations. (See 1 Kings 11:31, 35). Neither shall they be divided into two kingdoms any more at all." 25th v. "And they shall dwell in the land that I have given unto Jacob my servant, *wherein* your fathers *have dwelt*." 12th v. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." 14. "And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Paul testifies that "the dead in Christ shall rise *first*." Then the conclusion is fair, that when Israel is gathered and restored to his own land that it will take place when Christ comes—when he cometh to reign, Ps. 96. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Isa. 24:23. His feet in *that day* "shall stand upon the Mount of Olives." That his throne will be at Jerusalem during that reign, may be seen I think, by reading Zechariah 14; for it teaches us that the nations, or what is left of them, after the burning and scourges pass through, shall go up to Jerusalem "from year to year" "to worship the king, the Lord of Hosts." And with this agrees Ezekiel's testimony, 43:7: "And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile."

I have noticed the 37th chapter, by which I prove that Israel is to come out of their graves and be placed back into the lands which the Lord gave unto their fathers, which lands are in Palestine, and at which the Lord's throne is to be set up; and not only his, for Daniel testified that he saw "thrones placed," and the "judgment was set," and Jesus testified that when he comes in his glory, "and all the holy angels with him, then shall he sit upon the throne of his glory; and *before him shall be gathered all nations*."—Matt. 25:31, 32. With this the prophets agree, that the nations shall come up to Jerusalem to be judged, and to worship; and according to Matt. 19:28 and Luke 22:30, Jesus said that the twelve apostles who had been with him in his ministry, shall in that day "sit upon twelve thrones, judging the twelve tribes of Israel." Jesus also taught that "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. I tell you, in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left. And they answered and said unto him, Where Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."—Luke 17:31–37; and in Matt. 24:28, we are told, "Wheresoever the carcass is, there will the eagles be gathered together." The word "carcass" here undoubtedly refers to Christ himself, and in the 29th and 30th verses he described the appearance of things in the heavens, by which the powers of heaven shall be shaken, and the "sign of the Son of Man" shall appear in heaven, and "all the tribes of the earth shall mourn;" "and they shall see the Son of Man coming in power and great glory."—31st v. "And he shall send his angels with a great sound of a trumpet, and *they* [not some man] shall gather together his elect from the four winds, from one end of heaven to the other."

This will not be done in a corner, nor in silence; not as we have been teaching; viz: "carefully gather together, as much in one region as can be consistently with the feelings of the people;" no, not that way—the Lord won't ask the nations, neither will his people appeal to them for favor in order to gather into Jackson county, or any other county; but when God's time comes to gather his elect, he will "send his angels" and gather them together from all parts of the earth; and the expression—"from the four winds," shows they will be scattered upon the face of the earth in all directions. That they will remain scattered until the day of God's wrath, until a "day of darkness," a "day of trembling, when all faces will be turned into paleness;" and that they will not be gathered until the "harvest time;" not gathered until Christ sends his angels to gather them, is quite evident from the foregoing scriptures. In harmony with this is the teaching of our Savior in Matt. 13; and the reader is requested to read this chapter carefully; for Jesus has tried to show us all just how the *gathering will* take place; and in every instance, where he has spoken, he tells us that the "angels," or "reapers," shall be sent forth, and divide, or separate, the wicked from the righteous, the sheep on one hand, the goats on the other; or the wheat and tares must, according to his statement, be left together until the harvest time; for at that time the "kingdom and greatness of it, under the whole heavens, will be given to the Saints of the Most High" and the saints possess the earth, the entire earth, for they are to reign with Christ a thousand years, which I understand will be upon the earth. The question may arise as to who the "elect" are. I answer, they are those who have accepted Christ Jesus and his truth. Webster says, "Those who are chosen or separated for salvation;" "Chosen as the object of mercy or divine favor; set apart to eternal life." Ibid. See Isa. 42:1; 45:4; 65:9–22; Matt. 24:22, 31; Mark 13:20, 22, 27; and in Col. 3:12, I find the following beautiful thought: "Put on therefore, as the *elect* of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness." If this definition be true, that the "elect" are the saints of God, then according to Christ's own words they will not be gathered until he sends his angels with the sound of a great trumpet at the time of his coming; and he, not man, will gather his people to himself. As Paul expressed it, that we who are worthy shall be "caught up to meet the Lord," and reign with him. At *that day* will the work of the Father commence to restore literal Israel, and which is clearly shown in the texts quoted by Elder Blair from the Book of Nephi, 9:8, 9, especially the last clause of 9th par., and par. 1, chap. 10. I call especial attention to the fact, that the "New Jerusalem" of the Book of Mormon is to be builded *by* the "*remnant*" of Israel upon this land, the literal seed to whom it has been given; and the *Gentiles*, who have obeyed the gospel, are to *assist* them. The reader is requested to notice in this 10th of Nephi, par. 1, that Gentile converts, which we are, are not to lead, in this work, but to "*assist*" this "remnant" of *literal* Israel, in building this New Jerusalem; and when that work commences, the Lord says he will come down and be in their midst. This agrees with the position taken above. And this same paragraph you will notice places this gathering of literal Israel back to Jerusalem, and those that are numbered with them after that, that is, after Christ's coming; and the fact in this text, that the New Jerusalem here spoken of is to be builded by this "remnant," which work can not take place until God moves upon *them* so to do, neither is any gathering taught here as being *prior* to that work, ought to be sufficient to satisfy every thinking mind

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that the time to gather is not now, neither is it essential to salvation, as belief therein does neither cleanse nor sanctify; that it is a work which God alone, not man, can consummate, and that it remains with the future for its fulfillment, and is among the final blessings to the pure upon this earth, as a reward for a life in Christ Jesus; as Paul testified that God would "gather together in one all things in Christ, both which are *in* heaven, and which are *on* earth; even in him," (Eph. 1:10), which in the nature of things can not take place until he comes. That which is needful now is to be "in Christ," to develop the principles of peace, the divine virtues as exemplified in him, without which none of us will be worthy to be gathered by him; without which none of us will be his "*elect*;" and if not the "*elect*," then will not be gathered, in that day appointed of him to perform that work; gathering being not a means to develop the divine virtues as some would have it, but as an *end*, a reward for such development. Now abideth hope, charity; *now* is the time to teach and develop the principles of peace contained in the gospel of Christ; and when God says it's time to gather, then will he he send his angels with the sound of a great trumpet, so that *all* can and will hear. There will be no mistake about it; every one will understand; for that *time* or *day* is to be different from all others, so at least testify the prophets and our Savior. In that gathering I hope to have a part, for in no other have I any interest whatever.

I could multiply passages of scripture to sustain this idea; but I forbear, lest the reader be wearied, and turn now to the real, actual question at issue, which is simply this: Is the gathering to Jackson county, Missouri, and into the "adjoining counties," the "regions round about," essential to salvation? A "cardinal point of the gospel"—that is the question before us. No argument being made of a direct character upon this point by Elder Blair, I have nothing special to reply to. In a general way, it is affirmed, the hypothesis being, that the "choice Seer" said so, and that is quite enough for us; that the "choice Seer" could not have been mistaken. Now let me say, that I heard Elder Geo. Q. Cannon take the same position in the great Tabernacle at Salt Lake City; at the time that Pres. Young was seeking to establish the United Order of Enoch. It appeared that the people were slow to engage in the Order, and Elder Cannon reprimanded them for their slothfulness, saying it was quite enough for them to know that Pres. Young had said, "go into it." I think we sing that "Reason and judgment make us men;" and I am inclined to believe that some are disposed to act upon that God-given right. To accept the gathering into Jackson county, &c., as essential to life and peace, without question, simply because Joseph Smith taught it, is I think without warrant in the teachings of Christ. It would simply be an acceptance of the dogma of infallibility, and in a more narrow sense than can be charged to the Roman Catholic church; for they passed upon and accepted as scripture the writings of Matthew, Mark, Luke, John, Paul, James, Jude and Peter; and they make no distinction favoring Peter's writings over and above the others; but we say Joseph's "words and commands" are to be accepted by us, the same as if we heard God speak; and from Elder Blair's and other writings in *Herald*, we are given to understand that no other dare to speak in the hope that his ideas may obtain with the body," (provided his ideas differ from Joseph's); and to question any of the revelations of Joseph Smith, is next to, if not quite, high treason, affirming as they do, that the church has affirmed these revelations as law, &c. I deny that this church has affirmed, as part and parcel of the gospel, tithing as contained in sec. 106, Doctrine and Covenants; or that "gathering into the regions round about" is essential to life and peace as now claimed by its advocates. We are asked to receive all the revelations of the president of the church, in the same sense that the Romish Church asks and demands the scriptures shall be accepted; viz., "on the testimony of the Universal Church, the spouse and body of Christ, enlightened by the Holy Ghost." If this dogma was true and correct in the *absolute* sense, as claimed apparently by some of us, then it would follow that the church in Utah are right; for they have acted in that way all along; of such a position Dr. Farrar, Canon of Westminster, hath truthfully said, "is to use a style, I can not say of 'argument,' but of dogmatizing traditionalism, which perilously confuses a thousand separate issues. Such assertions, if listened to, would end in making all criticism impossible, and in reducing all inquiry to medieval torpor. They can serve no purpose but to damage in many minds the cause of religion. They confound the eternal truths of Christianity with uncertain details." "The guidance of the Holy Spirit of God was promised not to one age only, but to the Church of all ages, even to the end of the world; but the lessons of century after century ought to have taught us that guidance into *all necessary spiritual truth* is a very different thing from critical infallibility."

I would not like to say that the Bible *is* the word of God; but can freely say I believe that it *contains* the word of God. "There are *reasons* addressed to the *reason* why a man regards the Bible as an exceptional production."

The Reorganization in 1852, by General Conference, declared that "in the Bible, Book of Mormon, Book of Doctrine and Covenants, is *contained* the whole law of God." That position is quite different from the one *now* being taken; viz., "that the Doctrine and Covenants is *all* law to the church;" quite different indeed, for it is quite obvious that the church did not intend to apply that rule to the Bible; but if it now be insisted upon as touching the Doctrine and Covenants, it may with equal propriety be insisted upon touching the Bible—which I think would prove rather too much; however, this church *can* and *ought* to say *how* it stands upon these issues that all may definitely understand. The old church in 1835, affirmed the infallibility dogma, and we can see *where* it and other matters have taken it.

As regards the Gathering, as taught and practiced by Joseph Smith, I undertake to say that it has produced withering blight in every instance. You may trace it at Kirtland, in Missouri and Nauvoo, and the results have been the destruction of property, of homes and of confidence both in God and in man. It is quite easy now for some men to rise up and say, "Oh they did not keep the commands;" and they did not do this and that; I am of the opinion, that this class of teachers know but very little if anything about the matter whatever; and the various charges made against the mass who followed their leader are wrong; for as he directed, so did they. One thing we may safely say, "like causes produce like effects;" and when we shall concentrate this church into one region of country, we create an opposition that did not exist before, as concentration of numbers means concentration of power, political, as well as ecclesiastical. The fruits of it in the past have been most bitter; the fruit of *it* in Utah to-day is not good; Jesus teaches us to judge matters and things "by their fruits;" and to this list may be added the gathering to Voree, Wis., a stake I understand appointed by Joseph Smith. Will the gathering into the "regions round about" be conducive of good to-day? Have we any *reason* to believe that *it* will make people any better? That it will contribute to holiness and increased spiritual life in the Saint? Has it ever done such a thing? My readers *know* quite well that it never has done such work; that it has never borne such fruit; and judging it by the lamp of experience, we have no *reason* to expect it ever will; and yet, notwithstandidg these facts, we are asked to-day to accept belief and practice therein, as "essential to salvation;" nay more, it is *insisted* upon by various writers in the *Herald*, and we are brought face to face with the issue, that it is a "cardinal point of the gospel." Well, the world is wide, and that class of teachers can go right on, accept, affirm, teach and practice it so far as they may be able; but we have no reason to suppose that they will do any better than their predecessors have done; as humanity to-day is certainly no better, but in some sense rather worse if any difference; but, let it be remembered that this gathering to "regions round about," and the one taught by our Savior and his apostles, are two very distinct and separate affairs.

Elder Blair refers to my statement, relating to the command to gather "into the regions round about," and subsequent resolution of General Conference, saying there is "no place;" but thinks, or seems to, that there is no collision between these. The gathering "into the regions round about" was to be done "as counseled by the elders of the church," in considering the matter it was claimed by some that there was no place to gather to as yet, because the church had said by resolution

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that "there is no stake to which they are commanded to gather." This position was denied upon the ground, that the church was commanded in 1873 to gather "into the regions round about" as counseled by rhe elders; that "regions round about" was *a place* including *certain counties*, adjoining Jackson county, Missouri, and that the "connsel of the elders" had not yet declared "no place," as against gathering into "the regions round about." It will be seen at once, that the words "the regions round about," refer to a place, and a particular place too, when you consider that the "center place" was in Jackson county, and the "adjoining counties," "the regions round about"—hence after discussing the matter before General Conference, the resolution declaring there is "no place" to which we are now commanded to gather was passed, (this is my best recollection of the matter), and until that resolution is repealed, it can not be said that the command to gather into regions round about is obligatory. Elder Blair's quotation from Webster, furnishing us with definition of the words "region" and "place" are all right in *their* place, but unfortunately for him, in this particular controversy, Webster's definition is not needed—we have a definition in the command itself, and I believe is the last one in the Doctrine and Covenants bearing upon this question, and is as follows, "to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson county, that can be purchased, and in the adjoining counties round about." Sec. 102, par. 8. With this agrees also the last clause of 9th par., sec. 98; and where it is clearly stated, that all other lands outside these "adjoining counties" "regions round about" are to be left in God's hands, the church having nothing to do with them at all, and never had—according to these sections. I know that some hold to the idea, that we have no right to question these things, and no one has a right to oppose; yet the General Conference in 1879, at Galland's Grove, declared that belief in these revelations in the Doctrine and Covenants should not be considered a test of fellowship; and the Quorum of Twelve and the Bishopric in 1883, by joint resolution, declared the revelation on tithing, sec. 106, Doctrine and Coverants, as not binding upon the church now, which ought to have preference here, the act of the general body, and the two quorums referred to agreeing, or the opinion of one or two individuals? I don't think it will be difficult to reach a conclusion.

Z. H. GURLEY.

PLEASANTON, Ia., Jan. 24th, 1885.
[To be continued]

P. S. Since writing the above, I find in the history of the rise of the church as given by O. Cowdery, in *Messenger and Advocate*, vol. 1, page 111, the following:

"In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written, The first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for *they shall* understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients." "Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noonday: for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared can not abide; but such as are found faithful, and remain, *shall be* gathered with his people, and caught up to meet the Lord in the cloud, and so shall they inherit eternal life."

The above is given, as the things given to Joseph Smith by the angel at the time he was directed to go and obtain the plates. This teaching, as I understand it, I am in harmony with—and upon it I submit, that this is the "day of preparation." That said preparation can be effected only by and through the gospel of Christ, that the duty of saints is to teach *it* and *naught* else. That all who are thus prepared will *abide* the day of God's wrath, or the calamites which are to come upon the world, and no matter where they may be upon the earth, if thus prepared they will abide; and that whoso is not prepared can not abide. That *after* the visitation of these calamities, God will "gather his people" and they be "caught up to meet the Lord in the cloud."

I therefore feel fully warranted as I do most positively, reject all other gatherings excepting this one which seems so much in harmony with the teachings of Christ.

Z. H. G.

Conference Minutes.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

NEVADA DISTRICT.

The conference of the said district, held in Carson City, Nevada, November 23d, 1884, was called by the president, D. I. Jones.

Elders present: D. I. Jones, Wm. Riddler, A. B. Johns, T. R. Hawkins and D. R. Jones; also Teacher J. Wilmot; who all reported.

Branch reports.—Carson, Mottsville and Dayton, represented by their presidents. Franktown and Elko Branches no reports. There was a decrease of two in the Mottsville Branch, by death, and the increase of one (Isabella Courser) on original baptism.

Bishop's Agent, T. R. Hawkins, no report, living so isolated from the line of travel of the Saints that it was a difficult matter to act in the said office; he therefore presented his resignation as Bishop's Agent to the conference; on motion it was accepted, and Bro. A. B. Johns chosen to be recommended to Bishop Blakeslee, as a suitable person to be his agent in this district.

On motion that Elder Hawkins be the district clerk; carried.

Remarks by President Jones, and others, on the duties and privileges of the Saints. Sacrament meeting in the afternoon; a Brother and Sister administered to for afflictions. Prayer meeting in the evening by the Saints.

Adjourned to meet in Genoa at the call of the president, D. I. Jones. T. R. Hawkins, district clerk.

LITTLE SIOUX DISTRICT.

Conference met pursuant to adjournment, at the Saints' Meeting House in Little Sioux, Harrison county, Iowa, at half-past ten o'clock a.m., Saturday, December 13th, 1884. President of the district, J. C. Crabb, in the chair. Elder James Caffall occupied the forenoon with instructive remarks. Afternoon session, the conference organized by electing J. C. Crabb to preside, and James Caffall as assistant, and subsequently adding Phineas Cadwell to assist. J. F. Mintun was elected secretary of conference, and William R. Davison assistant.

Branch Reports.—Union Center 91. Little Sioux 186; 3 baptized and 3 received. Spring Creek 51; one ordination. Magnolia 221; one baptized, 20 received. Spiritual condition of each branch was reported. Official Reports.—J. Caffall of the Twelve; J. C. Crabb, Charles Derry and Phineas Cadwell (baptized 14), High Priests; John Thomas (by letter), J. F. Mintun (baptized 1), J. B. Lytle and Nathan Lindsey (baptized 2), of the Seventy; Elders E. R. Lanpher, Richard Farmer, John Conyers, E. McEvers, G. W. Conyers, Donald Maule, Henry Garner, J. M. Putney, E. C. Cobb, Dorman Lewis, R. Peaslee, William Chambers (by letter) and William C. Cadwell; Priests James Emmerson, William T. Fallon, J. C. Johnson and William H. Bradford; and Teachers Omer Lytle and Jacob Gunsolly reported.

E. R. Lanpher reported his mission labor, and on motion was continued in his former field. On motion Charles Derry was continued in Missouri Valley mission. James Emmerson was released from the charge of the financial part of Missouri Valley mission, and M. S. Frick was appointed in his place.

President Crabb called attention to a resolution of a former conference with reference to all officers of the church in the district laboring as circumstances would permit, and urged them to act more promptly than in the past.

A recommendation from Union Center Branch that James N. Mann be ordained to the office of an Elder was referred back.

A petition for the organization of a branch at Sioux City was referred to the president of the district. President Crabb offered his resignation as president of the district. On motion he was sustained in that office. Phineas Cadwell was sustained as assistant president of the district. President Crabb presented the name of Charles Derry as an assistant president of the district, and on motion he was so appointed.

Sherman Knauss reported having turned over money in his hand, as shown by last conference minutes, to Bro. Gamet, and asked to be released from committee on Little Sioux Meeting House: report received, and him discharged.

Appeal case of Spring Creek Branch coming up, Bro. Caffall submitted his report, and Bro. Crabb his, in reference to action had and decision reached by Bro. Jas. Caffall, before whom the case was tried, at time and place agreed upon at last conference. On motion the questions of fact referred to in Bro. Caffall's reports were accepted,

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and questions of law were referred to a committee of three, to be appointed by the chair. Bro. Caffall asked if conference understood that this left Bro. J. Chapman, jr., where he was at the finding of the first court. The president answered that he so understood. Committee as above provided for: William C. Cadwell, Charles Derry and Henry Garner.

Bro. D. M. Gamet submitted his resignation as acting Bishop's Agent, owing to his enfeebled condition.

Resolved, That while we sincerely regret that the enfeebled condition of our brother, D. W. Gamet, compels him to resign his position as Bishop's Agent of the church, we hereby express our hearty appreciation of his faithful labors in that calling; and while we feel in duty bound to accept said resignation, we tender our heartfelt thanks for his unswerving integrity, and pray earnestly that God in his love may bless, save and exalt him in his glorious kingdom, whether living or dying.

On motion, Bro. Phineas Cadwell was recommended to the Bishop for appointment as his agent in this district.

Preaching was had by Bro. James Caffall on Sunday morning, and by Bro. Charles Derry on Sunday afternoon. A good prayer and testimony meeting was held Sunday evening.

On motion, adjourned to meet at Magnolia, Iowa, at half-past ten in the forenoon of the second Saturday in March, 1885, and continue over the Sabbath.

Miscellaneous.

BORN.

ROSEBERRY.—At West Oakland, Alameda county, California, November 27th, 1884, to the wife of J. Roseberry, a son.

TALLEY.—To Bro. and Sr. P. M. and E. M. Talley, July 11th, 1884, a daughter, named Mary Ellen; blessed August 10th, 1884.

TALLEY.—To Bro. and Sr. P. M. and E. M. Talley, December 26th, 1881, a daughter, named Julia May; blessed June 29th, 1883.

MARRIED.

HILL—CHAMBERS.—At the residence of the bride's parents, near the town of Persia, Harrison Co., Iowa, February 10th, 1885, by Elder David Chambers, Bro. William S. Hill to sister Mary J. Chambers. All present united in wishing the noble couple a pleasant voyage over the sea of life.

DIED.

MOORE.—At Sweet Home, Nodaway county, Missouri, January 24th, 1885, Robert C. Moore, jun., aged 33 years, 6 months, 12 days.

Bereaved friends, weep not for him
Whose place is vacant here;
Your loss is great, but he has gained
A brighter, happier sphere.
He has only gone to wait awhile,
Beyond this vale of tears,
Bask in the smiles of Jesus' face,
Till he in clouds appears.
In those bright clouds he'll surely come;
Would you then stand prepared,
To welcome him on earth, the home
Of all who love the Lord?
Then like him hold the iron rod,
Let that your footsteps guide;
And then his God will be your God,
Your feet will never slide.

MITCHAM.—At Douglas, Nebraska, sister Jane Mitcham, in her 82d year. She was born in Uphyme, Devon, England, November 2d, 1802; was baptized into the Reorganized Church in 1867, at Bell Creek, Nebraska, by Bro. James Caffall. She joined the old church in an early day. She lived true to her covenant until the day of her death, all through she had many hard trials, having to depend upon her children for a home, who were not in a condition to make her comfortable. Her sufferings were great for some time before she died; but she quietly passed away, and is now no doubt with those who are awaiting the sound of the trump that shall call forth the sleeping dead in Christ. The funeral sermon was preached by Elder Nelson Brown.

HUNTER.—At St. Louis, Missouri, December 26th, 1884, Sr. Elizabeth, wife of Andrew Hunter. Born at Durham county, England, January 22d, 1828. Baptized in 1852, into the old church; baptized at Dry Hill, Missouri, by William Gittings, August 13th, 1864, into the Reorganization. Funeral services by Wm. O. Thomas and Wm. Williams.

Our tears with sad profusion flow,
At loss of those we love;
Yet, full of hope, this truth we know,
Their spirits dwell above.
Why should we sorrow to restore
The body to its home?
Things must be planted ere they can
Attain perfection's bloom.

HOTCHKISS.—At Cheltenham, St. Louis Missouri, October 12th, 1884, of congestion of the brain. Thurman H. son of Theodore and Isabella Hotchkiss, aged one year and 10 months. Funeral services by William O. Thomas.

Go to thy rest fair child,
Go to thy dreamless bed
While yet so gentle, undefiled,
With blessings on thy head.
Ere sin has seared the breast,
Or sorrow woke the tear,
Rise to thy throne of changeless rest,
In your delightful sphere.

CROSBY.—At Chatfield, Minnesota, July 18th, 1884, Lizzie, wife of Hilton Lee Crosby, and daughter of Elijah and Clara McGrew, aged 21 years and 3 months. O dear Lizzie how we miss you. She believed in the Latter Day Saints' Church. Had said she would be baptized the first opportunity. She leaves father, mother, three brothers, one sister, husband, and baby boy, ten hours old, and many friends to mourn her loss.

She was patient, kind and gentle,
Loving, good, and true;
She seemed too pure to mingle
With mortals here below.
So God hath called her home to rest,
To mingle with the throng
That dwell in constant happiness
Around his holy throne.
Oh may the comfort God alone
Can give to the distressed,
Console them, in their lonely home,
For one so greatly missed!

PEARSALL.—At her home, Galland's Grove, Iowa, February 5th, 1885, of chills and fever, Sarah Ruth, daughter of Bro. and Sr. James and Harriet Pearsall. Born March 17th, 1872; baptized when nine years old by Elder John Hawley at Galland's Grove, Iowa. Funeral services by Elder Ralph Jenkins, assisted by Priest Chauncey Williamson.

CLARK.—At East New York, November 23d, 1884, of inflammation of the bowels, Thomas Clark, son of Mr. and Mrs. William and Anna Clark, aged 3 years, 11 months, and 19 days. He came to America with his parents in 1883, arriving November 25th. He was of a very active mind.

PENFOLD.—Near Santa Ana, Los Angeles Co., California, December 23d, 1884, Bro. John Penfold. He was born January 9th, 1797, in Kent county, England. Aged 87 years, 11 months and 14 days. He emigrated to Australia in 1838, where he heard and embraced the gospel, and in 1855 came to California with the intention of going to Utah; but having met with false brethren, and not endorsing the doctrine that was taught in Utah, concluded to remain in California; and when Elders Morgan and Faulk came and preached that the church had reorganized, and Joseph the son of the martyred prophet was its leader, he gladly united with it, and remained a faithful member until he fell asleep. Funeral sermon by Elder Alex. H. Smith, at the Saints' Church, Newport.

MEDITATIONS.

I WENT to hear an Adventist brother speak on the millennium. At the close he had some tracts on the same subject to distribute to any who wished to investigate or to examine the law and testimony in regard to the coming age called millennium. And I thought that some of our Elders might take a hint and learn by experience in profit for the cause of truth.

I consider any thought suggested to the mind that savors of good to tempest tossed souls on this world's sea is worth penning or speaking, for the Lord has assured us that every one who is the means of any good on the toilsome way of human life "Shall in no wsse lose a reward."

And if we can not be a big ship bearing valuable cargoes to the nations, we should be content in being a little spring by the way-side, supplying weary pilgrims a cup of cool water, so to speak, as refreshment to cheer and strengthen them on their rugged road to a better land beyond.

The weather is not always stormy but "storms and calms alternate like thorns amid the flowers." I have thought and found it wisdom to improve the best seasons that we are allowed, or the good days granted us by our kind Father in heaven, and by searching the scriptures we find a promise in 1st Peter 3:10. Whereby we may learn how we can have many good days whilst it is our lot to endure mortality and Satan's power. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—1 Peter 3:10; I. T.

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I have a well improved Farm to Rent, near the village of Galien, in Berrien county, Michigan, to a good Latter Day Saint who is used to farming. For further information address G. A. Blakeslee, Galien, Berrien Co., Michigan.

NOTICE.

All parties indebted to us for Threshing will please settle the same with Asa S. Cochran, at the Herald Office. We have dissolved partnership and desire settlements to be made at once.

YOUNG & REW.

LAMONI, Iowa, Feb. 16th, 1885.

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Peoria and Council Bluffs,
Peoria and Kansas City,
Peoria and St. Louis,
St. Louis and Omaha,
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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Charlton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

TRACTS IN GERMAN.

☞ Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cts.; the Repentance, 5 cts; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

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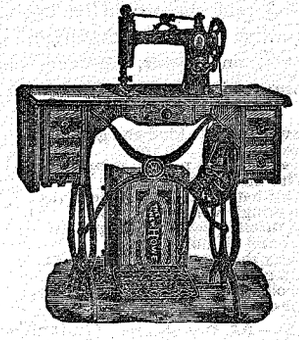

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DES MOINES, OSCEOLA & SOUTHERN RAILROAD

Time Table, Monday, December 4th, 1884.

Going South.			Going North.	
Accom. Leave.	Exprs. Leave.	Stations.	Exprs. Arrive.	Accom. Arrive.
8.20 a.m.	6.30 a.m.	Des Moines	11.50 p.m.	7.10 p.m.
9.20 "	7.10 "	Norwalk	11.10 "	6.10 "
10.00 "	7.38 "	Spencerville	10.35 "	5.30 "
10.20 "	7.50 "	R. I. Crossing	10.20 "	5.10 "
10.40 "	8.02 "	Wick	10.07 "	4.50 "
11.20 "	8.40 "	St. Charles	9.30 "	4.10 "
12.05 p.m.	9.15 "	Truro	8.55 "	3.25 "
1.20 "	10.05 "	New Virginia	8.05 "	2.20 "
1.50 "	10.30 "	Jamison	7.40 "	1.50 "
3.00 "	11.10 "	Osceola	7.10 "	12.55 "
3.50 "	11.45 "	Leslie	6.35 "	11.45 "
4.30 "	12.10 p.m.	Van Wert	6.10 "	11.05 "
5.30 "	12.50 "	Decatur City	5.30 "	10.05 "
6.05 "	1.20 "	Leon	5.00 "	9.30 "
7.05 "	2.10 "	Harding	4.10 "	8.30 "
8.00 p.m.	2.55 p.m.	Cainsville	3.25 p.m.	7.30 a.m.
Arrive.	Arrive.		Leave.	Leave.

MISCELLANEOUS.

The Problem of Human Life, Here and Hereafter, by A. Wilford Hall; 524 pages, in cloth boards	1 50
Universalism Against Itself, by A. Wilford Hall; in cloth boards, 336 pages	1 00
Josephus, complete in 1 vol., library leather	3 50
Gibbon's Decline and Fall of the Roman Empire, cloth boards, 5 vols.	4 00
Mosheim's Church History, cloth boards, 2 vols	4 00
Baldwin's Ancient America, (Illustrated) cloth	1 80
Rollin's Ancient History, 2 vols. in one, leather	4 00
The Koran, library leather	2 00
Gieseler's Ecclesiastical History, from A.D. 1 till 1854, cloth boards, 5 vols	10 00
The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, cloth boards	2 00
Cruden's Complete Concordance of the Bible, cloth	1 75
The Bible Text Book	1 00
Apocryphal New Testament	1 65
Brown's Concordance of the Bible	60
Emerson's Ready Binder, Herald size	85
Five Quires of Note Paper, 120 sheets	40
Five Quires of Note Paper, better quality	50

HOLY SCRIPTURES.

Sheep, or Library Binding	$1 50
Imitation Morocco, gilt edges	2 00
Morocco, full gilt and gilt edges	2 50
New Testament, Inspired	75

ADDRESSES.

Bro. T. W. Smith's address is Ziona. Papeete, Tahita, *via* San Francisco. Cal. The postage is five cents for each half ounce, or fraction thereof.

Mark H. Forscutt, No. 67 Fourth Avenue, Pittsburg, Pa.

THE SAINTS' HERALD is published every Saturday, at Lamoni. Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

JAN 1 1885

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 32.—Whole No. 617. **Lamoni, Iowa, March 7th, 1885.** **No. 10.**

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Every Saturday; price $2.50 per year.
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Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 7th, 1885.

EDITORIAL ITEMS.

WE received a letter from Albert D. Hager, Secretary of the Chicago Historical Society, dated February 23d, offering to the writers of history for the church, whatever aid they might derive from an examination of the muniments of the Society. Mr. Hager states that he has in his charge many documents appertaining to the early days of the church in Illinois, from the titles of which we gather the idea that a searcher might get great good from them. Mr. Hager would be very thankful, for the Society and himself, if those having literature, periodicals, newspapers, books, or other documents throwing light on church affairs would forward them to him. Address 140–42 Dearborn Avenue. Any of the Saints desiring to contribute anything of the kind referred to, can ascertain by correspondence with Mr. Hager whether what they have is already in the possession of the Society or not.

Bro. Thomas and Sr. Elizabeth Revell, of Nauvoo, Illinois, write: "We are not tired of the truth yet. The longer we live, the more we love the heaven-born truths of the gospel, and the brighter they seem to us, and more glorious as we see the end approaching. We often wish we had the privileges that most of the Saints enjoy, of meeting together often and cheering each other as we journey on the path to the river that divides us from that rest that remains for the children of light."

It is reported that Mr. W. H. Jennings, ex-mayor of Salt Lake City stated in a late priesthood council meeting in that city that the Mormon "people must do one of three things, obey the laws, emigrate, or whip the United States." This is sound common sense. Which alternative will be adopted we wait to see.

Bro. J. V. L. Sherwood, late of Lamoni, has removed to Grant City, Missouri, where he has established himself as a jeweler, clock and watch repairer. He is in the Post Office building; has an advertisement in the Worth county *Times* of February 19th. We wish him ample success.

Please address Elder M. H. Forscutt, till March 30th, care of G. A. Blakeslee, Galien, Berrien county, Michigan.

A number of letters are again left over, among them one from Bro. L. H. Ezzell, Marmaton, Kansas; one from H. N. Davis, of Anywhere, Iowa; one from Archie McKenzie, Merlin, Ontario; R. Fields, Dayville, Grant county, Missouri.

Bro. John Brackenbury and J. H. Lee write from Independence, Mo., that there is much sickness there. Bro. Lee has lost two children, and three others are sick. They desire prayers of Saints in their behalf.

Sr. Eliza Mann, formerly of the London, Ontario, Branch, but now at Arlington, Reno county, Kansas, writes February 20th, to Bro. W. W. Blair, that she has been seven years in Kansas, and during that time has not heard a sermon. Her husband is not a member of the church, but an Elder would find a home with them while he should set forth the truth for a time, should one visit the locality. Can not Bro. J. T. Davies look after them a little.

THE Kansas City *Journal* of February 23, has the following bit of news from Lamar, Missouri, taken with the information from Wilber, Nebraska, by letter, that Mr. Braden had arrived there in custody of the sheriff, is suggestive that possibly the Rev. Clark Braden has fallen into difficult lines; and if the charges upon which he has been arrested should be properly proved in court, he is hardly the man in character to throw stones at primitive Mormonism. We hope for the sake of humanity that Mr. Braden is not guilty of so deliberate an attempt to defraud as this charge would indicate. We are however prepared to believe the statement concerning Zion, that "no weapon formed against thee shall prosper." One of the witnesses by whom Mr. Braden sought to prove the bad character of the early Elders of the church at Kirtland, avowed himself a thief; and if the great slaughterer of Mormonism, the Goliath from the ranks of the Disciples, should turn out to be a deliberate defrauder and swindler, what becomes of pretentions he has made.

SELLING MORTGAGED PROPERTY.

"LAMAR, Mo., Feb. 22.—[Special.] John T. Lane, sheriff of Saline county, Neb., accompanied by a Mr. Smith, and armed with a requisition from the governor of Nebraska for one Clark Braden, arrived in town yesterday morning, and asked our officers to assist them in affecting his capture. Braden has been expounding Christian doctrines to the people of Liberal for the past two weeks from a Campbellite standpoint, and [going] for infidelity and spiritualism in the roughest manner possible. He attributing all rascality, immorality, drunkenness and debauchery to nonbelievers of Christianity.

"He was arrested for defrauding B. L. Castor of Wilber, Saline county, Neb., out of $800 by mortgaging to him a printing office which he afterwards sold and took out of the state, depriving the mortgagee of the benefit of his security, then skipping himself. Such a transaction is a felony in Nebraska, subjecting the offender to ten years' imprisonment in the penitentiary."

FROM the Pembroke, Dakota, *Clarion* of January 28th, sent us by Bro. Wm. Sparling, we gather that he and the editor of the *Clarion*, Mr. Samuel Lovett, were endeavoring to enlighten the citizens of Pembroke on the Book of Mormon. See below:

"Mr. Sparling favored the people of Pembroke with a sermon on the Book of Mormon, last Sabbath.

"Samuel Lovell will give the citizens of our village a talk on the Book of Mormon, on next Sabbath at the printing office. Everybody is cordially invited to attend."

From the *Pittsburg*, Dakota, the Potter county official paper, Frank King, editor and publisher, we take the following from the Pembroke items, probably referring to the same efforts:

"Theological discussions are rife at Pembroke. Rumor says the Mormon has the best of it.

"Mr W. Sparling preached at the post-office on Sunday last. Subject, "Scriptural Evidences of the Book of Mormon." The preacher quoted extensively from both Old and New Testaments, among which was the 29th chapter of Isaiah.

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Mr. S. invites questions, which are cheerfully answered. Preaching every Sunday afternoon at 2:30. Welcome all."

QUESTIONS AND ANSWERS.

Q.—Was the baptism of Jesus for remission of sins?

A.—In the argument upon the question of baptism being for the remission of sins, this point is sometimes made. The body which Christ took was "a body of the nature of Abraham's seed;"—"a body hast thou prepared me," is said of it. This body partook of the sinful nature of flesh; "he [Jesus] was made sin for us;" and in obedience to the law requiring baptism, Christ brought that body "of the nature of Abraham's seed" into subjection and that body was baptized under the command that the sin imputed to it, because of the flesh should be remitted, and the body redeemed in the resurrection. It is not a doctrine, it is merely an argument based upon the nature of the body Christ had during his incarnation. It is not a doctrine of the church; Elders should not so represent it.

Correspondence.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

MEDINA CITY, Texas,
February 18th, 1885.

Dear Herald:—We held several meetings after I wrote last at the High Prairie School-house, near Stockdale; and on January 28th, we met at the residence of Bro. J. A. Currie, sen., and organized a branch, composed of nine members who were formerly members of the old Stockdale Branch, which was disorganized in 1881. The new branch is to be known as the "New Hope Branch," Elder J. A. Currie, sen., presides, and Bro. J. W. Currie, secretary. May God prosper them in every good work! Bro. J. A. Currie, jun., went to the trustees and engaged the school-house in Stockdale for Sunday, January 25th. Accordingly we went, and found the Baptists in possession, holding Sunday School. At the close the superintendent announced that Bro. Figh would preach at eleven o'clock. I went to him, and told him we had obtained consent of the trustees, and had an appointment for eleven o'clock; whereupon another stepped up and said: "I saw Mr. McGee, (the trustee), and he told me he had not given them permission to use the house." I then turned to the speaker and asked his name. He replied, "My name is Cain." Bro. Currie and I then went for Mr. McGee, who denied the statement of Mr. Cain, and went with us and faced him, so he was caught before the audience. We held the house, but they succeeded in getting a large part of the audience to leave. We were well treated by the people in general, and some were very much interested in our services.

Bro. Currie and I left his father's on the 29th, and reached Oak Island the next day, where we held five meetings, Bro. H. L. Thompson assisting us by preaching once. February 4th we were again on our way for this place. Arrived at Bandera late the night of the 5th, just in time to hear a temperance lecture delivered in the Methodist Church by Bro. Cato, which seemed to give good satisfaction. I was requested to speak on the same subject the following night, to which I consented. The next day a special meeting of the Temperance Council was called to arrange a programme. The meeting was opened by singing the old gospel song:

"Ho my comrades, see the signal
Waving in the sky;
Reinforcements now appearing,
Victory is nigh."

To which was sung an original chorus composed for the occasion as follows:

"Cease your rum and whiskey selling,
Drunkards take alarm;
If you drink then you'll regret it,
For they'll do you harm."

I enjoyed as good liberty as I usually do in preaching, and felt encouraged to work for the temperance cause. This consideration shown us is significant, when it is remembered that two years ago we were forbidden the privilege of speaking in this same house; and also that the debate was recently held there in which every effort was made to feed the prejudice already existing; when no effort was made to show that we were mistaken; but the system we represent was declared to be an imposition, a fraud and a deception. The character of some was ruthlessly and directly assailed, others indirectly. The good people of Bandera seem inclined to be fair, and willing to give every man a chance.

On the 7th we arrived here, and delivered up to Bro. Sutherland and my uncle their team and hack. We felt very grateful for the use of them. They have saved us some expense and much trouble. Since then we have been making some further effort here, but do not find the interest as good as we left it.

In hope,
HEMAN C. SMITH.

COLDWATER, Mich.,
February 18th, 1885.

Editor of the Herald:—In compliance with the request of the Presidency, I left home the 26th of November last, in order to visit the Saints in the east. Arrived at Kirtland, Ohio, the same day, to find Bro. E. L. Kelley, whom I expected to accompany me, convalescent, having had a pull at the fever for more than a week, and his wife then lying with a high fever; the oldest boy, Winfred, soon to follow. By uniting faith and works all were well in a few days, and on December 5th we started for Philadelphia, Pa, where we arrived on the morning of the 6th. We called on Sr. Heck and brothers, who kindly entertained us. Sr. Heck, however, soon gave us to understand that she was not in the faith with us. She was not a member of the Olive Branch, but was in spirit and sympathy with them. She was laboring under the impression that it was not essential to belong to the church; that she had been baptized, and that she could now go out of the church and serve the Lord acceptably. This of course would avoid much, if not all, of the odium that the world attach to the Saints, &c. Others shared in this belief. In fact, it was apparent, that the seeds of disaffection had been sown. They were busy at work. Suspicion and distrust were cast upon those in whom it would be safe enough to confide, and that upon which it would be safe enough to lean.

In the afternoon we met with Bro. Joseph A. Stewart, who has stood for the right through evil as well as good report. Bro. Stewart is not disposed to give up the best thing in the world, just because some body is disposed to misrepresent and cast opprobrium upon it. At night we were domiciled at Bro. Archie Cameron's, which was our pleasant home while in the city.

The following day, Sunday, we preached in the Saints' Hall, morning and evening, to small audiences, but who manifested a love and zeal for the cause. Bro. Small, president of the branch, was among the number present.

On Monday, the 8th, by invitation we called at Sr. Heck's again, and met with Bro. Owens of Brooklyn, who had been sent for, presumably, to show cause why he had been so conspicuous a factor in effecting the late departures. He seemed to regret the course he had taken; did not try to defend his course, and expressed a desire to put himself in accord with the church again. Stated that he would write an apology or statement, and send it to the *Herald*, making the plaster as broad as the wound. That he did not understand the position of the church on some matters mentioned; and that he could only attribute his course to his ignorance, &c. Sr. Heck and Bro. Ransome kept up a determined resistance, however, and were deaf to all argument and entreaty; and so persistent that there was no consistent course left but to sever them from the church. well at their home, which was duly appreciated; We visited them several times. They treated us and I have known stranger things to occur than that they should see their error some day.

Now it may be amusing, if not profitable, to learn something of the causes that led to this uproar and shaking of faith. Well, the whole thing grew out of a kind of gossip, tattling, and tale-bearing, that had been going on for an indefinite time, about what grandfather said, that aunt Mary said, that uncle Simon said occurred out at Nauvoo forty years ago, among the elite and high officials, &c. Those who ought to have been wise enough to receive all such at least in small doses, seem to have been ripe and ready for an adventure, and so gulped it all down without question, becoming all at once disgusted with the church in general and individuals in particular—called the whole "nasty," and raised their noses high and dry above the scum of humanity that was heaped together and named the Church of Jesus Christ of Latter Day Saints, in search of a more smellable thing. Were going to get right away from all such bad odors, and start something sweet and savery, that the people would take to. So the "Church of the Primitive Faith" was projected, with an epitome attached that would indicate that they had not been in bad company, and Elder Owens as captain. This however had really outdone itself by the time we arrived at Philadelphia, and was known only in history. As a sample, here is the leading story set afloat, and mainly relied upon, that produced so much discontent, chagrin, and mortification. A certain Elder, resident, said, so the story ran, that he at one time lived in Nauvoo, Illinois, in 1843-4; that while there he saw Emma Smith drive seventeen of Joseph's wives out of the house at one time, &c. We were cautioned that when we met this individual, we would learn

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something. Being not born of faint heart, we did not grow short of breath or hysterical, but went straight to said brother to be astounded. First, we learned that he never lived at Nauvoo at all; Second, that he never was there but about three weeks. Third, that he never said that he saw Emma drive seventeen women, or any other number, out of her house. Fourth, that he told that as a story that he heard somewhere, and never thought of leaving the impression that he knew it himself. Fifth, he did not know whether Joseph and Hyrum Smith were in any way committed to the celestial scheme or not. So as usual, on that point, we were dumbfounded. Others were mentioned as knowing and divulging, periodically, great things. It was the old, old story over again; the main effect being produced by the narrator slightly lying back and hinting more than said; and with knowing look, talking mysteriously and in enigmas, that could be interpreted to mean anything or nothing, owing to the inclination of the hearer; that putting this and that together, and if, and but, if nothing did transpire it is "amazing" that it did not. Human nature is such that some people delight to tell louder things and stranger than their neighbors know of, or ever imagined. They meet, and for a while one trumps the other, until by and by they find themselves telling for fact that which was at first but second or third handed, or dim surmise; so that when critically examined, they are surprised themselves, that they have been so extravagant. Talk has flowed freely and recklessly, however, and the mischief is done. Some too credulous and weak ones stumble, or fall. After all it is but talk, the cheapest commodity in existence. Can there not be a reform? Tell only what *we know* especially when somebody's character is involved?

Again, some were exasperated over the "name" of the church. "Church of Jesus Christ of Latter Day Saints." Too great a claim, especially the title of "saint." But when shown that the church under Moses was composed of Saints; and that they were so virtuous, pure and angelic that they were not permitted to enter the earthly Canaan, to say nothing of the heavenly, that Saints in Old and New Testament times practiced most henious vices; if their actions were not saintly, they were called Saints; the word Saint became divested of much of the imaginary, beatific attachment, and they felt better. Especially when it is so apparent, that when the Savior comes, there do not seem to be but two classes with him, *i. e.*, saints and angels. There are saints and angels in heaven; but no other classes but gods, to reject the name "saint;" and one might not be fortunate enough to be numbered with that company. Then came "latter." But it being clear that we are not former, but latter, this was disposed of. The church should be called after the name of Christ; and his name is Jesus, (Luke 1:31), hence Jesus Christ. There was nothing left but the little word "of," and it may be that some are brushing away at that yet. We visited the members of the Olive Branch personally, uninfluenced by any one, to learn the difficulties of each. They consisted in a great part, if not altogether, in the same and kindred things, cited above. Most all of these, however, had about reached conclusions, and made up their minds that they had started off without knowing where they were going, or what for; and were spunky at themselves for being so thoughtless as to start. All seemed to feel better when they learned that they could not *resolve* themselves out of the Church, no more than they could resolve themselves in. This district needs help. It has been neglected by the general church. Some have had to carry extra burdens, and too long with too little encouragement.

On the 26th, we went to Brooklyn, New York, and called on Brn. Box, Truman and Squires. Met with some brethren just from England, and helped them to reorganize the Brooklyn Branch; the old officers having moved away. The work needs a good, constant laborer here. The visits of the missionaries have been too transient to be of great benefit, and the brethren feel it. The leaven of discontent had wrought here, but not effectually. We called on Bro. Owens to learn that he again had changed his mind. Had not written to the *Herald* as promised at Philadelphia, and did not intend to. He was inexorable, and resolved on his own course; so we recommended that he be severed from the church. It will be a God-send, when the Reorganization is relieved of all of its adventurers, not to say cranks! and when men who represent the church can do so, without the use of so many lax and equivocal sayings as to leave multitudes in doubt to stumble over their sayings. It seems to me the hight of madness and folly, for men to build a thing, and then turn round and touch a match to it just to see it burn.

While here we were in doubt as to which way to go, east, or west; and in a night vision I saw a person standing on a marble pedestal, who directed us to go into the Massachusetts District. So suiting our action to the direction, I arrived in Boston on Christmas day, in time to dine at the secone table, at the house of our esteemed brother Webster, E. L. having gone another route. Bro. M. H. Bond was here laboring for the cause, and Bro. Hoxie. I had the pleasure of meeting for the first, Bro. Joseph Lakeman, of Grand Manan, here also. It was a treat to meet this out and out Yankee; tall and lean, and in conversation apt and fluent, and a fresh stock on hands all the time. He is one of the strangest compounds that the revelation of 1873 mentions. He made a favorable impression on us. I enjoyed meeting with the Saints here, and felt comforted to learn of so many earnest workers in the faith.

Now, Mr. Editor, I am reminded that I must generalize or I will not get this into the columns of the *Herald*. Suffice to say, that after leaving Boston, I went to Fall River, and met with an excellent body of Saints, who are working for the cause. Here I chanced to meet with Bro. John Smith, the president of the district. He is a boon companion, and sound in the faith. By request I accompanied him home to New Bedford, where there is an organization of thorough going Saints. They have a pleasant hall in which to meet. Our stay was too short to be satisfactory. Young Bro. Whiting is a help to the cause there. Bro. Smith takes pride in keeping his name and credit good among his neighbors. From here I went to Providence, R. I., and stopped with Bro. M. H. Bond, to find himself and excellent companions zealously engaged in the work. He is all the constant laborer now in the district, and is meeting with success and encouragement. There are a number of good workers and faithful Saints here, too numerous to mention. Some have been standing for the faith for years, and are happy and contented; others are young and of promise. Providence bids fair to be a strong fortress for the work. Bro. Frank Potter—the coming man—is in charge, and has the support of the Saints. Young Bro. Yerrington leads the music at the Sabbath School and church, and sisters and brothers take an interest. I went out to Scituate, nine miles, while here, with Bro. Waterman, and had the pleasure of meeting a number of excellent Saints and interested outsiders. The meeting was a good one, but it was cold weather.

I spent a number of days at Plainville, staying at Bro. Coombs, mainly. The weather was bad, and I took it as providential that I fell into so good hands. Was so kindly cared for, that I just about conquered a cold of long standing. Held several meetings with seeming good impression. Brn. Green, Pierce, the Staple sisters; Brn. Holmes, Coombs and households; and sisters Hattie, grandma and Carrie, with some others, are the workers here. May their darkest day have been; and naught but prosperity and peace crown their efforts in the future.

January 26th, 1885, I arrived at Brockton, a lecture having been announced for the evening in the hall. The audience was not large, but of course the lecture was all right. Another providence met me here, and I was consigned to the kind care of Bro. and Sr. Doon, while the storm raged without. I met with a number of careful, cool, calculating, energetic Saints here, that it is a pleasure to be with. They hold to the consistent view, that it takes faith and effort to accomplish anything in this world.

From here, on the 29th, we went to Dennisport, away down on Cape Cod. Intended to have gone west two weeks ago, but come to find out, we might just as well have not gone east at all if we missed seeing the cape. Next to Plymouth Rock, this is without doubt the east. We soon met with Captain J. H. Long, president of the branch, who refreshed us, and in due time conducted us to our home, at Sr. Joy's, until after conference, soon to convene. Bro. Joy was absent, at post of duty, and ice-bound. Thanks to Sr. Joy and family for kind care. At evening we listened to a good effort by Bro. Whiting, of New Bedford. It was comforting to hear some one else once more. Bro. Whiting bids fair to be quite useful; and takes delight in helping the cause. In due time conference convened with a host in attendance. The good Spirit was present and an excellent feeling prevailed throughout. It was quite apparent that they have held conference in the Massachusetts District before. Questions of moment were properly ventilated before being voted upon, the sisters taking a deep interest in all that was going on. On Sunday, the meeting assumed much of the appearance of a General Conference. The building was spacious, and the audience large and attentive; although it rained hard the most of the day. The preaching was fair to good, E. L. took the cake on Sunday evening, and I think it safe to say, that none were sorry that they were in attendance at the conference. Bro. John Smith was continued as president of the district, and it would be difficult to get a better any where. The other officers were also continued, I believe. We enjoyed the conference, and our visit to the Cape. With thanks to Bro. and Sr. Glover, of Hyde Park; Brn. Coles, Mortimer, Hoxie, Rainer, and Sr. Bliss of Boston; Brn. Gondoph, Toombs, Blood

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and Grimwoods, of Providence; Bro. John Gilbert and household, at Fall River; Bro. Green, Mrs. Corts and daughter of Camden, New Jersey, who so kindly prepared an excellent Christmas dinner, at which Bro. Stewart and self sat and enjoyed. I bid adieu to the east, and find myself at home again, February 8th, to find that my oldest boy had been very sick for three weeks but is gaining.

The snow is deep and more falling, and the thermometer ranging from 15 to 30 degrees below zero. This letter is long, but thinking it fully as important and cheering as some other things that are illuminating the columns of the *Herald* of late, I submit it without an apology.

WM. H. KELLEY.

CAMERON, Missouri,
Feb'y 18th, 1885.

Bro. Joseph:—At present I am at home, trying to recruit. I have just returned from a trip into Grundy county, this state, where I tried to tell the old story the best I could; but owing to the severely cold weather, and my throat being sore, I could not do as much as I desired to do. In some places there seemed to be a good interest, and had it not been for the bad conduct of some that profess the name of Christ I think much good could be done. Oh when will Zion's children learn wisdom. I expect to go into Caldwell county, next week, to try to tell the story to some of my old neighbors, if I am able to preach. I never felt a greater interest in the work in my life than of late, or a greater desire to preach the word. I hope to be able to do more in the future; for I have been promised through the Spirit, that if I was faithful, I should be healed, and be able to preach as before. Oh how thankful I would be! Will all the Saints pray that my voice may become strong again, so that I may battle for the truth, as before. May the Lord bless the great cause.

Yours in hope,
W. T. BOZARTH.

SAN FRANCISCO, California,
February 14th, 1885.

Dear Bro. Blair:—All goes nicely with us. The future for our cause seems brightening. I feel much encouraged. The *Expositor* is going ahead nicely. Our meetings are quite well attended. I met Judge Crosby a few days since; he enquired kindly for you; he is coming to meeting to-morrow evening to hear Bro. Brown, and expects to bring with him the proprietor of the *Daily Post*, who has written several articles in our favor, and is very friendly to us.

Yours in the faith,
GEO. S. LINCOLN.

WHITCOMB, Wisconsin,
February 17th, 1885.

Brother Joseph:—I have preached three sermons at Wittenberg, a small village four miles from here, at the house of sister Vanburen, her son and a young man named Sanford. They all came into the church near Galien, Michigan. They are all strong in the faith, and the interest of the meetings is increasing, and they know you, and heard you preach; and I think there will be a branch formed there.

I preached at my house last Sunday night. Had a few out, and I will preach next Sunday night at Wittenberg again. There is no one else to preach here in this new country, so I thought I would do all I could for the Lord and his work. I intend to do all I can in this latter day work, for my heart is in it. Pray for me, that I may do all things right.

From your brother in the faith,
J. M. WAIT.

NEW PARK, York Co., Pa.,
February 16th, 1885.

Dear Brother Joseph:—We are all striving to do the will of the Master, as nearly as we can. Bro. Joseph A. Stewart, left this day for Philadelphia. He came here on the 7th of this month, and preached every night except one during the time he was here. We had meeting three times the first Sunday he was here, preaching in the morning, Sacrament at three o'clock, and preaching at half-past seven. The next Sunday he preached in the forenoon, and in the evening at the usual hours. He left us to-day, feeling well, and in good cheer. We had good attendance during the time he was here. May God bless him in his efforts in the gospel, is my prayer.

Yours in the gospel,
M. O. MATTHEWS.

ST. PETER, Feb. 18th, 1885.

Brother Joseph:—We are strangers in a strange land, knowing no Saints, but often hearing of Elders in the adjoining towns, and there might be one in this town and we not know it; but if there is any Elder that will come and preach, he will find a welcome here. We are trying to live faithful, but feel we need the prayers of the Saints.

From your sister in the gospel,
S. WEILER.

[THIS letter should have appeared prior to the one published in HERALD of February 14th, but was unintentionally omitted.—ED.]

MANASSA, Colo.,
December 27th, 1884.

Dear Herald:—As you and your kind readers have so patiently borne with me so far, I will again intrude upon your generosity a little further, and crave your indulgence to follow me over to this Brighamite Zion, hoping we will find something to engage our attention of more importance than what we have had heretofore. And as time and tide wait for no one, the fall of 1878 rolled around, the time appointed by the leaders for the company to start for this the promised land. And as providence had not provided transportation by the iron horse nearer than thirty or forty miles, and wagons and teams being scarce, consequently they had to walk. As it is an uncontroverted fact, that it is hard to tell what an hour will bring forth in this section of Colorado, so on emerging from the warm cars, they found that the fleecy clouds in anticipation of their arrival, had covered the earth with a soft, white carpet, eight or ten inches deep, through which the poor women were compelled to wade. And after a toilsome tramp of five or six miles, with depressed spirits, they emerged from the canyon, out on the open plain, when they had something presented to view to cheer them on to nobler deeds. For off to the south-west, protruding just a little above the distant horizon, could be seen, like a camel's back, the little foot hill, that had been dubbed, Mount Manassa, whereon should lie the great city of refuge, (Manassa); but on a nearer approach, they found no city. It had vanished like the city in the Arabian Nights' Entertainments; and as Aladin's lamp was not to be had, it was impossible to speak a city, or even one of the dirt covered hovels that now meet the eye, into existence. But that it would take bone, muscle and time, to accomplish the task, which caused many sad hearts and rueful countenances. But as they were now into it, they would have to make the best of it; so they consoled themselves with the teachings of the elders, that the Lord was only trying them. Poor ignorant souls. If they did but know what the consequences will be in the end, when they will all fall into the ditch with their blind guides, how many would retrace their hasty steps before it is too late. But they have this consolation: they will be on top, and easier of access and succor, when the refreshing times come from the Lord. But there is a class of beings spoken of in the Scriptures, that has existed from the earliest ages, and would continue down to the end of time; viz., always learning, but never able to come to the knowledge of the truth; who are generally a very unsophisticated people, therefore easily led astray, as they look for and expect to be directed and governed by stronger minds, who take advantage of their verdancy, while betraying their confidence. They tell them that the Lord is only trying them, and that it is very essential that it should be so, as the Lord will not have any but a tried people; and that all the trials and hardships which they have to undergo, such as cold, hunger and other attendant privations are only simple means whereby the Lord intends to purify them. If any should have the temerity to murmur, and deplore their sad condition, they are told by their teacher, that the reason they are not more blessed is, that they are not living their religion, but are disobedient to the counselings of the priesthood. The persons that the Lord so graphically described in the 23rd chapter of Matthew, who bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not remove with one of their fingers. If the light of truth could be made to dawn upon their benighted hearts so that they could see and realize how fast and permanently they are fastening the shackles of mental and physical bondage not only on themselves, but on their innocent offspring also, their very souls would shrink within them. But it is impossible to gain access to their reasoning faculties, as they are surrounded by a wall of caution, emanating from their false teachers, not to have anything to do with any doctrine that is not in accordance with the teachings of the priesthood.

Having now arrived within the sacred precincts of Brighamism imagination, where according to their prophecies, street cars would be now running from one end of its vast commonwealth to the other; but St. Paul says that prophecies shall fail, which is invariably the case with our Utah friends, as I am not aware of one solitary prediction of theirs ever being fulfilled. At least there has been none recorded to my knowledge, although they are very prolific in bringing forth. We will now take a bird's eye view from the top of Mount Manassa, of this magnificent city of the plains; and after taking it all in, we only find about one hundred squalid log cabins, a great portion of them covered with dirt; yet it is true that there are a few other houses that are better constructed, and as a general rule belong to the henchmen of the boss; while himself occupies a

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very grand and imposing mansion, compared with its neighbors. We now have an accurate description of this stake of Brighamism; and will take a look into the manners and customs of its denizens, if the term is applicable to a people who are only free to do as they are bidden. Our attention will be given first to the element that is sent out (as they claim) by the God-inspired hierarchy of Utah, to be leaders and patterns of godliness for the ignorant proselytes to follow. The vanity and arrogance of these sub-bosses is very great. They think that they know it all; and what they don't know is not worth knowing, as it would not make a primer for an African. But when they are sounded on any subject, they are found to be very shallow, and the only thing they are proficient in is, how such and such matters and things are understood and managed, back in Utah. There are very few of them that have the least idea what is contained in the books they profess to revere; and if their attention is called to any particular passage of scripture, that does not coincide with their teachings, they will say that is Josephite doctrine.

We will now examine their moral status, and see how it will compare with the Christian churches of the Gentile world. I do not wish to cast any reproach upon ignorance, for many are honest in their intentions, and if they will persist in believing a lie, that they may be damned, they will be culpable before the Lord, when they render an account to him of the deeds done in the body. But the greater damnation will be on their false teachers whose piety is very little above Lucifer's, when he wishes to appear as an angel of light, that is, when the occasion demands it. Therefore, it is not at all strange or uncommon, to hear the most profane language coming from the mouths of men who profess to be endowed with the Holy Spirit. I have witnessed a case where a person professing to hold the holy priesthood after the order of the Son of God, to get crazy drunk and make use of the most diabolical and obscene oaths that could be invented by his Satanic majesty; then in a very short time afterwards, appear before a congregation, and have the brazen hardihood and impudence to ask that holy being, whose name he has profaned, to bless and sanctify the emblems of the Lord's body, which was broken for sin.

The question might be asked, Is such gross conduct tolerated in the church? I can only answer that the authorities were cognizant of this particular fact; and I really believe that I have heard and witnessed more wickedness since I came out here, than I ever did in the former portion of my life; and I fully coincide with what I once heard a good brother say, namely, that wherever polygamy existed, that the very elements were fragrant with foul and evil spirits, and that they are inhaled with the air we breathe; and if not expelled by the Spirit and grace of God, would take full possession of the heart; that they were the same rebellious spirits that caused the leaders and followers to be driven out of Zion, and taken to a salt and parched land. Can we now wonder and speculate on the cause of the rebelliousness of the rising generation of Mormon parentage? Well did the Apostle Paul predict these times, when he said, that children should be unthankful, unholy, and disobedient to parents. Ask whom we will, if their children are as obedient since they came here as they were before; the answer will be, that they are not, provided the person has the least bit of reverence for the truth; and furthermore, that they are not able to account for the fact, as they were from the teachings of the Elders, led to believe to the contrary; for they were told before they came out, that the children could be seen going to and from school, with hands locked, singing the songs of Zion. So some of the good, pious souls, wished to witness such a heavenly vision while here on earth, so that they would be the bearers of the glad tidings to those behind the vail, when they should be called hence. So they posted themselves where they could have a fair view of the scholars as they came out of the school-house door. But what a sad disappointment was in store for them. For instead of happy songs, could be heard vile epithets of abusive language. Yet it was true, that they had their hands locked, but not in each other's, but in locks of hair. And they had the mortification to witness two fights before the children passed one block, a distance of about one hundred yards; consequently their mental reflections were: "And this is what they call Zion, where all is peace, harmony, and love. The place where, when a person salutes another, he salutes a friend and brother in very deed. Away with such gross falsehoods. I want no such Zion in mine. But give me back my old Babylonish home, if I can't find something better." Now, kind parents, whoever you are, whose children are obedient unto you, although you are in the midst of Babylon, don't be too hasty in bidding it farewell, to come to the mountains of Ephraim to dwell; but as the saying is, "Look before you leap," and do not bring your innocent little ones into this fanatical Pandora's Box; for I can assure you, that it is not like the fabled box of yore; for at the bottom of that there was hope, while in this there is none, as it is a gradual scale downward, from bad to worse. Taste not, handle not, of their damnable doctrines: for it is death to the soul.

And you, parents, who are here, and are eye and ear witnesses of these facts, whose little ones are ner and dear to your souls, let me beg of you to flee out of this modern, as good old Lot fled from ancient Sodom; for if he had remained, it would only have been a temporal death; while in this it will be both temporal and spiritual if you remain. You may say that I exaggerate the necessity; but I assure you that I do not. As Isaiah says, to the law and testimony. Read the Scriptures and understand them perfectly, that in every age of the world, when men forsook the true and living God, that he invariably forsook them, and suffered all manner of evils to come upon them. You may still think that I am too hasty, and say that you have not ignored the God of heaven. Admitting that you have not at this time done so knowingly, yet at the same time you sanction and uphold those who have, as your names recorded on their books goes to prove. For it is the signatures to a legal instrument that make it of force. Just so it stands in your case; and it is only a matter of time; for sooner or later you will follow their pernicious teachings, and be led off into the worst form of idolatry. They are very reticent to you now on the subject, but when you become as pliable as they desire, they will then fashion you to their will. You will be made, or persuaded to take the horrible endowment oathes in their secret combination order, when they will have you fast, and make you toe the mark. Then gratitude and all the nobler sentiments of your hearts will be only remembered as bygone virtues; for when the Priesthood commands, you owe no obligations for favors conferred by friends when you were in dire need. I only speak what I know to be facts, as I have tested them to my satisfaction, and will cite a few instances in my next.

Ever praying that light of truth may predominate, I remain your brother,

FELIX B. MOYERS.

Summary of News.

GENERAL NEWS.

Feb. 19th.—The Matanzas & Sabinilla Railroad Company in Cuba has granted freedom to all the blacks, thirty-six in number, still held in servitude.

Advices from Irkutsk in Eastern Siberia report a revolt among the Russian exiles, which was quelled with great difficulty, Nine soldiers and thirty exiles were killed.

In consequence of the fall of Khartoum and Gen. Gordon's death, the whole plan of the campaign in the Soudan has been changed. Gen. Brackenbury has been ordered to abandon his advance on Berber and return to Korti. Col. Buller, who evacuated Gubat the 13th and withdrew to Abu-Klea Wells, has also received orders to fall back on Korti. Gen. Wolsely will probably concentrate his entire army at Debbeh, and will there await help from England. It is thought that the moral effect of Gen. Wolsely's retirement will be neutralized by the contemplated action from Suakin.

The British Parliament opened, and plunged at once into the consideration of the Egyptian question, now so violently agitating England.

Advices from the west coast of Africa state that Germany has annexed a strip of land along the coast to the westward of Benin.

Much astonishment is expressed over the quick passage of the Texas Pacific Land-Grant Forfeiture bill, which went through the Senate yesterday. Fifty six Senators voted for, and only two—Blair and Bowen—against it. Despite the efforts of the obstructionists all amendments which militated against the effectiveness of the bill were voted down. It declares forfeited all lands granted to the Texas Pacific Railroad Company under the act of 1871, and repeals the act of 1875 "for the relief of settlers within railroad limits."

A constitutional amendment was passed by the California Assembly yesterday providing that railroads shall pay a tax of 2½ per cent on their gross earnings.

The church organs and local authorities at Salt Lake City, urge the brethren to renewed diligence in boycotting "Our enemies." Some of their mutual-improvement associations under the lead of the Bishops have passed resolutions not to patronize Gentiles until the polygamy prosecution ceases. In speaking of this tonight the church organ demands that the action be made unanimous.

Landis, who arrived in Tucson, Ari., today, says that the Governor of Sonora, Mexico, has given the Mormons the right to settle the Yaqui country. It is one of the richest sections in the world. It has an abundance of water and coffee, cotton, pineapples, oranges, lemons, tobacco grows profusely. On the foothills of the Sierra Madre

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wheat, corn, and barley can be grown to perfection.

Feb. 20th.—In case of an agreement between England and Italy upon a plan of operations in Africa prompt measures are contemplated by the Italian Government to give effective aid to the British in the Soudan. Gen. Ricci will take command of the Italian contingent.

It is believed that the British Government is preparing for a long campaign in the Soudan. The quantity of ammunition and projectiles now in process of manufacture at Woolwich Arsenal for transportation to Egypt is greater than during the entire period of the Crimean War.

An almost universal protest has arisen against the Ministry in England. It is admitted even by the *Pall Mall Gazette*, which has always been the friend of the Government, that "Mr. Gladstone's sun is setting fast behind black and lurid clouds." The war spirit is fully aroused, and the peace party finds little support.

There is a general feeling of alarm in England in consequence of the Government order calling out the militia and suspending transfers of officers from the regular army to the reserves. It is surmised that more startling information has been received by the Ministry from Gen. Wolseley. Gen. Buller has been hemmed in at Abu-Klea Wells, and it will probably be necessary to send strong reinforcements to his rescue from Korti. The retreat of Gen. Buller from Gubat was rendered necessary by a concentration of the Mahdi's forces against him.

Gen. Buller, who began his retreat from Gubat several days ago, was compelled to halt at Abu-Klea Wells (only twenty miles from Gubat) and intrench his troops in position there in order to safely defend himself against El Mahdi's men, who are gathereng in large numbers on his line of retreat and continually menacing the British forces. Special dispatches indicate that Gen. Wolsely will have to send strong reinforcements to Gen. Buller if the latter is to be rescued from his perilous position. Grave fears are entertained that Buller may meet the fate of Gordon unless speedily succored.

The case of Ferdinand J. Hintze of Big Cottonwood, Utah, indicted for polygamy in September, 1882, was called to-day, at Salt Lake City, and Hintze and his sureties for $500 all failed to respond. The bail-bond was declared forfeited. Thomas Henegar, indicted for polygamy in 1879, was arraigned, and a demurrer to the indictment was sustained. The case of John Fowler, also indicted for polygamy in 1879, was continued.

Notwithstanding the recommendation of the Appropriations Committee against it the Senate decided by a vote of 33 to 18 in favor of the House amendment reducing the postage upon drop-letters to two cents an ounce. It is thought that the recommendation of the House as to the reduction of newspaper postage will also be adopted by the Senate. The members of the Appropriations Committee individually favored these reductions, but they regarded the recent vote of the Senate against incorporating new legislation in appropriation bills as imperative.

In anticipation of a Socialist outbreak the National Guard in New York City and elsewhere is said to be drilling for street fighting. Chicago merchants are also reported to be drilling their employès in similar tactics.

Gen. Sir Herbert Stewart, who was wounded at the battle of Abu-Klea Wells, died the 16th instant at Gakdul Wells. His wound was from the first of a hopless nature.

Feb. 22d.—Dispatches from Abu-Klea Wells report that the 15th inst. Gen. Buller began shelling the Arab lines. Well-directed shots did the enemy much damage. Maj. Wardrop with thirteen men stole cautiously around the enemy's right, and finding only a few hundred riflemen on the hills, fired a volley into their flank. Leaving one man to continue the firing, the twelve others advanced, and by pursuing the same tactics on three successive hills gave the Arabs an impression that fresh bodies of British troops were arriving. The enemy was panic-stricken and fled towards Metemneh. Gen. Buller contemplates an advance to Gakdul as soon as reinforcements arrive from Korti.

A procession of the Trades' Assembly, Socialistic labor unions, and Anarchists paraded the streets of St Louis and were reviewed by Gov. Marmaduke, the Mayor, and members of the Legislature. Three thousand men were in line. The demonstration which followed at Turn-Hall was so disorderly that the police were called in.

Herr Most paid Baltimore, Md., a visit to-day. The International Working people's Association invited him to come. This afternoon he made one of his characteristic speeches before 400 people in Turner Hall. When Most had finished his tirade, justifying assasination and the use of dynamite, the Chairman asked if there was any one else in the hall wishing to speak his mind. To the surprise of Most, a little man named August Zwiebler, a New York Socialist, arose in the audience and began a bitter attack on Most. While uttering his denunciations of the Anarchist he walked up on the stage on which Most sat. In a minute the crowd began shouting to put him out. Some wanted Most bounced and others shouted to Zwiebler to sit down. Most finally jumped up, strode toward Zwiebler, and for a moment it was thought the two would engage in a slugging match. The Chairman, however, restored quiet, though many persons, fearing a free fight, left the hall.

February 21st, the great monument at Washington, erected to the memory of Geo. Washington, was dedicated. A vast throng witnessed the ceremony. The whole structure has been erected without one serious accident occurring.

Feb. 23d.—An appeal has been issued by the Lord Mayor of London for funds to assist the unemployed and destitute.

Dispatches from Berne, Switzerland, report that the Bundesrath has rejected the naturalization treaty with the United States.

Such numbers of Russians are pouring into Cabul, ostensibly as travelers, as to cause no little uneasiness in Government circles at the Afghan Capital. It is rumored that the Russians are military men, and their visits are supposed to be connected with Russian designs upon Afghanistan.

Advices from Tonquin state that Gen. Briere de l'Isle is repairing the Bacle road and laying telegraph-wires. No further reinforcements have been received. Gen. de l'Isle reports that with the last contingent of troops he has 18.000 men, which are sufficient to thoroughly cleanse Tonquin of the enemy. Advices from China state that Admiral Courbet's squadron has left the Ningpo River. It is not known where the squadron has gone.

A meteor passed over Victoria, B. C., this morning of enormous size and appeared like a mass of molten iron. The noise caused by the passage was like that of escaping steam. Smoke and flames were thrown off and it was seen to descend into the Sea of Haro and sink. A cloud of spray and steam marked the spot where it struck. This extraordinary phenomenon was witnessed by many persons.

Feb. 24th.—The steamer Allegheny, from Cardiff for Ceylon, has been lost with her crew of thirty persons.

Gen. Brackenbury expects to reach Abu Hamed tomorrow. The arrival of Gen. Brackenbury's column at Abu Hamed will be a welcome event for the British, since there will then, for a few weeks at least, be a possible line of communication with Korosko, above the second cataract. This line is 235 miles long, and there is only one point at which water is found, but steps will doubtless be taken to forward stores of water to Elmivrad in advance, and by forced camel marches the distance can be covered in nine days. At best this line will be an indifferent one, but anything is perferable to the isolation of the last several days.

The dispatches sent by Mr. Charles Williams, special correspondent of the Cable News from Abu-Klea last month, and suppressed by Gen. Wolseley, will be published in London tomorrow. They give the most graphic and unbiased description of Gen. Stewart's battle at Abu-Klea Jan. 16, which has yet found its way to London. This is the battle in which Col. Fred Burnaby was killed and in which the British square was broken by the Arabs. The military explanation hitherto made of the breaking of the square was that it was accomplished by the Arabs by sheer weight of numbers. The report of Mr. Williams throws a new light upon the occurrence. He says the disaster was caused by an unauthorized order given by Col. Burnaby for the dismounted cavalry, forming part of one side of the square, to advance to meet the charge of the Arab spearmen. Col. Burnaby gallantly led this advance and was killed in the hand-to-hand fight that ensued. The cavalrymen were swept back, and the Arabs, swarming all around them, forced their way into the square through the gap left by the cavalrymen's advance. It was a plucky movement, and Col. Burnaby expiated the mistake in judgment which prompted it, but it terribly imperiled the safety of the whole force and cost many lives besides that of Col. Burnaby. Mr Williams says that after this action and the one near Gubat the wounded suffered fearful agonies from the effects of the sun and the impossibility of obtaining sufficient water to drink or to dress their wounds. He also criticises Gen. Wolseley's plan of campaign, and, writing from Gubat six weeks ago, he predicted the retreat which has since been begun by Gen. Buller, and foretold some of the disasters which have already overtaken his force.

A sanguinary engagement has taken place in the Janja Valley, Peru, between four companies of Government troops and 2.000 Indian Monteneroes. The latter were defeated, leaving 300 dead on the field.

The following resolutions were adopted at the late Dynamite Convention in Paris: Whereas, England's unwarrantable interference in the internal affairs of the Irish nation continues in utter contradiction of the feelings and aspirations of the country; and

Whereas, an English Viceroy and an English

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Privy Council, chief representatives of the British garrison, have by brute force and intolerable tyranny made every constitutional effort at Ireland's regeneration a mockery and a fiasco, and have compelled Irishmen to seek redress of grievances outside the pale of the law; and

Whereas, English tyranny is a shame and a disgrace to modern civilization; and

Whereas, the recent warnings given in the Tower of London and at Westminster have been neglected [and for a half dozen other redhot reasons with which your correspondent will not weary your readers]; it is hereby

Resolved, that, as the gauntlet has been thrown down, we accept the challenge and all the risks and dangers involved in punishing England for her odious crimes, prosecuting our campaign on the same lines as hitherto, but on a more extended scale, by the adoption of more vigorous measures, by carrying out other explosions in London and other towns, cities, and villages of England.

A motion admitting the Invincibles into the dynamite organization was negatived, as the former were unwilling to merge their individuality or principles with those of other extremists. A cipher telegram from "No. 1" (Patrick J. Tynan) was read, explaining the impossibility of a union, but advocating continued action, both with dynamite and the dagger. A proposition for alliance with the section of Russian Nihilists, made on behalf of the Nihilists present, was also rejected, on the ground that Russia, being England's enemy, was indirectly Ireland's friend. An active alliance, it was said, between Irishmen and the Czar's enemies was decidedly unpatriotic.

The question of Irish informers in Paris next occupied the attention of the meeting. James McDermott was resentenced to death. Two men were deputed to follow "No 1," with private instructions in regard to him, and have him executed as soon as possible. In reference to another supposed informer, Capt. Stewart, whom Stephens alleges to have been in receipt of £30 a month from the English Home-Office for watching Irish revolutionists, nothing was done, as he was considered an imbecile, unworthy of serious notice.

The new penal code adopted by the Minnesota Legislature restores the death penalty for murder in the first degree and renders murder in the second degree punishable by life imprisonment. Manslaughter in the first degree is punished by five to twenty years' imprisonment. The penalty for treason is life imprisonment. For bribery a punishment may be inflicted not exceeding ten years' imprisonment or $5.000 fine, or both. Conspiracy and libel are termed misdemeanors. Among the crimes against the person are suicide, homicide, maiming, assault, highway robbery, dueling, and libel. Dueling is punishable by imprisonment for not less than two nor more than ten years. The penalty for seduction is not to exceed five years' imprisonment or $1,000 fine, or both. The penalties for body-snatching are the same as those for seduction. Lotteries and other methods of gambling are provided against. A limit of fifteen years' imprisonment is fixed for arson, and blackmail is punishable by five years' imprisonment.

Feb. 25.—It is reported from Berne, Switzerland, that the Federal Assembly has resolved to expel from the country at least 1,000 Anarchists.

Latest news from Agig and Tami confirms the report of a brilliant victory won by the Mudir of Taka and the Shukria tribe of friendly Arabs against the Hadendowah tribe in an attack made by the latter upon some friendly tribes for supporting the garrison at Kassala with grain. It is now stated that during the battle no less than 3,600 of the Hadendowahs were killed and among the slain was Sheik Ah Moosa. The Kassala garrison is short of food and ammunition, and, as the place is hard pressed by the enemy despite the recent repulse, surrender must soon result unless the garrison is relieved.

Detective Hanshaw of New York, who is in Kansas City, Mo., looking after Capt. Phelan, states that he has authentic information that that city has been selected as the center of operations of a dynamite league and Socialistic organizations in the United States, and that arrangements are now being perfected to manufacture dynamite and infernal machines at the Crystal City Glass Works on the Mississippi River, below St. Louis. He says Dr. R. W. Sauer of Kansas City, a prominent local Socialist, has one of the latest machines, which will be used as a model. Gen. Polzwalski, a prominent member of a Russian Nihilistic organization, arrived in the city to-day en route to Sitka, and had a long conference with Dr. Sauer. He left to-night for the West, refusing to be interviewed.

There is an Anarchist agitator in Pittsburg, Pa., named Gorsuch, who, in his efforts to gain dupes to his course of destruction, says: We (the workingmen) have been gradually retrograding (through the years and centuries) until it has become apparent to the true and honest political economist that while the world advances the workingman is falling back; he is gradually being reduced to a system of slavery more abject and more terrible, because it is being accomplished under the guise of what is purported to be the injunctions and precepts of law and justice. We are falling into slavery of the mind as well as slavery of the body.

Feb. 26th.—A dispatch from Tangler says that the Admiral commanding the United States steamer Lancaster, which arrived at that port a few days ago to support the demand of the United States Consul for the release of two persons unjustly imprisoned, gave notice to the Government of Morocco the 21st inst. that twenty days would be granted within which the persons should be liberated and reparation given, and that if within that time the demands were not acceded to the Admiral would denounce the Madrid Convention of 1880 and refer the matter to the Government at Washington for further action.

The army estimates for the year 1886 are announced. They amount to £17,820,700. The sum includes expenditures which the Soudan expedition necessities.

Admiral Courbet will take a position near Shanghai for the purpose of intercepting vessels with rice cargoes. Gen. Briere de l'Isle telegraphs that he is constructing a railway from Chu to Langson. Five thousand reinforcements have arrived at Haiphong.

Advices from Hong Kong state that Admiral Courbet, commanding the French fleet in the Chinese waters, has taken measures to enforce the French declaration against rice as contraband of war from this date. England has refused to recognize the French declaration making rice contraband of war if found on vessels bound to or from Chinese ports. In the House of Commons, Lord Edmund Fitzmaurice, Under Foreign Secretary, stated that the Government had notified France that Englandt is unable to assent to the decision of Franee to treat rice as contraband of war.

Three violent shocks of earthquake occurred at Temesvar, in Hungary, last night and another of less severity to-day. No report of damage has yet been received.

FINANCIAL AND CROP REPORTS.

The largest flint-glass factory in the country, located at Pittsburg, started up Feb. 16, giving employment to more than 250 men.

Chicago elevators contained Feb. 14, 14,922,443 bushels of wheat, 1,683,941 bushels of corn, 566,179 bushels of oats, 114,570 bushels of rye, and 127,520 bushels of barley. Total, 17,414,595 bushels of all kinds of grain, against 22,034,131 bushels a year ago. During last week the stock increased 278,488 bushels, including an increase of 57,893 bushels of wheat and 198,547 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 48,221,221 bushels of wheat, 5,730,412 bushels of corn, 2,378,888 bushels of oats, 358,576 bushels of rye, and 1,436,376 bushels of barley. These figures are smaller than a week ago by 69,576 in wheat and larger by 418,839 in corn.

The severe weather has badly injured the Ohio grape crop. E. Huntington, a well-known authority on grape matters, states that there will be few Catawba grapes grown at the islands this year. The buds have nearly all been killed by the extreme cold weather, only those surviving which are covered by the drifts. These will hardly pay for the harvesting. The early grapes have also suffered, although to what extent can not be determined. The peach buds, together with many of the trees, have also been killed. The failure of the grape crop will be seriously felt to the people of the Bass Islands, who had a light yield last year. On Kelley Island the grape-growers are in better condition to stand a failure this year.

The fruitgrowers in Elkhart, Ind., are fearful that the severe cold weather has destroyed all prospects of fruit for the coming season. The deep snow has afforded protection to the wheat, and, as it had a good start in the fall, it is thought the disappearance of the snow will show a good standing.

Three thousand colliers have struck in the coal-mines of Mous, Belgium.

There were 254 failures in the United States last week, a decrease of nineteen as compared with the previous week.

Clearing-House receipts at the principal cities of the United States last week show a decrease as compared with the corresponding week of 1884 of 20.1 per cent. The decrease in New York was 25.7 per cent. In Chicago the decrease was 8.1 per. cent.

There are 16,700 skilled laborers unemployed in Cincinnati. One-fourth of the iron-workers are idle, one-third of the builders, and one-half of the carriage and furniture makers. The total number of men out of work is estimated at 30,000.

Advices from Pittsburg report that 70 per cent of the 7.000 coke ovens controlled by the syndicate are now in operation. There is marked improvement in the trade, and all the men dis-

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charged during the dull season have been reemployed.

Chicago elevators containned Feb. 21, 15,033,244 bushels of wheat, 1,821,327 bushels of corn, 566,032 bushels of oats, 120,636 bushels of rye, and 127,455 bushels of barley. Total, 17,668,694 bushels of all kinds of grain, against 22,241,721 bushels a year ago. During last week our stock increased 254,099 bushels, including an increase of 110,801 bushels of wheat and 137,386 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 48,011,276 bushels of wheat, 5,216,971 bushels of corn, 2,183,864 bushels of oats, 333,243 bushels of rye, and 1,401,631 bushels of barley. These figures are smaller than a week ago by 209,945 in wheat and 519,441 in corn.

The lumber returns for the State of Michigan for 1884 show the following figures: Saginaw Valley, 1,004,997,853 feet; Lake Huron shore, from Tawas to Cheboygan, 495,937,079 feet; Manistee River and tributaries, 639,952,568 feet; other points on the western side of the State, 309,793,037 feet; mills on various railroad lines, 780,032,775 feet; making a total in the Lower Peninsula of 3,567,235,987 feet; total cut in the Upper Peninsula was 608,163,229 making a grand total for the State of 4,175,339,216 feet. The total shingle product for the Lower Peninsula, 2,724,577,300 shingles; Upper Peninsula, 121,323,750 shingles; making a total for the State of 2,845,841,050 shingles, of which Saginaw, Manistee, and Muskegon Rivers produced one-half. The amount of lumber reported on hand in the Lower Peninsula at the close of the year 1884 was 1,419,161,355 feet; in the Upper Peninsula, 120,913,663 feet; making a grand total of 1,54,075,020 feet.

Eighteen hundred employes in the machine shops along the line of the Wabash Road struck yesterday against a proposed reduction in wages.

FIRES—STORMS—ACCIDENTS.

Feb. 19th.—While the steamer Ida Darragh was unloading a cargo of cotton and cotton-seed at Memphis, Tenn., fire was discovered in her hold. All efforts to extinguish the flames were unsuccessful, and they quickly spread to a wharf-boat and thence to the Anchor Line steamer City of Helena. All three were burned to the water's edge. The loss will exceed $100,000.

Fire at Troy, N. Y., destroyed $100,000 worth of property. The building burned adjoined the Everett House, and the guests were panic-stricken. An attempt was also made to fire the hotel. Two arrests have been made of supposed incendiaries.

At Blackburn, Eng., the Kingdom Cotton-Mills were burned. The loss is estimated at $100,000. Two constables were killed by falling walls.

The Grannis Block, one of the finest office buildings on Dearborn street, Chicago, Ill., was totally destroyed by fire. The fireman fought the flames for hours under the most trying circumstances. The cold was intense, and the streets were flooded with water, which threatened for a time to ivade the basements of the neighboring buildings, where great damage might have been done to perishable stock. Two banks and one private banking firm were among the sufferers. The total loss is estimated at $250,000. One fireman was badly hurt by a falling icicle. The origin of the fire is not determined.

A valuable business block in Philadephia was burned, causing a loss of two lives and $2,000,000. Nine large business houses, between Second and Front streets, on and near Chestnut, were gutted, and several more were damaged. Franklin Hall, at New Haven, Conn., was burned last night. One woman was burned to death, at Manistee, Michigan. Loss by fire at Brazil, Ind., $12,000. Westerly, R. I., $40,000. Nondont, N. Y., $25,000. Emporia, Kansas, $30,000. Independence, Ind., $2,800. Springfield, Ill., $13,000. Fairport, N. Y., $40,000. Watertown, Mass., $20,000.

Near Alexandria, D. C., a collision occurred between two trains, killing several persons.

A fruit-schooner, the E. V. Olive, went ashore night before last on Dixie Island, at the entrance to Mobile Bay. Five lives were lost. One sailor was taken from the rigging in the morning, but died soon after.

Feb. 20th.—Two hundred and fifty men are thrown out of employment by the burning of the Marvin Safe Company's factory, which was destroyed by fire in New York night before last. The factory was an eight story building, embracing Nos. 324 to 332 West Thirtyseventh street. The tottering walls of the structure threatened the surrounding tenements, which were cleared by the poliece and hundreds of half clad women and children turned into the streets. The loss is estimated at $230,000.

Latest reports concerning the disaster of night before last on the Virginia Midland Road make it certain that five men were killed, all trainhands. The passengers, seventy in number, escaped serious injury.

An explosion occurred in a coal-mine near Wilkesbarre, Pa., a day or two ago, caused by the stopping for a few minutes of the gas-fan, and resulting in the death and injury of fourteen men.

Nine people were injured night before last in a railroad accident near Ashton, Mo. The eastbound cannon-ball train on the Wabash struck a broken rail, and two passenger cars plunged over the bridge. The explosion of a boiler near Poplar Bluff, Mo., killed two men. Two trains collided near Blue Water Station, Ari., killing two men.

Feb. 22.—A block of buildings at Danville, Va., was burned, causing a loss of $85,000.

A severe gale has raged for twenty-four hours over the Irish Channel. Many marine disasters have been reported and more are expected. The quays at Dublin were crowded to-day by friends awaiting passengers on belated steamers and sailing vessels. During the afternoon a large schooner yacht was seen to be in trouble in the channel just outside of Dublin Bay. A life-boat was speedily manned and put off to the rescue. The crew of the life-boat succeeded in saving all hands on board the yacht, but during the process of transferring them from the yacht to the life-boat one man fell and was badly injured about the face. The storm is general throughout the British Islands, and the London-bound mails from Scotland have been detained for periods ranging from ten to twenty-four hours by heavy snow-drifts on the railways.

Feb. 23d.—Several persons were injured in a railroad accident near Chariton, Iowa.

The poor-house at Wohlen, Canton of Aargau, burned last night. Six persons perished in the flames. Attempts were made to rescue them, but the rapidity with which the flames enveloped the building prevented any successful results.

Feb. 25.—Fire at Norfolk, Va., yesterday destroyed Gwethmey's warehouse, with 1,650 bale of cotton, and Vaughan & Barnes' warehouse, containing 800 bales. The loss is estimated at nearly $150,000.

The aggregate loss by fire in New York City in 1884 was $3,474,547. The total expense of the fire department was $1,266,481. There were 272 persons killed and injured at fires, and fifty people rescued by the firemen.

On the Illinois Central Road night before last near Chebanse, Ill., two passenger trains were run into by a freight, several cars being telescoped. One man was killed and ten others were severely injured.

Feb. 26.—A terrible explosion occurred this afternoon at the Royal School of Gunnery at Shoeburyness, Eng., while a number of artillery officers and scientists were testing a new patent fuse. Three men were killed outright and several fatally wounded. Among the latter were some of the most prominent officials of the Government laboratory at Woolwich. The scene of the explosion presented a sickening sight. Some of the wounded had their faces carried away; others had legs torn off, and men were lying about in every direction, groaning in their dying agonies.

A WISE WORD.

DO NOT jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter. Do not speak of great virtues in another man's wife to remind your own of a fault. Do not reproach your wife with personal defects, for if she has sensibility, you inflict a wound difficult to heal. Do not treat your wife with inattention in company; it touches her pride, and she will not respect you more or love you better for it. Do not upbraid you wife in the presence of a third party; the sense of your disregard for her feelings will prevent her from acknowledging her fault. Do not entertain your wife by praising the beauty and accomplishments of other women. If you would have a pleasant home and a cheerful wife, pass your evenings under your own roof. Do not be stern and silent in your own house, and remarkable for sociability elsewhere.

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NOTICE.

All parties indebted to us for Threshing will please settle the same with Asa S. Cochran, at the Herald Office. We have dissolved partnership and desire settlements to be made at once.

YOUNG & REW.

LAMONI, Iowa, Feb. 16th, 1885.

SUNDAY SCHOOL SUPPLIES.

Sunday School Engineer and Record Book	25
Prompt Attendance Tickets .....100 for 15c., 1000 for	1 00
Good Behavior Tickets ..... Same price.	
No. 547.—Floral Tickets for infant Class; 96 for.....	25
No. 496.—pack of 96 for.....	80
No. 196.—Fancy Borders, 2x2½; 10 for 5c., 100 for....	40
No. 461.—Book Markers, 2x6; 10 for 8c., 100 for.....	70
No. 281.—Book Markers, 2¼x6; 10 for 25c., 100 for...2	25
No. 371.—Flowers and Verses, 2¼x4; 10 for 10c., 100..	90
No. 389.—Bronze Birds and Flowers, 3x5; pack of 10 for 30c., 100 for.....	1 50
No. 273.—Flowers and Verses, 3x4½; 10 for 15c., 100 .1	25
No. 469.—Flowers and Verses, 2½x4; 10 for 12c., 100..1	00
No. 385.—Autumn Leaves, 3x6; 10 to 25c., 100 for 2	25

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"THE ISSUE" REVIEWED.

ON pages 58–9 of *Herald* for January 24th, is an article from the pen of Elder Z. H. Gurley entitled, "The Issue," which claims, in both its caption and its substance, that the subject matters of which it treats are now of first importance. Perhaps they are; but if so, that importance does not arise from any considerable number *in the church* holding the same or similar views with Elder Gurley; for to find such number one must go *outside* the church and hunt up apostates and non-Mormons.

The authority of the Doctrine and Covenants in respect to doctrine and church government *is not questioned*, we are confident, except by a few persons in the church and but very few of those are persons who have, or who are entitled to have, any considerable influence either in the church or out of it.

It is not a little strange, too, that those who are now so active in questioning and denying its authority are on record in many places prior to about eight years ago, as its earnest advocates and defenders; and it is strikingly strange that some of these same parties, during this latter period, have taken licenses, and recommends, and moneys, and favor, and prestige from the church, when it has distinctly and repeatedly avowed in its General Conferences, the authority of said book. It appears to the writer that, if such persons were walking in the light of God they would have seen the inconsistency and injustice of such a course. If the church had never, in a formal and authoritative way, accepted and fully endorsed that book, then this questioning and opposition would not appear so condemnable; but when said book has been endorsed in a regular way *many times*, as we shall presently show, then it becomes worse than "irksome" when members, and especially those holding high positions in the church, seek privately and publicly to invalidate and destroy it. Such persons may be compared to executive officers in a civil government who would decry, denounce, and oppose the very laws and regulations they were called and commissioned to teach and administer, while receiving official authority and moneyed aid. There is both law and authority in the church and kingdom of God; and when persons enter that church it is with the expressed, or the implied and common sense understanding, that they will comply with its laws, rules, and regulations. And, when persons in that church accept and receive authority, it is to build it up, and not to tear it down. This, if not expressed in words, is nevertheless understood. How would it appear to the average American, if, when a foreigner became an American citizen, such person should decry, dishonor, and reject the institutions and laws of the nation! And how would it appear should such person be placed in some executive office, if he then sought to invalidate the nation's laws, hinder their administration, or in any way bring discredit or dishonor upon them?

We repeat it; There is both law and official authority in the Church and kingdom of God. There is also *order* in that Church, which order is the necessary outgrowth of its laws and authority. Its law should not be trampled upon; its authority should not be despised nor trifled with. The voice of God on this matter is—"If he neglect to hear *the Church*, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."—Matt. 18: 17, 18. Again: "Now we *command you, brethren*, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us. * * * If any man *obey not our word by this epistle*, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."—2 Thess. 3: 6, 14, 15. Law, official authority, and specific order, are essential to the very existence of the Church of Christ, and they must be honored and maintained.

As we have said before, so we say again, the church *has* spoken in regard to the authority of the Book of Doctrine and Covenants, and that repeatedly and emphatically; and it is deplorable that Elder Gurley and a very few others do not perceive the force of this fact; or, if knowing it, that they either ignore it or reject it. It is a most unpleasant, yet a most important duty, (a duty we owe to Elder Gurley, the church, and ourselves), to correct the critical blunders, unfair statements, and incorrect quotations made in "The Issue" and other articles from Elder Gurley's pen. His competency as a critic of that man of whom God says—"I will make him great in mine eyes," and of "the great and marvelous work" he did found, will be severely questioned by all persons of reflection when they see his errors in these matters.

Elder Gurley, by his faulty reading, faulty interpretation, and faulty quotations, places the First Presidency, and the Church, in a false position on this matter of the authority of the Doctrine and Covenants, when he discusses the resolutions of conference, Sept. 7–15, 1878, and Sept. 24th to Oct. 1st, 1879. By his faulty quotation he makes the Presidency to say—"It is not intended, nor indeed practicable, to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people, by prescribing dogmas and tenets, other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon and Doctrine and Covenants, *as* set forth in the Epitome of Faith and Doctrine."

The word "as," which we have italicised, the First Presidency *never put there!* It is not found in their report. (See *Herald* for Nov. 1st, 1879, page 329). Elder Gurley just dropped the word "and," and put "as" in its place, and repeated it twice, by which change he vitiates said Report and makes it mean the very opposite of both what was written, and what was intended to be written." Here is the entire Report:

To the Elders and Saints in Conference assembled; Greeting:—In the matter of preamble and resolution from the Decatur District, referred to us on a previous day of the session, we beg leave and submit:

It is our opinion that the free rendering and meaning of the Resolution passed at the Semi-Annual session of 1878, and referred to in said resolution from Decatur District, is that:

Whereas certain rumors had obtained currency that the Church had *not* at any time so attested the Book of Doctrine and Covenants, and the later revelations given to the Church, by vote and affirmation, that they should form with the Bible and Book of Mormon, a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the Church; therefore, to remedy this defect, if it existed, the resolution referred to was introduced and passed.

We are further of the opinion, that it is *not the intent and meaning of the said resolution to make a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a* TEST *of reception and fellowship* in the Church; but that the things therein contained relating to the doctrine, rules of proceedure and practice in the Church, *should govern the ministry and elders* as representatives of the Church.

We are further of the opinion, that, while it is not intended, or indeed practicable to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon and Doctrine and Covenants, AND set forth in the Epitome of Faith and Doctrine; it is clear to us that it is *destructive to the faith* of the Church, and *inconsistent* with the calling and dignity of the ministry, [privately or publicly], to decry, disclaim, preach or teach *contrary to the revelations in said Book of Covenants*, or to arraign them in such a way that the faith of the people of the church is *weakened* and they thereby distressed.

We are further of the opinion, that the elders should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is *much* controversy, and upon which the Church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching; or if called upon, in defence of the Church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the Church that they shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the Church.

We are further of the opinion, that the advancing of speculative theories upon abstruse questions, a belief, or disbelief in which can not affect the salvation of the hearers, is a reprehensible practice; and should not be indulged in by the elders; especially should this not be done in those branches where personal antagonisms must inevitably arise, to the hindering of the work of grace: and should be *reserved for the schools of inquiry among the elders themselves.*

We are further of the opinion, that until such time as vexed questions now pending are defini-

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tively settled by *the competent quorums* of the Church, the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and *should only be had in solemn conclave* when necessary to examine them for settlement, under proper rules of restraint.

J. SMITH,
W. W. BLAIR, } *Presidency.*

GALLAND'S GROVE, Sept. 29th, 1879.

This Report was in explanation of the following Resolution which was adopted by a General Conference at Galland's Grove, Iowa, September 7th to 15th, 1878, which reads:

"*Resolved*, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, *which have been or may be hereafter accepted by the Church* as *the standard of authority* on all matters of church *government* and *doctrine*, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ."

Certainly, there is no ambiguity in this resolution, nor in the report of the First Presidency upon it, as to the authority of the Doctrine and Covenants, nor as to the evil doing of those who either publicly or privately teach contrary to it. Both affirm that the Holy Scriptures, the Book of Mormon, and the revelations contained in the Doctrine and Covenants, constitute "a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the Cnurch."

The Report, as well as the Resolution of 1878, make the Bible, Book of Mormon, and the Doctrine and Covenants, (and also the Epitome, so far as it goes) the rule of faith and practice for the Church. But when Elder Gurley drops from the Report the word "and," and puts the word "as" in its stead, he makes the Report limit the teachings of the ministry to *those principles only* which are contained in the Epitome! Such a version were too great a folly to charge upon either the General Conference, or the First Presidency.

It is true the Report says,—"We are further of the opinion, that it is not the intent and meaning of the said resolution [of 1878] to make a *belief* in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it [such as the immortality of Adam and Eve when created; the raising up of the *same identical particles* in the resurrection; procreation by resurrected beings, etc., etc., or even some plain theological doctrines] a test of reception and fellowship in the church." But this does not mean that a person—a minister—may *disbelieve*, decry and reject, the teachings of the Doctrine and Covenants. Non-belief, and disbelief, are very different things. A person young or old, learned or unlearned, may believe only the very first principles of the gospel, and still be a fit candidate for membership in the church. But a person of age and experience, minister or member, who *disbelieves* what the church has accepted and endorsed as its rule of faith and practice in respect to doctrine and church government, has very questionable grounds for holding, or asking for, membership and fellowship in the church. "How can two walk together except they be agreed."—Amos 3: 3. "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Jesus. Matt. 12: 30.

We have said that the church has formally accepted and endorsed the Book of Doctrine and Covenants. It did so in Solemn Assembly, at Kirtland, August 17th, 1835; (see *Mill. Star*, vol. 15, p. 299). It did so at Beloit, Wisconsin, June, 1852. The late Zenas H. Gurley, and R. Newkirk among the founders of the Reorganized Church were led of God's Spirit to "take the Bible, Book of Mormon, Book of Covenants, and the Holy Spirit" for their guide. (*Herald*, vol. 1: 20). The Holy Spirit declared to father Gurley and others, who by prayer were seeking light —"I have given my law; I shrink not from my word. My law is given in the Book of Doctrine and Covenants; but they have disregarded my law and trampled upon it, and counted it a light thing, and obeyed it not." Page 54 The Annual Conference, April 6–13, 1870, passed the following resolution—"Resolved, That the Memorial [to Congress] be so amended as to express the fact, that as early as 1853, the Reorganization did re-affirm the Bible, Book of Mormon, and the Book of Doctrine and Covenants, as containing the law to, and rule of faith and practice to the church." (*Herald*, April 15th, 1870, p. 252). The "Memorial" was so amended. In the "Articles of Incorporation" adopted by "the Reorganized Church of Jesus Christ of Latter Day Saints" at a general meeting of the members of said Church, held at Plano, Illinois, on the 21st day of October, 1872, the following very clear statement is found—"The Church adheres to the *doctrines and tenets of the original 'Church* of Jesus Christ of Latter Day Saints,' as organized by Joseph Smith." *Herald*, November 15, 1872.

It was upon the published statement in said "Articles of Incorporation," that the suit for the Kirtland Temple (and the claim to succession in the church) was conducted to a successful issue. Now, put with the foregoing endorsements those of 1878 and 1879, and we have a continuous chain of official endorsement of that book by the church in its General Assemblies and Conferences, from 1835 up to the present. And, are the ministry to be told that they must not teach what is clearly and plainly revealed in those books! And, are they rather to be heard who *teach contrary* to what is plainly inculcated in these accredited standards of the church? Is the church and ministry of Christ to be *limited* to the facts and principles taught in the Epitome? Preposterous! However, the Epitome itself cites the Doctrine and Covenants as authority on doctrine; and on the opposite side of it as printed on a slip, in par. (2), it is distinctly held that the church was and is "founded upon certain well defined doctrines which were set forth in the Bible, Book of Mormon, and Book of Doctrine and Covenants;" * * * and, that "the Reorganized Church of Jesus Christ of Latter Day Saints is a Religious Society, founded and organized upon *the same doctrines and tenets*, and having *the same church organization as the original church* of Jesus Christ of Latter Day Saints, organized in 1830 by Joseph Smith, and was organized pursuant to the *constitution*, *laws*, and *usages* of *said original church*." * * * And, further; "the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful *continuation of* and *successor to the said original church* of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled to all its rights and property."

Does Elder Gurley and his like ask the church to go back on all this record—these several and collective endorsements from 1835 till now? Shall the church, because of the disbelief, or unbelief of one, two, or a dozen of its members, be asked to nullify its authoritative acts for the past fifty years, invalidate its own claims, and repudiate its standard authorities!

Elder Gurley claims that he has "tried to act in harmony with the resolution or platform adopted at Galland's Grove in 1879;" and he further says—"in harmony with that was the work performed at Washington City; and I invite special attention to the paper presented the Secretary of State, a copy of which was presented to General Conference at Kirtland, Ohio, in the spring of 1883, and endorsed by unanimous vote." He may have tried to act in harmony with his incorrect statement and unfair intrepretation of said resolution; but as for the said "paper" presented to the Secretary of State, *it quotes the Doctrine and Covenants*, and that, too, as authoritative; and this it does without any reservations or qualifications; and it also claims that "The Reorganized Church *is the proper representative successor of the Church of Jesus Christ of Latter Day Saints, organized by Joseph Smith and others, April 6th, 1830;*" and it then denounces the Utah Mormon Church for "having abandoned the faith of *that* Church." Does not Elder Gurley also abandon "the faith of that church" when he rejects the gathering, tithing, etc, etc., and when he seeks to invalidate the revelations which the Seer, in a regular way, gave to the church, and which the church made its rule of faith and practice? We think he does, and that he is at war with what has been the avowed authorities of the church for the past fifty years.

In the 9th paragraph of "The Issue" is a labored and misty argument, intended to show, no doubt, that Christ personally taught his apostles *every principle* and *every fact*, that was *then* or ever would be, essential to man's salvation; and yet he does not prove nor even claim directly, that *all* Christ taught is to be found in the New Testament and Book of Mormon. He probably remembered that John says—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Moroni testifies similarly—"And now there can not be written in this book, even *a hun-*

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dredth part of the things which Jesus did truly teach unto the people."—Book of Nephi 12:1. From these statements, it is seen that there were more than *ninety-nine times* as much taught by the Savior to the Nephite Saints as is now recorded in the Book of Mormon; and vastly more done by him anong the Jewish Saints than was written up to about the year 98. If these teachings were good and important for those who heard them, would not at least some of the principles contained in them be good for Latter Day Saints? And how does Elder Gurley know but that the "Choice Seer" gave to the church, by revelation, many of these very principles? There are many things taught in the Epistles that are not taught by the Savior in the four gospels. And undoubtedly there were many important principles and truths in the "many" gospels alluded to and admitted of by Luke, (Luke 1:1), also in "The common salvation" cited by Jude, (Jude 3), also in Paul's Epistles which we have not, but which he cites as authoritative. (1 Cor. 5:9; Col. 4:16). We have no record in the gospels that Christ taught the laying on of hands, the duties of Elders, Priests, Teachers, Deacons, with other gospel matters, and yet it is fair to presume he did teach in regard to all of them, for his apostles after him did teach much in regard to them. Now, it will not do to say that because *we have no record* that Christ personally taught of these matters, therefore they are no part of the gospel plan. We *do not know* what Jesus taught in those *ninety nine parts* which we now have not. If these *ninety nine parts* of Christ's teaching were "the will of God," then it is certain that in the Book of Mormon we lack ninety nine parts of it at least. And this applies to what Jesus did among the Jewish Saints, as well.

If Elder Gurley means that the Book of Mormon, or New Testament, teaches *all* that is essential to salvation, then we can answer Yes, in one sense, for both of them teach that man shall "live by *every word* that proceedeth out of the mouth of God." Both teach the need and the fact of continued revelation. Both teach the need of Saints "growing in grace, and in the knowledge of the truth." Both teach the Saints to "go on unto perfection." Both teach the need of development, growth, and progression, in the work of God; but all in harmony with first principles. But if Elder Gurley means that all that appertains to the Church of Christ is taught in those two books, then we deny it; for there is very much that relates to official duties, church authorities and organization, historical events, prophetic facts, principles of knowledge appertaining to the past, present, and the future, which are not contained in those books, and which are and will be essential to the establishment, development, and perfection of the church. He says that Jesus taught and said—"Whoso shall declare more or less than this, [which Jesus had taught up to the 9th par. of the 5th chapter of Book of Nephi], and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them." Does Elder Gurley mean to say that Christ prior to that time had taugnt the Nephite Saints *all* the doctrine that appertained to his gospel and his church! Is this the manner in which he interprets the teachings of Christ! Does he not perceive that such interpretation makes Jesus a transgressor! For, by reading from the passage quoted to the 13th chapter and 4th paragraph, we see Jesus gave line upon line, precept upon precept, both in respect to doctrine, principle, and fact. Jesus by the phrase "more or less" means *differently*, *contrary to*—this and nothing more.

The Lord says by the prophet, "Whom shall he teach knowledge? And whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. [For such are not "babes."—B.] For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little."—Isa. 28:9, 10. This has been God's plan of teaching his faithful people from the first. While the gospel plan is eternal and unchangeable, there are many things which grow out of it, and others that are supportive of it as auxiliaries and the like, which must be neither rejected nor despised.

Elder Gurley, in the 10th paragraph of "The Issue," says: "Whatever course others may pursue, I am determined by the grace of God to try and build upon the foundation which Christ laid in such way and manner that I shall neither be ashamed nor afraid to meet the Master in the day of judgment, *according to the knowledge he has given me* of his work; and while I must build in this manner in order to be honest with God and myself, I am quite willing and anxious that all others shall *do likewise*, *teach what or how they may*. I think I have learned that the gospel is not owned by any *one* man, or *set of men*."

Men should "be honest with God," honest with themselves, and at the same time be honest and consistent with the church of which they are members, and which they profess to serve as ministers. The church has rights which its ministers and its members are bound to respect. The church, as a body, probably has as much knowledge as one or a dozen of its members. The interests of the entire church of Christ are far greater than are those of one, or a few. If Elder Gurley will preach and teach according to his own personal views and convictions, and according to the degree and quality of knowledge he does or may possess, whether in harmony with or *contrary to* the accepted and standard books of the church, its rules and decisions, does he not thereby claim for himself greater light, greater knowledge, purer wisdom, and a higher degree of "infallibility," than he is willing to allow the entire church to possess? and a far greater degree than God's "choice seer" ever claimed to possess? Should he not recognize the fact that, so long as he is an officer of, or a member of any society—religious or otherwise—he is bound to live and act in harmony with its laws, rules, and usages, and seek its peace and prosperity, though that society should disagree in some or many things with him? Freedom to think and act is good; but when a person enters the church of Christ, he surrenders his will to Christ and his church, ceases to be a law to himself, and he should be willing for Christ and his church to decide upon both his faith and his works while in membership.

When, in the past, persons have claimed they had personal rights and authority superior to, or even equal with the entire body of which they were officers or members, they have been confronted with the stern facts of vested, organized authority, and majority rights. Paul did not claim to have authority, nor a personal right, to preach and teach as he, personally might think best; neither did he allow that others had such a right; but he denied it in these words,—"Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ."—Rom. 16:17, 18. When, in the first apostles' times, certain ministers undertook to teach their personal, private notions, they were called to an account for it *by the church* and its associated authorities, who decided what they *must not teach*, as well as what they might; (Acts 15:1–29); and the Apostle Peter wisely submitted to it. (Gal. 2:11–18).

Christ demands that the members shall submit *to the church*. and says of the transgressor of its doctrines—"If he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. 18:17. A careful examination of the Bible, Book of Mormon, and Book of Covenants, will enable any unprejudiced person to see that this principle holds good wherever God had a ministry and people. This principle is the wisdom and the security of all forms of organized society. Persons who profess to serve and represent a society—civil, religious, or otherwise,—should see to it that their acts do not contradict their profession.

As to the gospel being "owned by any one man, or set of men," it is safe to say it belongs to Christ and his Church; and it is furthermore safe to say it will remain with them. "Fear not, little flock; for it is your Father's good pleasure to *give you* the kingdom." (Luke 12:32). The gospel and the kingdom belong to each other, and they can not be separated.

In conclusion; the *real* issue seems to be, as to whether the laws and doctrines of the church, (as the church understands and interprets them), are to rule and govern the church and its ministry, or whether those opposed to its laws, doctrines, and usages, shall be permitted to distract, divide, disrupt, and destroy it. "A house divided against itself can not stand." This is the wisdom of Christ, and the Saints should govern themselves accordingly.

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ORIGIN OF ALL THINGS.—No. 6.

BY S. F. W.

THE DISPERSION.

NIMROD is the Belus of the Assyrians, and the Orion of the Greeks. The attempt of the Hamites to build the tower of Babel is, in Greek poetry, the war of the Titans. Hesiod has the Titans, after defeat, banished to Tartarus, thus confounding them with the antediluvians.

The beginning of kingdoms pertains to the time of Nimrod. The primitive inhabitants of the cities that formed his kingdom were Cushite, and were identical with the races of Ethiopia and Southern Arabia. The first seats of government were Erech and Ur. The earliest name given the people and language in what was afterward called Shinar, was Akkadian.

Berosus states that the winds assisted the gods in destroying the tower of Babel, and that the gods caused a diversity of languages. The Jews have a tradition that the tower was split in two by fire from heaven. Greek writers following Berosus say it was blown down by winds.

The temple of Nebo at Borsippa, a suburb of ancient Babylon, standing at the time of the captivity, was one of the seven wonders of the ancient world. The tower of Babel itself does not appear among the ruins of the Tygris valley; but on the site made sacred by traditions of such a tower the great pyramidal temple of the god Bel Merodach was built. It is the same that is called temple of Nebo, and its ruin is now known as Birs Nimroud, or citadel of Nimrod. Herodotus describes it as eight towers, built one above another, its base a stadium in length and width. Inscriptions on the bricks state that Nebuchadnezzar repaired the edifice forty-two ages after it was first built; that it was not completed at first; and "since a remote time the people had abandoned it, without order expressing their words; since that time the earthquake and the thunder had dispersed its sundried clay, the bricks of the casing had been split, and the earth of the interior had been scattered in heaps." As rebuilt by Nebuchadnezzar, the basement stage of burnt brick was 272 feet square, and 26 feet high. Upon this was a second stage also 26 feet high, and 230 each way, placed on one side of the lower stage. The third story was of the same hight, and 188 feet square. The fourth was 15 feet high and 146 feet square; also with the others, set nearest the back side of the pile. The fifth was 15 feet high and 104 feet square. The sixth was 62 feet square and 15 high. The seventh was 20 feet square and 15 high. On this stage was a tabernacle 15 high. Thus the whole hight was 153 feet, besides a base of three feet. These stories were painted different colors, and represented the sun, moon, and five planets. On top was a shrine, in which was a golden table and a bed. The bed was occupied by a priestess the night before giving forth an oracle. She was supposed to get responses from Belus, as did the pythoneses of Greece from Apolo, and the mediums of the present day from spirits. Birs Nimroud, the supposed ruin of this temple, is a huge irregular mound, with masses of vitreous matter at its base. The interior is composed of bricks partially vitrified by fire. On the top is an irregular tower 90 feet in circumference, and thirty feet high, built of bricks. The whole mound seems to have been faced with bricks.

The pyramidal temples of the Chaldeans and of the people of all Asia and Africa, were in imitation of the traditionary Mount of Paradise or mountain of the assembly of the stars, the Harmoed of Isaiah, which sacred tradition placed in the north, the column of the world around which turns the seven stars of the Great Bear, assimilated to the seven planetary bodies. The conception is the same as the Meru of the Hindoos and the Alborj of the Persians. The most ancient pyramid of the Nile was that of Sakkara, constructed of bricks and in stages like the one at Borsippa, described above, which proves that the Myzriamites of Egypt and the Cushites of Babylon had inherited the same traditions concerning the Mount of Paradise; and sustains the assertion that the Borsippa Temple was reconstructed by Nebuchadnezzar on its original plan. But whether this last proposition holds good or not, it is true that the Pagodas of India and China are modified forms of the pyramidal temple in accordance with their tradition of the Paradisiacal Mount. At Benares in India are ruins of pyramids, also in China at Peking were some built in ancient times; and at Suka in Java. The Hebrew temple embodies many of the same ideas. Connected intimately with this form of temple was a system of geography, also inspired by religious conceptions which was developed in the very early ages, as proved by its elaboration in the Book of Astrology written by order of Sargon the ancient, who lived 3,800 B. C. He considers the country of Akkad as situated precisely in the centre of the world, and as located in the direction of the four cardinal points. This scheme of geography prevailed widely in antiquity, and extended as far back as the tetropolis of Nimrod, and the four cities of Asshur. Akkad and Aram signify highlands, in reference to the great Mount of God. The Aryans of India practiced this system in the division of their lands, as a symbolical conception of the world itself, divided into four great continents, around Mt. Meru; watered by four rivers descending from it.

In China the Emperor was called Regent of the nine earths, and the palace was the center; but they had inherited also the scheme of five divisions, connecting with a central mount, around which were grouped four other mountains, in the direction of the cardinal points. As in the Hindoo, Mt. Meru was surrounded in the direction of the cardinal points with four other mountains, so these, with Meru itself, constituted the five summits of the Chinese legend; and the four sacred canals of the Chinese uranography relate to the four sacred rivers of paradise. This with their traditions of the flood proves the Chinese a part of the Noachian race. And if the Chinese, also the Tartars, (the Mongolians are from Magog), and if the Tartars, the Aleutian islanders, their kindred American tribes, and, possibly, the Esquimaux. (*The Antiquarian* of January, 1885, says the researches of Baron von Richthofer led him to conclude that the ancestors of the Chinese once lived in the basin of the Tarim river, where they were in contact with the Aryans and Scythians about the Pamir plateau.)

Language is subordinate to the laws of evolution. It is subject to constant change, and can be grouped into families and varieties as numerous as the families of animals or man. It can be traced to beginnings, and followed through its stages to its highest complexity. It has, in different tribes at least, the stages of monosyllabic, agglutinate, and inflectional. By the growth and spread of population, languages are multiplied that have affinities that form them into varieties of main trunks that are more distinct. But, while language is subject to natural law as a natural gift, that does not conflict with the fact that it is also a spiritual gift. The phenomenon of the confusion of tongues is like many like events, explained on natural principles thus: The people became numerous in that one contracted locality. They had undertaken a great enterprise or task, which involved them in hardship, and subjected them to despotism. A former divergence of tribe and language, caused jealousies and clannish contentions. Some accident or natural phenomenon aroused their superstition, and they abandoned their work and went off to the new fields everywhere inviting them. Asshur went to the land that bears his name, the Japhetites to Irania, &c., &c. But all this leaves divine impulse and providence out of the problem of causation, after having been forced to confess them in the preservation from the flood. Language is both a product of evolution and an inspiration. Why not? Everything in the universe has this two-fold quality of subjection to law, and also direct connection with creative power. The miracle of Pentecost shows that speech is a subject of divine control. It is logical to claim that language was originally given by inspiration, and possibly the art of writing it. Absence of proof facts, and negative assertion, can not be made to offset the unequivocal declaration of Scripture when rightly interpreted. This position is not inconsistent with a persistent effort to find natural causes for the events and conditions under review in these papers.

From very ancient times three or four different peoples inhabited the Assyrian empire, differing in origin and language and were in intimate relationship. With one of them sphenography—wedge writing—originated and was adopted successively, and variously modified by each of the others. Originally it was hieroglyphic and ideographic, and belonged to a Hamitic race. At at later period the Persians changed the system to the alphabetical. The Assyrians borrowed the system from some people speaking a language different from theirs, as is shown by the fact that

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they used syllables in spelling, without reference to the ideas the characters represented.

The Assyrian language being Semetic, and that in which the wedge characters originated non-Semetic, it follows that the writing originated in its rudest form with the earliest inhabitants of Akkad and Babylon; and it is probable that the wedge was first used to take the place of pictures in representing ideas. The earliest architecture of the Akkadians was rude, which proves that the art had to be learned anew. The case is different with inscribed stones, seals, ornaments, &c. The writing on these earliest relics is heroglyphic and semi-cuneiform.

Phœnicians were descended from Shem. Melchisedec was Shemite and Phœnician. It is possible that phonetic writing originated with the Melchisedec priesthood.

The Bactrians invented an alphabet represented by cuneiform letters. The Japanese have an alphabet adapted from Chinese characters. The Greeks got their letters from the Phœnecians, the Romans theirs from the Greeks. Ours is Roman. The business style of hieroglyphics called hieratic writing came into use about 2,000 years before Christ; may possibly have been introduced by the Hyksos. By this time, too, the cuneiform had taken the place of semi-cuneiform among the Hitites of Asia. The Phœnecian was not yet written with an alphabet. The first alphabet was used in common by Hebrews, Moabites and Phœnecians; the speech of these nations being dialects of a common language. Out of this comon tongue the Hebrew as a distinct language differentiated after the resettlement in Canaan. Moses doubtless used it in its earlier form, and wrote in it instead of the Egyptian, and the Hebrew text of the Bible is a translation from it. The archaic Phœnecian was employed by the Phœnecians and Arameans in the sixth century B. C. The characteristic of the letters was great angularity. The proper Phœnecian was developed afterward.

Babylonia was part of Mesopotamia—the land between the rivers. In the course of time as has happened often in later eras, a vigorous tribe of the neighboring hills, of semetic stock through Arphaxad, known since as Chaldeans, obtained the dominion. The inscriptions reveal a change of language corresponding to this change of race. The Chaldeans are according to Berosus the third dynasty. The first reign is called by Berosus the reign of the Medes, and was followed by one whose capitals were Hur (Ur) or Huruk, Ereck, Larsa, and Nipur, the city of Belus, now Nipper. These four cities were one kingdom or capital, and represented the center of the four quarters of the globe. The ancient kings each styled himself "king of the four regions" or king of four divine regions. Another such Tetropolis was Babel, Borsippa, Cutha, and Sippara. The oldest capital determined by the inscriptions was Uruk, on the shore of the Persian Gulf, though, Mugheir its ruin is some distance inland now. Urukh and Ilgi appear to be successors of Nimrod.

Under Belshazzar's reign Babylon was besieged and taken by Cyrus. The capture took place on the 16th day of Thammuz, the day on which the celebration of the rites of Adonis took place. The marriage of Thammuz was celebrated by orgies, at which women were admitted to the feast. The water of the river had been suddenly diverted and the army entered by the bared channel. Every thing in all this eventful era can be confirmed but the supernatural. The hand writing on the wall is the last of the miracles of which Babylon is the scene, except the ruined heaps, the buried idols, the smitten tower, the waste sand, the furrowed mounds; these are a standing miracle.

The fact that Sargon as early as B. C. 3,800, had a book written on astrology, throws light upon the statement of Josephus that the sons of Seth built pillars, and inscribed their astronomical knowledge on them, so that it would be perpetuated. The Book of Enoch, which has internal evidence of inspiration, if not of authenticity, and which was part, probably, of the patriarchal archives in post diluvian times, contains a statement that Arazyal taught the use of stones of every valuable and select kind; that impiety increased, fornication multiplied, and the people corrupted all their ways; Amazarak taught all the sorceries, and dividers of roots; Amers taught the solution of sorcery; Barkayal taught the observance of the stars; Akibul taught signs; Lamiel taught astronomy, and Azaradel taught the motion of the moon.

The Chaldeans are called the fathers of astronomy. Their priesthood devoted themselves to this study. Besides attending to the offices of religion, they were the controlling influence in the government. To them is attributed the determination of the equinoctial and solstitial points; the period of the solar year; the lunar periods; the divisions of the ecliptic, and the signs, names and figures of the Zodiac; and the invention of the dial. This renowned priesthood declined in the lapse of ages to mere astrologers, magicians and soothsayers. Magic is the science of the secrets of nature and the exercising of preter-human powers by means of occult virtues and spiritual agencies. It was practiced in very early times by Assyrians, Hindoos, Bactrians, Medes and Persians, as well as Chaldeans. Its exercise was confined to the priests, who also attended to the healing of the sick, preservation of secrets, and the performance of religious rites generally. In the eastern lands the term Magi was applied to the profession. The art was at first founded upon a supposed system of the universe, and constituted and included the science of astrology. Psychology was doubtless the secret of the success the magi attained to. They could sometimes tell individual fortunes and predict near events of such importance as to give them influence in the councils of monarchs. All can not be attributed to superstition. But it is impossible to find the line of demarkation between what was true and what false; what divine, what human, and what demoniacal. Daniel found that the magicians of Babylon had extraordinary powers, as did Moses those of Egypt; and during the time of the greatest prophets of Israel there was the cotemporary reign of these prophets or seers in pagan lands. The power of the latter declined before the coming of Christ, and ceased after his advent. Prophecy in Israel too had declined or ceased before his time. The supernatural pertains to all times and lands; true prophecy pertains to the people of Israel, and the true patriarchs. Next to this was a shadow of the true light in the lands where Christianity was first established. In the farther east there was less of it.

Ancient Pagan history is filled with prodigies, which must be credited, though such things are now rare or impossible. The astrologers foretold the death Alexander. A natural way of explaining this fact above, would be to suppose that confidence in the prediction encouraged a false friend to poison him, but there are thousands of such cases. The Sybiline Books originated with priestesses of the various gods, in different localities. These were readjusted, by eliminations and additions, during centuries. They were treasured by the Roman emperors. They contained prophecies of Christ—borrowed, possibly, from the Jews.

Though history reaches back to Nimrod in Babylon, we can not get back to other grandsons of Noah. But we can get back to a situation of human affairs that makes it certain that the unreachable beginning is supplied by the tenth chapter of Genesis. A history of the descendants of Noah, as there inaugurated, is tantamount to a history of civilization. This assertion applies, as we shall see, to all quarters of the globe. Into lands that have not been civilized, the Beni Noah did not go.

Distinct traditions of the flood are found among the Armenians, Phrygians, Lithuaneans, Goths, Celts, Greeks and less distinct among the Egyptians, Chinese, Malays, and South Sea Islanders. No trace of the great traditions is found among the dusky islanders, whose type is Negroid, and who probably drifted out from the African coast; nor among Africans. The Mandamins and Dravidians were in their habitat before the Aryan invasion of their lands, and are called antediluvians.

The traditions that tell of giants before the flood also tell us they were destroyed. The Rhephaim, Emim, Zamzumim, and the Anakim were unaccountable variations. Their being so easily overcome is evidence that they were effete remnants of an old stock, and high authorities think they had survived the flood by climbing a mountain. The Australians are allied to the African but are said to be distinct. Their long arms and slender calves indicate that they may have sprung from an ancestry that used their hands in walking, but there may be a law of degeneration that will account for their peculiarities. This is debatable ground; it involves the cursings pronounced upon some of the progenitors of the races. Rather than to evade an issue Africa may with some reservations, mental and ethnographical, be set down as the land of Nod, and also the land of the Misraim, Caph-

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torim, the Pathrusim, the Ludim, Phut, Seba, Naphtuhim and Sebahim. These tribes colonized the north coast, and the east coast half way down to the cape of Good Hope. Rev. Josiah Taylor, of Natal, says the Zulus keep a feast of first fruits; reject swines flesh; practice circumcision; have traditions of the deluge and of the passage of the Red Sea; sprinkle blood on houses; and that they "were cradled in the land of the Bible."

Fifteen hundred miles north east of Babylon, on the head waters of the Amoo, four thousand feet above the sea, in what is now Turkestan and part of Afghanistan, was the ancient home of the Japhetic, or, as known to science, the Aryan race. It was a fruitful land and fit cradle of the great races that came out of it. Here a new language was developed before the separation into tribes; and the languages that were formed from this original are a history of that ancient civilization and that those races sprang from the Aryan. The names used and those omitted, alike tell a story of the time. Part of the race spread eastward, and drove the black, barbarous, aboriginal tribes of India before them; colonized India and wrote the Vedic hymns, the oldest of which are monotheistic. After they had declined into idolatry or worship of the aspects of the sun, stars, etc., they retained some conceptions of the truth, and one of the later writers says, "They call him Indra, Mitra, Varuna, Aquic, that which is one." This great decline resulted in the vagaries of modern India—the idolatry of the common people and the unnatural speculations of the learned class. These latter have always had a tendency to metaphysical science, to grammar, language, ontology, psychology, logic. They have done all to sound the problems of life that the human mind is capable of without revelation. The ancient vedas show the use of tents, of gold, silver, bronze (but not iron), the practice of writing, the custom of monogamy, &c.

The great resemblance found between the history of Chrisna and of Christ results from modern forgeries.

The westward migrating tribes of Irania reached Phrygia and Southern Europe; and others passing north of the Caspian, settled northern Europe.

The faith of the Aryans, settled in Media and Persia, was attended with a like decline until the time of Zoroaster, who as a restorer, instituted a faith of wonderful excellence. This system was adopted by the Medes, and it made them very distinct from their Hindoo neighbors. This religion gave Cyrus his inspiration and gained him the recognition of Jehovah. It, in its turn, declined and is represented now by Parseeism. In its teaching God appears as Ormuzd, and Satan the tempter is called Ahriman. It enforces prayer, praise and good deeds, promised resurrection, and puts sensuality under ban by threats of fire. Some hold that with Zoroaster originated the idea of Satan. It will not accord with facts to deny that some truth originated in pagan lands. The Gentile mystics were gifted souls, and their great desires and efforts to discover spiritual truths should not be made to count for nothing; and there need not be any jealousy of their claims. Zoroasterism like all other false systems was an attempt to portray the spirit realm without the spirit of revelation and prophecy—Zoroaster got near the truth because he lived near the time of traditional truth, and in a locality where remnants of the truth remained longest. The three magi who followed the Star of Bethlehem were probably his disciples.

Confucius in China was a reformer as well as a philosopher. He taught that in a more ancient time divine messengers had brought truth to men, and said he was a man who had "love of the ancients, and made every effort to acquire their knowledge." But Confucius lived in medieval times according to the latest reckonings. The era of the Vedic hymns was but 1200 B. C., and the supposed era of Zoroaster is but 1500 B. C., while that of Babylon and Memphis is 4,000 B. C.

The false systems we have been considering were philosophical speculations, with more or less spiritual blending according to the psychological and clairvoyant power of the founders. Paintings show that the ancient Egyptians understood human magnetism, and clairvoyance and magnetic healing. True and false teachers seem to form an interblending series, and many assert they do; but the test of prophecy and miracle makes an unmistakable line of demarkation. Before Abraham's day there was no chosen channel of communication between God and man. In the patriarchal age each family was a household of faith, a church; its head a priest. The patriarchal system declined just as species decline, and died out only when a new form came up prepared to take its place, and could be spared. The true faith was nationalized in Abraham's posterity. Since Christ, this nationality is made to include all mankind, by adoption.

Conference Minutes.

WELSH MISSION.

Cnference was held at Aberaman, Aberdare, Wales, October 26th, 1884, T. E. Jenkins president, D. Lewis secretary.

The president addressed the conference, and urged every one to work earnestly in the Church of God, to the end that we may receive the crown of life. The Western District was reported: Branches 2, including 15 Elders, 3 Priests, 1 Teacher, 3 Deacons, 51 members, total 73, D. Lewis president. Eastern District, branches 5, including 1 Seventy, 18 Elders, 4 Priests, 1 Teacher; 2 died; 42 members, total 66; Wm. Morris president, T. E. Jenkins secretary.

The Bishop's Agent's account was reported from April 27th to October 26th, 1884. Cash received £2 9*s*; money paid out £1 5*s*; in hand 5*s*. Audited by J. R. Gibbs and B. Davies, and found correct. The books of account were reported from April 27th to October 26th, 1884. In hand when last reported £6 18*s* 6½*d*. Received since £1 7*s* 9*d*. Total £8 6*s* 3½*d*. Paid out 6*s* 6*d*. In hand £7 19*s* 9½*d*. Audited by T. E. Jenkins and Dan Davies and found correct.

J. E. Hughes reported North Wales Mission. The following Elders reported: Wm. Morris, John Lewis, Dan Davies, J. R. Gibbs, T. E. Jenkins, John Evans, John Jenkins, Benjamin Davies, James Griffiths, John Morgans, David Lewis.

Preaching in the afternoon by J. E. Hughes, J. R. Gibbs and T. E. Jenkins, to good effect.

Resolved, That we uphold in our faith and prayers President Joseph Smith, and all the quorums of the Church in America; T. E. Jenkins, president of the Welsh Mission; J. R. Gibbs his counselor; D. Lewis and Wm. Morris, presidents of districts, and all the household of faith.

Preaching in the evening by D. Lewis and J. E. Hughes.

Adjourned to meet at Llanelly, Wales, the 26th of April, 1885.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Bevier, Missouri, February 7th and 8th, 1885. George Hicklin president, and J. T. Williams clerk.

Session commenced at 2:30 p. m., very few present. Branch Reports.—Bevier 110, 1 baptized; Salt River 25; Hannibal 25. Renick Branch report rejected and sent back to the branch for correction. Bishop's Agent reported: Income $28.10, paid out $29.20, due the agent $1.10. Brethren Frank Mussell and J. T. Richards were chosen auditors to examine the agent's account.

Elders' Reports.—Charles Perry, R. Thrutchley, J. T. Williams, Geo. Hicklin, and John Taylor, by letter; Priests Mark Surridge and Frank Mussell reported; also Teacher J. T. Richards reported.

It was decided that J. T. Williams should be our delegate to General Conference.

Resolved, That we sustain the present officers of the district for the coming three months; That we sustain all the authorities of the church, both spiritual and temporal.

The auditing committee reported finding the Bishop's account correct.

At two p. m., sacrament, prayer and testimony. At 6.30 p. m. preaching by George Hicklin, from the 15th chapter of John, "I am the true vine."

Adjourned to meet again at Renick, Missouri, the first Saturday and Sunday in May, 1885.

SOUTHERN NEBRASKA DISTRICT.

Conference was held in the Wilber Branch, January 25th and 26th, 1885. L. Anthony president, J. B. Gouldmith secretary.

Preaching Sunday morning by Henry Kemp, Sunday evening by Jas. Caffall. Officials present twelve.

Met Monday morning for business. District officers reported: Elders L. Anthony, H. Kemp, R. M. and R. C. Elvin, J. W. Waldsmith, J. Armstrong, H. Fields, Wm. Gregory, A. H. Parsons and P. C. Peterson reported. Priests R. White, A. Buchanan and J. O. Savage, and Teachers Dan Brailliar and Henry Savage reported; also Zion's Hope Sabbath School.

Branch Reports.—Nebraska City 129; Palmyra 32; Blue River, at last report 88, present number 89, 1 received.

Committee on resolutions reported.

Brethren R. M. Elvin, L. Anthony and J. B. Gouldsmith were elected delegates to General Conference.

The spiritual authorities sustained in righteousness. District officers sustained.

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Bro. Charles Porter was ordained an Elder, and Thos. L. Rider a Deacon.

Next conference to convene in the Palmyra Branch, April 26th, 1885, at 10:30 a. m.

Preaching Monday evening by Bro. Caffall, and thus closed one of the best conferences that has been held in the district for some time.

Miscellaneous.

BEVIER BRANCH.

To the scattered members having their names enrolled on Bevier Branch Record. A Branch Council meeting held by the Bevier Branch officers, August 5th, 1884, resolved that all scattered members having their names enrolled on the Bevier Branch record, please report once every three months to the Bevier Branch. We trust that each and every one that will read this request will comply promptly with the same, that we may be kept informed of their standing spiritually in the Church. Yours in behalf of the Bevier Branch. J. T. WILLIAMS, *Clerk.*

Bevier, Mo., Feb. 15th, 1885.

FIRST QUORUM OF ELDERS.

To the Members of the First Quorum of Elders:

—In the grace and peace of Him, whose servants you are, I once more address you, for the reason that the annual gathering of the church for conference purposes, will soon be upon us; and as the adopted rules of our quorum make it the duty of each member to report himself at the annual meeting. I, therefore, in the discharge of imposed duty, most respectfully, and in the zeal of the Lord, request that each individual member shall make an extra effort to present, either in *person* or in *writing*, a cheerful and truthful account of their stewardship in the Master's cause during the past year. Once more let me seek to impress upon you the importance of an honorable striving to let the gospel light shine in your every word and work, so that your lives may be evidence of that grand redemptive, soul-saving errand, that caused the Son of God to leave the glory of his Father, and become a pilgrim upon earth. And now, in the prosecution of this great work of emancipating man, and restoring him to his lost inheritance, you have severally consented to take part, by submitting to an ordination, and thereby you are made responsible to both God and your fellow man. To God, that you will faithfully perform that portion of the work laid upon you, by reason of the agency bestowed, in your authority to speak in the name of the Father, Son and Holy Spirit.

Be assured, my dear fellow laborers, we can not avoid giving a strict account to the Father, for the priesthood office we bear. To man, we owe some responsiblity, because they sit in darkness, and by our hands hath God sent unto them the invitation to arise and come to the light of Zion. Do not allow yourselves to become chronic in forming excuses for neglecting to report. It may be true that you have not accomplished much, but remember, a little by each one of us aggregated, may look more encouraging than you had supposed.

Should age, sickness or business hinder, let us know, so that you may stand before the quorum properly understood. Come brethren, now seems to be an opportune time to let your fealty to God and his cause be manifested, as the opportunity and demand far preaching were never greater, and the present time seems quite favorable to make an acceptable sacrifice for the good of the church, and a sure reward awaits those who advance the cause of "peace and good will" among men.

I would suggest that immediately after the reading of this, you sit down and write up your report, and send the same to me to Independence, Missouri. Let those who assemble to transact the business, come with the Spirit of Christ, so that the same may receive the Father's seal of approval. I remain in gospel bonds,

R. M. ELVIN, *President.*

MARRIED.

GAMMAGE-CORNELIUS.—At the Vester House, Blenheim, Ontario, February 10th, 1885, by Priest A. McKenzie, Bro. Joseph Gammage, of the township of Howard, county of Bothwell, to Miss Emma Ester Cornelius, of the township of Harwich, in the county of Kent.

"O Lord, give him the power to guard and shield,
This help-mate of his future life;
While she by softer passions yields,
The solace of a virtuous wife.
And when their mortal course is run,
May still this bond of love endure;
Till they, Celestial honors won,
Live with the loving and the pure."

DOTY-JENKINS.—At the house of the officiating Elder, William P. Smith, Union Ward, Salt Lake county, Utah, Clarence J. Doty, to Miss Mary L. Jenkins; both residents of West Jordan, Utah.

DIED.

TALBOT.—At Brighton, Colorado, February 5th, 1885, Robert B., second son of R. J. and L. M. Talbot, aged 4 months and 13 days. Funeral services by Rev. Tuttle, Pastor of U. B. Church.

Sweet little bud of promise,
How sudden the messenger came,
And bore our chubby darling,
Far out of this world of pain.
In dream I saw how lonely
My mother heart would be;
And yet, Oh Lord I murmur,
When I should trust in thee. L.

JONES.—At Plano, Illinois, February 11th, 1885, Bro. John Jones, aged 21 years, 5 months and 29 days. He was sick about six weeks; during all that time he was patient as could be; not complaining, but enduring his suffering with true Christian fortitude. All was done for him that medical aid could do; and the blessing of the Lord often sought for that he would spare him to us; but it pleased him to take him. Bro. Jones was baptized in Buttler county, Ohio, 1876, by Bro. M. B. Williams. Was ordained a teacher in 1877. Came to Plano in 1880, to the General Conference of that year, and has made his home here until he died, (except one visit to the home of his parents in 1881). A short time before he died, when asked if he was happy, he said, "How can I help but be happpy. I have to wait a little while, then I will go; there is a lot of them over there.' He then bid his friends good bye, one by one, and passed away without a struggle. Funeral services were held in the Saints' Chapel at Plano, February 13th, 1885. W. Vickery conducting, and also preaching the sermon. The remains were conveyed in care of his mother to her home in Ohio.

HULMES.—At Pittsburgh, Pa., February 6th, 1885, of pneumonia, after a sickness of about three weeks, Ralph G. Hulmes, son of Bro. and Sr. George H. Hulmes. Born July 2d, 1867. Appropriate ceremonies were held at his parents' home, Chartres, on the 8th, whence the mortal part was taken and placed in the city of the dead, Alleghany Cemetery, Pittsburg. Funeral sermon by Elder Forscutt, at Saints' Hall, February 15th, to a large and sympathizing audience. When first taken sick, and while nothing serious was as yet apprehended, he asked his mamma particularly about heaven, and on hearing her description of it, expressed a wish to go there, if mamma would go with him.

Sweet bud of promise, touched by Death's index finger
Ere thy petals of life had chance to unfold;
But thou'lt live in our love while on earth-paths we linger,
Then we'll walk with thee, darling, the pavements of gold.

TEANY.—At Philadelphia, Pennsylvania, February 3d, 1885, Sister Rebecca Teany, aged 86 years, 7 months, 20 days. She died strong in the faith. Funeral services on the 6th of February, 1885, by Elder John Stone, to a full house.

ROSS.—At River Sioux, Harrison County, Iowa, September 7th, 1884, of diptheria, Leslie, son of Bro. George and Sarah J. Ross; aged 5 years, 6 months, 5 days.

ROSS.—At same place, September 8th, 1884, of diptheria, Robert son of brother George and sister Sarah J. Ross, aged 16 months, 1 day.

"Fare thee well, thou fondly cherished,
Dear, dear spirit, fare thee well;
He who lent thee hath recalled thee,
Back with him and his to dwell."

HALL.—At Cook's Point, Texas, December 26th, 1884, Lula Thomas, daughter of T. P. and Amanda I. Hall, aged 1 month and 4 days.

TURNBULL.—After a short time of sickness, Melissa, infant and only daughter of Mr. Cyrus and Sr. Mary Jane Turnbull, aged 2 weeks and 3 days.

It was so hard to give her up;
So sweet, so young, so fair;
But God knows best, so let her rest,
Till we can meet her there.

MELISSA WILLIAMS.

RICH.—At Farmington, N. H., January 20th, 1885, Bro. Alfred Rich. Born October 3d, 1844, on the Isle an Haute. Funeral services at the home of the deceased, by Rev. Thomas Spooner, pastor of the Baptist Church. Bro Rich was highly esteemed by all his neighbors, who defrayed his funeral expenses. His daily walk was such, that he was universally loved by those who knew him.

LEE.—At Independence, Missouri, October 27th, 1884, Annie, daughter of Bro. John H. and Sr. Martha I. Lee, aged 16 years, 7 months, and 21 days. Funeral sermon by T. W. Chatburn.

LEE.—Same place, February 21st, 1885, of croup, Joseph, son of Bro. John H. and Sr. Martha I. Lee, aged 5 years, 7 months and 12 days. Sermon by T. C. Lloyd.

A DREAM.

I saw in my dream that some of the Saints were using adulterated milk, mixed with water. I thought the saints were establishing an organization that required each family of saints to give a goblet of pure milk. Those that were too poor to have pure milk at hand, were required to work and buy a goblet of pure milk to put into the organization. By so doing hey would ever after have pure milk to use, throughout their families, both rich and poor. Who will give the interpretation?

Your sister in the true faith,

MARY A. ATWELL.

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Charlton on main line:—No. 42, Passenger, at 8.55 a.m. No. 46, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

TRACTS IN GERMAN.

☞ Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cts.; the Repentance, 5 cts; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

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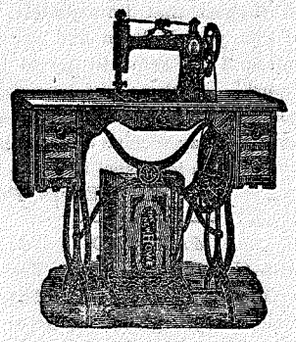

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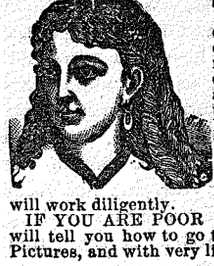

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DES MOINES, OSCEOLA & SOUTHERN RAILROAD

Time Table, Monday, December 4th, 1884.

Going South. Accom. Leave.	Exprs. Leave.	Stations.	Going North. Exprs. Arrive.	Accom. Arrive.
8.20 a.m.	6.30 a.m.	Des Moines	11.50 p.m.	7 10 p.m.
9.20 "	7.10 "	Norwalk	11.10 "	6.10 "
10.00 "	7.38 "	Spencerville	10.35 "	5.30 "
10.20 "	7.50 "	R. I. Crossing	10.20 "	5.10 "
10.40 "	8.02 "	Wick	10.07 "	4.50 "
11.20 "	8.40 "	St. Charles	9.30 "	4.10 "
12.05 p.m.	9.15 "	Truro	8.55 "	3.25 "
1.20 "	10.05 "	New Virginia	8.05 "	2.20 "
1.50 "	10.30 "	Jamison	7.40 "	1.50 "
3.00 "	11.10 "	Osceola	7.10 "	12.55 "
3.50 "	11.45 "	Leslie	6.35 "	11.45 "
4.30 "	12.10 p.m.	Van Wert	6.10 "	11.05 "
5.30 "	12.50 "	Decatur City	5.30 "	10.05 "
6.05 "	1.20 "	Leon	5.00 "	9.30 "
7.05 "	2.10 "	Harding	4.10 "	8.30 "
8.00 p.m. Arrive.	2.55 p.m. Arrive.	Cainsville	3.25 p.m. Leave.	7.30 a.m. Leave.

MISCELLANEOUS.

The Problem of Human Life, Here and Hereafter, by A. Wilford Hall; 524 pages, in cloth boards.....1 50
Universalism Against Itself, by A. Wilford Hall; in cloth boards, 336 pages 1 00
Josephus, complete in 1 vol., library leather.....3 50
Gibbon's Decline and Fall of the Roman Empire, cloth boards, 5 vols.....4 00
Mosheim's Church History, cloth boards, 2 vols.....4 00
Baldwin's Ancient America, (Illustrated) cloth.....1 80
Rollin's Ancient History, 2 vols. in one, leather.....4 00
The Koran, library leather 2 00
Gieseler's Ecclesiastical History, from A.D. 1 till 1854, cloth boards, 5 vols.....10 00
The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, cloth boards 2 00
Cruden's Complete Concordance of the Bible, cloth..1 75
The Bible Text Book.....1 00
Apocryphal New Testament 1 65
Brown's Concordance of the Bible 60
Emerson's Ready Binder, Herald size..... 85
Five Quires of Note Paper, 120 sheets..... 40
Five Quires of Note Paper, better quality..... 50

HOLY SCRIPTURES.

Sheep, or Library Binding.....$1 50
Imitation Morocco, gilt edges.....2 00
Morocco, full gilt and gilt edges 2 50
New Testament, Inspired..... 75

ADDRESSES.

Bro. T. W. Smith's address is Ziona. Papeete, Tahita, *via* San Francisco, Cal. The postage is five cents for each half ounce, or fraction thereof.

Mark H. Forscutt, No. 67 Fourth Avenue, Pittsburg, Pa.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

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THE SAINTS' HERALD.

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife, and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.

"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,

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☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success. Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 14th, 1885.

EXTRACTS FROM LETTERS.

Bro. James Moler, writing from Limerick, Ohio, February 12th, says:

The work of these last days moves slowly but grandly on. Occasionally one yields obedience to the law in this vicinity. Recently Bro. Beatty baptized a minister who has been preaching for the Christian Church for twenty years; he now says he has been a false teacher all that time. He will yet preach the truth. May this grand work move on.

EDITORIAL ITEMS.

Bro. Joseph A. Stewart writes from Philadelphia, his home, that their late district conference passed off quietly. He was continued in charge of the district for the next six months. Bro. Stewart had been in York county, Pennsylvania, from which place he had lately returned, and would visit Cecil county, Maryland, the week succeeding February 24th, the date of his letter.

There is a paper published in St. Louis in the Spanish language, entitled "*El Commercio Del Valle*;" the "Valley Commercial" in plain English; and is we think devoted to the commercial interests of St. Louis, with Sante Fe and other western cities, where Spanish is spoken. It circulates in Mexico, Cuba, Porto Rico, Santo Domingo, Venezuela, Colombia, Peru, Chili, Bolivia, Ecuador, The Argentine Republic, Brazil, Uruguay and Paraguay.

We learn with regret of the death of Bro. Joseph Ellis, of Buxton, Ontario, from cancer in the face. We met him once in Ontario, and once at an April Conference in Plano, and from our acquaintance was very favorably impressed with Bro. Ellis, which we learn was correct, from the esteem in which he was held in the community where he lived, as stated by Bro. Archie McKenzie in a late letter to us.

Bro. C. D. Stevens writes from Grand Rapids, Nebraska, February 18th, most cheeringly and encouragingly.

QUESTIONS AND ANSWERS.

Q.—Is it a sin to pray for the gift of tongues?

A.—We think not; but it is probable that that especial gift if desired too earnestly may make the believer oblivious to the reception of another gift which Christ might decide to be more suitable to confer upon the individual. Paul wrote "covet earnestly the best gifts, but rather that ye prophesy." The best gift, is eternal life; the next is, wisdom. Were we to advise any one to pray for an especial gift we should say, pray for "wisdom," then faith. We think safe to trust the Lord to give what in his wisdom would be safest and best for the believer.

Q.—How do the gifts of God come?

A.—If this means in what appreciable way is the receiver made aware of the coming of the gift, we can only answer, we do not know. If it means by what processes is the believer made ready to receive the gift, we reply that it is by, or through obedience to the gospel rule; and the purifying power of the spirit given in remission of sin.

Q.—Can one have the spirit of truth without the Holy Ghost?

A.—One can have testimony of the truth of specific things without having what is known as the comforter, or the Holy Ghost. The Holy Ghost is the Comforter, the Spirit of Truth; so stated in the 14th and 15th chapters of John's Gospel.

Q.—Can one have the nine gifts, spoken in the New Testament, 1 Corinthians, 12 chapter, without having the Holy Ghost?

A.—The gift is the result of the supervising care of the Holy Ghost, and is a qualification wrought in, or for the receiver; a quickening, or changing the natural faculties in such way as to confer the peculiar gift required. There is a testimony that Jesus is the Christ that is possible without any of those gifts named in the Epistle of Paul; but it is probable that a portion of the spirit accompanies each gift.

Q.—Are the sheep that are put on the right hand at the last judgment the members of the Church of Jesus Christ of Latter Day Saints that support the ministry?

A.—Not necessarily, they will be the members of the Church of Christ then existing—of the "family of God in earth and in heaven," having been faithful unto the end.

Q.—Are the least of Christ's brethren, only the preachers?

A.—We hope not.

We are not sure that we have rightly understood the tenor of the foregoing questions, but have answered according to our comprehension of the queries.

Q.—In a branch where there are an Elder, Priest, Teacher and Deacon, can the branch choose the Deacon to preside over the branch, without first releasing the Priest and Teacher from their respective offices?

A.—Yes, unless the Priest and Teacher have been properly chosen as branch officers, by vote; in which case they should first be released from acting as branch officers. They can not be discharged from their offices as Priest and Teacher in the branch unless guilty of wrong doing, or criminal neglect of their calling. All other things being equal the highest in authority should be selected to preside.

Q.—Do persons commit apostasy, or forfeiture of their membership, by depositing their "certificate of removal" with the Methodist, or other church?

A.—Yes, if by such depositing of certificate they are accepted as members of such church. They may not commit apostasy, but do forfeit their fellowship.

Q.—If President Joseph Smith believes that the Law of Tithing is operative and binding upon the Church at the present time, why does he not set the example of his belief, by paying tithing?

A.—Several years ago when the question whether the law was binding on the Saints in their present condition had been decided affirmatively by the conference; Pres. Joseph Smith, in keeping with the instruction he gave in the Herald; how to pay tithing, made an inventory of his

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possessions, accounts, credits, debits and properties, and filed the same with the Bishop of the church, making the inquiry, and having an understanding with the Bishop as to surplus, tithing, or *free will offering* upon the statement; just as he had stated was his understanding of the rule. Since that time he has had no yearly increase, and has set apart from time to time and paid to various church uses according to his ability. So far as complying with the law as he understands it, may be an example he has done so; with the possible exception that he has not so conducted his labors, receipts and expenditures so wisely and well as to create an increase, as perhaps he and all others ought to do. Whether this is a misfortune, a folly, or a crime, must be left to the decision of the brethren, or to the final judge, just as those who read may choose. President Smith is ready to answer to the church through her Bishop for all that he has; to his brethren for his fellowship and to God for all that he is, or may be. President Smith does not presume to judge whether this will answer the question as it was intended to be asked; but he desires it to be understood, that he does not hold aloof from any proper inquiry into what appertains to his relationship with the Church.

THE lovers of music among the HERALD readers may wish to be informed concerning the Opera Festival to be held in the Exposition Building, Chicago, beginning April 6th:

At the Chicago Opera Festival, commencing April 6th, Col. Mapleson's company will join forces with a home chorus, and present fourteen performances of Italian opera. Our Exposition Building is being altered into a vast opera-hall to accommodate some 6,000 persons, and the Festival Association promises splendid performances at popular prices ($1.00, $2.00 and $2.50). This company has the advantage of having among its solo singers the greatest prima-donna of her time, Mme. Adelina Patti. It is announced that she will sing six times—most likely in "Semiramide," "Traviata," "Martha," "Lohengrin" and "Aida." Mme. Patti promised Wagner that she would appear in some of his operas before the close of her career as a public singer; and it is understood that she makes her first appearance in "Lohengrin" at this festival. Miss Nevada will make her début in opera in Chicago during these peformances. The criticisms that have been made upon this singer's efforts in other cities all agree in stating that she possesses a pure and beautiful soprano voice, which has been cultivated to a great degree. Mme. Fursch-Madi, the dramatic prima donna, is one of the most reliable artists of the company, and much may be expected from her during the festival. Mme. Scalchi is so great a favorite in the city that her appearance will be an occasion of pleasure to all lovers of the Italian school of singing. Signori Gianninni and De Anni, the new tenor and baritone, have been universally commended for their splendid singing wherever they have sung during the season; and their appearances at this festival will be one of its strongest features. The répertoire includes "Lohengrin," Wagner; "Huguenots" and "L'Africaine," Meyerbeer; "Faust" and "Mirella," Gounod; "Der Freischütz," Weber; "Martha," Flotow; "Aida," "Il Trovatore" and "Traviata," Verdi; "Semiramide," Rossini; and "I Puritani," Bellini. The Chicago chorus of three hundred voices, under Mr. Pratt's direction, are learning the leading choruses of these operas, and will appear with Col. Mapleson's singers. In a reception performance which was given by the chorus a few evenings since, the ensemble number from the second act of "Aida" was sung with great effect, and the effort indicated that the home singers will be an attraction in the various representations during the festival.

Special attention is called to the fact that complete arrangements for heating the auditorium by steam have been made, also that elegant opera chairs will be furnished by the American Store Stool Company for the paraquet and dress-circle.

Season tickets (good for fourteen performances), $12.00, $24.00, $30.00.

Correspondence.

LEAVES OF MEMORY.

GALIEN, Berrien Co., Mich.,
March 1st, 1885.

Friendly Herald:—If "love is the fulfilling of the law," I believe that I am not wanting just now, in my lawful duty to you, however my silence may be construed. I have just arisen from a careful perusal in serial form, of a controversy commenced in your last November issue, and still unfinished; a controversy between our leading ministers, to each of whom I would fain look up as to a guide whom heaven has employed to lighten the path of poor benighted men like I to the truth which makes men free. They occupy the extremes of the argument on the disputed doctrines, however, and as I can not follow both without dividing myself—and I am too small for that—I must pray to their God, and mine, to help me follow truth's guiding star to the place where the child of spiritual hope lies, though he be wrapped in but swaddling clothes. To the faith of all my manhood's history, I hope never to prove recreant; and to vote as I have fought, and fight, if need be, as I vote. My wanderings over the western plains of Kansas, through Iowa, calling at your sanctum, and visiting Pittsfield, Ill., Kewanee, Sandwich, Plano, and Chicago, *en route*, led me on till I reached here. A tour under direction of the spiritual head of this mission—our warm-hearted brothor, Wm. H. Kelley, a most companionable fellow-laborer, who gave me more latitudinal and longitudinal scope than I could occupy, made me better acquainted with him, and with the excellent Saints and friends of Michigan than I had ever been, and resulted in confirming the impressions of a life-time that Saints' companionship on earth is that which best can fit for our future heaven.

By appointment, I met our large-hearted—and what other than a large-heart would suit so large a frame—and devoted brother, J. W. Waldsmith, and together we made a tour to Wirt, Indiana, where I had the pleasure of dedicating a neat structure built as a house of worship by the sacrifices of God's people there. It has a steeple and a bell. Its dimensions and cost I intended to give you, but have mislaid the document our good brother S. S. Rector furnished me containing them. The brother named and the others of the committee deserve great credit for their noble efforts, and God great praise for crowning those efforts with such success as gave completeness to their work, and makes that work a monument of Zion's growth. My labors there, seconded by my excellent brother, J. W., were blessed of God, and some baptisms the result, though not administered by us. When God gives the increase, he who sows and he who waters are made glad.

We thence took a tour through Western Pennsylvania, over the mountain tops of the chain where the "Horse-shoe Bend" has given to the Pennsylvania Railroad Company a more than national reputation, till we reached Huntingdon, and thence by team to unite in a family gathering of the Waldsmith family. It was expected and promised that I should participate with the M. E. minister in a series of meetings. His presiding elder heard of the proposal, and vetoed it. I had the privilege of praying in the church, so had Bro. J. W., and the difference in method—though some account me rather methodical—struck the Methodists and others. I preached in the school-house. The seed sown there is of the kind that will not die. God's Spirit did the sowing. I was but a seed-machine.

We returned in a few days, over the same scenes of wonderful beauty again casting hurried glances, till their sylvan and sublime beauties were lost in the smoke and glare of busy, manufacturing Pittsburgh, where Bro. Waldsmith left me, I feeling like a widower forlorn whose hope had perished. Bro. Josiah Ells, the old veteran in the army under three different generals, two of whom he has outlived, met us, and with him the widow of our beloved and still mourned brother, Edwin Hulmes. Arrangements were made for my stay at her mother's, sister Smith's, where I remained until it was decided that my stay ought to be prolonged for the work's sake in Pittsburgh. Then I removed to Elder's room at the Hall, bachelor retreat.

During all these visits, and labors in Kansas, Iowa, Illinois, Indiana, Michigan and Pennsylvania, your correspondent has been taking notes. From these his conclusions are that you, friend *Herald*, are, on the whole, very much admired, and a little blamed. The blame, however, attaches to your liberality. Our men of thought are your friends. *You ought to reject all articles not in harmony with the expressed faith of the church*, is however, the opinion of perhaps nine out of ten of all your readers. The remaining *one* praises you for not rejecting them. Please, however, do not reject mine. So would each correspondent say, and so says your old friend,

MARK H. FORSCUTT.

ST. LOUIS, Mo., Feb. 26th, 1885.

Brother Joseph Smith:—Since I last wrote to you, although the weather has been very cold, yet I have put in good time in presenting the word of life. I was called home three weeks ago by sickness. My wife and little girl were some better when I arrived, but the day following my girl was very sick. I called in Bro. A. White, and we administered to her, and the next day I took her to meeting. Bro. White remarked, seeing she had been raised up twice by the power of God, that that little child had more faith than many of the old Saints. I just returned from Moselle, Franklin County, where I was nine days; spoke eight times, baptized one, Henry Williams. Moselle is the old hunting ground of B. V. Springer, and the people there think lots of him. They will be glad to see him return, and make himself a home with them.

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I was at prayer meeting last night in St. Louis. Had a good meeting; gifts were present. I speak to-night to the Methodist people in East St. Louis. I should. have continued meeting longer at Moselle, but the measles commenced to spread.

Yours ever,

JOHN C. FOSS.

UBLEY, Huron Co., Mich.,
March 2d, 1885.

Bro. Joseph: I have spent a few days here again. Preached some, debated a little, and baptized six more. This makes seventeen members in this place now, nearly all heads of families. All came in during last fall and this winter. I intend to visit London, St. Mary's, Usborne, and other places in Ontario, pretty soon. I find much to do; the work of God is rolling on.

In the faith,

JOHN J. CORNISH.

KEWANEE, Illinois,
February 27th, 1885.

Bro. Joseph:—In reading the Editorial in the *Herald* of 28th, I was led to ask the following questions: First, Is it not the duty of the controlling agent of the *Herald* to guard the interests of the *Herald*? And when such agent is also the presiding officer of the Church, to see that nothing is published that is calculated to prove an injury to the church over which he is called to preside? In short, is he not expected by the body making him their agent in conducting the *Herald* that he *will exercise his judgment*, with regard to articles sent to him for publication? And has he not only the right, but is it not his *duty* to reject all articles and withhold them *from* publication, that, in his judgment, would injure the cause by breeding trouble, contentions, and hard feelings in the Church? Or are there no limits in this matter, and is the *Herald* to be thrown wide open for every thing and any thing that may be written, regardless of the good of the Church? If there is a limit, it does seem to me that the line should be drawn by the exercise of the judgment of the controlling agent, (Managing Editor), so that the Church as a body may not suffer by the publication of such articles as are calculated to destroy more in one month than one dozen elders can build up in the same length of time.

H. C. BRONSON.

SAN FRANCISCO, Cal.,
February 24th, 1885.

Dear Bro. Joseph:—All goes nicely with us. The outlook for church affairs seems to be brightening in our city. We have baptized several of late, and one more is to unite with us next Sunday. We have also added several to our branch by letter, so we are building up of late. I think our effort with the *Expositor* has done us all good. We enjoy more of God's Spirit since its advent, and we seem to be more closely united. I think our Heavenly Father is pleased with this attempt to spread the truth. I am happier, and am much blessed spiritually. Our meetings are very well attended, and God's Spirit is always there to assist the speaker, and enlighten the hearers. Many strangers are becoming interested, and are to be seen at all our meetings. Surely the seed sown in this city will bring forth good fruit some day.

Praying and working for Zion's cause,

GEO. S. LINCOLN.

GLENWOOD, Iowa,
February 23d, 1885.

Bro. Joseph: The work of the Master is onward in this section of country. The Saints of the Elm Creek Branch, with the friendly aid of two or three non-members of the branch, have bought a very snug little chapel, in which meeting is held every Sabbath. Besides this we have held several meetings in Bartlett, and made two efforts to hold meetings in Glenwood, but owing to circumstances failed. The Saints here generally are active in the cause, and doing what they can to forward the good work. God's blessings have been realized by many.

Your humble servant chanced to fall in the path of a Campbellite "Mormon eater," and who after a strenuous effort, found he had overestimated his powers of gulosity, so regurgitation set in, and one would have supposed he intended to drown his victim in the flood of lies and slander. He belched forth against our church, and especially "Joe Smith." When he found his opponent, by the grace of God, was able, not only to give a "reason for the hope within" him, but to wade through his opprobrium, he was forced to remark, "Well, what shall I say;" and in a round about way acknowledge he had got hold of the wrong man. Discussion was on the following propositions, namely: (1) Resolved, That the Church of Jesus Christ of Latter Day Saints, established in 1830, and reorganized in 1860, has or should have twelve apostles, holding the same position and authority as those chosen by Christ in person. (2) Resolved, That the promise of Christ to the Apostles, of the baptism of the Holy Spirit, and its fulfillment as on the day of Pentecost, as in Acts 2d, is to all the obedient.

To the first I offered the usual arguments, showing a succession of Apostles in the primitive church, their necessity in the church, and their call by revelation, ancient and modern. He, after failing to offset my claims by scripture, as usual, had to resort to abuse. In discussing the second proposition, I showed the necessity of the baptism of the Holy Spirit, by Christ's language to Nicodemus, and Paul's language to the Corinthians, 1 Cor. 12:13, "For by one spirit are we all baptized into one body," and many other passages.

He, being anxious to get me on the latter day work, challenged me to show one true prophecy. "Sir," said he, "this will be evidence of the baptism of the Holy Spirit now." To this I very promptly replied by showing the prophecies in the Book of Mormon, pages 101, 102, 107, 466, 476, 487, and then showed their fulfillment in the returning of the Jews, as per last year's *Heralds*, page 417, also vol. 32 of *Herald*, page 50, etc. To show the turning of the Jews to Christianity I referred to last vol. of *Herald*, page 745. I referred also to other prophecies, all of which were too plain and literally fulfilled for him even to attempt to deny them; so did nothing but abuse the church and its founder. But this, when taken into consideration, had but little weight, and was not well received by his own church members. On the other hand the saints were well pleased and fully endorsed my efforts.

I think I fully proved the divine authenticity, and recognition of the Book of Mormon; whether Spaulding, Sidney Rigdon, or Joseph Smith was its author, and left the people to decide for themselves who its author was.

The discussion lasted four evenings, two hours each evening. The audiences were not very large, owing to the very severe weather we had at the time. The discussion opened on the 8th of February, in a snow storm, and the cold weather lasted till the last evening, when we had a good audience. Splendid attention was given throughout. I thank God for the Book of Mormon, and think it is the most effective weapon that can be used in its own defense, as well as of the latter day work generally.

Yours in bonds,

J. M. STUBBART.

WEST FORK, Crawford Co., Indiana,
February 18th, 1885.

Dear Herald:—We have been laboring as much as we could on Sundays, at Marietta. Bro. I. P. Baggerly came to the rescue the sixth of January, and commenced the battle here, and on the eighteenth baptized two, and reorganized the branch; and the Saints changed the name of the branch from the Low Gap to West Fork, and since that we have been having our meetings, and feeling well, and we rejoice that God has not forforsaken us. We have had a hard time, so much preaching, and no one come into the church. But the Saints held on to the rod of iron, and stood firm for nine years. Now they rejoice in the Lord. The work is in a good condition in this the southern part of the district. There are others not far from the kingdom. We hope that the Saints by wisdom and Christ-like walk, will be instruments in His hand of bringing others to the fold.

We have been down into Perry county, and the work is not in as good condition as we would like to see it; but the cause is apparent, as the most of the Saints have moved away, and they have had very little preaching there for four years. We hope and pray that they may get into a better working condition while Bro. I. P. Baggerly is there. There are several there who are very near the kingdom. What has become of Bro. C. Scott? I received a letter from him last fall saying that he would meet me at Templeton Station, on the Air Line Railroad, but I have not heard from him since. Bro. Isaac was at Comings Bottom, the last we heard from him. At Lilly Dale the Christian Order let him have the church to hold meetings in. I name this as it is the first time to my knowledge that any of our brethren have been favored with their houses to preach in. This is the place where Bro. Forscutt and Treat held their debate. God has spoken, and he will fulfill his promises if we are faithful.

Yours in the one faith,

V. D. BAGGERLY.

PITTSBURG, Pa.,
February 26th, 1885.

Bro. Joseph:—I am striving to live faithfully and to live up to the covenant I have made, although I am weak, and feel that I can do nothing without the Lord helps me; therefore I put my trust in Him. Bro. Mark H. Forscutt has been laboring in our branch for three months, and during that period he has labored hard to win souls to Christ, and he has baptized twenty-one, the fruits of his labors, and others are investigating; and I think if he could stay longer, more would be baptized. He is an earnest man, and his whole heart is in the work. Since his coming here three months ago, he has been preaching every Sunday morning and evening,

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and sometimes he would preach on Wednesday and Friday evenings. He has been taking charge of prayer meetings also, and in every way he could, advancing the work. Bro. Forscutt has not only been the instrument in bringing the world to obey Christ, but since he has come here he has brought more of a unity among the Saints than has been for a long time. He has made better Latter Day Saints of members than they have ever been before. They seem more determined to do their duty; and I have heard members say, I am thankful Bro. Forscutt came here; for I have been shown my duty through his teachings while here. He has also started a young folks' prayer meeting and I hear it is doing much good among the young members; and they intend carrying it out. He is a man that does good wherever he goes. I hope and pray that he will ever be blessed in all duties before the Lord, and that he will be permitted to return to this place again after Conference. I will close, asking you to remember me in all your prayers, that I may be kept faithful.

MRS. A. M. REESE.

PARRISH, Illinois,
February 28th, 1885.

Dear Herald:—My wife and myself are the only Saints we know of in Franklin county. We would like any of the Saints passing this way to call and see us, or correspond with us; and if some Elder will come we will secure some place to preach in. We live three fourths of a mile north of Parrish, on the St. Louis and Shawneetown Railroad.

Your brother in gospel bonds,

AARON BURLISON.

GREENWOOD, Steuben Co., N. Y.,
February 23d, 1885.

Bro. Joseph Smith:—I am still stopping in this part, trying to make it through our long eastern winter, under as favorable conditions as our surrounding circumstances will permit. The weather here for a good deal of the time has been very severe; and we feel glad that the Spring is again near at hand, and that the hardest of the winter is past. There are near two feet of snow. I have not done much preaching of late, not being able to do the traveling on foot necessary to be done here in order to get around, and make appointments, and then go and fill them. Have been stopping the most of the time for a month or two past, with a friend four or five miles away, helping him in his shop, that I might not impose too much burden on hospitality. While speaking of kindness and hospitality, I wish to mention the names of sister and Mr. Deremer, who have a most excellent home here, and have always extended to me the kindest and best of hospitality under their friendly roof, while on missions and gospel efforts here in this eastern country. We can but say, may the Lord bless and prosper them a hundred fold.

While working at the place heretofore mentioned, I preached twice at a neighboring schoolhouse; once on the last Sunday in December, and again on the first Sabbath in January. Had quite a few out at each meeting. On the night of the 18th of January, I, in company with Mr. Deremer and family, attended Elder Cheeseman's meeting of the Christian Order in Greenwood village. As soon as I came in, he came to me, and requested me to go into the stand, and occupy part of the time. I cheerfully accepted his kind invitation, though it came unexpectedly to me. He spoke first, and during his remarks he mentioned the increasing unbelief and disregard manifest among the people, in regard to religion and Christianity; and following after his remarks, I had a tolerably good occasion to show that the cause of this defection was, to a great extent, the apostasy from the true principles of the doctrine of Christ, and accepting and inaugurating instead, the theories and systems of men; and the result of this apostasy had brought the world with its professed Christianity into the present state.

Last Sabbath evening Mr. Deremer and family went with their sleigh again to Elder Cheeseman's meeting, and I also accompanied them. The Elder requested me to take the stand and preach. He opened the meeting in the usual way, and I commenced by reading a portion of the tenth chapter of Acts, and then spoke for about an hour with most excellent freedom. The congregation, though small, was very attentive, and listened to the discourse with manifest interest. Elder Cheeseman followed with a few remarks, and said Elder Lanphear had preached the best sermon that he ever heard him; that it was Scripture, and that the ground taken was good. On my way out of the house, after the close of the meeting I met with a man in the audience who said to me that what I had preached was the true gospel, and that he had heard it before in the old country, before he came to America. We pray the good Lord of the harvest to bless the word, and to open the eyes of understanding to the people, that they may be led to walk within the province of the true gospel light and wisdom.

There is in this part a Sister Richardson and Sister Dutcher, old members who joined the church while your father was living, who have always held to the faith. Sister Dutcher is about eighty years of age, and takes the *Herald*, and has for a number of years past. She has an abiding testimony to the truth of the work, which she received about the time she joined the church. In vision or dream, the presence of the angel was by her with book in hand, and recorded her name within. This witness is always fresh in her memory when relating her past experience.

I have had several encouraging letters of late, from members north of here, where I was last fall, in Oswego, Jefferson, Wayne and Orleans counties; all expressing good desires and interest in the gospel. I have had the privilege of reading the February number of the *Expositor*, the paper published by the brethren in California, and like its contents right well. I hope they may be aided by subscription and means at hand, so as to be able to keep it in progress; for from the present appearance it seems to be prospective of accomplishing much good.

A few days ago I received a letter from Sister Hyde, of Belmont, Allegheny county, about thirty miles west of this. She had lately subscribed for the *Herald*, and was well pleased with it. She became a member in the early days of the church, and was confirmed under the hands of Elder Austin Coles and the Patriarch, father Joseph Smith, your grandfather.

I hope that the coming General Conference may tell much towards the more permanent establishment of the Reorganization; and that the Lord may be pleased to make known his revealed will concerning it, that there might be a more united and better understanding than what is apparent with some at the present time. I would like very much to attend the conference, but do not entertain any idea at present of being able to do so.

Yours in gospel bonds,

C. G. LANPHEAR.

CAMERON, Clinton Co., Mo.,
February 18th, 1885.

Dear Brothers and Sisters:—We have had a long and tedious winter; and I believe we are all very thankful to see the weather moderating a little, and we shall all be thankful to behold the first indications of spring; and should we not be very grateful to our Heavenly Father, that so many of us are spared to behold another spring? And shall we not strive to renew our covenant and double our diligence, and be more zealous in keeping all the commandments that our Heavenly Father has given, temporal as well as Spiritual. I am perfectly satisfied that the one is just as essential as the other; and I believe that all who are under the law of tithing and do not comply with it, will come under as great condemnation as those who neglect to keep any other commandment; and no one that has obeyed the gospel understandingly, believing Joseph Smith to have been called of God, can doubt any of the commandments that have been given through him, especially those contained in the Doctrine and Covenants. I do not believe in condemning the words of any of the prophets who have been called and ordained of God; and how any one can fail to see the justice of God in giving to us such an essential law, such a perfect law, as the law of tithing, looks strange to me.

GUILETA F. SIMMONS.

PERSIA, Iowa,
February 12th, 1885.

To all the Saints:—Something tells me that there is something wrong in the branches that compose the Church of Jesus Christ of Latter Day Saints. It teaches me that there is discord among the members that compose this church, and a want of unity in all the branches. Where there is not unity there is not brotherly kindness, and where there is not brotherly kindness there is not charity, and where there is not charity there can not be a perfect harmony, and without harmony the cause of God can not prosper. How is this to be rectified? We think the only way to rectify it is for each individual member composing this church, to see to it that they are in harmony with God and Jesus Christ. If each member should make it a personal affair, and ask to be guided by the Good Spirit, and do just as that Spirit dictates, it would not be long until God would pour out his blessings until there would not be room enough to contain; and then it would run over the walls, and those out of Christ would be enquiring the way of salvation, and many would be added to the church such as should be saved. I have no doubt but there are many that would obey the gospel, and are ready to do so, but they see such manifestations of unpleasantness among the people of God they are afraid to enlist.

My brethren, why should discord exist? Is the Lord's arm shortened that it can not reach? Is his ear dull of hearing that he can not hear? Is his spirit gone so far from us that it can not

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return? It will not return without our bidding, and then where will the blame rest? It must be with you and me. If we have felt the Lord Jesus Christ precious to our souls once, we can surely have the same return again to us. If we live for it, why not? Was not life more pleasant when we were living near to God? All the Saints answer, Yes. Then why not try to live happy here on earth, that we may be more glorified when we come to meet our Judge. For the more glorified we live on earth, the more of his glory we will be able to receive when we come into the presence of our King of Kings, and Lord of glory.

And now that every individual member of the Church of Christ may see to it that they are fit subjects for the Holy Ghost to dwell in, is the prayer of your brother in the Lord,

P. PELTON.

BURLINGTON, Iowa,
February 28th, 1885.

Dear Bro. Joseph:—It is now over two years since I united myself with the church. I am thankful to my Heavenly Father for sending his gospel. My desire is to do the will of God. I hope by his help to endure to the end in righteousness. We live over seven miles from the branch, so we can not get to meeting as often as we would wish; but we have the precious word of God to guide and comfort us; and can read of God's promises and blessings unto those that love and serve him. I greatly long for the time to come, when pride and all wickedness shall be done away; and also hope that the Saints may be more united. I believe this to be the Church of Christ, and hope and pray that God's Holy Spirit may lead us all; for if we have the Spirit of God, there will be no contention among us, but we will all be one. May the Lord bless us all, and help us to be faithful to the end, is the prayer of your sister in Christ,

E. M. HOVERSON.

RHODES, Iowa, March 3d, 1885.

Bro. Joseph:—Others besides Braden are puzzled to "make out a case" as to how Smith obtained under such unfavorable circumstances, Spaulding's manuscript. It is more easy to say, "Impostor Joe!" or "Spread-eagle Sidney," than it is to find *prima facia* evidence of any connection between Smith, Rigdon and the Spaulding Romance. I have just finished reading the Braden-Kelley Debate. Take from Braden's half the bombast and assertions, and much less is left than there was of his "Kilkenny cats." I am really surprised at Braden's weak and sickly argument to bolster up Campbellism, in last proposition; I have met what they termed "boys" in their church, that made a better defence. I am not surprised at his evasive articles to Bro. J. R. Lambert, when a fair issue is sought. Men seldom want to be defeated more than once.

Our conference is over, and we had a time long to be remembered. Met in unison and separated in tears. I leave for Clinton, Missouri, at once, where I expect to make my future home, until God may otherwise direct. Members of the Second Quornm of Elders, please address me there until April the first; then at Independence, Missouri, where I hope to meet many of our quorum during Conference.

I leave the Des Moines District in good condition, not by reason of my labors, but the indefatigable labor of Brn. Roth, Etzenhouser, Shimel and others. We felt the directing influence of the Holy Spirit, in filling the vacancies that have occurred by reason of my leaving the district. There are pressing demands for preaching, and a growing disposition among the Elders to respond. Thus the good work goes on.

Hastily, yours in bonds,

I. N. WHITE.

NORTH PLYMOUTH, Mass.,
February 25th, 1885.

Bro. Joseph:—We are still trying to hold the fort as far as we are able to do it, God's Spirit being with us. We have the sweet number of twenty-four members in our branch, about all in good working order for the truth. When Bro. J. Gilbert organized this branch, he raised a prayer to God that he would bless the little flock and add to their number, and we have already seen that prayer answered. We have a very large field here, but few laborers. We have opened a hall in the town of Plymouth to preach in. It is a grand place, but we do not get many to come in. I don't know whether the ministers have warned their flocks not to come and hear a Mormon preach. There are nearly all kinds of religious sects close by, so time will prove all things. We have stirred them up some, for there seems to be a spirit of inquiry abroad. The last two nights that I occupied the hall I was blessed in some measure with the Spirit. I did not know but that I should have to preach to the Saints altogether; but the giver of all good gifts, saw fit to lead quite a little number to hear the gospel.

I am not discouraged in this glorious work. I know the gospel of Jesus Christ is just what the apostle said it was, the power of God unto salvation, for therein the righteousness of God is revealed. I have a great desire to show to the world the glorious liberty there is in this work. We can be poor in this world's goods; yet in our hearts feel that we possessed all things.

Yours for the truth,

NEHEMIAH R. NICKERSON.

LAMONI, Iowa, March 5th, 1885.

Dear Herald:—Since the Reunion in September, I have labored almost incessantly, in Twelve Mile and Six Mile Groves, Salem, Persia, Portsmouth, Shelby, Crescent City, two points in Fremont county, Iowa; Omaha, Blair, Florence, in Nebraska; Osceola, Lucas and Davis City, Iowa, arriving at the latter place, my former home, on February 27th. At all the places named I had good audiences and the best of liberty in speaking. Never felt better and stronger in the good work, My stay in Lucas was especially pleasant. There was that in my experience there among that noble band of Saints, which endeared them to me so effectually, that they will have strong hold on my affections while reason retains her throne. May our beneficent Father bless them abundantly. Indeed, my associations among Saints and old time friends, have been of the most pleasant character throughout. I have earnestly sought to become a workman approved of God, and to meet the expectations of the church; and while I greatly deplore the lack of unity in the church, as manifest in the controversy now going on through the columns of the *Herald*, and wish it could be otherwise, yet I remember that such things have characterized the church in all ages, and serve as evidence of the divinity of the work; and for myself I propose, God helping me, to stand on the rock, and be true to the covenant I made twenty-three years ago. Nor shall I stultify myself by going back on the testimony I bore then, that God had made known to me that this work is true, embodying all that is implied in it. And to me, while it imparts joy, peace and hope, and solves the problem as to what constitutes human happiness, yet it has its serious phase; there is an obligation and responsibility resting on me, which call for and demand an exercise of the powers that God has given me, in order to sustain that true relationship to him, that is clearly manifest in the very nature or character of the Christian system, or gospel plan of salvation. In the very nature and fitness of things, if there shall be a failure to attain to that which is promised, both as to the immunities and blessings in this life and eternal life in the beyond, it will be seen that it was not because of a defective plan, but because I had failed to adopt it and live in harmony with its provisions. There may be in connection with the great machinery of the work, things, or side issues, (so to speak), or abstruse questions that I do not comprehend; but I hope I am not so foolish as to condemn, or ignore it, simply because I do not understand it. I do not desire to be classed among those of whom Solomon says, "The foolishness of man perverteth his way, and he murmureth against the Lord."

Although I shall in all probability be one of the number who will perforce of circumstances, step out of the active ministry, I console myself with the thought, that I can be better spared and less missed than others, who have become more conspicuous as able defenders of the faith; but the church and all others may rest assured, that I am just selfish enough to desire to attain to eternal life; and as a private citizen shall try to make it apparent, that I have the most implicit confidence in God and in the great latter day work—its divinity, and the divinity of the instrumentalities employed of God to bring it forth.

And now good bye, dear readers of the *Herald*. You may not hear from the "old devil killer" again officially through the *Herald*, but when you think of him, as I trust you will often, think that he is just as determined to be in at the death of the old arch fiend as ever, when the banner of King Emmanuel will float over a redeemed world, and the death knell of all the enemies of the race shall be sounded. May God speed the work, is the constant prayer of your brother in bonds,

B. V. SPRINGER.

CHURCH SECRETARY'S NOTICE.

In order to summarize the reports of districts for place in the minutes of the General Conference, and to have them ready, I would like to have said reports at an early date; and if the presidents and clerks of districts will make them out, and send to me, I will be obliged to them. Also, those of the ministry who *can* send their reports a little while before conference, will likewise confer a favor by doing so. Address either Pres. Smith or me, at Lamoni, Iowa, till April 3d; after that, address him at Independence, Mo.

HENRY A. STEBBINS,
Church Secretary.

Frank P. Scarcliff, Lamberta, Baldwin Co., Alabama.
Jason W. Briggs, Wheeler, Pottawattamie Co., Iowa.
E. C. Brand, Box 39, Tabor, Frement county, Iowa.
Alexander H. Smith, care of William Anderson, No. 1009, Broadway, Oakland, Cal.

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Summary of News.

GENERAL NEWS.

Feb. 27th.—Advices from Suakin report that the rebels have succeeded in wrecking three redoubts during the last two nights without exploding the mines which had been prepared for their reception.

Lord Salisbury's motion censuring the Government was adopted in the House of Lords last evening by a vote of 189 to 68. Sir Stafford Northcote's motion of censure was rejected in the House of Commons by a vote of 302 to 288. During the debate in the House a loud explosion rang through the Parliament buildings. There was a good deal of excitement until it was discovered that a leaky gas-main had blown up. So great was the excitement over the political crisis that many valetudinarians had themselves brought in carriages and wheeled to their seats in invalid chairs. Others came on crutches.

The Viceroy of India will go to Peshawur to meet the Ameer of Afghanistan, who is about to visit India. Bazaar rumors are current to the effect that Russia is collecting a large army for the purpose of advancing on Afghanistan.

The Sweedish schooner Norden was run into and sunk by the English steamer Cumberland off Norway. Of twenty-one persons on board the Norden four were drowned. The remainder was picked up.

March 1st.—The Crown prince of Prussia is said to have declared himsilf against Bismarck's policy of opposition to the Vatican. He urges that the Pope should be permitted to have his own way about the education of the clergy, the Holy Father in return to agree to the resignation of Cardinal Ledochowski. The Crown Prince seems be jealous of Bismarck's growing power and his assumption of almost sovereign authority in the affairs of Prussia.

Apropos of the fact that yesterday was the date originally set for the simultaneous publication on both sides of the Atlantic of the revised edition of the Old Testament, it is stated on what appears to be good authority that the leading booksellers lost heavily on the Revised New Testament. It is said that the King James edition has by no means been superseded, and that the demand for it has not perceptibly decreased. Heavy stocks of the new version were disposed of by auction, and certain dealers are now holding them in hopes of a future demand, which they believe will be sure to come when the people become accustomed to the change and appreciate the work of the revisers.

Rumors are afloat in London that the recent calling out of the reserves means that high officials regard the possibility of a war with Russia as something more than a mere possibility. The guards who were recently dispatched ostensibly for Suakin are said to have been really bound for Kurrachee, a seaport town near the estuary of the Indus, whence they could reach Kandahar via the Scinde Valley and the Bolan Pass. This movement is believed in by those alarmists who credit the recent story that Lord Dufferin, Viceroy of India, had asked for heavy reinforcements and proposed to mass his troops to meet expected Russian aggressions on the Afghan frontier.

The Austrian Geographical Society has appointed a committee for founding and supervising Austrian colonies on the east coast of Africa. Public subscriptions have been started to defray the cost of the expedition.

It is said that agents of American and foreign dynamite societies have been experimenting in a secluded valley near Huntingdon, Pa., the result of their investigations being the perfecting of a destructive machine of great power which can be timed with the utmost nicety.

Fenians are threatening to raid Canada, if Dominion troops are sent to the Soudan.

One of the so-called "mesmerists," of Chicago, Ill., who accepted the challenge of physicians investigating the subject, and who attempted to show that he did not depend on "horses," as the professional subjects are called by the initiated, utterly failed to influence a single one of half a hundred people selected at random by an unpartisan committee.

The Socialists of Chicago held three meetings at which the wrongs of the wage-workers, use of dynamite, and the relation of Socialism to Christianity were discussed and the usual abuse of the capitalists indulged in. Two meetings of the International Working-People's Association (Anarchists) were held at No. 54 Lake street. The American meeting partook more of the charactor of a liberal-league discussion than a meeting of Socialistic revolutionists, as the discussion turned on the question whether a Socialist could be a Christian. Several women spoke on the subject, and were the most radical in denouncing Christ and the teachings of the New Testament. Speeches were made by Samuel Fielden, who had just returned from the Hocking Valley district, where he had been organizing Socialistic societies; by August Spies, another Socialistic leader, who attacked Christianity; and by Mr. Bishop, who attempted to prove that Christ was a Socialist. The German Socialists held their semi-annual general meeting of all the groups in the same building and elected the following officers: German Corresponding Secretary, Bach; French, Hershberger: English, Spies; Financial Secretary, Nebe; Librarian, Hershberger. The Socialistic Labor party, conservative, met in Thalia Hall and discussed the question: "The attitude of the Socialistic Labor party toward the dynamite assasins." The societies are all making preparations to celebrate the anniversary of the taking of Paris by the Commune, March 14th.

March 2d.—A recent sortie by the garrison at Kassala, which has been defending the town for a year against the Mahdi, resulted disastrously, twenty-eight officers of the garrison and 630 privates being killed.

Admiral Courbet has blockaded the Ning-Po River, and at latest accounts was bombarding Ching-hai, near the mouth of the Ning-Po. The Burmese are said to have recaptured the Town of Bhamo from the Chinese.

In the course of the examination of Cunningham and Burton, the alleged dynamiters, in London, Solicitor Poland said that the Government expected to show that Burton was connected with a Fenian conspiracy in the United States and that he was implicated in all the recent dynamite outrages.

It is rumored that war is imminent between England and Russia. Negotiations between the two Powers regarding the Afghan frontier have reached a delicate stage. Russia has made such sweeping demands that England cannot accept anything approaching them. It is said that the British will occupy Kabool as soon as possible, and the Ameer of Afghanistan has been ordered to have the road cleared from Herat to Peshawur to facilitate the march of the troops. A medical inspection of every regiment in the British army is now in progress, and the Devonshire Regiment and Seaforth Highlanders have been ordered to India. Queen Victoria has taken a hand in the Anglo-Russian complication, and has conveyed an intimation to her Cabinet that any Minister who opposes a vigorous maintenance of her imperial rights will soon find himself without a portfolio. The Cabinet is fully aroused to the gravity of the situation and recognizes the fact that England's protectorate in Afghanistan is seriously menaced. Some sharp messages are said to have been exchanged between London and St. Petersburg.

The tone of Prince Bismarck's references to the British Government in his speech in the Reichstag at Berlin to-day was contemptuous and chaffing. He mentioned that he had received no less than 128 dipatches from Mr. Gladstone's Government since last summer. These dispatches made a mass of manuscript amounting to 800 pages and exceeding in bulk the total correspondence received from all other European Powers combined for many years. This statement was received with laughter.

Gen. Buller arrived at Korti. The remainder of Gen. Buller's forces will leave Gakdul gradually, spoiling the wells when they retire. The troops are suffering from the severe strain of trudging through the desert.

Gen Wolsely has issued an address to the black troops which served under Gen. Gordon, specially eulogizing the engineer and native officer who commanded the steamer which took Gen. Wilson to Khartoum. Gen. Wolsely promises that the troops will receive full payment and fresh clothing, and says he will recognize all the provisions made by Gen. Gordon.

Additional severe shocks of earthquake have been felt in Granada, Loje, and Alhama, Spain. Many houses were destroyed. It is feared many persons were killed in the surrounding district.

An order has been issued by the President of the United States throwing open to settlement the lands included in the old Winnebago and Sioux or Crow Creek Reservations in Dakota, with the exception of certain specified tracts.

March 3d.—Advices from Shanghai report that the French fleet which has been bombarding Chang-Hai has returned after doing much damage. In consequence of French action declaring rice contraband of war the price in China has risen 20 per cent. The mouth of the Ning-Po River has been closed.

A Cablegram has been flashed around the world that the independent Burmese have beaten the Chinese at a place on the Upper Irrawaddy called Bhamo. This is apt to convey a very erroneous idea of the actual state of the case. Burmah, so far from being at war with China, acknowledges China's suzerainty and annually sends to Pekin a nominal tribute. The fact of the matter is that King Theebew, the ruler of Mandalay, had his authority disputed at Bhamo, not by Chinese, but by a Kakhyen tribe, who are very brave but semi-barbarous, and it is these that the Burmese troops claim to have restored to quietude.

Semi-official advices state that Italy remains in the Red Sea littoral at her own risk, the Powers ignoring her action for fear of reopening the whole Eastern question. The Italian troops sent to the Red Sea are reported to be badly equipped.

A tract of territory west of Zanzibar comprising 2,500 square miles, which was acquired by the German Colonization Society, has been placed under the sovereignty of the Emperor of Germany. The society's officials are under the control of the German Consul at Zanzibar.

The proposed canal treaty between the United States and Nicaragua has unanimously passed the Nicaraguan Senate.

President-elect Cleveland and party arrived at Washington early yesterday morning. The city is swarming with strangers, who have gathered from all parts of the Union to witness the inaugural ceremonies.

The California Supreme court to-day decided that the Chinese children must be admitted to the public schools.

March 4th.—The Sultan of Zanzibar has been formally notified of the annexation by Germany of 2,500 square miles of his dominion.

Russia continues to deal with communications from the British Foreign Office with exasperating slowness. Lord Granville's message sent last Monday conveying the expression of England's determination to protect the rights of the Afghans has not yet elicited a reply. In the meantime the British public is in a state of feverish anxiety. Complaints are made that neither the

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army nor the navy is adequately prepared for such a crisis as is threatened.

After the capture of Langson Gen. Negrier pursued the Chinese toward the frontier, capturing a series of redoubts. The Chinese retreated in the direction of Thatke, abandoning their war material. Luhvinh Phuoc commands the Yun-Nan army, against which Gen. Briere de l'Isle is advancing.

A large encampment of Oklahoma boomers is pitched near Arkansas City, Kan. Reinforcements are constantly arriving. Cap. Couch and twelve other leading officers of the boomers were arrested yesterday. Capt. Couch assured his comrades that his arrest was a mere farce, and said that he would be again at liberty by Saturday. He advised them to await his return before attempting the projected invasion of the territory.

President Grover Cleveland was inaugurated at Washington to-day. The day was a beautiful one and the city was filled with tens of thousands of people from all parts of the Union. At ten o'clock the new President and Vice-President were escorted to the White House, whence they drove to the Capitol, being escorted thither by troops of the regular army, the marine corps, and the District militia. Shortly before noon President Arthur, President-elect Cleveland, and Vice-President-elect Hendricks entered the Senate Chamber. Mr. Hendricks was sworn in as Vice-President and proceeded to administer the oath of office to the newly-elected members of the Senate, thus completing its reorganization. The procession formed and escorted Mr. Cleveland to the platform on the central portico of the Capitol. President arthur stepped forward, followed by President-elect, Chief-Justice Waite, and the Sergeant-at Arms of the Senate. Mr. Cleveland then delivered his inaugural address, at the conclusion of which he took the oath as President of the United States, which was administered by Chief-Justice Waite. The ceremonies over, the President and Vice-President returned to the White House. The display of fireworks in the evening was followed by the inauguration ball.

March 5th.—Advices from London report that the supplementary official estimate provides for an increase of 3,000 men in the military service. The expense of the Soudan campaign up to April 1st will be $3,360,000.

By vote of 264 to 150 the French Chamber of Duputies finally passed the bill yesterday raising the import duties on cereals.

A dispatch from Teheran states that the insurgent native Chiefs of India have already raised the fiery cross and proclaimed in favor of Russia. Baron Mohrenheim, Russian Ambassador, had an interview with Premier Gladstone to-day and communicated the contents of a number of important dispatches received from his Government regarding the Russo-Afghan frontier question.

The question of peace or war between England and Russia is the most important topic in political and military circles in London, to-night. Opinions differ as to the feasibility of either Power making Afghanistan a field of battle, and an idea is prevalent that the terrible difficulties of the country, from a military point of view, will prove to be advantageous to the power which first gets a foothold.

The signs of discontent among the natives against the British rule are increasing. Threats against the life of Gen. Stephenson, the English commander, are frequently heard in the streets. Gen. Hudson, commanding the Indian contingent of the Suakin expedition, landed to-day.

The Swiss police have been ordered to take severe measures with real or suspected Anarchists, and many arrests are made every day. Female detectives have been employed in all the larger cities, and the sex of a suspected person is no longer a safeguard against a thorough examination. It is stated that the federal authorities are exchanging notes with Berlin, Vienna, and St. Petersburg with a view of making the identification of suspected persons more certain. Many startling Anarchist documents have been seized, but they are guarded so zealously that it is impossible to reproduce their text. Even the little Swiss papers, which are generally sutspoken, if they are not always enterprising, have been put under the seal of secrecy, and state at the heads of their editoral columns that they have been requested not to publish items of news regarding the arrest of suspected persons, on the ground that such publication would impede public justice.

In his inaugural message Mr. Cleveland said: "The conscience of the people demands that polygamy in the Territories, destructive of the family relation and offensive to the moral sense of the civilized world, shall be repressed." He also said: "There should be no pretext for anxiety touching the protection of the freedmen in their rights or their security in the enjoyment of their privileges under the Constitution and its amendments. All discussion as to their fitness for the place accorded to them as American citizens is idle and unprofitable, except as it suggests the necessity for their improvement. The fact that they are citizens entitles them to all the rights due to that relation, and charges them with all its duties, obligations, and responsibilities."

The following are the names of President Cleveland's Cabinet: Secretary of State—Thomas F. Bayard of Delaware. Secretary of the Treasury—Daniel Manning of New York. Secretary of War—William C. Endicott of Massachusetts. Secretary of the Navy—William C. Whitney of New York. Secretary of the Interior—L. Q. C. Lamar of Mississippi. Postmaster-General—William F. Vilas of Wisconsin. Attorney-General—A. H. Garland of Arkansas.

Wabash strikers at the Forty-third street shops in Chicago resumed work to-day. The company dld not accede to their demands, but a sort of compromise was made. At Fort Wayne 100 men struck work, and at the St. Louis shops a large number of men went out. Advices from St. Louis report that 2,000 Missouri Pacific employes will also strike.

A step has been taken in the direction of jury reform by the passage in one House of the Michigan Legislature of a bill providing that juries in civil cases shall consist of not more than six persons. The bill was resisted on constitutional grounds, it being maintained that the Constitution guarantees trial by jury, and that at the times the Constitution was adopted the jury consisted of twelve persons. But this argument was not accepted. The right of trial by jury does not carry with it any limitation as to the number of jurors.

Capt. Couch and nine other leaders of the Oklahoma boomers appeared for trial yesterday at Wichita, Kas., before the United States Commissioner. They pleaded not guilty to the charge of creating an insurrection, and were bound over in $3,000 bail each to appear before the United States District Court the 9th inst.

FINANCIAL AND CROP REPORTS.

There were 270 failures in the United States during the last week, an increase of sixty-six as compared with the previous week.

The weekly clearing-house statement is again unfavorable, the reports showing a decrease in the transactions of 33.9 per cent as compared with the corresponding week of 1884. The decrease outside of New York was 31.2 per cent. Of the reporting cities only three show a gain. The decrease in Chicago was 17.9 per cent.

The decrease of the public debt during the month of February was $3,204,975.

Chicago elevators contained February 28th, 15,226,788 bushels of wheat, 1,894,535 bushels of corn, 566,016 bushels of oats, 120,285 bushels of rye, and 119,357 bushels of barley. Total, 17,926,981 bushels of all kinds of grain, against 22,495,860 bushels a year ago. During last week the stock increased 258, 287 bushels, including an increase of 193,544 bushels of wheat and 73,208 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 48,142,457 bushels of wheat, 5,105,678 bushels of corn, 1,942,295 bushels of oats, 316,806 bushels of rye, and 1,206,343 bushels of barley. These figures are larger than a week ago by 131,181 in wheat and smaller by 105,293 in corn.

At a representative convention held March 3d, in Pittsburg the coal-miners of that district refused to accept the rate of two and one-half cents a bushel fixed by Umpire Weeks, and resolved to strike next Monday for three cents per bushel. The operators say they will close down the mines rather than pay the advance demanded. Four thousand men are affected.

FIRES—STORMS—ACCIDENTS.

March 1st.—Albany, N. Y., was visited by a destructive fire which consumed railway and manufacturing property valued at about $225,000. Several acres of ground were burned over.

Loss by fire at Kane, Ill., $10,000. Mo. Malley, Iowa, $8,000.

A large house at Cosenza, the Capital of the province of the same name, was wrecked to-day by the falling of a floor. Sixty persons were in the building at the time of the disaster, and all were injured more or less severely. Twenty are not expected to recover.

March 3d.—Loss by fire at Pittsburg, Pa., $18,000. New York City, $20,000. Near Bloomington, Ill., $2,500. Davenport, Iowa, $3,000.

A disastrous explosion occurred yesterday in the Usworth colliery, in Sunderland, Eng. Forty-seven persons were killed. Thirty-six dead bodies had been recovered at last accounts, the list including two men who were asphyxiated while engaged in the work of rescue.

An explosion in the Government powder manufactury at Granada, Spain, killed two and injured ten persons.

March. 4.—The St. Paul Plow Works were burned, entailing a loss of $65,000.

An eight-inch oil-pipe which passes through the farm of Abraham Kreider, near Wrightsville, Pa., burst last night and the oil was set on fire in some mysterious manner. The burning oil overflowed entire fields, and at places was two and three feet deep. It menaced several farmhouses and barns, and the farmers turned out in a body and with picks and shovels threw up high embankments to prevent it from burning down their property. The fire raged all day until this evening, when the oil was shut off. Many hundreds of barrels were consumed.

March. 5.—Advices from the Cameroons, Africa, Jan. 19th, say: Hickorytown, Lockprisos, Fosstown, Moskoko, and Belltown were burned to the ground, and the natives sought refuge in the bush. King Bell was afraid to return. Two chiefs commenced peace palavar after the German Admiral sent two of his officers as hostages up the country. The Admiral notified the rebel chiefs that they must pay for the losses of English residents. A German Judge will shortly adjudicate upon the claims. During the palaver hostile natives repeatedly plundered English and German factories.

PAUL.

One reason why Paul has so shaped the thought and life of the Church is found in the fact that he was a scholar and a linguist. His vocabulary was enriched with the knowledge of many tongues. He was a dealer in words, as all public speakers and writers are. He weighed his expressions as an ancient money-changer did his coin. He selected his shaft from a full quiver, like an adroit archer. He shot to kill. A great part of the intellectual pleasure derived from a perusal of Paul's writings comes from the power and accuracy of his language. His words are picked words. Like soldiers selected to carry a point that must be captured, they are full of vigor and power,—full of an irresistible energy. They smite like cannon-balls; they come down upon the conscience like a ponderous battle-axe on a helmet; they are aimed with the unerring precision of a rifle-bullet. It is impossible for guilt to read the Pauline Epistles, and not shrink and cry out. He uses single words as no other writer that we have ever read. The study of Paul's vocabulary is the study of theology. You sink with his phrases to the depths of human depravity; you rise as with wings that lift you with a majesty of motion to the air where the glorified of God alone can soar.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CHRIST'S COMMANDMENTS.

"HE that hath my commandments, and keepeth them, he it is that loveth me. If a man love me he will keep my words."

These are the words of Jesus Christ, and by them we may learn at least three important facts; viz: who are in possession of his commandments, what they are, and the result of keeping them. In evidence of these, we may cite you to the history of man, as far back as we have any account of him, and until the time when the above language was uttered; and in fact, until the present time; and we learn that it was and is necessary, that all men *have* and keep his commandments, and have faith in God and his son Jesus Christ, and repent of their sins, and be baptized for a remission of them, and receive the Spirit or Holy Ghost; which is a part of his commandments; and in proof of this we cite you to the record of the gospel (Inspired Translation) as taught by Adam, Enoch and all the prophets and apostles since the world began, and even Jesus Christ himself, for, he says, "Ye believe in God, believe also in me; for I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak; and as the Father hath sent me, so send I you."

We shall not enumerate all the commandments given by him, nor the persons to whom given, or the result of keeping them. We apprehend that all those men that had them taught them to all who came under the sound of their voices; and here let me say, that it made no difference whether men received Christ's words or commandments from his own mouth, or by the mouths of his servants; in speaking to his disciples he says, he that receiveth (or heareth) you, receiveth me. That it was equivalent to receiving the commandments from Jesus Christ, through his servants is evident; and that it was necessary that men should receive them by that means is also evident; and if we find it was necessary in the past, we ask, why not now?

We wish now to examine some of the revelations or commandments of these latter days, purporting to be from the same commander, as of former days, and see whether there is any likeness or harmony in them; and whether there is any need of having and keeping them. In Book of Doctrine and Covenants, first section, we are given to understand that the voice of the same personage that gave commandments in former days, began a series of commandments, and whether we believe or disbelieve them, it will make no difference as to the validity or final results; for the same reasons are assigned that were in former days:

"Hearken, O ye people of my church, saith the *voice* of him who dwells on high, and whose eyes are upon *all men;* yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the *voice of the Lord* is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, *for I the Lord have commanded them.* Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my *commandments*, which I have given them to publish unto you, O inhabitants of the earth; wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal, both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he hath measured to his fellow-man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great which shall fall.

"Wherefore I the Lord, knowing the calamity which shall come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him *commandments*, and also gave *commandments to others*, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

"Behold, I am God, and have spoken it; *these commandments are of me*, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time; and after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking to the church collectively and not individually; for I the Lord can not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"*Search these commandments*, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the *voice of my servants, it is the same;* for behold, and lo, the Lord is God, and his Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

I have quoted the whole section in order to show more fully the import of it; and also, the harmony existing between it, and revelations of former days; and if there are any other laws or *commandments* con-

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tained in the book, we believe they are just as valid and binding, as those we have already referred to; whether they are commandments to gather to Zion and build a temple, the law of tithing, or baptism for the dead, at the proper time; for we believe that all these commandments were given for the benefit of mankind, and should be kept by them; for we are assured that all laws and commandments, are of a spiritual, and not of a temporal nature.

Therefore let us carefully consider them, and obey the injunction: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled," remembering that it is the whole duty of man to fear God and keep his commandments.

VALENTINE WHITE.

YE ASK AND RECEIVE NOT BECAUSE YE ASK AMISS.

DEAR HERALD:—Being at a sacrament meeting a few Sundays back, we were privileged with hearing, through the gifts, the word of the Lord, admonitory and consolatory to the Saints assembled. We were struck with the reasonable request, and the promised blessings to be obtained through obedience to that request. The request was faithfulness and diligence in keeping the commandments of God. The result He would greatly bless in this life, as well as in the life to come. The exact language of all the communication we can not recall at present. The language and its delivery by the Spirit, portrayed a loving Father addressing his children, and showing his great willingness to bless them, and yet it was upon conditions.

It is stated by our skeptical friends, that our God is either hard to please or tyranically disposed, or unwilling to answer the professed children, for they have to ask him so often for a favor and then not get it, thus contradicting the scripture that says that God is more willing to give good gifts to his children than an earthly parent is to give gifts to his children; and say they, where is the earthly parent that would let his child importune so often for that which he is able to give? To which we would reply, where is the earthly parent, of good judgment, who would give a wilful, disobedient child, his precious gifts, while he remains so disposed to disobey his father's commands? Where is the wise parent who would give a spendthrift son —disposed to gamble, and of intemperate habits—money whenever he asked for it?

There have been exceptional cases, of which we have read, of parents doing this, but their folly was made manifest in their being brought to bankruptcy, and entailing misery and ruin upon themselves and families by so doing. A kind parent will not give his child "a stone when he asks for bread," nor a serpent when he asks for a fish; neither will the wise parent give edge-tools to his child, though he asks for them, when he does not know the use of them, and if granted would prove his destruction. If man shows wisdom in withholding things from his child, although he asks for them, and pleads very hard sometimes, shall God be counted less wise or kind to his children in refusing some things when asked for? "Ye ask and receive not, because ye ask amiss," is the sacred word. A child asking for edge-tools asks amiss, and if the petition was granted, he would cut himself and blood would flow, thus endangering his natural life; so also with the spiritual child, if his prayer for edge-tools was answered, he would cut himself and endanger his spirit life, and consequently a kind, loving, wise parent refuses the request because his child asks amiss.

If there were no conditions to govern a natural family, how long would it hang together as such? Instead of order and peace, anarchy and confusion would prevail, every one seeking his own way; contentions and divisions would be rampant, and dissolution the consequence, for "a house divided against itself can not stand," was the utterance of divine wisdom. On the other hand, if there were conditions to be observed, and the parents were lax in enforcing them, paying no heed to the breaking of them, the condition of that family would be the same. What is true of families, is also true of nations, or governments. No government could hang together—whether in heaven, earth or hell—without unity; no unity could obtain without law, and that law must be operative, not a dead letter.

If to receive the immunities, blessings, and privileges of an earthly government, we must be law-abiding citizens, and obey to the letter the conditions upon which the reception of those blessings is based; how can we expect to receive the immunities, privileges, and blessings of God's kingdom, unless we have first been adopted into citizenship, and then obey, to the letter, the laws governing the citizens of that government? Although heaven's king has granted unto us the privilege of asking and receiving, seeking and finding, &c., yet the condition of receiving is, that we ask not amiss.

Now, if we are in rebillion against the laws of God, though we should ask ever so persistently, we while in that state are asking amiss, and can not receive; faithfulness in obedience is required. Another condition is that we believe we shall receive what we ask for. "Therefore, I say unto you, Whatsoever things ye desire, when ye pray, believe that ye shall receive, and ye shall have whatsoever ye ask."—Mark 11:26.

It is plain from this language, to receive whatsoever we desire we must have faith that we shall receive it. It is also plain to the thinking mind that "whatsoever we desire," must be holy and proper in the sight of God that we should have, and would be for our best good. How are we to know what in all cases shall be for our best good? The Comforter is to teach all things; if so, what to pray for, is among the things to be taught us. He will also make "intercession for us."

But to secure the aid of this teacher, a holy life is requisite, for it is recorded that he dwelleth not in "unholy temples." A holy life, and consequent companionship of the Holy Spirit, is obtained through faithfulness in obedience to the commands of God; and this brings us to where we first started, that the revelation given was based upon the conditions of faithfulness and diligence in keeping the commands of God, and was consistent and reasonable.

From the foregoing remarks we are led to conclude, that the exaction of obedience to our Heavenly Father's commands is not tyranny, but a law established for our best good here, and our eternal welfare hereafter; and if the governments of men can not be charged with tyranny in the exaction of obedience of their citizens to wholesome laws, how then can Heaven's King be charged, consistently, with being tyranical in requiring the obedience of his children, and in refusing to bless, in a limited or extended degree, the disobedience of those who profess to hold such relationship with him.

E. STAFFORD.

LAMONI, 8th Feb'y, 1885.

TITHING, GATHERING & REVENGE.

"REVENGE."

IN *Herald* issue for January 17th, Elder Blair has an article under the above caption, intended as a reply to some points of criticism previously raised by me, relative to the organization of an army or "armies of Israel" in the church, and the command to *them* to "avenge God on his enemies to the third and fourth generation;" also, the organization of a "camp," numbering between two hundred and three hundred men, armed and equipped for war, led up to Missouri by Joseph Smith, for the ostensible purpose to "deliver Zion"—in the summer of 1834, but which "Camp" failed to "deliver" as proposed, being disbanded in Clay county, Missouri, in the autumn of the same year.

Now, of this "camp" and "armies of Israel," "avenging God on his enemies to the third and fouth generation," Elder Blair would have us believe, that all this is according to the "law of the celestial kingdom," (which we as a church believe to be the highest and holiest law); and that this "camp" of armed men going up to Missouri to recover the lands previously purchased by the church and from which they had previously been driven, was a sort of holy *charade*, by experience in which the Saints would fully comprehend the problem of "Zion" and *gathering* thereto, and by which they would also obtain an experience of "camp life" and the use of fire arms as soldiers. But Elder Blair assures us that no one was to be hurt, nobody killed, nothing like revenge at all; and that that idea only obtains when you take the revelations as they read, that is, when you put a "*literal* interpretation" upon them; but when like Elder Blair, you place a "spiritual," a "figurative" interpretation, that is, spiritualize them to suit your taste, "then the idea of revenge and retaliation of the Saints, vanishes like the baseless fabric of a vision, a "midsummer night dream" I suppose. To say the least, this is highly encouraging, so instructive, so Christ-like? It is so comforting to know that "revenge" don't

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mean revenge—that "armies of Israel" don't mean armies of drilled men to fight, at all—that "young men, and middle aged warriors," don't mean fight, don't mean killing other warriors opposed to them, and that the "holding of the armies of Israel *guiltless* in *taking possession* of their own lands," don't mean going into Missouri and *taking* the lands referred to in the revelations; no, not that at all, but simply something "concerning your families; if men will smite you or your families," &c., that is, if anybody comes to your homes and abuses your families, or tries to rob you, or kill you, then in that case they are to be scared away, I suppose, or hurt. Such explanation makes one feel like the "puzzled Dutchman," *i.e.* "very glad to know that *into*, don't mean into, put shust *clost py*, shust near enough to be comfortable."

The right of self defense, of one's life, or life of a member of the family, is both inherent and inalienable, given of God to all people, and recognized by all civilized nations, as well as barbarous, as a principle of justice, acknowledged by the nations. This had been fully established thousands of years prior to any revelation through Joseph Smith, and nobody of ordinary sense would need to wait for a revelation upon this point, provided their life was in danger, and they desired to exercise their *rights* as citizens of the Government. But, does this *right* in the *citizen* to defend his life, extend to and justify a church in organizing a body of armed men to redress their wrongs against an armed mob? Does it justify the leader of a church in sending for men from the different branches of the church, who were not residents among the mob, nor of the state where the difficulties occurred, as was done in the organization of that "camp of Israel?" Does it justify said leader, in raising an army of men even in the state where the difficulty occurred, and proceeding under the claim of defense to *punish* an abusive mob? Does the right of the citizen to *defend* his life, extend to a right of executing justice by his own hand? If so, then in that case we should not need either court or officers of the law; for every church would have the same right? to raise "armies" and use them to redress themselves of supposed wrongs, as well as the Latter Day Saints; so also would the Masons, and Odd Fellows, and everybody else—and the armies of the *Socialists* now drilling at Chicago and elsewhere, would be in harmony—as they claim that their "rights" are trampled upon—and their bread stolen from them—and all they profess to ask is *their* "rights," and they propose to fight for them.

If the Church of Jesus Christ of Latter Day Saints had a *right?* to send up armed men to quiet and *quell a mob by force* in Missouri, and to organize armies for their defense, why has not every corporation in the Union of States, the same right? And what use of appealing to law, and its authorities, provided this right? be vested in the corporation? That all citizens have the right of life, liberty, and the pursuit of happiness, is quite clear and agreed to; but no citizen, not one of them, can legally exercise those rights in opposition to the law of the land, by which all are governed, and before which all are equal. The church taught in harmony with this in 1831, (Doctrine and Covenants sec. 58, par. 5), but, here in 1834, Doctrine and Covenants sec. 100, pars. 4, 5; sec. 102, par. 8, we find the authority given to "Baurak Ale and Baneeny, (Joseph Smith and Sydney Rigdon) to gather up the strength of the church, and go in and *take* possession of their lands, and avenge God on his enemies to the third and fourth generation. (And its the *last* will and testament which is of force in law). The expression their lands" means the lands in Jackson county, Missouri, and the counties adjoining, which they had purchased and from which they had been driven. This, taking the power into their own hands, of executing judgment and justice, is the very opposite of "being subject to the powers that be," and is in opposition to the laws of this country. Nor was this authority to execute judgment reserved to the church for that day only, but for the *future*, as may be seen by the provisions in the revelation of June 22, 1834, (and the last one upon this point); viz., "And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed." (Though Peter said—"Knowing this *first*, that no prophecy of the Scripture is of *any private* interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." —2 Peter 1: 20, 21). "Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs. Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people." I ask here, why would they thus find favor, &c., with the people? Simply because that such procedure would be in harmony *with the laws of the land*, and the only righteous way, in my judgment,—for them or anybody else to obtain proper redress; but, does the revelation stop there? No, indeed it does not; but states that such a pacific course shall be pursued, "until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time (as he did for Moses) *until* my servant Baurak Ale, and Baneemy whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson county, that can be purchased and in the adjoining counties round about, &c. And after the lands are purchased, I will hold the armies of Israel *guiltless* in taking possession of their own lands, &c., and of throwing down the towers of mine enemies, that may be upon them, and scattering their watchmen, and *avenging* me of mine enemies, unto the third and fourth generation of them that hate me."—Doctrine and Cavenants, sec. 102, pars. 7, 8. This revelation came while the receiver was at the head of the "camp," on Fishing river, Mo., June 22d, 1834; and upon which day the said "Camp" had been visited by the sheriff of Clay county, Cornelius Gillium. The reader will notice, that the gathering into these regions, and the "favor and grace" to be obtained by the church from the citizens, was all in the future from that day; (for the "Camp" had failed to "deliver Zion)." That this "favor and grace," and the "softening of the hearts of the people," was to continue "until the army of Israel became very great," and Baurak Ale and Baneemy had time to gather up the strength of this army—and then, when they got strong enough to do it, are to go in and "throw down the towers of mine enemies," &c.

Let the reader bear in mind, that all the land which the church owned in that day has been sold for taxes, or deeded in some other way. The present owners of the land are innocent purchasers, and have a legal right to stay there and possess it. This revelation proposes to "throw down their towers," buildings which have been erected upon these lands, and "scattering their watchmen," driving away these innocent purchasers, and "avenge God on his enemies to the third and fourth generation." This revelation contemplates that the *lands* which have been purchased by the church, are possessed by others than themselves, and will be in *their* possession until the "army of Israel" becomes great enough and strong enough to go in there and drive them out, and take these lands by force, this is clearly seen in the statement, "I will hold the armies of Israel *guiltless!*" Bro. Blair may whitewash this as much as he chooses, but will never make it white nor palatable. He thinks the entire case is settled when he quotes the last clause of 3d par., sec. 102: "for behold I do not require at their hands to fight the battles of Zion; for as I said in a former commandment, even so will I fulfill, I will fight your battles." I ask *how?* To which the answer is fully made in sec. 100, par. 3, latter part, (a "former commandment"), "Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them *like as* Moses led the children of Israel." "Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, [meaning ancient Israel], mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence." By comparing these sections with others, the reader will readily see that Joseph Smith, as affirmed by Elder Blair, was "like unto Moses;" and as Moses did with the Gentile nations who stood in the way of Israel in his day, so also did Joseph expect to do with Gentile nations in his; that is the logic of the

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position, and would necessarily apply to the incumbent of "Moses' seat," the President of the Church, whoever that might be, at the time of execution, *when* the "army of Israel *becomes* very great." Now it seems to me that as Moses is made the type or parallel case, that to examine *his* record would enable us to comprehend this latter one, as this one is to be like the former, and to aid us in the investigation, I quote from Numbers 31:2,3: "Avenge the children of Israel of the Midianites, &c. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian." They went up to battle, and according to the history was successful; after which they were commanded (17 and 18 verses) to dispose of their captives thus: "Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." The reader will notice that in *thus* killing Midian, *vengeance* was administered to the third generation, possibly the fourth, the very identical thing taught in sections 100 and 102, and 95, of the Doctrine and Covenants, late edition.

To show the reader that I am not mistaken in regard to the spirit of revenge that moved the prophet and the people, like Israel of old, and that they understood it as stated, I need but quote (though hardly necessary) the covenant made and entered into by Joseph Smith, with the church at Kirtland, Ohio, in 1836, nearly two years after the revelation was received on Fishing River, and recorded in "History of Joseph Smith," *Mill. Star*, Vol. 15, page 728; to wit, "I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri, by the mob, we will give ourselves no rest, until we are avenged of our enemies to the uttermost. This covenant was sealed unanimously, with a hosanna and an Amen."

This took place in the Temple, and during the time of dedication, which occupied several days and nights; and is in perfect harmony with the doctrine, "avenge God on his enemies," &c., as contained in the revelations cited above; nor is this all, for on page 727, same history, we find the following: "The brethren began to prophesy upon each other's heads, and *cursings* upon the enemies of Christ, who inhabit Jackson county, Missouri, "which is in harmony with this principle, and whomsoever ye curse, I will curse," as seen in sec. 100, par. 5, of the Doc. and Cov.; and we are asked to accept these revelations to-day as a rule and guide to our faith, "essential to salvation," as "cardinal points of the gospel;" and that all these various performances on the part of the "choice seer," were but part and parcel of the celestial? order. If so, why do we condemn the practice of revenge in those Mormons in Utah, who were present when these revelations were given, and were taught in person by the "choice seer" relative to this doctrine? Reader, think of it. Think of Christ organizing an army to avenge God on poor humanity!

Elder Blair quotes the 5th, 6th, and 7th paragraphs of section 95, Doc. and Cov., which the reader is invited to read carefully, especially Elder Blair's comment, to-wit, "By this we learn that it is not until after the *fourth assault* that tne Saints can be justified in rewardnig the violence of their enemy according to his works." (See 5th par.). Just what he would have us understand or believe is not clearly stated, as the term "according to his works" is very indefinite indeed, as a person might be slandered, lied about by another, once, twice, thrice, and "four times." A person might commit petty larceny upon another "four times;" in fact, there are so many ways by which one may trespass against another, and for which they would be liable to the law of the land, being guilty of a misdemeanor, but, according to Elder Blair, if it was the "*fourth assault*" the "Saints" would be justified in rewarding their enemy "according to his works," now will he please tell us *why* that "*Saints*" are possessed of rights in this regard not delegated to other citizens? Why has a "Saint" any more right to mete out justice to an offender than a "sinner" has? And if they have that right, please tell us when and where they obtained it? Except to defend one's life as noticed first above, no individual member of this Republic has that right, it being reserved to the law of the land and its majesty to protect the citizen by punishing the guilty; hence the error of our brother's position; for, should he or any one else undertake to "reward the violence of their enemy," they will find to their sorrow, that they have made a mistake, just as the church did in the past.

Par. 6: "Behold, this is the law I gave unto my servant, Nephi; and thy father, Joseph and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles. And if any nation, tongue, or people should proclaim war against them, they should first lift up a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and *I* the Lord *would fight* their battles, and their children's children's until *they had avenged themselves* on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord, your God, for justification before me."

This law and command is offered by Elder Blair as justification for the revelations complained of, and the doctrine of revenge contained in them. Now, reader, what does it do? What is the effect if we accept this as proposed by Elder Blair? It was to the church, accepted by them, and upon it they acted. This paragraph authorized the church under the conditions named to "go out to battle against that nation, tongue, or people," who oppose them in their rights. According to this, the church had a right to go out to battle against the people of Missouri; and in defense of that conduct it has been quoted. Now reader, the moment you tolerate this, that very moment you tolerate a government, a political power, in the church, which is independent of the Republic, claiming the right to go to war to make peace, a government, controlled by the priesthood, authorized to make her armies "very great," in fact, the church is only to labor for "favor and grace in the eyes of the people" of the state of Missouri, "until the army of Israel becomes very great," after which it is to be supposed that they are able to take care of themselves, and go into "Jackson and adjoining counties," and take possession of "their own lands," as already noticed; and this "army" is to become so great, "that her banners may be *terrible* unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws." Doc. and Cov. sec. 102, par. 9. This Zion, is in Jackson and adjoining counties. This "army" as noticed is finally to go in and take possession and by and by its banner is to become so terrible to *all the* nations, that they will propose to give up, and be subject to this Zion, her laws, &c. I suppose this is why that old Mormons used to talk about taking charge of the assets of this Government of the United States, and why Sidney Rigdon talked of "pulling little Vick's nose," meaning Victoria Virginia, the good Queen of England. Well, if all these kingdoms are to be subjected by this church, in the manner as declared in the revelations cited, then Rigdon's idea would not be wide the mark. The folly of such a policy is seen in the history of the past.

That Joseph and Moses taught the doctrine of revenge is clearly proven; that such doctrine and practice were tolerated under the *carnal* law is evident; but that it forms no part of the gospel of Christ Jesus, may be seen from the following scriptures. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:43–48. See also Luke 6: 27–36. Please read. Connect with the above Paul's teaching, Rom. 12:19–21. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if

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he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." 14 verse. "Bless them which persecute you; bless and curse not." Reader will please compare these teachings with those quoted in Doc. and Cov., especially sections 102, 5–8; 100, pars. 3–5. "Whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies" &c., and sec. 95, par. 6, where it is made to appear that the Lord will fight the battles for the children, &c., "until they had avenged themselves on all their enemies, to the third and fourth generations," of which last principle with others, Elder Blair, undertakes to say, "has never been excelled in any age or nation." *That* practice obtained under the law of an "eye for an eye, and a tooth for a tooth." Under which law as Paul said, "there shall no flesh be justified in his sight." Rom. 3: 20. Jesus taught, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence," Jno. 18: 36. Paul taught: "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat."—1 Cor. 4: 12, 13.

With these teachings the reader is invited to compare the reputed act of the City Council of Nauvoo, declaring the *Nauvoo Expositor* (an anti-Mormon newspaper), a "nuisance," and issuing an order to destroy the same, said "order" being signed by Joseph Smith, Mayor of Nauvoo, and then the execution of that order by destroying type, press, &c., and fixtures of the office; all of which occurred under Joseph Smith's endorsement, and not very long before his death. Would Elder Blair have us believe that this practice, like the others referred to, pertains to the "celestial law?" And yet it is in accord with the principle laid down in the revelations cited. The men who published this *Expositor* were *enemies* to Joseph Smith and the church, whether right or wrong. Their publications assailed their faith, and particularly their practices in the Church, by which procedure they had come against the church, and the church having been commanded to "curse" "their enemies" who "come against them" in the land of Missouri, and to avenge God of his enemies. Certainly they would have the same right, and be under the same obligations in the land of Illinois, "for in God there is no variableness nor shadow of turning," and the item of law is, "and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; &c., ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies, &c."—Sec. 100, par. 5, Doc. and Cov.

Some may suppose that such commands would never have been given, and that the church never commanded of God to raise armies and practice revenge had it not been for the ugly and mean conduct of the *mob* in Missouri; this is also a folly, and should be avoided, as it reduces God to man's level, and illustrates still more thoroughly that this revenge business was *spite work* in the highest degree, as the reader will see at once, that if this idea was correct, then it would follow that had those Missourians been good to the Lord, (the Church of Latter Day Saints), he would have been good to them in return; but as they were not, but acted badly toward him, (the church) he in turn acted badly, or severely with them, that is, "*tit for tat.*" One will say, "that was right!" "Right"—in what sense? Only in the sense of "an eye for an eye," a tooth for a tooth," being "*like unto Moses*," but not like unto Christ, for he taught the very opposite as seen above, as also when dying on the cross he said—"Father forgive them; for they know not what they do."—Luke 23: 34. And the blessed Stephen when being stoned to death, "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."—Acts 7: 60.

I prefer taking *these* as examples of the "celestial order," and Elder Blair can take the others if he choose. This is not a question of what we might do, or, of what *others* might do, under certain circumstances, but it is a question of *principle*, a question of *right* as pertaining to Christ Jesus our Lord, and whether it is according to *his words* and *acts*. Whatever anguish of spirit it may cost, we ought to be willing to know the truth; for the truth as Jesus taught it, will make us free. I find in Jesus, no such doctrines of revenge, or of cursing one's enemies as taught in the Doctrine and Covenants, and therefore, as I never have accepted or believed in such practice, I most respectfully but firmly decline to accept them now; however, the issue being upon us now, and a decision required by all, it becomes the bounden duty of *every member* of the church to decide what they accept as the gospel of Christ, and of every officer, what they will teach as "*the* faith *once* delivered unto the Saints;" for *as* we sow, so shall we reap, as we *build*, so shall we inhabit. That there be no misunderstanding nor occasion for any among the brethren as to what *the faith is*, what *essential to membership in the church*, it does seem that in accordance with justice and honor, the church ought to so state; and in such clear and definite terms that *all* who read may understand, that divisions and contentions upon points of doctrine should cease; for it ought to appear to all that, "a house divided against itself can not stand." In 1879, the church declared that belief in the abstract doctrines and revelations in the Doctrine and Covenants was not essential. To-day we are taught the very opposite. Not two years ago the Twelve and Bishopric pointedly declared the revelation on Tithing, sec. 106, not binding upon the church; to-day we are told that it is. Now I say, if the church believe in tithing as taught in that revelation, and hold it essential to membership, &c., let them so declare, and add the same to the Epitome of Faith and Doctrine; for, that revelation does say in unmistakable language, that they who are not tithed according to that law, "shall not be found worthy to abide among you;" and do not the advocates of this law place it side by side with the ordinance of baptism? And by that make one as essential to salvation as the other? Jesus taught, "He that believeth and is baptized shall be saved;" but the logic of our present teachers is against that; for they say, except you are tithed of "all your surplus property," and after that "one tenth of *all* your interest annually,"—that you will be damned. I wonder that Jesus did not think of this when commissioning the apostles to "go into *all* the world and preach the gospel to *every creature*;" and inasmuch as he omitted this "law of tithing" in the gospel which he sent to "*every creature*," what right have we to add it now?

The same rule must apply to "gathering into regions round about," the creation of armies "very great" for the consummation of the scheme, and avenging God on his enemies, &c. But if the majority of the church believe differently, holding these things essential to salvation, then I repeat, let them so declare so plainly and explicitly, that all who read may know what the church holds essential to life and peace, accepting and retaining none into membership who do not so believe.

I certainly do not blame any one for differing with me, I wish to cultivate the largest liberality, but I do blame every one who says "this is my faith," or "that is my faith," when I have never accepted any such dogma. If true of one, it is equally true of *all* in the church; hence the necessity of settlement, *decisive* and *clear*. I stated at the outset, some months since, "let the bolt fall where it may." I meant just what I said, not boastingly, nor in the spirit of bravado, God forbid;—but because I *know* it's best to be "cold or hot," honest with one's self, with God and the world. So I repeat, let the *decision* be made, and in this I believe that I but voice the sentiment of many others, who certainly have the moral right to ask this and expect it to be answered. Because the church in 1835, adopted the Doctrine and Covenants as a "rule of faith and practice," Elder Blair thinks "it is safer to trust their judgment and experience touching those revelations, &c., than it is to entertain the doubts and fears and unbelief of one or many who oppose them," which theory would make their act infallibly correct. So when an elder stands up to preach, he is obligated by this to declare when speaking of the creation, that God created all things by faith, and that it is an attribute of the Deity, whether he believes it or not; for this is clearly taught in pars. 15, 16, sec. 1, Lectures on Faith. The history referred to by Elder Blair informs us that the committee were to arrange the "items of faith," and from the best information and I believe it's generally understood and admitted, Sidney Rigdon wrote these "Lectures on Faith." I had supposed that when the angel committed the *record* containing the *fulness* of the gospel, with the New Testament, that had the church but known it, the "items of faith" had already been arranged sufficiently to save the entire race; and that whatsoever is "more or less,

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cometh of evil, and the gates of hell stand wide open to receive such."–Book of Nephi 5:9. I am informed by David Whitmer in a recent interview, that these very revelations were *not* taught as *law* to the church in the first few years of its existence, neither was it considered essential to so regard them, as the Bible and Book of Mormon were held and taught as the only law of God to the church; and *all* that was necessary for man. And that the idea of arranging the "items of faith" and incorporating the same together with Joseph's revelations as a "rule of faith and practice," was never talked, nor heard of to his knowledge, until quite a while, perhaps some years, after Sidney Rigdon came into the church, December 30th, to whom he charged the origin of it; hence his writing the "Lectures on Faith." Father Whitmer stated that the "Lectures" and "revelations" contain many good things in his opinion, but that he opposed accepting them as a rule of faith in 1835, believing it wholly unnecessary, and a mistake; and that his experience only confirmed him in that belief. It is quite evident that these "Lectures on Faith" and "revelations" did *not* become *law* to the body until August, 1835, when by their vote they adopted them. It is equally evident, that *the law* to the body *prior* to that date, was the gospel as revealed in New Testament and Book of Mormon; hence as stated by me in a former article, the church have the right to endorse and continue these revelations as a rule of faith, &c.; and also the right to eliminate every one of them from their faith, as these revelations are not, and were not the organic law upon which the church first builded, and did not become a law to the body, until five years and more after its birth. Having lived those five years without this last law, it might have, and I think better had, continued even unto this day; hence Elder Blair's talk about its being *safer* to accept *some other ones* judgment than your own, is but a mere quibble, and unworthy an answer as an argument. What has become of *that* church and *those* men who adopted the Doctrine and Covenants as a rule of faith? I need not answer the question, I need not answer,—the history is full of darkness and of sadness—let it pass. But one thing Elder Blair I think knows, just as well as all do conversant with the facts, that the Reorganization have never in *fact* adopted the revelations contained in the Doctrine and Covenants, as a rule to their faith, while *nominal* assent has been given, tacit assent, or actual practice of the doctrines taught in them have constantly been denied from 1852, down to 1885. That the attempt is now being made to fasten them upon us is certain, hence this controversy, and the necessity for every one to choose "whom ye will serve."

That I be not misunderstood upon the question of tithing, because I reject the law as revealed in section 106, I wish to say, that I do believe in helping God's work, by substantial aid to his servants. I believe in feeding the hungry, clothing the naked, visiting the widow and fatherless in their afflictions, helping the poor and needy, doing good to all people as I may be able, especially to the household of faith. But the vital difference between me and others upon this question is, they hold, or seem to, that a member of the church *becomes* a "steward over his own property" only by going to the Bishop with an inventory of all, and setting aside a certain sum as *they* may agree upon, whereupon the Bishop gives the member a "certificate stating said fact," which "certificate constituted the individual a steward over his own property." I hold in opposition to this, that every person is by nature *steward* over their own property, that right being both inherent and inalienable, and is given of God through the law of life to every person. That in coming into the church we do not forfeit that right, nor confer that power over us to the church to control our property; hence, I deny that the church has the right of *stewardship* over my property, and therefore she can not confer upon me, by her representative, the Bishop, the right of stewardship, as neither she nor he possess it, that right being mine solely and only, I may give her what I choose to; but she has no right to fix the amount. Upon the same principle, I deny the right to the church to take "all my surplus property," and after that "one-tenth of all my interest annually," as provided in the law. Such practice I think can only be tolerable where *all* unite in a sort of "all things common" association, and where all, each and every member, give all they possess to the church. Then the church by its Bishop, can give each individual a certain sum for his stewardship, which he is to control, and of which the church could properly tithe him annually, as provided for in section 106.

As I don't expect to enter into any such "association," I don't expect to adopt the rule objected to. But I believe this is best, give as God has prospered you; give and hope for nothing back; control your own property, your own business, and that, too, without going to the Bishop, or anybody else, for a certificate to do so; remembering that "to whomsoever ye yield yourselves servants to obey, his servants ye are," &c.

In conclusion, I call the attention of the reader to the all important and underlying cause which divides Elder Blair and me. The principle, or cause, the only authority for the reception of and dogmatising the abstract doctrines contained in the Doctrine and Covenants as a "rule of faith and practice." I refer to that item which Elder Blair has quoted and referred to as law, and upon which he bases his claims, arguments, &c., to-wit: "The church shall receive his [Joseph Smith's] words and commands, &c., the same as if from mine [God's] own mouth."—D. & C. 19:2. (See sec. 43:1,2). I have no objection to Elder Blair or any one else accepting this, nor if the church sustains Elder Blair's opinion, by which she becomes subject to that dogma of infallibility; but believing it a fatal error, I enter my protest now, as I do not expect ever to accept it. I believe in continued, or present revelation; but I believe with Paul, that "the Spirit is given to *every man* to profit withal;" and with Jesus, "But the Comforter, which is the Holy Ghost, [Holy Spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26. This guide is promised to all who obey the gospel, and as John expressed it, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it *hath* taught you, ye shall abide in him."—1 John 2:27. I believe in having apostles and prophets in the church, &c., but that is a very different thing from attaching critical infallibility to the words of one of them, to the exclusion of the others, as provided in the sections referred to. I believe God will continue in the future, as in the great past, to communicate with man; but God's will, as given through Christ, the *only* means, the *only* way necessary to salvation, hence the rejection of all addenda in *that* sense.

"*What is excellent*
As God lives, is permanent:
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again.
Revere the Maker; fetch thine eye
Up to his style, and manners of the sky.
Not of adamant and gold,
Built he heaven stark and cold;
No, but a nest of bending reeds,
Flowering grass, and scented weeds;
Or like a traveler's fleeing tent,
Or bow above the tempest bent;
Built of tears and sacred flames,
And virtue reaching to its aims;
Built of furtherance and pursuing,
Not of spent deeds, but of doing."
Emerson's Threnody.

If a person is permitted to enter heaven, I believe it will be, because heaven has first entered the individual. No one is worthy to dwell with God, until the virtues and attributes of God have thoroughly permeated that individual; the divine image must be reflected in fact. To reflect that image, as seen in the virtues of the faith *once* delivered unto the saints, exemplified in the life of Christ, we,—*all* people need the holy influence of God's Spirit, the "*Guide*" which was promised. By *it*, we can *love* our enemy—and pray for those who despitefully use and persecute. By it, we can take the spoiling of our goods with joy. By it, we can pray, "Father forgive them, they know not what they do." By it, we can subdue the evil tendencies of our own natures, and control our passions, that we be not overcome. By it, we can forgive one another. By it, we can love the race, as God would have us. By it, we can become *pure in heart*, and thus through God's process, be prepared to meet him in peace; and whether we be beaten with many or few stripes in the preparation, one thing appears evident, that we must be prepared—if we inherit.

Yours for truth,
Z. H. GURLEY.

PLEASONTON, Ia., Feb. 14, 1885.

ADDRESSES.

Bro. T. W. Smith's address is Ziona. Papeete, Tahita, *via* San Francisco, Cal. The postage is five cents for each half ounce, or fraction thereof.
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Selections.

"OUR THEOLOGY."

REV. J. F. McDOWELL'S LECTURE AT SAINTS' CHURCH.

ON Sunday evening, December 21st, 1884, Rev. Mr. McDowell gave in a lecture at Saint's Church, Omaha, Nebraska, the following clear outline of the theological views held by that people: That it reveals the science which treats of the attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our ends; the immutability of the gospel, the unchangeableness of God, the grand harmony of the church and revelation as a necessity.

We will bring this subject under nine different headings. First our theology is theistical. It presents the doctrine of one God, personally and with form—if personally, necessarily with form. We teach that God is omnipresent by virtue of the various agencies spiritually employed about him. He is ominipresent by virtue of his divine edicts, by the presence of the Holy Spirit, and not omnipresent in person.

We must recognize the fact that God first revealed himself to man at the commencement of the world's history; he confirmed the revelation of himself in times subsequent to his first appearance to several men of his choice, so the world need not be dependent upon the testimony of one man, relating to the appearance of God, and the revelation of himself to humanity.

Our theology is dispensationally representative. The church your speaker represents does not claim to be a church or sect growing out of or descending from any religious Fathers, but to be in the fullest acceptation of the term a church of Jesus Christ. The Bible does not teach that God's church continually existed. There were times when it was in the world as an organization; there were times when it was not in the world as an organization. The times when it has been in existence were called dispensations.

It is prophetical, not only from the fact that the church was prophesied of, but that in it is found the very spirit of revelation from God, which was prophesied by John who saw the prophetic vision on the Isle of Patmos, an angel flying through the midst of heaven having the everlasting gospel to preach unto all the world. We claim that the church has come; hence our theology is prophetical in the sense that revelation is received by the church prophetical from God, governed by it, controlled by it, and all its workings are ordered by prophetic power.

It is apostolic from the fact that it is found to teach all the apostles taught.

Our theology is Christian not only from the fact that we present Christ to the world in all his beauty and attractiveness, in all his goodness and immaculate purity; not only in that we would love and magnify him, and hold him up to erring humanity and self esteem, and turn him about so as to show all sides of the life filled with radiant glory and eternal goodness; not only that we should present him as a leader and commander of the people in a moral sense of the word; but also that he be presented to the world as possessing the fullest power of saving grace and redeeming love, as shown forth in the endowments of God, as delivered to perishing humanity by the blessed Savior, Jesus Christ.

Our theology is spiritualistic. Why, says some one, I thought you talked against that last Sunday night. So we did, and we propose to keep it up. Our theology is spiritualistic. Not that spiritualism, however, that comes by table rapping, and table tipping; that manifests its cold and slimy form in darkness and blindness of sight. But spiritualistic power of the Holy Ghost sent by an infinite God upon an enlightened church given as the guide to all Christian people. That spiritualism that acknowledges God, confesses Christ, pleads for the Holy Spirit, and feels an immutable adoration for Him who is the maker of heaven and earth.

Our theology is universal, in that it recognizes the right of reward for all good works done. It is universal because it is sent into all the world, and because it represents a God of universal power, and teaches that Christ is a universal Savior. It sends nobody in its doctrine of rewards and punishments to eternal agony. It has no horrid picture of burning pits with flames of lurid glare, nor any fanciful picture of pleasure to present to any one; but upon the other hand it represents God as a loving Father, one of justice as well as love; one of mercy as well as anger.

God says that all men shall be rewarded according to their works. All mankind may not be good enough to enter into the immediate presence of God, while they may all not be bad enough to enter into the immediate presence of his Satanic Majesty. All may not be assigned one place in happiness nor one place in misery, but there must be a place for each one according as his works have been.

Suppose that a man has never done a single act of kindness aside from giving some thirsty soul a drink of water, and no other good can mark his whole life, that one act can not be by a God of justice scorned nor passed by with contempt and eternal punishment be inflicted; but somewhere while the soul may be agonizing in pain, and while sorrow and regret have drawn clouds of darkness like a mantle about him, yet it must pass away some time; an infinite hand must brush away the clouds, and let one ray of light come and descend upon that soul, and if his reward is no more than to be led by an angel guide to the pearly gates, and he be permitted to obtain a glimpse of the wonderful glories within, and led away again, let that be his reward and pass it not by. No, Infinite Justice can not do that. Somewhere must be found a time and place for the bestowal of that reward. So surely as the language of Christ be true, that he shall in no wise lose the reward, so surely must that poor soul find his reward, and find it as a gift from God.

While we believe that all men will be saved in degrees of glory according as their good works shall merit, so do we believe that all sins shall be punished. But the punishment will sometime have an end, when the reward shall come.

Our theology is biblical because it embraces all Bible doctrine, and in its presentation of the Bible doctrine, it is not partial, but accepts of the whole.

Our theology is monogamic as regards the marital relationship, strongly and decidedly. A certain writer in Boston, Massachusetts, in writing a work entitled the History of Monogamy and Polygamy, says this: "If there be any truth in Bible statement it teaches that monogamy originated with the Pagan priests of Rome who were dissolute beyond description."

I deny that. I can take the gentleman farther back in the world's history than either Pagan Greece or Rome. I can take him back to a time spoken of in this good old Bible, when there was a garden called the Garden of Eden and there in that amidst its blooming flowers and its creeping vines, its shadows and its lights, its mirrored lakes and beautiful fountains, we find a man, God's image, and beside that man we find a woman, one woman, his wife, given to him of God. There we find the marital relationship of the sexes as coming from the hand of Deity, upon which was pronounced the divinest benediction, with the lesson taught that any divergence from it would prove prejudicial to the best interests of society, and that monogamy was God's plan and not polygamy.

Our theology in its doctrine of revelation presents to the world not only one but three books, made among different nationalities, at different times, and of diverse imaginations. These books are alike as to the Father, Word and Spirit, which are one. In matters of doctrine there is not one conflicting precept, no antagonizing theory, but one in doctrine, principle, precept, theory, a grand united testimony of God, the church, Christ, the polity and power of the church, its honor, glory and mission.

Three books of united expression of religious thought, and in the history of revelations of all ages. Our theology dawned upon a world spiritually asleep. It arose as a new sun in the horizon of religious thought; it came as the rumblings of a mighty ocean; it burst upon the world as a volcanic eruption; and it has been pouring forth its blessings, and sending forth its light, and glory, and shining beauty for fifty-four years, and it stands as a mighty tower supported by the everlasting hands of an infinite Master, and its mission is to bless, not to curse; to live, not to die; to lift up, not to debase; to purify, not to contaminate; to sanctify, not to persecute.

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Miscellaneous.

GENERAL CONFERENCE COMMITTEE REPORT.

We, your committee selected to ascertain and formulate the best methods of providing for those who may attend the Annual Conference to convene in Independence, Mo., on April 6th, 1885, beg leave to report as follows:

1st. That all delegates, members or visitors, who may attend the conference, shall pay two dollars per week for board, except as hereinafter provided.

2nd. That the homes of the Saints here who design keeping one or more delegates, members or visitors, shall be deemed boarding houses, for the purposes herein contemplated; and shall as soon as practicable, notify the clerks of said committee, as to the number of delegates, members or visitors they can accommodate.

3rd. That a committee of five be appointed, the president of branch acting as chairman of said committee, who shall have full charge and control of arrangements, said committee to appoint one or more of their number clerk, whose duty it shall be to purchase a book, in which to enter the names of the several landlords, and the number of guests they desire to accommodate. The clerk's office or stand shall be at or near the church, for the convenience of visitors.

4th.—All delegates, members or visitors, must apply for homes to said clerk, who may assign them to friends, if previously arranged; if not to the best advantage possible, each person paying the clerk $2.00 for a week's board, taking receipt for same, which shall be given to his landlord; and upon presentation of said receipt to clerk, said landlord may receive $2.00 per week for board so given.

5th. Nothing in the above shall be implied, or construed, so as to prevent any landlord from boarding free of sharge any delegate, member or visitor, provided such arrangements are previously made with the clerk, and the board of such favored ones be charged up to said landlord.

6th. Each committee man, shall wear a badge of blue ribbon to be the better distinguished by visitors.

The clerks would like, as far as possible, to be notified by those desiring homes under the above regulations.

Clerks, { F. G. PITT,
T. W. CHATBURN.

UTAH DISTRICT.

Conference of the above district, will meet at Saints' Mission Chapel, Salt Lake City, April 4th. We wish a report of all the branches in the district by the first of April; and the presence of as many Elders, Priests, Teachers, Deacons and members, as can attend.

R. J. ANTHONY, Pres. Dist.
E. BARROWS, Sec.

BISHOP'S AGENT.

Having received notice of the resignation of Bro. I. N. White my agent for the Des Moines District, and the recommendation of Bro. John S. Roth as agent for said district, I do hereby appoint him as my Agent, and as such recommend him to the Saints.

G. A. BLAKESLEE, *Presiding Bishop.*

DIED.

MCBRAYNE.—At Botany, Ont., May 8th, 1884, Sister Flora, wife of Peter McBrayne, after many years of suffering, of Bright's disease of the kidneys. Born August 2d, 1835; baptized December 14th, 1870. Funeral services were conducted by Elder Arthur Leverton. It is with a sad heart I write of the death of our dear mother. It was her request that her dying testimony should be sent to the *Herald*. She was a faithful member, and in her life she bore a faithful testimony to many of her friends, to the truth of the latter day work. She told us that she knew she would rise in the morning of the First Resurrection; and prayed that we might meet her. She asked for the hymn book, which was brought her, and she sang in a clear, unfaltering voice, hymn 854, "Shed not a tear o'er your friend's early bier." She chose for her burial service, hymn 850, "She's gone, her work on earth is done." Then she prayed for her dear Savior to come with his shining angels and bear her safely home. When her friends would say to her they hoped to meet her in heaven, she told them to believe and obey the right gospel, and they would meet her. Then soon after she died, but as though she had fallen asleep. We feel her loss very deeply, but we know it is our dear mother's gain. Our home is sad and dreary; but we have one bright hope left us, to meet where there will be no more sorrow and pain.

It was only the foot-steps of angels,
That silently entered the door:
And took from our circle a dear one,
To dwell on the radiant shore.

KATIE MCBRAYNE.

COLERICK.—At Blenheim, Ontario, February 24th, 1885, Sr. Elizabeth Colerick, aged 70 years, 3 months and 2 days. She was baptized by Bro. John H. Lake, October 31st, 1881.

JENKINS.—At Kirtland, Ohio, February 11th, 1885, Grace Jenkins, in the 85th year of her age. For many long, weary years, a few of God's chosen ones have, through both bright clouds and dark, courageously stood for the faith once deliveren to the Saints in and about Kirtland. Grace Harris Jenkins was one of these. Born in the town of Harrisena, New York, March 30th, 1800, she at an early day had opportunity of hearing the gospel of Christ—heard and embraced the same in the year 1830, under the preaching and ministration of Elder Simeon Carter, of the Church of Jesus Christ of Latter Day Saints, and continued full of hope and the peace of Christ in the same, to the last. When she was eighteen years of age she was married to Murry Jenkins, in the town of her girlhood, with whom she continued till death separated them about two years ago. They came to Kirtland, Ohio, in 1838, where they have since resided. This faithful one to the Master was offered at the time of her leaving New York state, a fine farm if she would renounce her faith; but she chose to stand with the people of God, rather than to enjoy the riches of earth for a season. How glad must be every Saint, and her children and near relatives who yet remain, and the angels, and Jesus the faithful one, now that the time that she must quit this life has arrived, of this her choice of a home which is to be hers forever, rather than the pleasures of the world for a season. Her last years were passed with her daughter, Mrs. Kezia Funk, of Kirtland, who with two sisters and a brother living a distance away, and members of her father's family in New York state, mourn her loss. Funeral services conducted by E. L. Kelley, on Sabbath, February 15th; a large number of the friends and neighbors of the deceased attending.

CARR.—At Tewksbury, Massachusetts, February 25th, 1885, of heart disease, Bro. Matthew Carr. Funeral service at the Saints' Chapel, Fall River, Massachusetts, March 2d, 1885, by Elders Gilbert and Potts.

THOMAS.—At Malad City, Idaho Territory, January 29th, 1885, Sr. Serelda Thomas, aged 10 years, 11 months and 23 days. Sr. Thomas was a member of the "Malad Musical and Literary Society;" and Mr. H. R. Davis, at a meeting of that society, delivered a feeling address in her memory.

JOHNSON.—At Lamoni, Iowa, February 9th, 1885, of consumption, after an illness of more than two years, Bro. Jesse H. Johnson. Bro. Johnson was born at Deloit, Crawford county, Iowa, on the 15th of April, 1855. He obeyed the gospel in September, 1883, and from then till the time of his death, honored and kept his covenant with God. He was unusually patient throughout his illness, and died in the hope of the gospel as set forth in the revelations of God. Funeral services by Elder J. R. Lambert, at the residence of Bro. John McKim, on February 11th. His remains rest in Rose Hill Cemetery.

PALMER.—At Nichelson, Ohio, February 22d, 1885, from burning, Annie, daughter of Bro. and Sr. Palmer, aged 9 years and 4 days. She was a bright child, loved by all who knew her, and has gone to rest with her Redeemer.

GREENHALGH.—At the residence of her daughter, Mrs. Sarah Spear, in Kirtland, Ohio, February 25th, 1885, Elizabeth Greenhalgh, in the 84th year of her age. Born in England, she came to America in the year 1849, made her home near Kirtland, and for a number of years lived in the hotel opposite the Temple, her husband for a time having control of the Temple property. Hers was a long and eventful life, fraught with the many good deeds that tend to bind together families, neighbors and friends, and leaves in its triumph true evidence that humanity was blessed for this one having lived. For the last three years of her life her afflictions prevented her from going from home, or attending church; but she was glad when the Saints revived their meetings in Kirtland, and was ever ready to speak in their favor. The funeral took place from the Baptist Church, Kirtland; Elder E. L. Kelley delivering a discourse. She leaves an only daughter, the wife of Captain Spear, and two grand children.

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No 42. Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. Train going East, 1.30 p.m. and 2.13 p.m. east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Trains pass Bethany Junction, two miles

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Time Table, Monday, December 4th, 1884.

GOING SOUTH.			STATIONS.	GOING NORTH.	
Accom. Leave.	Exprs. Leave.			Exprs. Arrive.	Accom. Arrive.
8.20 a.m.	6.30 a.m.		Des Moines	11.50 p.m.	7.10 p.m.
9.20 "	7.10 "		Norwalk	11.10 "	6.10 "
10.00 "	7.38 "		Spencerville	10.35 "	5.30 "
10.20 "	7.50 "		R. I. Crossing	10.20 "	5.10 "
10.40 "	8.02 "		Wick	10.07 "	4.50 "
11.20 "	8.40 "		St. Charles	9.30 "	4.10 "
12.05 p.m.	9.15 "		Truro	8.55 "	3.25 "
1.20 "	10.05 "		New Virginia	8.05 "	2.20 "
1.50 "	10.30 "		Jamison	7.40 "	1.50 "
3.00 "	11.10 "		Osceola	7.10 "	12.55 "
3.50 "	11.50 "		Leslie	6.35 "	11.50 "
4.30 "	12.15 p.m.		Van Wert	6.10 "	11.20 "
5.30 "	12.55 "		Decatur City	5.30 "	10.30 "
6.05 "	1.20 "		Leon	5.00 "	10.00 "
7.05 "	2.10 "		Harding	4.10 "	9.00 "
8.00 p.m. Arrive.	2.55 p.m. Arrive.		Cainsville	3.25 p.m. Leave.	8.00 a.m. Leave

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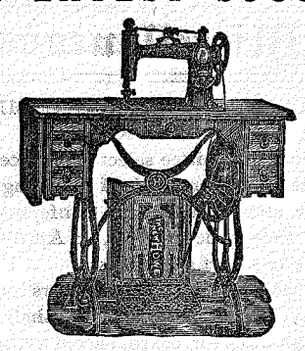

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

INDEPENDENCE 36.83

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 21st, 1885.

EDITORIAL ITEMS.

BY letter we learn that Bro. Thomas Nutt has returned to Wilber from his Minnesota Mission. He writes in good health and spirits. His address will be Wilber, Nebraska.

Bro. James Caffall desires the following corrections made in his letter in HERALD for February 28th. On page 138, tenth line from bottom of first column, read "carry forth the gospel," instead of "convey forth." Same page, right hand column, eighteenth line from close of letter, read "under the tax gathering method," instead of "under the gathering," &c. For the close of same paragraph, read "Previous appointment rendering it necessary, I left on the 27th, determined to accept the invitation to come again as soon as possible," instead of the reading as it now stands.

Bro. Charles E. Aldrich writes Bro. H. A. Stebbins from Crawfordsville, Linn county, Oregon, that during last season he preached near that place several times. Bro. T. N. Fields was with him on some occasions. Bro. Aldrich is invited to begin again this season, and intends to do so in order to inform the people concerning the truth. He also expects to begin holding meetings in the town of Crawfordsville, as some wish to hear. Bro. Aldrich has removed from the Prairie City Branch which has again become disorganized by removals.

In the death notice of Thomas Clark, on page 143 of present volume of HERALD, read eleven years instead of three years; also, brother and sister instead of Mr. and Mrs.

Bro. F. M. Bass wrote from New Florence, Missouri, March 8th, that he had moved from Illinois, to where he now lives. He would like if some one would come there to preach. In the meantime he wishes that some of the elders in Missouri would correspond with him. Any elder passing is requested to call. Bro. Bass further says: "Any of the Saints moving west, who have an 'old team and old wagon, and a yaller dog,' will please stop and rest with us. We are the only family of Saints in the place."

BRO. I. N. WHITE sends us the following clipping from the Grinnell, Iowa, *Herald* for January 23d, 1885.

THE BOOK OF MORMON.

In the January number of the *Bibliotheca Sacra*, Rev. D. L. Leonard, of Salt Lake, ascribes the Book of Mormon to a well known source. "There is little room to doubt that Solomon Spaulding's romance furnished the bulk of the historical portion; but how the manuscript came into Smith's hands, no one knows." On a later page, Pres. J. H. Fairchild, of Oberlin, says that Solomon Spaulding's manuscript was discovered among the papers of Mr. L. L. Rice of Honolulu, formerly of Ohio, while he was in the Sandwich Islands, a few months ago. It is "an old worn and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian tribes which occupied the territory now belonging to the states of New York, Ohio and Kentucky. Mr. Rice, myself, and others," says Dr. Fairchild, "compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. There seems to be no doubt that this is the long-lost story" (of Mr. Spaulding). Names of several persons who knew this are endorsed on a certificate. "Some other explanation of the origin of the Book of Mormon must be found if any explanation is required."

In connection with the foregoing we publish a letter from Bro. R. J. Anthony who wrote us from one of the country towns of Utah, that he had been informed about the article in the *Bibliotheca Sacra* by a school teacher, who had seen it; and that when he returned to the city he would send us a transcript from the Magazine itself. We give his letter from the city below:

SALT LAKE CITY, Utah,
February 19th, 1885.

Brother Joseph:—Since I last wrote you, I have received the *Bibliotheca Sacra*, from Rev. Mr. Seward, of Echo City. I wrote him and asked him to furnish me a copy of the article by President James H. Fairchild, of Oberlin, Ohio, and he kindly sent me the book, so I could see it in print. I copy the item verbatim from the *Bibliotheca Sacra*, page 173. The article I copy is from foot notes on page 17, where Rev. Mr. Delevan A. Leonard, is giving a history of Mormonism, wherein he states: "As to the origin of the Book of Mormon, there is little room to doubt that Solomon Spaulding's romance furnished the bulk of the historical portion; but how the manuscript came into Smith's hands, no one knows." Here the Editor makes critical foot notes, and from his notes on page 173, I give what President Fairchild knows about the Solomon Spaulding story. It will be interesting to Latter Day Saints, if it is not to other people:

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding, will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-Slavery Editor in Ohio, and for many years State printer at Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession, which he would be willing to contribute to the rich collection already in the Oberlin College Library. In pursuance of this suggestion, Mr. Rice began looking over his old pamplets and papers, and at length came upon an old, worn, and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian Tribes, which occupied the territory now belonging to the States of New York, Ohio and Kentucky. On the last page of this manuscript is a certificate and signature, giving the names of several persons known to the signer, who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and endorsed in Mr. Rice's hand-writing, "A Manuscript Story."

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"There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others, compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required." Signed, James H. Fairchild.

I have given the article complete, and just as it is in the book. President Fairchild has made a fair statement of facts, and it will no doubt prove to be a blessing to many people, coming as it does from the pen of an eminent man, as the President is said to be, it must be of some worth to all people who may be interested in the truthfulness of the Book of Mormon. Good ministers will no doubt try to pass this evidence by as lightly as they have other evidences. One good Parson that I have talked with upon this article, thought there was nothing in it, "That it was not definite." "President Fairchild ought to know that Solomon Spaulding wrote more than one romance." He said the President was a thoroughly reliable man; but the President has decided that the long-lost story is found, and that it is in no way like the Book of Mormon. Just at this time this information is valuable. Surely the "Lord moves in a mysterious way, his wonders to perform."

R. J. ANTHONY.

On receipt of Pres. Fairchild's address, we at once wrote him, and received from him the following decisive reply:

OBERLIN COLLEGE, OBERLIN, O.,
February 27th, 1885.

JOSEPH SMITH, ESQ.; *Dear Sir:*—The "article" in the *Bibliotheca Sacra*, to which you refer, is only a brief note in which I state the fact that I saw last summer at Honolulu in the hands of L. L. Rice, what purports to be, and undoubtedly is, a long lost manuscript of Solomon Spaulding, which gives an account of Indian tribes formerly occupying New York, Ohio, and Kentucky. I compared it with the Book of Mormon, and could find no trace of identity or even essential resemblance between them.

Since I published the note I have learned that it is claimed there are two such lost manuscripts of Spaulding, one on the Indian tribes and another on the Hebrew tribes, and that it is claimed that the Book of Mormon originated in the latter. Certainly the manuscript which I saw was not the source of the Book of Mormon. As to any other manuscript, I have no knowledge. Yours truly,

JAS. H. FAIRCHILD.

One thing seems tolerably certain; that Mrs. McKinstry, daughter of Solomon Spaulding, stated that when the "old trunk" went to Monson, Massachusetts, it had manuscripts in it. Mr. Jerome Clark stated that when he attempted to honor the order for the delivery of the "Manuscript Found," brought to him from Mrs. Davison, formerly Mrs. Spaulding, by Mr. Sabine, and P. Hurlbut, he found but one; and that one he gave to Mr. Hurlbut when Mr. Sabine was present. The manuscript which Hurlbut got he stated that he gave to E. D. Howe, and there it perished by fire. Now, another manuscript; which Pres. Fairchild thinks is "undoubtedly" a lost one from the pen of Rev. Spaulding; turns up in the possession of a former resident of Ohio, a printer. This makes two, (if indeed this last is one), and the last and the one Hurlbut and Howe had are similar in character and neither bears any semblance to the Book of Mormon. The size and nature of the manuscript which Pres. Fairchild saw at Honolulu, give strong color to the idea that this may have been the one so much talked of as having been read by Mrs. McKinstry, and heard read by others.

The fact of this one being found in the hands of a former printer of Ohio, and he unable to account from whom he got it, would favor the idea that it had either been left by Rev. Spaulding himself; or put in the printer's hands as a sort of depositary for what would prove to be an inconvenient find, if found by Joseph Smith, Sidney Rigdon, or other of the Mormons, during the effort to make it do duty as the Manuscript Found. It is "undoubtedly" a "long lost manuscript of Solomon Spaulding," says Pres. Fairchild. It is "undoubtedly" now, a "Manuscript Found," of the Rev. Solomon Spaulding, if the statements are true, which we are inclined to believe.

At all events two of the manuscripts said to have been in the "old trunk," are presumably accounted for, and neither is the putative father of the Book of Mormon; and we believe that President James H. Fairchild has sounded the key-note for sectaries of all sorts who have told and retold the Solomon Spaulding Romance origin of the Book of Mormon, when he states that the "claim made for the origin of the Book of Mormon in the Solomon Spaulding story will have to be relinquished." So the Latter Day Saints have always claimed; and every step so far taken to prove their claim incorrect, when the evidences have been examined, has been found to be strongly supportive of that claim.

BRO. WILLARD J. SMITH is having a healthy confab in the Lakeside *Monitor*, published in AuSable, Michigan, and in the Iosco County *Gazette*, published in East Tawas, Michigan; said confab growing out of the preaching of Bro. Smith at Sherman, Michigan; and a consequent misrepresentation by some would be annihilator of the faith. Bro. Smith sends us clippings from which we gather that he is able to take care of his side of the matter. He writes further:

"I start tomorrow, March 4th, for Santlas County, to remain this month. I expect to be at Independence to attend General Conference. The work is onward here. I have baptized two since last writing."

From the Iosco County, Michigan, *Gazette*, sent us by Bro. Smith we quote: "Elder Smith, of the Reorganized Church of Jesus Christ of Latter-Day Saints, preached here last Sabbath for the second time. Being in want of a suitable place in which to hold services the liberal and broad-minded Mr. McIvor opened the doors of his residence to him and his hearers. The speaker denounced Mormonism, and preached one wife to every man, and concubines none. Mr. Smith is an able advocate of the religion he professes, and takes the bible for a standard of belief."

EXTRACTS FROM LETTERS.

Bro. J. T. Chester, writing from Detroit, Minnesota, in regard to the tobacco habit, says:

"Somehow I began to feel ashamed before God, thinking I threw such dirt into the body which it had pleased God to give to me. How wise it is to go to bed with a clean mouth. It bothers me now that I was so foolish so long. No wonder that Jesus said, 'O ye of little faith, how long will ye tarry until ye do believe.' And now I feel that God was with me through the laying on of hands by the Elders, and that the Lord took a severe old sickness from me. At the same time I thought myself hardly good enough that the Lord would do so much for me."

We commend Bro. Chester, and bid him perseverance in being free from so filthy a habit as the use of tobacco.

QUESTIONS AND ANSWERS.

Q.—Does the right inure to one to discuss issues upon which the Church has authoritatively legislated and decided? If so, who is he? If to one, why not to all? and if to all, then what purpose does law, or rule recognized by the body serve?

A.—Our idea, as we tried to set it before the readers of HERALD, has been that a church organ was one in which all shades of opinion could of right appear. We are not aware that any right has inured to one person only to discuss issues upon which the church has decided. If there is such an one, aside from Christ, we do not know him; nor do we know by what rule such right has so inured.

We fear that we do not comprehend the

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scope and intent of the question; and our statement above is subject to revision by us, in case we have failed to compss the the intent of the question.

Correspondence.

ST. LOUIS, Mo., March 6th, 1885.

Bro. Joseph Smith:—On Thursday and Saturday nights last, and on Sunday morning at East St. Louis, I spoke in the Colored Methodist Church. I had the best of liberty, and the colored people sanctioned what I said. Bro. John Beaird spoke in the Colored Baptist Church, on Sunday evening, while I spoke in the hall at St. Louis. Bro. Beaird said he enjoyed the Good Spirit while speaking to them. I spoke on Tuesday night to the same congregation, with the best of liberty. Bro Beaird has stood by me, and helped me in all the meetings, and he is doing his best to teach the black as well as the white, the truth of the gospel of Christ. May God bless him, and aid him in the good cause. I met with the Saints at Tower Grove Branch, on Sunday afternoon. They are getting along nicely. Two at that place are ready for baptism when the weather is suitable. On Wednesday evening I met with the Saints in St. Louis. Had a good time. The Spirit was present in the gift of prophecy. I expect to be with the Saints in the hall in St. Louis, on Sunday evening, the 15th, after which I will go home and prepare for General Conference.

Yours truly, JOHN C. FOSS.

Hampden Street,
BOSTON, Mass., March 1st, 1885.

Elder W. W. Blair:—I am interested in the discussion now going on in the *Herald*, and hope it may, in the end, prove beneficial to the church; although, at the present, it seems detrimental, as it reveals to the minds of the Saints, and others, that there is but little unity in the ministry. But as the waters become more pure after the tempest, so may the church be purified so as to reflect more clearly the image and likeness of Christ. Regarding tithing, I am satisfied that it is not a yoke of bondage, but a law of equality and love, that the poor of the church may be blessed with homes, and the comforts of life, and the gospel be preached to the perishing.

While I believe there have been mistakes in the past in the gathering, I am a firm believer in the principle of the Saints gathering out from among the wicked to places where they can enjoy peace and quietness from the turmoil and strife of contending factions and combinations of wicked men, who will ere long be like the Anarchists and Nihilists of the Old World. The people who live in their quiet homes in the country, know but little of the struggles of the poor in our large cities. The wages of the poor working women and girls, as also boys and many men, are merely nothing, while the cost of living is but little reduced, rents being so high, and if "the poor among men," Isa. 29.) are to rejoice, it will be because a different order of things shall exist than now among men in the world. And this condition for the bettering of the poor of God's people has been revealed, and the place where it is to begin to be realized has been pointed out. There will be an actual necessity ere long for a place for the gathering—a place of safety, of refuge. The prophecies relating to the condition of the world in the last days are too plain to be misunderstood, and the time will surely come in the near future, when he who will not take up his sword in defense, even against his neighbor, must of necessity flee to Zion. Oh my dear brother, there is in the revelations of God so much to comfort and cheer the poor and despised ones of earth—so much in the gospel to elevate and ennoble mankind, who will obey from the heart, its precepts and examples, even in this life, that I wonder why it is not sought unto; and when the joys of the world to come are understood, even in the smallest degree, I marvel more. And when Saints have received a foretaste of the joys of that world, how is it they so soon turn back into a world of sin?

Your brother in Christ,
E. N. WEBSTER.

GLENWOOD, Mills Co., Iowa.

Bro. Joseph:—I have not been to meeting since I last saw you; but my preaching *Herald* comes every week. I am delighted to read Bro. Blair's writings, it strengthens me; for I can see the true faith of the Saints in his teachings, and it causes my heart to rejoice in the gospel of my Redeemer, knowing it is peace to all them that will obey it, and prove faithful to the end.

LYDIA WALLING.

ELKHORN STATION, Nebraska,
March 4th, 1885.

Dear Bro. Joseph:—I wish to have a few mistakes rectified concerning the death of my mother, as I find in the *Herald*. Jane Mitcham was born in Upliyna, Devon, England, November 2d, 1802, and died January 27th, 1885, being 82 years, two months and twenty-five days old. She emigrated to New York in May, 1861; arrived in Nebraska in June, 1862. Has been living with me ever since, until the day of her death, and was buried on the old farm. Her being dependent on any one besides her son with whom she was living, is a mistake.

Yours for the truth,
HENRY HADDER.

Dear Herald:—The deferred discussion between Bro. Crabb and Rev. Allen, Missionary Baptist, came off at Mondamin, Iowa, February 16th, 1885, running ten nights. I was prevented from getting there until late on Tuesday evening, so was present but eight nights. The question was the validity of the Reorganized Church, etc., Bro. Crabb affirming. The Rev. Allen's charge seems to be at the Bethel Baptist Church, Fremont, Iowa. He is quite intellectual, and none could make greater claim of being a fair controversialist than he; indeed, accepting his version, he is the very embodiment of goodness, and one would as soon expect to see the sun fall to the earth as to see him resort to unfair means, or use unlawful weapons to gain a point. I would be glad indeed to thus decide in his favor; for notwithstanding what one believes, an honorable procedure to defend the same, is always creditable. Nor can it please human pride to prove humanity base; but a close and impartial listening to and watching of his mode of warfare for eight nights, forbid this. In affirming the question, Bro. Crabb, in order to show the necessity for a restoration, claimed an apostasy from the primitive gospel, to which Mr. Allen objected, seeking to render his objection formidable by a multiplicity of Scripture, of which the following is a specimen, Heb. 6:18: "God swear by two immutable things;" 1 Tim. 3:15: "Which is the church of the living God, the pillar and groundwork of the church," with frequent requests thus: "Let my brother put his finger on the scripture that tells of, and the scripture that says the church did fall away, etc. The climax of evidence of a cessation of additional revelation to those in the Bible, was, according to his reasoning, deduced from the first of Hebrews: "God, who at sundry times, etc., has in the last days spoken to us by his Son." Christ was the last prophet he said. No more revelation. So according to the decisions of the Missionary Baptists, *alias* Waldenses, the revelations given subsequently to Christ's first coming, are spurious. To rebut Bro. Crabb's position touching the restoration of Israel as per covenant God made with Abraham, etc., the Rev. Gentleman reminded him that the Turks held Palestine. So according to his logic, the restoration of Israel is a myth. He waded through the misty pages of history to trace a succession of Christ's Church through the Waldenses, and exultingly announced that he had proved that the Church of Christ had always existed. And when Bro. Crabb remembered that he accepted a challenge from him as a Missionary Baptist; and in the discussion of the first question he sought to show a succession of that denomination; and no reference made to the Missionary Baptists in the discussion of the second question, he asked for some explanation, whereupon the Rev. Gentleman said he did not care much for names, his object was to prove that Christ's church had always existed, which was a virtual acknowledgement that the tracing of the Missionary Baptists was not possible, and his next best hold was to prove, or try to prove, a succession through the Waldenses; and hence this Missionary Baptist, *alias* Waldenses, went up pumpkin and came down squash, or was transformed from Missionary Baptists to Waldenses.

Bro. Crabb, when I left him on Friday morning—the discussion closed on Thursday night—was right side up. I would suggest to the brethren in western Iowa and Nebraska, that before they accept a challenge to know by a proper inquiry, whether their opponents are representative men; who and what they represent. If there is any rule forcing us to accept every challenge, and to plunge into discussion without proper inquiry and due preparation, I don't know of it.

In gospel bonds,
JAMES CAFFALL.

RHODES, Iowa,
March 3d, 1885.

Dear Herald Readers:—Our conference adjourned Sunday night, first instant, and I think all the Saints who were present, will agree with me in saying we had a peaceful and happy time. Tho Spirit of the Lord reigned throughout the entire session, both in business and religious exercises. The different branches of the district were well represented; and when the parting hour came, and hands were clasped, and the last good-byes spoken, and I stood on the porch of the Central House watching the departure of the Saints, a feeling of loneliness and sadness came over me, such as I never before experienced on a like occasion. The thought came forcibly to my mind, that this would in all probability be the last conference ever held in the Edenville

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Branch; as more than half the number of our once large branch, has moved away within the last year. But the work in this place is not dead. There are some as noble hearted Saints here as have moved away; and so far as I know, all is peace and harmony in the branch. Bro. Nirk, a very worthy man, was chosen president of the district. Bro. I. N. White, who has presided over the district so long, will soon take his departure for his home in the South. We are sorry to see Bro. I. N. go. The thought that the voice which has cheered and encouraged and admonished us so many times, will be heard among us no more, is very sad indeed. But as he has been instrumental in building up many branches in this district, and of bringing many out of darkness into this marvelous light, I trust the Spirit of the Lord may still attend his steps, and that he may carry the message of salvation to many more. The Saints here have been, and are, striving to hold up the banner of light and truth to the world; and have not neglected the assembling of themselves together at their regular appointments. And I trust that the Saints who have gone out from among us, are doing the same. For it is written, "We do not light a candle and put it under a bushel, neither can a city set on a hill be hid." We have no need to be ashamed of our profession, providing our daily walk and conversation correspond with that which we profess. God has said by His Spirit, "My people have naught to fear, save it be they become negligent in duty." This is a grand work, and the hand of the Lord is over it, and it will move forward, and come out victorious in spite of all the opposing powers that can be brought to bear upon it. But God works through human agency, to bring about his purposes, and the responsibility does not all rest upon the ministry.

"If you can not be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties,
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands."

Let us each ask ourselves, Are we doing this? Are we doing all in our power to send the message of salvation to those who have never heard its welcome sound? My heart was made sad a few days ago, by hearing a certain Elder remark to another, that the probabilities were that at the coming General Conference, some of the laborers who are now in the field would have to be called in, on account of a lack of funds in the treasury. Dear Saints, this should not be. We need more laborers in the field; "For the harvest indeed is plenteous, but the laborers are few." There are but very few who can not do something for the Master, if they love His work as they should better than all things else. We should not withhold the little we might do, because we can not do some great thing. "Despise not the day of small things."

"If you can not give your thousands,
You can give the widow's mite;
And the least you do for Jesus,
Will be precious in his sight."

If we never give anything for the cause of Christ, save that which we feel we could spare as well as not, there are but few who would ever give anything. Please read the third chapter of Malachi. This work is more than meat and drink to me; it is my light, my life, my all. I desire to keep my lamp trimmed and burning, lest

"Some poor sailor, tempest-tossed,
Trying now to make the harbor,
In the darkness may be lost.
Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman,
You may rescue, you may save."

Praying ever for the advancement of the cause of Christ, I am yours, in bonds of Christian love,

M. A. HUGHES.

JEFFERSON CITY, Mo.,
March 7th, 1885.

Bro. Joseph Smith:—When will sin and selfishness be overcome, and the Saints of God become worthy of the name they bear. I heard it stated often in 1847-8, when I came first into contact with their teaching, that your father had said, that the Saints would become so pure, that Jesus Christ would be often present and visible to the natural eyes; and that the Saints who had gained their bodies, would be their constant companions; but I have never seen it stated officially. If he said so, we do not seem to be very near to that time yet. We are growing in power, and God is opening a door for preaching of the word, and the sects are becoming more liberal, and we have much to be thankful for. If we were more united in our work, and enabled to bring all the power that God has given us into the defense of truth, and to build up the Kingdom of Jesus Christ in the world, how would the work roll on. May God bless you, and bring the church out of trouble. Yours,

JOHN M. MCKENZIE.

NEW PHILADELPHIA, Ohio,
March 5th, 1885.

Bro. Joseph:—I arrived here on the second inst. Commenced preaching last night in the town school house. Expect to remain here until the tenth. There are some who are somewhat interested in our faith, who, I think, will unite with the Church ere I leave. Sister Mary Wilcox lives here, and she is highly thought of by all who know her.

From here I go to Chicago, thence to Sandwich and Lewiston, Ill. Shall call at other places on my way to Independence, Mo. Bro. Forscutt has done a great work at Pittsburg, Pa. We hope that he will be continued in the Eastern Mission. I have baptized three since I wrote last to the *Herald*. Bro. Palmer's wife at Nickelson, Bro. Anderson at Bethesda, O., and one at Wheeling on the second inst.

Your brother in the faith of the Saints,

G. T. GRIFFITHS.

No 711 Castro Street, Oakland, Cal.,
March 2d, 1885.

Bro. Joseph:—I was never prouder of the *Herald* as a church organ, and you as the first representative of the church than this morning, when I read your able defense of the rights of every member to be respectfully heard. Joseph, stand for the right of free speech, and a respectful hearing of every member, in the *Herald*, as long as it is a church paper. If the church is what it represents itself to be the church of Christ founded upon a rock, the rock of revelation, the truth, if it is founded upon this foundation, the gates of hell will not prevail against it. Christ likened the kingdom of God to a net cast into the sea; it gathered of all kinds of fish. I have thought what an admixture! How can we expect anything but dissension, discussion, fault finding, with trials of every nature, while the net is being hauled to the shore. The bringing all sorts and kinds of fish into close quarters one with another, will have a tendency to develop the different kinds, with all their characteristics. Of course their horns, snouts, tails and fins will protrude, and many will be badly horned, and the result will be to prove the good fish, while the bad will be thrown back into the sea, as we, when boys on the old Misssissippi used to throw away the bad fish. You will remember a certain kind of fish that was very troublesome. I will describe them. They were long, slim and round, with beautiful shining scales, with long bills, sharp teeth, and terribly destructive on our bait; hard to be caught. When they were caught, they would bite the line if you were not very careful, and away they would go, ready for more bait, and all the good fish would leave when they came around.

I say let the fish have a chance; mud-pouts, bull-pouts, gars, cats, sturgeon, suckers, flounders, and all other kinds. Let them show themselves; let them come to the surface; and let them have a respectful hearing. Every honest man will give every other man just the same rights he claims for himself. Keep the columns of the *Herald* open to every member that applies in a respectable way, until the church says by a majority of its members, that one man or the quorums are the church. Now, while I sustain the *Herald* as the church organ, free to all the members, I also realize and have realized for years, the want of another paper, in fact of many papers. I wish a good paper advocating our cause could be started in every city, town and hamlet of the world, that men might know the difference between us and the people in Utah. I feel to thank God that just such a paper has been started on the Pacific coast, barring out all discussions upon the church polity, making it a paper and a tract to be given to all men, under all circumstances; a defender of our faith, and it, (the *Expositor*), should be sustained in its work as well as the *Herald* and the little *Advocate*. They all have their places to fill, and every man, woman or child, that knows anything of the power of the press in our day, and has the work that we are engaged in at heart, will not hesitate a moment, but will make some sacrifices to sustain our papers. The *Expositor* was not started with any secular or speculative motive in view; but was started for the spread of truth among friends and foes; and as one who feels the responsibility of the times we live in, I invite all my brethren and sisters, to come up to the help of the Lord against the mighty thousands.

You say you want to do all you can to advance the work, to save souls, to send the gospel to your neighbors; yes, thousands of Saints repeat this weekly, monthly and yearly, in their testimony meetings. "I want to do all I can to advance the work of God." Now prove yourselves, you that say these things. Is there one of you that cannot save by some means, enough to pay for one paper, if not all three. Is there one that bears this testimony, that cannot save one dollar, and have twelve papers to give away to their neighbors and friends. See what a work could be done in this way. See how many could be warned in this way. Again I call on you, the sisters in particular, stand by our papers; they are the levers that must open up the way before

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the elders. They must remove prejudice. People will read our papers when you cannot get them to come near our meetings. Words may be changed and construed in many ways; but our writings are evidence both for us and against us. May God bless all legitimate efforts made in the advancement of our common cause is my prayer. A. HAWS.

NEBRASKA CITY, Neb.

Bro. Joseph Smith:—My faith and knowledge continue to increase in my God and the latter day work; and when I stop and reflect upon the darkness that covers the minds of men, I think, What was I that I should be so greatly favored of God? Was I not in darkness, yea, verily, I walked in by and forbidden paths; but I heard the voice of the good shepherd, and seemed to know his voice, and his counsel to me was, to return from the errors of my ways, and turn my heart to God. This I did, and the light of heaven illumined my heart with faith and hope in God. My determination is to serve him, and obey his laws and commandments.

Dear brothers and sisters, the signs of the times for the near approach of Christ's coming, are daily before our eyes; yea, verily, look and behold the calamities there are upon the earth. There is no where peace, but war and destruction are everywhere. Another thing Christ said should be a sign of his near coming, the gospel of the kingdom should be preached to all nations, tongues and people; then should the end come. Thank God this is fast being done; my heart rejoices when I see the reports of the increase, and of the many that flock to seek protection under the flag of truth. The fire that has been kindled by the Spirit of God, can not be put out by men. The more the enemy tries to quench it, the faster it burns.

I was glad to see in our Sunday morning paper, copied from the Pittsburg *Dispatch*, the report of the sermon of Bro. M. H. Forscutt before an audience of 900 people. God bless you, Bro. Mark; and may you have continued good success.

I am greatly interested in the Danish Mission, and have been for a long time. I am glad to see the little paper, *Sandhedens Banner*. It is a neat little paper, well worthy our attention and our aid. I am sorry to see so few taking interest in it in this place; but few have subscribed. I have sent copies to Denmark, to Utah. It is my hope it will be hailed with joy in Denmark, and I beg my brethren and sisters in this country to aid it that it may be a grand success. To you, Bro. Brix of the Danish Mission, a Happy New Year; and may God bless you; may many unite with you. I am well acquainted with the mission. I have footed it five years, from the east to the west, from the south to the north, for B. Young; and during my travel, men told me that something better was going to come. This I could not see in those days, but I can see it now. Go to Frederickshavn, Hjorring and Aalborg, and sound your trumpet long and loud; cast the seed by the way-side, and *spare not*, and great will be thy blessings; and you will be rewarded with many sheaves; and please tell my friends, especially those who think I am dead, that through the grace of God I am still alive, and I know for myself that God has begun to establish His Kingdom upon the earth, and except they humble themselves in obedience to the command of God, they can not see it. Tell them I wish the blessings of God to be with them, and I tell you a great work is going to be done in that mission. I knew that for myself a long time ago, and my eyes are towards it, and my prayer to God that He will speed the time. If you will forward me your address, I will tell you where you can find homes. May God preserve his own from all seen and unseen harm, is my humble desire and prayer.

Your brother,
JAMES THOMSON.

Summary of News.

GENERAL NEWS.

March 6th.—Great Britain's volunteer force at present includes 215,000 men—the greatest number ever attained.

Two dispatches in regard to the Afghan frontier difficulty have been received to-day at London, Eng., at the Foreign Office from M. de Giers, the Russian Foreign Minister. Their tone is friendly, but the text is by no means satisfactory. They express vast friendship, for England, and offer assurances of Russia's disinclination to interfere in England's affairs in Afghanistan, but they distinctly refuse to withdraw the Russian outposts which have been pushed within the Afghan frontier. M. de Giers says that Russia is willing to negotiate for a status quo, to prevail until the work of the International Frontier Commission shall be accomplished. Lord Granville, the British Foreign Society, has sent at least one reply to St. Petersburg. The text of this reply is withheld from the public, but it is understood that he proposes to take no definite action until he receives further information from Gen. Sir Peter Lumsden, the British Commissioner in Afghanistan.

President Cleveland's Cabinet nominations were confirmed by the Senate yesterday. The President accepted the resignation of President Arthur's Cabinet and signed the commissions of the new Cabinet officers. The latter are expected to enter upon the discharge of their duties to-day.

About three o'clock p. m. of March 5th, Mr. Parley P. Pratt was met at the door of the post office by Deputy Marshal Greenman, who read to him a warrent of arrest on the charge of polygamy and unlawful cohabitation. The complaint was sworn to by Marshal E. A. Ireland, and is as follows:

"That prior to the first day of January, A. D., 1883, in the County of Salt Lake, the said Parley P. Pratt did marry and take to wife one Romania Doe, whose true surname is to the complainant unknown, and did then and there have her, the said Romania, for his lawful wife; that afterwards, to wit, on the first day of May, A. D., 1883, the said Romania Pratt being then alive, he, the said Parley P. Pratt, did, at the said County of Salt Lake, marry and take to wife one Susan Pulley, and did thereby then and there commit the crime of polygamy; and said complainant on his oath aforesaid, does further complain that ever since, to wit, the first day of May, A. D. 1883, hitherto, the said Parley P. Pratt has, at said county of Salt Lake, continuously lived and cohabited with more than one woman, namely, with one Brighamina Pratt and with one Susan Pulley."

March. 8th.—Notwithstanding the pacific assurances of Russia the British War Office is dispatching troops to India with all possible speed. The number sent is limited only by the means of transportation. A troop-ship which arrived to-day from India was ordered to return at once to Bombay with 1,200 soldiers. These troops are needed to partly supply the places of those sent to the Afghan frontier.

Gen. Briere de l'sle. French commander in Tonquin, telegraphs he has relieved the beleaguered garrison at Thuyenquan. He says: "We arrived the 3d inst. at Thuyenquan. The Black Flags and Yunnan army had occupied the pass, the sides of which were inaccessible, and built forts with three lines of trenches before Duoc. The fighting was severe. Our troops behaved more admirably than ever. The enemy raised the siege at Thuyenquan yesterday evening, the garrison having fought eighteen days. After the first breach in the body of the fortress the garrison sustained seven assaults and caused immense loss to the enemy. This siege should be counted among the most brilliant pages of our history. The gunboat Mitrailleuse actively assisted in the defense of Thuyenquan. Gen. Neglier's column has pushed rapidly to the northward since the capture of Langson. He has now destroyed the line of forts which guarded the Chinese frontier, and blown up the fortification known as the Gate of China."

A reconnaissance at Suakin to-day showed 10,000 of the enemy in different localities. An Arabian paper says the Mahdi sent his lieutenant at Metemneh a reward of $5,000 for his bravery, and has ordered him to advance upon Korti.

Nearly all great German papers comment warmly on President Cleveland's address, calling it the utterance of a strong-minded straightforward, honest, and modest man, deserving of confidence.

The action taken by Congress in its closing hours with regard to the Oklahoma question was briefly this: The Western Representatives defeated the Dawes bill, which has passed the Senate, and the Ryan amendment to the Indian bill was adopted, directing the President to enter into negotiations with the Indians with a view to opening Oklahoma to settlement. The question as to whether these negotiations shall be opened through the agency of a commission or not is left to the president's discretion. Ryan and other friends of the settlers think that the negotiations will result in the opening of the lands to colonists.

The bottom-lands in Clark County, Missouri, bordering on the Des Moines and Mississippi River, are a sea of water and ice, and this county for seven miles west and farther south is flooded to a depth varying from one to five feet. Three miles of the Egyptian Levee on the Des Moines are gone, and the water of the river finds an outlet over the farming lands. St. Francisville and a portion of alexandria are flooded, and the inhabitants have moved out. The Wabash has three miles of track under water west of Alexandria. The bulk of the ice from 160 miles of the Des Moines is packed in the lower thirty miles of the river.

March 9th.—So rigid is the Government censorship at St. Petersburg of press dispatches relating to the Afghan frontier troubles that the correspondents are sending their news from the Russian Capital by cipher to Vienna. The cipher

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dispatches are translated into English at Vienna and are forwarded thence to London. News thus received indicates that there is but slight prospects of peace being long continued between England and Russia. The Slav or military party in Russia is now in power and is intriguing to influence the Czar against England. Russia is rapidly concentrating troops in Central Asia, and has positively declined to withdraw from the positions she has seized on Afghan soil. The gauntlet has been thrown down. It remains to be seen what England will do.

A dispatch from Korti says the rear guard of Gen. Buller's troops has arrived at Korti from Gakdul in a terribly fatigued condition. Gen. Wood has ordered the complete evacuation of Gakdul by March 4th. They heard on the route that the whole Hassanyieh tribe intended to harass the English retreat. The Mudir of Dongola has started for Merawi.

Gen. Briere de l'Isle, commanding the French troops in Tonquin, announces that he has raised the siege of Tuyen-Kwang and driven away the Chinese besieging forces. The French garrison, which had held the town until the advance of the relieving column, reported that for eighteen days it had been subjected to incessant attacks from the Chinese. Every day a vigorous assault was delivered against the French line, but at each attack the Chinese were driven back with immense losses. They were not confident of holding out much longer when they heard the firing in the Chinese rear, which told them that succor was coming. The Chinese made but little opposition to Gen. Briere de l'Isle's force, and, in dread of being caught between the two fires, retreated precipitately. The besieged garrison gave way to transports of joy when De l'Isle reached the city, for they had begun to look upon their fate as sealed. It was an intensely dramatic scene. Meanwhile Gen. Negrier is pushing northward from the lately-captured City of Langson, and has captured and dismantled several forts on the borders of China. Among them is the great bastioned work of solid masonry known as the "Gate of China." The Chinese Government is preparing to resume offensive operations in Tonquin. They claim a victory at Tuyen-Kwang.

Information reached the State Department yesterday concerning the late acts of President Barrios of Guatemala towards Nicaragua. He has been hostile to the canal concession made to the United States and disposed to make trouble on that account for some time. He has now declared his purpose to compel a union of Central American States, and has put the matter in a shape which is equivalent to declaring war against Nicaragua. A communication in regard to the matter was to-day sent to the Senate Committee on Foreign Relations. The following telegram from the Secretary of Foreign Affairs of the Republic of Guatemala has been received by Jacob Baiz, Consul General of that country: "Baiz, New York: President Barrios has issued a decree proclaiming the union of Central America as one republic, and to realize the same has assumed supreme military command. CRUZ."

A fishing schooner, the Solomon Poole of Gloucester, Mass., went down with all hands. Fifteen men were drowned.

March 10.—Austria and Hungary have decided to follow Germany's example In raising the duties on foreign grain.

The Mahdi is said to have left Khartoum for fear of assassination by his enemies. He is fearful of treachery and has doubled the guard about his person.

Gen. Graham, the commander of the forces now being massed at Suakin to disperse the rebels under Osman Digma, is expected at Suakin to-morrow. An advance will be made at once far enough into the interior to establish a line of defenses on the land side of Suakin.

In his recent statements before the House of Commons the Marquis of Hartington shed some light upon the Soudan campaign, which will be resumed next fall. In general terms, Osman Digma's scattered forces in the neighborhood of Suakin and between there and Berber are to be effectually dispersed by Gen. Graham, who will occupy their positions and then proceed to open the way to Berber, where, if he arrives in time, he will be prepared to co-operate with Wolseley in his operations against Khartoum. The railroad from Suakin to Berber is definitely decided upon, and the appropriation for its construction has been voted with scarcely any opposition. In addition to this road it is also proposed to build some short lines around the Nile cataracts. The Suakin-Berber road for the time, it is stated, will be a purely military line, but the intimation is given out that it will eventually be established as a permanent line, which indicates that the policy of the Government contemplates permanent relations of some kind with the Soudan after the Mahdi is "smashed."

Sir Peter Lumsden telegraphs via Meshed: "Afghan scouts report a small detachment of Russians advanced to Nihalsheni, the furthest southwest point on the Heri-Rud claimed for the Russian frontier. The advance does not complicate the work of delimitation, but endangers a collision with the Afghans." The Russian Admiral Crown has arrived at Singapore on his way to take command of the Pacific squadron of the Czar's navy.

An insurrection has broken out in Albania, European Turkey. All available Turkish troops have been hurried to the scene. A force of Turkish regulars were defeated by insurgents near Lyonment. At Prisrend the garrison was driven into the citadel by the insurgents, and are now besieged. The Austrian Consul at Prisrend and the orthodox priests have also taken rufuge in the citadel. The insurgents cut the telegraph lines communicating with districts in rebellion.

March 12.—Official reports have been received in London, confirming the rumor of a further advance of the Russian troops into Afghan territory. It is admitted by the Russian Government that such a movement has been made, but it is asserted that the advance was only a reconnaissance. It is believed that both Afghans and Russians are hurrying forward and that a collision is imminent. British and Russian securities have declined in consequence of the news, and there was a semi-panic on the London Stock Exchange yesterday. A distinguished Russian diplomat in London yesterday declared that Russia had no intention of invading India or even Afghanistan, but merely desired to determine the frontier line. Russia, he said, desired peace, but would not submit to dictation from England.

The Powers have agreed to a conference on the Suez Canal. The conferenee will sit in Paris.

War has been declared by Nicaragua against Guatemala in consequence of the proclamation issued by Gen. Barrios of the latter Republic declaring that a Central American Union must be effected. Nicaragua has determined to resist the carrying out of this plan, which is practically an attempt on the part of Barrios to establish a dictatorship. Costa Rica will stand by Nicaragua.

FIRES—STORMS—ACCIDENTS.

March 6.—The explosion of a lamp caused a disastrous fire early this morning at Bradford, Pa. Two persons were burned to death and several others were badly injured.

Three persons were killed and a dozen injured last night eight miles south of Grenada, Miss., on the Illinois Central Road by a collision between mail-train No. 3, south-bound, and Express No. 10. Both were running at full speed, and the engines, two baggage-cars, one mail-car, and a smoker were wrecked.

The Oskaloosa House, at Oskaloosa, Ia., was burned, and one person perished in the flames. Loss by fire at Monticello, Ia., $4,000. Toronto, Ont., $200,000. Little Rock, Ark., $7,000.

March 8.—Loss by fire at Albany Mo., $50,000. Williamsport, Pa., $40,000. Providence, R. I., thirty horses. Canton, Ill., $2,500. Green Forest, Ark., $10,000. Philadelphia, Pa., $15,000. One man was killed by a fall in a fire at Boston, Mass.

March 9.—The residence of Mrs. Jane Snoph at Pearlington, Miss., was burned last night while the lady was at church, and three boys, the oldest eleven, perished in the flames.

Three colored children, whose parents had locked them into the house while they attended a log-rolling, near Durant, Miss., were burned up in the house Saturday, and two white boys were badly burned in trying to release them.

Loss by fire at Steubenville, O., $110,000. Liberty Mills, Ind., $20,000. Auburn, N. Y., $50,000. Louisville, Ky., $15,000. Allegheny City, Pa., $10,000. Bristol, Ind., $10,000. Powhattan, Ark., $20,000. New Cumberland, W. Va., $10,000. Nashville, Tenn., $19,000.

March 10th.—Twenty buildings, including the Central Hotel, were destroyed by fire at Newbern, N. C., causing a loss of $100,000. Loss by fire at Strubenville, O., $130,000. Tarboro N. C., $50,000. Wyoming, Ill., $45,000.

The heaviest nitro-glycerine explosion ever known in the oil country, wherein nearly 6,000 pounds of the annihilator were touched off, occurred this noon at Howard Junction, three miles south of Bradford, Pa. There are located the factory, magazine, and other buildings of the Rock Glycerine Manufacturing Company. Two men, H. V. Pratt, an employè, and W. H. Herrington, one of the proprietors, were at work in the building. The latter had recently purchased an interest in the firm and was just learning the business. How the accident occurred will never be known, but observers at Custer City, about half a mile away, state that two almost simultaneous flashes were followed by a deafening report and white smoke, and large bowlders and quantities of dèbris were thrown high in the air.

Rushing down to the scene, they found that the destruction had been appalling and complete. Where the factory had been there was now a large circular hole ten feet deep, while at the place where the magazine was located a hole twenty-five feet in depth and thirty to forty

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feet in diameter was scooped out of the ground as nearly as if it had been the work of a professional excavator. On the bushes and trees for many rods around were found fragmentary particles of flesh and spatterings of blood. These were all that was left of the mortal remains of young Herrington. He was a man weighing nearly 200, and, altogether, less than three pounds of his body could be picked up. It was supposed that a simular fate had overtaken Pratt, but his corpse was found where it had been blown in the underbrush, a distance of 200 feet. Remarkable to state, while every bone in his body was broken by the great force of the concussion, his skin was intact. Of the factory and other buildings, the largest pieces that were found were no bigger than a lead-pencil. They were literally annihilated. The explosion was heard in all parts of Bradford and houses were shaken as from an earthquake. Herrington formerly resided at Springboro, Crawford County, where his parents live. Pratt came there from Kennedy, N. Y. The campany's loss will exceed $5,000. They will immediatly rebuild. A portion of one of Herrington's arms was found 1,000 feet away lodged in a tree. Houses were shattered and window-panes broken in Bradford and surrounding towns. Trees were uprooted and oil-rigs in the vicinity were leveled to the ground.

FINANCIAL AND CROP REPORTS.

Action in favor of an established bimetallic standard currency was lately rejected by the German Reichstag.

There were 222 failures in the United States last week, a decrease of thirty-two as compared with the previous week.

The French bourse has been very unsettled owing to the fears that England may be dragged into a war with Germany or Russia. A fall in English consols was followed by a fall in French securities. However, as a consequence of the pacific speech of Lord Granville and the news from Tonquin, consols rose again and French sucurities went up in sympathy. These combined causes had such a reassuring effect on the market that the Crédit Foncier determined that its new emission should be made immediately. There was a further advance in Suez stock on the reported conclusion of Egyptian financial arrangements, and the bourse grew buoyant, thanks to the prospects of business reviving.

The German cxchange was very excited during the last week. Political events did not produce the same inquietude as in London, but large London sales and the general London contractions naturally reached on the Berlin market especially on Russian values, but also on shares of Austrian "Crédit Anstalt" and the Berlin discount business indirectly, through the unsatisfactory balance of the latter. Only during the last two days, when, under the impression of Count Herbert Bismarck's visit to London and of the amicable assurance of the Russian Ambassador in London, the London market had assumed a more friendly face, could the Berlin market recover and close with a full revival.

Clearings at the principal cities of the United States last week show a decrease as compared with the corresponding week of 1884 of 32.7 per cent. The decrease in New York was 40.4 per cent. In Chicago the decrease was 14.7 per cent.

The prospects for the fruit crop in Arkansas are not flattering. In Mississippi and Texas the outlook is fair, but the crops are backward.

Chicago elevators contained March 7th, 15,473,367 bushels of wheat, 1,914,727 bushels of corn, 570,685 bushels of oats, 135,615 bushels of rye, and 113,458 bushels of barley. Total, 18,207,852 bushels of all kinds of grain, against 22,687,973 bushels a year ago. During last week the stock increased 280,871 bushels, including an increase of 246,579 bushels of wheat and 20,192 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 48,585,675 bushels of wheat, 6,447,942 bushels of corn, 2,396,868 bushels of oats, 345,828 bushels of rye, and 1,321,939 bushels of barley. These figures are larger than a week ago by 144,739 in wheat and 676,277 in corn.

Of the 12,000 coal miners in the Pittsburg district more than 10,000 struck March 9th for the 3-cent rate. The operators are determined not to yield, and a struggle of unprecedented bitterness is predicted.

Reports from prominent fruit-growers around Holland, Mich., show that a quarter crop of peaches can be looked for, unless this spring kills off more buds. While in some orchards the buds are all gone and even the limbs frozen, in others but few buds were destroyed. The mercury fell to but 18° below zero in the latter orchards, while in the former it went down to 30° below. The nearer Lake Michigan the better the prospect.

"Anxious inquiry in regard to the coming wheat crop of Indiana, has prompted the sending out circulars of inquiry throughout the States thus early, although in fully one-fourth of the northern tier of counties the wheat is yet covered snow, and in the southern portion it will require a few days of warm sunshine and showers to determine correctly the extent of the damage to the wheat plant by the recent severe weather, with two or three weeks yet to pass of the most hazardous period. The reports from a large number of correspondents as to the condition of the wheat crop the 10th of March as compared with the same time last season in the southern half of the State range from 40 to 90 as the basis, the average condition is 68; in the northern half of the State the range is from 60 to 100, the average 93. For the whole State as reported the condition is estimated at 80 and the acreage as compared with last year's season at 82.

The prospect for fruit around Keokuk, Iowa, is not very encouraging. The severe winter has not only injured the buds of apples and pears, but has also hurt the wood. This has happened for three winters in succession. While it is early yet to tell the extent of the damage, it is known that many trees are winter-killed. The orchard loss will be quite severe. An experienced nurseryman, who has made a personal examination, says: "We may have apples and pears, a partial crop of cherries, blackberries, and raspberries, but no peaches. Strawberries where properly mulched are all right.

WAS HE CONVERTED?

The country for many miles around is disturbed by the demonstrative religious revival which has been going on some days at Wells Bottom, a small town near Bayview, O. The climax of excitement was reached Friday night, when the revivalist minister announced to the congregation that Chris Dongel, a notorious infidel, had seen God and was ready to espouse the Gospel.

This announcement created the wildest excitement, during which it is said the people nearly tore the church to pieces and carried the new convert about on their shoulders.

The meeting did not close until four o'clock in the morning it is said, and as a result Dongel seems to have gone mad. It is said that he went to the bank, drew out all his money, and took it to the preacher. Then he locked Jacob Meiser in the cellar and compelled Mrs. Meiser to surrender what money she had at hand, which he also took to the preacher. Afterwards Dongel appeared at a meeting in the fantastic costume of an Indian Chief. He wore a crown of war-flowers and carried a heavy club. After a few murderous flourishes of the latter, he ordered the minister, whom he addressed as Judas Iscariot, to leave the pulpit. The latter protested, whereupon Dongel hit him over the head with his club, almost crushing the poor man's skull.

Dongel then mounted the pulpit, and, menacing those before him, announced himself as Christ, and said he was able not only to judge the world, but to knock it out at the same time. His manner was so violent and his voice so shrill that many women fainted and others made desperate efforts to crowd out of the church. This precipitated the intense excitement and aroused Dongel to the fever heat of frenzy. Springing from the pulpit he began using his club with murderous effect upon men and women alike. He seemed possessed of supernatural strength, and threw off those who attempted to seize him as if they were pigmies. One woman, Mrs. Dilton, he beat into a shapeless mass, and broke her brother's nose with one blow when the latter interposed to save her life. It is believed that Mrs. Dilton must certainly die. It was fully twenty minutes before Dongel could be secured, and only after a struggle which resulted in the fatal wounding of at least three of the Deacons. When overcome the maniac, in whom no vestige of reason now remained, was bound hand and foot and afterward gagged. With this scene of bloodshed and misery the revival terminated, and the physicians of neighboring towns have been busy ever since patching up the victims.

Fears are entertained that the excitement has dethroned the reason of the minister and several members of his flock, and that further distressing trouble will follow unless the commotion subsides.

ADDRESSES.
Thomas Nutt, Wilber, Saline Co., Nebraska.
W. W. Blair, Lamoni, Decatur Co., Iowa.

L. F. HENRY,
REAL ESTATE, LOAN, AND INSURANCE AGENT;
ALSO NOTARY PUBLIC.
Stewartsville, - Missouri.
7feb3m

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

INFALLIBILITY.

IN the book of Doctrine and Covenants, section 19, paragraph 2, we find the following: "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith."

Some have charged that to accept this as coming from God, would be to claim infallibility for the one referred to in the passage. After a moments thought, every fair minded reasoner will admit, that those who reject this revelation are not the proper ones to determine this question; but those who accept the revelation can properly speak, and say whether in doing so they accepted Joseph Smith's infallibility. There word is worth more to the honest investigator than the word of those who stand by and say, "it looks that way," yet admit their inexperience. The writer begs permission to say, that he *accepts* the revelation, and *does not* accept the infallibility of Joseph Smith. The very clause complained of teaches his *fallibility* very plainly to his mind. It does not command the church to receive his words because he is infallible, but because "he receiveth them, walking in all holiness before me;" showing plainly that he was himself fallible, and could receive the truth only by a holy walk before God. For a man to thus humbly acknowledge the inadequacy of his own wisdom, savors far less of the dogma of infallibility, than does the position that one is capable in his own wisdom to determine in all cases, which of the Seer's utterances are of God, and which are not. When I accepted the above revelation, I accepted not the infallibility, but the veracity of Joseph Smith. I yet believe he was a great and good man, who had respect enough for the truth to represent nothing as coming from God which he did not receive of God.

This is, I think, all the revelation demands. Convince me that Joseph Smith would either lie or impose his opinions upon the church as revelations from God, and I will denounce him as an impostor. Surely God would not choose such an individual to bring forth the Book of Mormon and establish the church.

Suppose a gentleman should decide to build a house, and employ workmen thereon; and to one of their number he would give charge of the building, that he might take the oversight of the labors of his fellows; and to them he would say, "His word shall ye receive as from mine own mouth," would they understand that the infallibility of this workman was thereby established?

No, but simply his *veracity* and *faithfulness*. His comrades would understand that their employer had confidence that he would faithfully transmit any instruction he would give to his coworkers. In this light I accept Joseph the Seer; and I am confident that in this I speak the sentiment of every man and woman who accepts the revelation referred to. No confessed skeptic can choke the doctrine of infallibility down us. It is preposterous for any unbeliever in a doctrine to presume to interpret the faith of the believer. Latter Day Saints have always had this disposition of men to contend against. They have not submitted to it; I think they never will. When God said of Abraham; "I know him that he will command his children and his household after him, and they shall keep the way of the Lord," did he declare Abraham's infallibility? Did Christ mean that the apostles were infallible when he said, "If they have kept my sayings, *they will keep yours also?* Shall we say that Ananias was infallible because the Lord said to Paul: "Arise, and go into the city, and it *shall be told you what you must do?*" Did the angel establish the infallibility of Peter when he told Cornelius to send for him saying; "who *shall tell thee words whereby thou and thy house shall be saved?*" The answer to these questions will be the answer to the question; does the revelation under investigation teach the infallibility of Joseph?

Respectfully, CREDULOUS.

THE GATHERING.

BY ELDER W. W. BLAIR.

IN the *Herald* for the 28th ult., there are two articles on the doctrine of the gathering of the Saints, which need to be reviewed for many reasons, which do and will appear. They differ widely from each other on some points, but are a unit in opposing and rejecting what the church has endorsed and taught on the subject for the past fifty-five years. The first one claims that the literal gathering as held by Israel and the former and latter day Saints, "is a *carnal* conception of a *spiritual* truth;" and the other claims that "literal Israel" will be gathered "to where their 'Zion and Jerusalem' is located;" (which he says is in Palestine); but, that they will not be so gathered until Christ's second coming and the resurrection takes place; and further, that the Saints—none of them—will be gathered until they are resurrected or "changed," Christ comes, and then by the angels only. That the true Israel of God, whether living or dead, will be "caught up to meet the Lord" at his glorious appearing, the church has always taught; and it, in all ages, has also taught that the greater part of the true Israel of God, whether they be of the "literal" or "adopted" seed, will be gathered to the promised lands of their inheritance, both in Asia and America, prior and preparatory to the glorious advent of Christ as "King of Kings and Lord of Lords;" and, that when he thus appears, *then* "the remainder"—composed of one taken from the bed, one from the mill, one from the field, and the like—will be translated and gathered by the angels to meet the Lord and all his Saints in the clouds of glory.

In our previous article on the gathering, (*Herald* for January 10th, 1885), we alluded to Elder Gurley's views, for the reason that, in *Herald* for November 22d, 1884, he rejects that doctrine as taught by the church; and if the treatment given the subject then was not to Elder Gurley sufficiently clear and definite, it is hoped what may now be written will not lack in that direction. Elders Briggs and Gurley both affirm, and re-affirm, that the church has in the past, by resolution, declared that there "is no place" to which the Saints are commanded to gather; and they thence argue that the doctrine as held and taught by us is wrong.

To this we have to say: (1) that no such "resolution" is to be found in the church records from 1852 to 1884; and, (2) that the only place where such words are found in Conference minutes, is in the *preamble* to a resolution written and moved by Elder J. W. Briggs, in Conference at Plano, Illinois, April 6th to 12th, 1876, and adopted as its last act prior to adjournment—adopted with great haste and little scrutiny by the few remaining members in the closing moments of Conference! The words "no place" were then, and since have been generally understood (with possibly the exception of the mover and a very few others) as meaning the same as "no stake," in the resolutions referred to by the preamble. That this is the "spiritual" if not the "carnal" conception of the phrase, is clear from the preamble and resolution, both of which we herewith submit:

"Whereas the conferences *in the past* have affirmed that there is *at present* no *place* of gathering; therefore, be it *Resolved*, That any Elder teaching contrary to the resolutions of General Conference is censurable."

One of the "resolutions" alluded to in the above "preamble," was adopted in the *first* General Conference of the Reorganized Church, at Newark, Rock Co., Wis., and presided over by Elder J. W. Briggs. It reads as follows:

"That in the opinion of this Conference, there is no stake to which the Saints on this Continent are commanded to gather at the present time, but that the Saints in all other lands are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion, when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances in fulfillment of the promises of God. And it is the duty of the Saints to turn their hearts and their faces toward Zion, and supplicate the Lord God for such deliverance."

This resolution was re-affirmed in the April Conference at Amboy, Illinois, 1863. The conference of April, 1875, by resolution, appointed a committee of five to effect "a gathering of the Saints into a more centralized condition," and affirmed that, "such centralization is demanded by the necessities of the church and the genius of the latter day work." This action of conference finally resulted in locating the business center of the church in

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Lamoni, Iowa, its present site. It was upon these resolutions, all of which endorsed and promulgated the doctrine of the gathering as taught in the sacred books of the church that the preamble and resolution of 1876 were based, and to which they referred. Now, if the words "no place" were not and are not to be understood as meaning "no stake," where we find them in these resolutions, and in that preamble, then it looks very much like an intentional trick and deception. If the words "no place" do not, in that preamble, *mean*, and were not *intended to mean*, "no stake," then the preamble is false, deceptive, and misleading. These resolutions referred to endorse, affirm, and *provide for the gathering*. But Elders Briggs and Gurley argue that the resolution of 1876 *repeals* them, so that thenceforward the gathering has not been a doctrine of the church. If the framers of that preamble and resolution intended thereby to repeal and repudiate the doctrine of the gathering, then they fail miserably; for they refer for authority and sanction to those very resolutions which provided for the gathering, and they *profess* to have been framed for the very purpose of maintaining and enforcing, instead of repealing them.

Another error in their argument lies in the fact, that they use the words "place" and "regions round about" as meaning the same thing—that is, that "regions round about" is a *place!* But to close on this point, we restate the fact, that the church has *never*, by *resolution*, said there was "no place" to which the saints were commanded at present to gather, only in the sense that there is "no stake," as taught from the first.

Elder Briggs argues that the language of the revelation of 1841, exonerates the Church from building the Temple and a city at Independence, Mo. It reads:

"Verily, verily I say unto you, that when I [the Lord] give a commandment to any of the sons of men, to do a work unto my name, and *those* sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them performing that work; behold it behooveth me to require *that* work no more at the hands of *those* sons of men, but to accept *their* offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they *repent not*, and *hate me*, saith the Lord God. Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and an house unto my name, in Jackson County, Missouri, and were hindred by their enemies, saith the Lord your God; And I will answer judgment, and wrath, and indignation, wailing and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they *repent not* and *hate me*, saith the Lord your God."

I have italicised words in the above extract partly for the reason that Elder Briggs, in his article, puts the word "the" in the place of "those" in the revelation, and in this way he perverts it, and makes the revelation to say and to mean what it does not, and thus misleads and deceives the unlearned and unstable. "Those sons of men" who were commanded to build a city and a temple unto the Lord at Independence, in 1831–33, have passed away, with few exceptions. But all this is no reason why the church will not build that city and temple in this generation, as the Lord has promised. The hindrances before mentioned can not make the promises of God of none effect.

Elder Briggs claims that Christ did "repudiate" "a literal gathering;" but the facts are he deplored and bewailed the unwillingness of Israel to be gathered by him. [They would not comply with the prerequisite conditions of righteousness therefor.] His words were:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how *often* would I have *gathered* thy children together, even as a hen gathereth her chickens under her wings, and *ye would not*." Matt. 23: 37.

And after his resurrection, when among the Nephites, he reiterated the same sentiments, and also applied them to the future from then, saying:

"How *oft* would I have gathered you, as a hen gathereth her chickens under her wings; yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how *oft* would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel, whom I have spared, *how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart.* But if not, O house of Israel, the places of your dwellings shall become desolate, *until the time* of the fulfilling of the covenants to your fathers."—Book of Nephi 4: 10.

Here we have in few words—plain words—the sentiments and purposes of Jesus Christ in respect to the "literal gathering" of his Israel. He wills to gather his people as *often* as they become worthy. His teachings are clear and decisive upon the point; and of right they ought to be the end of controversy with all Latter Day Saints. All the Scriptures, ancient and modern, are in perfect agreement with the teachings of Jesus, and Zion's watchmen should see eye to eye in these important matters. The entire literature of the church, from the very first, is full of teachings in favor of the literal gathering of God's righteous, worthy Israel, prior and preparatory to, as also at, the time of Christ's second advent.

The following, which Elder Briggs claimed Christ revealed to him November 18th, 1851, is plainly in favor of a "literal gathering" and literal building up of Zion as promised in the revelations of Joseph the Seer. Will he have us to accept this revelation as "a carnal conception"? And if he was deceived then, how does he know his present theory is not likewise "a carnal conception." The revelation says:

"Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the Church:—Behold I have not cast off my people; neither have I changed in regard to Zion. Yea verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. * * *

"Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them and give them my Spirit; and in my own due time will I call upon the seed of Joseph Smith, and I will bring one forth, and he shall be mighty and strong, and he shall preside over the High Priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph Smith;—after many days shall all these things be accomplished, saith the Spirit."

Oliver Cowdery, in the very article from which Elder Gurley makes his partial and imperfect extracts at the close of his paper in *Herald*, page 142, teaches plainly the literal gathering of Israel to the lands of their inheritance, prior and preparatory to the second coming of Christ; and this, too, in immediate connection with the preaching of the gospel, as we shall presently see. These extracts utterly disprove Elder Gurley's theory, for they state that those from among the Gentiles who obey the gospel in these last days shall "be delivered," and that "they *shall understand* the plan of salvation and *restoration of Israel*, as the Lord manifested to the ancients." This proves entirely too much for Elder Gurley, for it is *a fact* that the plan of deliverance, salvation, and "restoration of Israel" as taught by the "choice seer," was *understood* and *adopted* by the first Saints just as he taught. And if he taught wrong, then the Saints did not "understand" correctly, and the promise by the angel proves untrue. Furthermore, that same extract says—"Before the coming of the Son of Man the second time, * * * whoso is not prepared can not abide; but such as are found faithful and *remain*, shall be (1) *gathered* with his people and (2) caught up to meet the Lord in the cloud, and so shall they inherit eternal life." From this, nothing can be plainer than that the body of the Saints will first "be gathered," and *after that* they will be "caught up to meet the Lord in the cloud." This is precisely what is taught in the revelations of the "Choice Seer," and precisely what is taught in both the Old and New Testaments. Isaiah says:

"In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden underfoot, whose land the rivers have spoiled, to *the place* of the name of the Lord of Hosts, the Mount Zion."—Isa. 18: 7.

Now put with this the following from the same prophet, chapter 59: 20:

"And the Redeemer shall come *to* Zion, and unto *them* that turn from transgression in Jacob, saith the Lord."

In further confirmation, the Psalmist says:

"Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the *heathen* shall fear the name of the Lord, and all the

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kings of the earth thy glory. *When* the Lord shall build up Zion, he shall appear in his glory."—Ps. 102: 13–16.

From this we see clearly the Lord will not "appear in his glory" until he first builds up Zion. In order to do this fully, the new covenant, the gospel, must be sent to Israel as predicted by Jeremiah 31: 31–37; Ezekiel 36: 24–30; and by Paul where he says:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so *all* Israel shall be saved; as it is written, there shall *come out of* Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."—Rom. 11: 25–27.

For this event the Psalmist prayed:

"Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—Ps. 14: 7.

The reader will please not forget, that it is not till *after* "the Lord shall build up Zion" that he will "appear in glory," and then they will see the necessity for the gathering of Zion's children *before* the second coming of Christ. There is *a* Jerusalem in the land of Palestine, and there will be a Zion there in due time; and there will be a Zion—a New Jerusalem—on this continent, and that, too, prior to Christ's second advent. In proof see Isa. 18: 1–7; Joel 2: 32; Rom. 11: 26; Ps. 14: 7; Isa. 59: 20; with 1 Nephi 3: 41; 7: 2, 3; 2 Nephi 5: 5, 9; 7: 2; 11: 16; 12: 3; Mosiah 8: 7; Book of Nephi 7: 4; 9: 10, 11.

Why should it be thought incredible that God's Israel on this land of Joseph, whether they be the literal or the adopted seed, should have a Jerusalem—a Zion—on this land, as well as for Judah and his fellows to have a Jerusalem and Zion in Palestine? (Jerusalem signifies, city of peace, and security; and Zion, purity, holiness). In further proof that Gentiles and Israel will be converted and gathered, and that Zion will be established, before the wicked are utterly destroyed, and before Christ's second coming, we give the following:

"And now, these are the words: Thus saith the Lord God; Behold, I will lift mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

"And now I, Jacob, would speak somewhat concerning these words: For behold, the Lord has shewn me that those who were at Jerusalem, from whence we came, have been slain and carried away captive; nevertheless, the Lord has shewn unto me that they should return again. And he also has shewn unto me, that the Lord God, the Holy One of Israel; should manifest himself unto them in the flesh; and after he should manifest himself, they should scourge him and crucify him, according to the words of the angel, who spake it unto me. And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted. Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh and shall not be suffered to perish, because of the prayers of the faithful, they shall be scattered, and smitten and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

And blessed are the Gentiles, they of whom the prophet has written: for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved: for the Lord God will fulfill his covenants which he has made unto his children: and for this cause the prophet has written these things. Wherefore, they that fight against Zion and the covenant people of the Lord, shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him: for they still wait for the coming of the Messiah. And behold, according to the words of the prophet, the Messiah will set himself again the second time, to recover them: wherefore, he will manifest himself unto them in power, and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him. And they that believe not in him, shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel; for shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee, and I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob."—2 Nephi 5: 3–5.

And we cite in further proof, 1 Nephi 7: 1, 2 2 Nephi 5: 4, 5; 11: 3, 4; 12: 5, 6, 11–13; Book of Nephi 9: 10–12; 10: 1. This last cited text, with other similar ones in the Book of Mormon, and also in the Old and New Testaments—especially Galations 3: 26–29; Rom. 8: 17; 11: 17–24; Eph. 2: 11–19,—prove that when the Gentiles become the children of God they are the true Israel, and are numbered with them, and are heirs to all the precious promises.

To show the reader that Elder Gurley misinterprets and misstates Oliver Cowdery in the extracts he made from the *Messenger and Advocate* we quote the entire article, except the three first paragraphs, and respectfully ask the reader to note, (1), that, prior to and in immediate connection with Israel's gathering, the gospel is to be preached to them and the Gentiles; (2), that as a result of gospel conversion the Gentiles and Israel are to be gathered; and, (3), that Zion and Jerusalem will in this way be built up; and, (4), that this will be done before the final destruction of the wicked, and, (5), "before the coming of the Son of Man the second time.

"I gave, in my last, a few words on the subject of a few items as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of *the gospel and that of the gathering of Israel's being so connected*, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth *the fulness of the gospel* in the last days, *previous to gathering Jacob*, but a *preparatory work*, and the other is to *follow in quick succession*.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine mysel to *the facts* in substance.

David said, (Ps. 100), "Make a joyful noise unto the Lord, all ye lands," that is all the earth. "Serve the Lord with gladness: Come before his presence with singing." This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. 107] "O give thanks unto the Lord, for he is good: For his mercy endureth forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and *gathered out* of the lands from the east, and from the west; from the north and from the south.—They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out their distresses: and led them in the right way that they might go *to the city of habitation*."

Most clearly was it shown to the prophet, that the righteous should be *gathered* from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert; but he farther knew that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would *prepare a habitation*, even as he said, when he would lead them to *a city of refuge*. In that, David saw a promise for the righteous, [see 144 Ps.] when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like cornerstones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: "The Lord shall reign forever, even thy God, O, Zion, unto all generations—Praise ye the Lord."

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, "Your country is desolate, your cities are burnt with fire: Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers." He further says, while speaking of the iniquity of that people: "Thy princes are rebellious, and companions of thieves; every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies." But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses—"I will heap mischiefs upon them. I will spend my arrows upon them.—They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth"—he will also fulfill this further prediction uttered by the mouth of Isaiah. "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called, the *city of righteousness, the faithful city*." Then will be fulfilled, also, the saying of David: "And he led them forth by the right way, that they might go to a city of habitation."

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Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; —and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for *out of Zion* shall go forth the law, and the word of the Lord from Jerusalem.—And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence," (or above, shall be a covering and a defence). "And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance:" for behold, says the Lord by the mouth of the prophet: "The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord."

For this happy situation and blessed state of Israel did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant, the Lord, in the *last days* would make with them *a new one:* not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; "which," said the Lord, "my covenant they broke, although I was a husband and a father unto them: but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people."

"For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At *the same time*, says the Lord, will I be the God of *all the families of Israel*, and they shall be my people; I will bring them from the north country, and *gather them* from the coasts of the earth; I will say to the north, Give up, and to the south, keep not back:—bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten, and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths." That the way for this to be *fully* accomplished may be *prepared*, "the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel when they came up out of the land of Egypt."

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in *their gathering* as his wrath in their dispersion, until *they are gathered* according to the covenant. He will, as he said by the prophet, "send for many *fishers* and they shall fish them; and after send for many *hunters*, who shall hunt them;" not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and *a call for their return.*

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshiped other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to hearken to his connsel; and *even now* are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfillment. Thus *God is preparing the way for their return.*

But it is necessary that you should understand, that what is to be fulfilled in the last days, is not only for the benefit of Israel, *but the Gentiles*, if they will repent and embrace the gospel; for they are to be remembered also *in the same covenant*, and are to be *fellow heirs with the seed of Abraham*, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—"Rejoice, O *ye nations, with his people!*"

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience are to be favored with the *gospel in its fulness first, in the last days;* for it is written, "The first shall be last, and the last first." Therefore, when the fulness of the gospel, as was preached by the righteous, upon *this land*, shall come forth, it shall be declared *to the Gentiles first*, and whoso will repent shall be *delivered*, for *they shall understand the plan of salvation and restoration for Israel*, as the Lord manifested to the ancients.—They shall be baptized with water and with the Spirit —they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to *the faith they shall see the house of Jacob come with great glory*, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be *prepared to stand* when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day; for so great are to be the calamities which are to come upon the inhabitants of the earth, *before the* coming of the Son of Man the *second time*, that whoso is not prepared can not abide; but such as are found faithful, and remain, shall be [1] *gathered* with his people and [2] *caught up* to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of *the gospel* and of *the gathering*. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to *see* and *understand* much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvelous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the *Lord Jesus told* many things to his apostles which are *not written*, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same: I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been hehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvelous things, which were to transpire when the same should come forth; and I also believe, that *God will give line upon line, precept upon precept, to his saints, until all these things will be unfolded to them*, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel."

Elder Gurley says the word "carcass"—Matt. 24: 28; "undoubtedly refers to Christ himself;" and uses it as proof that the Saints will not gather till he comes. The words "carcass" and "carcasses" occur no less than *thirty-three* times in the Old and New Testaments, and they universally refer to *bodies*, and generally to dead bodies. For this and other reasons we reject such interpretation. The Inspired Translation refers it to the gathered "body" of the Saints, and the "eagles" to the ones taken from the bed, field, mill, etc., who are there called "the remainder." In the common version these are gathered to "the body."—Luke 17: 34-37.

Elder Gurley applies the phrase—"harvest-time" to the immediate time and event of Christ's coming with all his angels and saints. Is this correct? We think not; and we think that kind of interpretation greatly perverts the intention and meaning of God's word. The "harvest" time for the church relates to the work of the gospel ministry; (Matt. 9: 37; 13: 30; Luke 10: 2; John 4: 35-38); and when Jesus

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says he will "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," (Matt. 24: 31), there is not the slightest intimation against the theory of some being gathered from points and places on earth to which they have been previously gathered from among the nations. Neiteer is it evidence that God's ministry on earth will not be engaged at that very time with the angels in the work of gathering the Saints. Angels, and Christ, and the Holy Spirit, "work with" Christ's ministry on earth in carrying out the work of the gospel, including the gathering. In proof see Rev. 14: 6–8; Acts 10: 3–48; Rev. 18: 1–4; Num. 20: 16; Luke 2: 10; Rev. 22: 16; Acts 27: 23; Ps. 34: 7; Acts 5: 19; 8: 26; etc., etc.

It is claimed by Elder Gurley that the New Jerusalem of the Book of Mormon is to be builded by the "remnant" of Israel," and that they are to "lead" and begin that work. Let us now see just what the promises are on this point. Jesus says:

"But if they [the Gentiles] will repent, and hearken unto my words, [given through the "Choice Seer"] and harden not their hearts, I will establish my Church among them, and they shall *come in unto the covenant*, and be *numbered among this the remnant* of Jacob, unto whom I have given this land *for their inheritance*, and they shall assist my people, the remnant of Jacob; and also, as many of the house of *Israel* as shall come, that *they* may build a city, which shall be called the New Jerusalem; and then shall they *assist my people* that they may be *gathered in*, who are scattered upon all the face of the land, in unto the New Jerusalem."—Book of Nephi, 10: 1.

Moroni says upon the point:

"Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a Holy City unto the Lord; * * * and that a New Jerusalem should be built up upon this land unto *the remnant of the seed of Joseph*, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of *Joseph* out of the land of Jerusalem, that he might be merciful unto the seed of Joeph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of *Joseph* shall be built upon this land; and it shall be *a* land of their inheritance; and they shall build up a Holy City unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."—Ether 6: 1.

The reader will now carefully notice, (1), that Christ, if the Gentiles repent, will establish *his Church* "among them;" (2), that, after that is done "they shall come in unto the covenant;" and, (3), that *then* they shall be numbered "*among* this the remnant of Jacob," ("the remnant seed of Joseph"); and, (4), that then "they shall assist" this remnant and as many of the *house of Israel* as shall come, that *they* may build a city, which shall be called the New Jerusalem; and, (5) that "then shall *they* assist my people that they may be *gathered in*."

We now inquire; By *whom* will Christ thus establish his church among the Gentiles? The answer to this is found first, in the two last paragraphs of section 9, of Book of Nephi, where Christ says:

"For in that day, for my sake shall the Father work a work, which shall be a great and a *marvelous* work among them; and there shall be among them those who will not believe it, although *a man* shall declare it unto them. But behold, the life of *my servant* shall be in my hand; therefore they shall not hurt him, although he shall be *marred* because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore, it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause *him to bring forth unto the Gentiles*, and shall give unto *him* power to bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the Covenant."

The inference here is, that this "servant" of Christ is not a Gentile, but simply a minister among and to them; and to prove this to be true we quote 2 Nephi 2: 2, 3:

"For Joseph truly testified, saying: *A seer* shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, *Joseph* truly said, thus saith the Lord unto me; A choice seer will I raise up out of the fruit of *thy loins;* and he shall be *esteemed highly* among the fruit of thy loins. And unto him will I give commandment, that he shall do *a work* for the fruit of they loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of *the covenants* which I have made with thy fathers. And I will give unto him *a commandment* that he shall do none other work save *the work* which I shall command him. And I will make him *great in mine eyes:* for *he shall do my work.* And he shall be *great like unto Moses*, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins: and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

From this we learn, (1) that the "choice Seer" by whom the Lord begins his marvelous work, and establishes his church in this dispensation, is from "the fruit of the loins" of Joseph; (2), that his "spokesman" (Oliver Cowdery) was likewise from the "loins" of Joseph; (3), that the "choice Seer" would be "like unto" Moses, and Joseph the son of Israel. All this proves that God's great Latter Day work would be begun by persons of *Israelitish lineage*, from "the loins" of Joseph; and not by persons of Gentile lineage, though of Gentile nationality. This would fulfill Jeremiah 31: 6–10; Ps. 80: 1–3; Deut. 33: 13–17; and Rom. 9: 4; 11: 23–29, etc., etc. Now, inasmuch as Joseph the "Seer," and Oliver the "spokesman," were of literal Israel, and of the tribe of Joseph, is it not possible, nay, probable, that *many* who have received the Book of Mormon and the gospel of Christ taught therein, are also of the "house of Israel," and of the tribe of Joseph? We think so. This, then, enables us to see that when the Gentiles "come in unto the covenant," it is administered *to them* by Israelites of the tribe of Joseph; and, that when the Church of Christ is established "among them," that work is not done *by* Gentiles, but by Israelites of the tribe of Joseph. This makes plain and consistent the promise of Christ that, when the Gentiles "come in unto the covenant," they shall "be numbered among" "the remnant of Joseph" "and also as many of the house of Israel as shall come," and be entitled to all the promises pertaining to "the remnant of Joseph" in respect to having "this land for their inheritance," building the New Jerusalem, and every other good promise made to "the remnant of Joseph." This fully identifies them with "the remnant of Joseph" and those of the house of Israel who come into the covenant here. Now, it is a fact, that, Joseph and Oliver—both of the tribe of Joseph—were the first in point of time, and the first in rank, or authority in *beginning* God's marvelous work, establishing Christ's Church, ministering the "covenant" to scattered Israel and the Gentiles, and in teaching the Lamanites—a remnant of Joseph—the restored "covenant" and administering its ordinances to them. These same descendants of Joseph located the site for the New Jerusalem, August, 1831, began to build it up, was aided some by Gentile converts who in this way did "assist" in that work. Mark it; Israelites—with the Seer, and his spokesman, of the

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tribe of Joseph, as leaders in and beginners of the Church of Christ in these last days —with as many of the Gentiles as receive the covenant, attain to the same promised blessings as "the remnant of Joseph," are "numbered with" them, and are entitled to all the privileges, favors, and blessings which appertain to them. Why, then, is it not proper for them to *begin* to build the New Jerusalem? And when they do this, do they not really and properly "assist" the "remnant of Joseph" in that work? We think they do; and that in this way the promise of Christ in 9th and 10th chapters of Book of Nephi began to have its fulfillment in August, 1831.

Elder Gurley further states that when the work of building the New Jerusalem "commences, the Lord says he will come down and be in their midst." This is another wide mistake; for it is not until "the remnant of Jacob, and also as many of the house of Israel as shall come," and also the Gentile converts, shall "build a city which shall be called the New Jerusalem," and shall have gathered, with all Christ's people "in unto the New Jerusalem," that Christ promises to be personally with them; for he says, "And *then* [when the New Jerusalem is builded and Christ's people gathered] shall the power of heaven come down among them; and I also will be in the midst." The teachings of Christ in the Book of Mormon provides (1), for the calling and sending of Christ's "servant," (the "choice Seer,") with his "spokesman;" (2), the bringing forth of Christ's words to Israel and the Gentiles by this Seer and spokesman, of the tribe of Joseph; (3), the establishing of Christ's church, and the Lord's "marvelous work," by these servants of Christ; (4), the conversion of Israelites and Gentiles; (5) their building the New Jerusalem; (6), the gathering in of all of Christ's people "who are scattered upon the face of the land, in unto the New Jerusalem;" (7), "then shall the power of heaven come down among them;" and, (8), when this takes place, Christ says, "and I also will be in the midst." This is the order of the events mentioned, and we have been particular to simplify what we have written concerning them, that those not skilled and learned may understand in respect to them.

[Concluded Next Week.]

TOBACCO.

THE use of the weed bearing the above caption is not, in my opinion, prohibited by a positive command of God; but is pronounced by him as not being "good for man," and "is not good for the body, neither for the belly." Notwithstanding this pronunciation by the Almgihty, the "Great I Am," the Allwise of the universe, it is used by many thousands of both men and women; and many good Saints are in this pernicious habit. But few, if any, I am persuaded, take up with this habit and use of tobaccco after they become connected with the church, but those who are in this pernicious and degrading habit acquired it before they knew that God had pronounc- it "not good for man."

I know by sad experience that man, in the course of time will become a bound slave to King Tobacco; and when such is the case, it is a trying matter to free himself from it. When the writer entered the church he did so a bound slave to this King Tobacco; but seeing that God had pronounced it "not good for man," and the use of which was "not well pleasing in his sight," he was forced, by a desire to please God and reap the reward promised, to a conclusion to declare war by laying it aside. No sooner than this declaration was made he found himself surrounded by a host of this king's attendants, well armed and equipped for war, making attacks on all sides. The writer, for the sake of brevity, will omit a description of those attacks, and be satisfied by an acknowledgement that since this war commenced with King Tobacco, he has been overcome several times, and his forces captured. But reason, judgment and will in connection with desire, forced conclusion and resolution into line, and hope raised the banner of liberty from whence it had fallen, and war is still waged against King Tobacco. Although he makes almost every house in the land his home, and is perched upon the shelves of every store and shop in the cities, towns and villages in the land, and is carried about by his slaves who chew his flesh and suck his blood in the most loving manner, and is worshipped by the millions, the writer, by the help of the King of Kings and the Lord of Lords, will be free.

EX-ALEXANDER CAMPBELLITE.

Selections.

THE LATTER DAY SAINTS.

THEIR FAITH, PERSECUTIONS, AND THE UTAH PROBLEM, AS EXPLAINED BY REV. J. F. MCDOWELL.

THE following is a synopsis of a very instructive and interesting sermon delivered at the Latter Day Saints' church in this city, (Council Bluffs, Iowa), by Rev. J. F. McDowell, Sunday evening, February, 15th, 1885.

The faith which we represent was first introduced in these latter days, as we call them, about the year 1830. It necessarily came into direct contact with the prevailing faiths of the day. Necessarily because it was fuller or more complete, and more thoroughly biblical, than anything that existed at the time of its advent. It did not conflict with the prevailing religious thought of the times from the fact that it contradicted no truth or trust then out, but from the fact that there was more of it; and the great rock upon which we and the religious world split, and on either side of which we passed down the stream of time to the present day, was that of revelation. The doctrine that God reveals himself today the same as he did anciently. The church we represent has never retraced the step then taken in that direction. The world has sought to argue our position away, and the most learned of the nineteenth century have endeavored to show its fallacies. Fifty-five years have now almost passed away, and the church still maintains the doctrine that God reveals himself. Never has she swerved from it. Never for a moment of time, has she thought that in assuming that position she assumed a position grossly erroneous. We claim that God reveals himself to-day, because we think (to put it mildly) that we have evidence to favor the thought; that we have substantial Biblical truth to support the doctrine. It seems that after so many years of constant and direct conflict, coming into contact with the most noted theologians of the times, that if there had been an error, it would have been discovered before this time. The church of the Latter Day Saints has had within its ministerial ranks just as large brained men as have represented any other religion extant. Men of thorough research, high literary attainments, profound thought and careful study; and if the doctrine of the church has not been thought absurd or incongruous, they have not been of such a character as to address the groveling passions of human nature simply, but that which is addressed to the better and nobler powers of the human mind. That which is addressed to man's reason, his better judgment and invited his candid consideration. It is the doctrine of faith in God, faith in the law of Jesus Christ, which in all its plenitude, wonderful beauty, excellent glory and saving worth, burst forth in light upon a darkened world. Not for the purpose of establishing an independent government or setting up a system antagonistic to the laws of the country, but for mutual benefit of spiritual and temporal welfare, and to have a mingling of membership separate and distinct from the world at large.

Wild stories are circulated of things that should have occurred among the Latter Day Saints that never had an existence in fact or in truth, and the world has assumed the responsibility of interpreting our belief, and every time they attempt it they get it crooked. Now, suppose I should announce in the daily papers that I should deliver an exposition of Methodism, and I should tell all the wild vagaries that imagination and rumor could conjure up to injure the Methodist doctrine. I should be referred to one of their ministers, and told that he is the proper authority to explain matters pertaining to that church. That is what we ask for ourselves. The ministers of our church ought to be the most capable men to tell you what they believe. The Latter Day Saints claim that a person ought to believe in God and Christ, to repent of their sins and be baptized by immersion. We claim to read in the Bible that the holy spirit was conferred by the power of God upon the baptized believers by the laying on of hands by the ministers of the church, and yet you tell us it is a false doctrine. Read the twelfth chapter of Corinthians. We teach all that is taught in that chapter and are called deluded for so doing. Our persecutions continue because of this doctrinal conflict. When a portion of the membership of the church emigrated to Missouri, the church being abolitionist as regarded slavery, the

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Missourians anticipated trouble, fearing not that our people were dangerous, not but what they were law-abiding citizens, but fearing that they might exercise an influence on the slaves against their condition of bondage, and they thought the best way to avert this danger which they supposed threatened them, was to resort to persecution and drive the church away from there, and they did so according to the orders of the Governor of the State at that time, who said that the Mormons should be driven from the State or exterminated. Men who had come there and bought property, and had warranty deeds for the same, which they had acquired through honest industry, were forced to relinquish all their hard-earned possessions and comfortable homes and flee with their families.

In 1844 Brigham Young secured the leadership of the church. In 1846 he told the people that all the God they needed was himself; that the Bible and Book of Doctrine and Covenants were like a boy's jacket which one day fit him, but now he had outgrown it. He took with him several hundred followers and started out, finally landing at Salt Lake, where they staid, and you know the balance of the story since then. In August, 1852, Brigham Young introduced the polygamist revelation, claiming that it had been given to Joseph Smith in July, 1843. But we have reason to believe that Joseph Smith never received that revelation; that he never had anything to do with it, and that it was all a concocted scheme of Brigham Young and a few other parties. We have reason to believe that Brigham Young was connected with the conspiracy for the assassination of the Smiths from the expression he used when he heard of their death. He was in the city of Boston when the news was received, and said: "I feel like a new man. I feel like a boy of twenty-one." From this and other things we might tell we believe that he was implicated in their assassination.

Our Book of Doctrines and Covenants contains the purported revelations of God through Joseph Smith to the church. It contains the disciplinary rulings of the church, and we read in it "he that obeyeth the laws of God hath no need to break the laws of the land." Polygamy is a violation of one of the constitutional laws of the land. This statement purporting to be from God to the Latter Day Saints' church stands in direct opposition to the doctrine of polygamy. Again we read in this book in relation to marriage and the marital relation of the sexes, "thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." These statements brand polygamy for what it is worth, and it is not worth much. The earliest account of polygamy is found in the Bible, in the instance of Lamech, who had two wives. It has existed from time immemorial, but Christian countries never tolerated it, as it is forbidden by the creeds of the Christian church. We are taught with regard to this in the very beginning of the Book of Genesis. There the example is given in the instance of Adam and Eve; "and these twain shall be of one flesh." Where polygamy drags its cold, slimy form into the household, the home is blighted—the prospects of happiness are ruined, and the sacredness of the sweetest words in the world, father, mother, sister and brother, are forever destroyed.

If the question of polygamy in Utah is any problem at all, I know not wherein that problem exists. An Episcopal minister of Salt Lake City said: "The reason why federal officers never accomplish anything when they come here is because Brigham Young and his colleagues buy them." Men that have been sent there have invariably been bought over. If it is a problem, the best way to solve it is to carry on the work as it has been begun. The disfranchisement and denial of all social and political rights to the adherents of the practice will prove effective. Officers say they have no right to interfere with this immoral fostering of licentiousness, because it will be interfering with religious liberty. Nonsense. An African may put up his idol here and worship it without molestation, but if he proceeds to sacrifice a child to that idol, see how quickly his religious liberty ceases, because he violates the law of our country forbidding murder. Just so with religious liberty in Utah. They may sing their hymns, build their chapels, pray and preach all they want to, but when they come to practice polygamy they are violating a constitutional law, and there their religious liberty must cease. The laws of our country must be executed and fearlessly carried out.

Conference Minutes.

NORTHERN NEBRASKA DISTRICT.

Conference convened at Omaha, Neb., February 20th, 1885, at half-past seven o'clock; W. M. Rumel president, H. Nielsen clerk. Evening session was devoted to prayer and testimony.

Reports of Branches.—Pleasant Grove 25; Omaha, (English), 83, 2 received by letter; Union 31, 1 expelled, 2 removed by letter, 1 received; Hayes 29; Omaha (Scandinavian) 26, 3 removed by letter; Platte Valley 32, and 6 scattered.

Elders' Reports.—James Caffall, by letter, E. C. Brand, Oscar Brown, Ed. Rannie, P. Andersen, N. Brown, W. M. Rumel.

Notice from the Hayes Branch, that its name had been changed from Hayes to Blair Branch, was read and endorsed.

H. Nielsen presented his resignation as secretary and Bishop's Agent of the district.

Resolved, That inasmuch as so many members of the Douglas Branch have removed, and not enough remain to hold meeetings, that said branch be declared disorganized. The Omaha Scandinavian Branch was declared disorganized.

Report of committee on drafting rules of representation was read as follows:

To the president and officers of the Northern Nebraska District, in conference assembled: Your committee, appointed by your honorable body, to draft rules of representation, which shall place the district in harmony with the law in Doctrine and Covenants, sec. 27, par. 4, "For all things must be done in order, and by common consent in the church," do respectfully submit the following:

Sec. 1.—That all the Melchisedec priesthood in good standing residing in the district, and all missionaries under General Conference appointment, laboring in the district, be entitled to voice and vote in district conference when present.

Sec. 2.—That each branch is hereby entitled to send delegates to conference at the ratio of one delegate to each six members, or fraction thereof; and one vote in conference to each delegate to which they may be entitled.

The delegates present at conference from any one branch, shall be entitled to cast the full vote of the branch of which they are delegates, unless otherwise instructed by their branch; provided that in case of a disagreement of views among the members of said delegation, the full delegation not being present, they shall be entitled to cast only their individual votes as said delegates.

Sec. 3.—That qualification of delegates shall only be membership in good standing in the branch they represent.

Sec. 4.—That each delegate must be furnished with proper credentials, signed by the president or secretary of the branch they represent.

Sec. 5.—Delegates must be elected in a regular business meeting, of which there shall have been due notice given in a public meeting of the branch, no less than one week previous.

Sec. 6.—That in selecting delegates the branch should respect the law in Doctrine and Covenants, sec. 17, par. 25, "That one or more of said delegates be a Teacher or Priest, who shall take to said conference the statistical report thereof."

Sec. 7.—That all laws that conflict with the above rules of representation, are hereby repealed.

Sec. 8.—That these rules of representation may be amended at any session of conference, provided that a written notice of such proposed amendment or amendments, be given to each branch in the district, by the person or persons proposing such amendment or amendments, thirty days previous to meeting of conference.

Sec. 9.—That to amend, a two-thirds vote will be necessary.

Committee. { J. Caffall. / D. Jones, chairman. / Ed. Rannie.

The spiritual authorities of the church were sustained in righteousness. The district president was sustained. The resignation of the district secretary was accepted, and Isaac Sylvester was chosen to act in his stead.

Bishop's Agent reported on hand at last report $8.15; expended to the ministry $8.15. H. Nielsen, agent.

Resolved, That we recommend to the Bishop, that H. Nielsen be released upon his own request, as Bishop's Agent, and that W. M. Rumel be recommended in his stead; That we appreciate the labors of James Caffall, E. C. Brand and P. Anderson and that our delegate to General Conference be instructed to use his influence to have them returned to this district; That we recommend W. M. Rumel to General Conference for recognition as appointee by said conference, that as the president of this district and laboring in the field, he may receive financial aid from the Bishop. W. M. Rumel was elected delegate to General Conference.

Resolved, That the presidents of branches be

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instructed to send money to the district secretary, to defray the expenses of the delegate to General Conference; That all desiring to labor in the district, may do so under the direction of the district president; That we hold a two days' meeting at Webster, the 6th and 7th of June, the district president to have charge of the same. Contribution $13.00

Preaching Sunday forenoon by N. Brown; prayer and testimony meeting in the afternoon; preaching in the evening by E. C. Brand.

Adjourned to meet at Fremont, Nebraska, June 26th, at 7: 30 p. m.

FREMONT DISTRICT,

Conference convened at Dawsenburg, Iowa, February 28th and March 1st, 1885, Henry Kemp presiding, and J. W. Stubbart Secretary.

Branch Reports.—Hamburg 29; Elm Creek 37; Plum Creek 86; Shenandoah 94; Mill Creek 25, 3 received by letter; Keystone 53. All in fair condition spiritually. Bishop's Agent's report.—On hand last report, $79 87; receipts $390.86; expenditures $464.73. Elders S. S. Wilcox by letter; Wm. Leeka, J. Good, S. Dykes, George Kemp, Wm. Gaylord, M. Gaylord, H. Kemp and J. M. Stubbart in peson; Priests M. Stubbart, E. Weed, J. T. Wolsey, S. Dykes, Jr., L. C. Donaldson by letter; and Teacher A. R. Hills, reported.

Resolved, That all Priests and Elders, whose labors are not required in branches, travel and preach under the direction of the district president.

J. Caffall was sustained as president of the mission; J. M. Stubbart as secretary of the district; H. Kemp was to be sustained by our faith and prayers as president of the district; and all the authorities of the Church were sustained in righteousness. The delegates chosen to represent the district at the next Annual Conference were Wm. Leeka, J. M. Stubbart, J. Good and H. Kemp.

Bro. James Caffall did the preaching during conference. The prayer meetings were conducted by J. M. Stubbart and H. Kemp. A good feeling was generally manifest. The meetings were well attended. The official strength of the conference was, 1 Apostle, 8 Elders, 4 Priests, 2 Teachers, and 2 Deacons.

Adjourned to meet at Keystone, Iowa, the 30th, and 31st of May, 1885.

PHILADELPHIA DISTRICT.

Conference convened at Philadelphia, Pa., at 10: 30 a. m., on Sunday, February 22d, 1885, Joseph A. Stewart in the chair. Bro. Hosea H. Bacon was chosen clerk *pro tem*, and afterwards to fill the office for the next term.

Branch Reports.—Philadelphia Branch 54; 16 received from Olive Branch, 2 expelled; Brooklyn Branch 19; New Park Branch 17. Bishop's Agent, Archibald Cameron, reported. Received from tithing and free will offerings $60.08; paid out $59.50; balance forwarded to Bishop, 58c. The committee appointed to audit the Bishop's Agent's accounts reported them correct. Elders Asa Copeland, Sr., John Stone, Absalom Grist, Wm. Small and Joseph A. Stewart, reported in person. Priest Hosea H. Bacon reported the Philadelphia Branch in a better spiritual condition than it has been for some time, with prayer meetings well attended, and the Saints more alive to the work, notwithstanding the shaking up they had during last term. Priests Pearson G. White and Wm. H. Harrison; Teachers Jacob Peters, reported.

Brethren E. L. Kelley, Archibald Cameron and John Stone were appointed delegates to the General Conference. The delegates present at the General Conference were requested to cast the vote of the district for those not present. The delegates present at the General Conference were instructed to request the appointment of Bro. W. H. Kelley to the Eastern Mission. Bro. Joseph A. Stewart was chosen president of the district for the next six months.

Adjourned to meet in Philadelphia on the fourth Sunday in August next.

DES MOINES DISTRICT.

Conference convened at Edenville, Marshall county, Iowa, Friday, February 27th, 1885; I. N. White, president, J. S. Roth clerk. Preaching by Bro. George Shimel.

Saturday morning session.—Branch reports: Des Moines 91, 4 baptized, 3 received, 1 removed. Edenville 88, 2 baptized, 8 removed. Des Moines Valley 52, 5 baptized, 2 removed. Newton 43, 1 received, 1 removed. Boonsborough 67, 4 baptized.

Elders' reports.—J. P. Knox (baptized 2), J. S. Roth, (baptized 36), Wm. M. Ray (baptized 2); Priest C. F. Merrill, Teacher A. Freel, reported.

Afternoon Session.—Resolved, That we rescind the resolution passed at last conference, to hold conference every six months; That the conference be held every three months as formerly.

Elders Nirk, J. F. McDowell, Wm. Thompson, R. Etzenhouser (baptized 5); Priest G. Shimel; Teachers Ezra Merrill and J. T. Roberts, Deacon Lyke, reported.

Resolved, That we appoint Brn. Roth, Etzenhouser and Wm. McBurney to audit the Bishop's Agent's books.

We your committee as auditors of the Bishop's Agent's books report that we found all items kept in good business-like form, and correct. We recommend that the report be received and the committee discharged. J. S. Roth, R. Etzenhouser, Wm. McBurney, committee. Report received, committee discharged.

Bro. I. N. White offered his resignation as president of the district, which was received.

Resolved, That J. S. Roth be recommended to the Bishop as successor to I. N. White, as his agent for the Des Moines District.

That we appoint I. N. White and J. S. Roth as our delegates to the General Conference to be held at Independence, Missouri, on the 6th day of April, 1885.

Resolved, That the local authorities labor under the direction of the district president.

Whereas it now appears that the What Cheer Branch is in snch a scattered condition, as not to hold meetings, therefore be it Resolved, That we declare it disorganized.

Resolved, That we elect Bro. J. S. Roth as book agent for the Des Moines district;

Resolved, That we elect Wm. C. Nirk for president of the Des Moines district; That we elect J. S. Roth, for president of the district;

That we sustain all the spiritual authorities in righteousness; That we sustain John Sayer as secretary of the district.

Preaching by Bro. Nirk Saturday evening, assisted by Bro. G. Shimel. Sunday morning prayer meeting, R. Goreham presiding. Preaching in the forenoon by J. S. Roth, assisted by Bro. R. Goreham. Saints' meeting in the afternoon, conducted by J. S. Roth and R. Etzenhouser. Preaching at night by R. Etzenhouser, assisted by Bro. Brown.

Resolved, That when we adjourn, we do so to meet at Boonsborough, on Friday, the 29th of May, 1885, at half-past seven, p. m.

Miscellaneous.

FIFTH QUORUM OF ELDERS.

Wm. Aird,	James Allen,	L. L. Babbitt,
James Bamber,	Alma N. Bishop,	Edward Bennett,
John Carmichael,	Wm. Chapman,	Noah N. Cooke,
Thomas Dailey,	Samuel Davis,	Levi H. Ezzell,
Robert Fuller,	Lewis Gaulter,	J. A. Gerard
Jacob S Goble,	Frank Hacket,	Nel. Hammers,
N. N. Hazleton,	James Houston,	T. H. Humes.
Henry Jones,	Wm D. Kelley,	Henry Henderk,
J. H. Lee,	Francis Lofty,	Ekin Lovell,
Geo. W. Lush,	Elisha McEvers,	C. D. Norton,
Robert Chering,	Charles Perry,	David Powell,
Parley P. Powell,	F. W. A. Reidell,	E. A. Shelley,
J. V. Sherwood,	B. F. St. John,	John Taylor,
J. F. Thomas,	J. J. Watkins,	Joseph Wheeler,
Rolindo H. Wright.		

The above forty-three persons have not been heard from, by either president or secretary, although a year has almost gone, and several appeals have been made. We still expect to hear from each one before April 6th, by report of what they have done since last April; and also what they can and will do in the coming year. Brethren, do not delay longer. If you are going to work we want to hear of it; if not, to take necessary action. Those having Licenses, please report; but few are received as yet. Please read and heed notice to First Quorum, in *Herald* for March 7th. Send reports to R. Etzenhouser, in care box 449, Independence, Missouri. Those sending for Licenses will address John A. Robinson, 108 Garfield Avenue, Peoria, Ill., with full items as on Church records, and a recommendation from district or branch president, or missionary in charge. Enclose stamp for return.

R. ETZENHOUSER, *Pres. Fifth Quorum.*

THIRD QUORUM OF ELDERS.

Members of the third Quorum of Elders, will please report to Bro. J. T. Kinnaman, Stewartsville, Mo. It is hoped and desired that each member will respond, at once, that the president, Bro. Kinnaman, may have the reports in hand by April 6th. E. T. DOBSON, *Sec'y.*

ST. JOSEPH, Mo, March 11th, 1885.

KEWANEE DISTRICT.

The next conference of the above district, will convene at Kewanee, Illinois, on Saturday, March 28th, 1885, at ten o'clock a.m. A good representation is desired.

I. B. LAREW, *Dis. Pres.*

DIED.

ELLIS.—At Blenheim, Ontario, February 8th, 1885, Bro. Joseph Ellis; born April 15th, 1815, at Gettysburgh, Virginia; baptized May 9th, 1874, at Buxton, Ontario, by John McKenzie. Funeral services by Bro. Archibald McKenzie.

HUGHES.—At Keokuk, Iowa, March 4th, 1885, Sr. Mary Jane Hughes, (formerly Mary Jane Hurst.) Sr. Hughes was born December 26th, 1849; she was baptized by Bro. John H. Lake, July 1st, 1864. Funeral services at the Latter

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Day Saints' Church, conducted by Elder H. C. Bronson.

CAMREN.—At New Marion, Indiana, January 22d, 1885, Sr. Margaret Melissa Camren. Her suffering was very great, but she bore it patiently, until death took her away. She passed into the other world without a struggle, and left a father and mother, four brothers and three sisters, to bear their troubles without her cheerful smiles. Her patience and saintly life will be remembered by all who knew her. She was born January 9th, 1867, at New Marion, Indiana; baptized June 16th, 1884, by W. H. Kelley, and confirmed by Elder James G. Scott.

WARDLE.—At West Jordan, Utah, January 26th, 1885, John Wardle. He was born August 15th, 1810, at Revenston, Licestershire, England. He moved to Utah in the fall of 1860. Funeral services in the Mormon Meeting House, at West Jordan, Utah, conducted by Elder A. P. Christensen, assisted by Elder W. P. Smith, both of the Reorganized Church.

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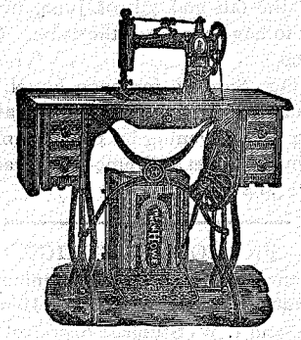

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

JMLeland 9-9-85

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE W[illegible]ND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEA[illegible]EN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, March 28th, 1885.

EDITORIAL ITEMS.

WE have received the *Vindicator* for December, January and February; and are much pleased with the conduct of it. The brethren having it in charge are doing nobly. What with the *Expositor* in the West, California, the *Vindicator* in the East, England, and the *Advocate*, *Sandhedens Banner* and HERALD in the midst of the earth, the Saints should begin to realize the importance of their mission. We hail these our co-workers and fellows of the pen and type with great pleasure—"May their shadows never grow less."

Bro. G. T. Griffiths preached seven discourses at New Philadelphia, Ohio, closing about March 8th. He had great liberty, and the people were much interested. So wrote M. A. Wilcox.

At the late municipal election for corporation officers held in Buchanan, Michigan; Bro. John Shook received 245 votes, Charles Lauer 101, J. N. Smith 21 for the office of marshal. This is Bro. Shook's second term; and certainly speaks well for the effort he has been making as a gospel disciple of Christ. We are pleased with the success of Bro. Shook; and pray that prosperity may not put our brother off his guard, and permit pride to overcome his Christian fortitude.

Bro. George A. Blakeslee has succeeded in obtaining rates of fare over the Chicago and Alton, Hannibal and St. Joseph, Chicago, Burlington and Quincy, and Kansas City, St. Joseph and Council Bluffs lines of railway, for delegates and visitors to April Conference. He is negotiating with other roads. The rate agreed upon is, that those paying full fare from stations on these lines to Conference will be entitled to return to the same points from which they started for one third fare, making the round trip for one and one third fares. To do this they will secure a certificate from Secretary stating the fact that they did pay full fare from such station.

Bro. A. H. Smith's address will be Box 375, Independence, Missouri, until further notice.

Bro. John Smith of New Bedford, Massachusetts, has his hands full, keeping the public informed regarding the faith and the church. The Boston *Globe* of the 7th of March contains a spirited correction of misstatements in that paper of a former issue, in which correction Bro. Smith quotes a notice from the Haverhill, Massachusetts, paper against the report in the *Globe*, and closes thus: "There is quite a contrast in the two reports about this people, one sought for the facts while the other seems to have been satisfied only with that which would seek to do an injustice to an innocent people. If you will send a reporter to the next conference of this people, which will be held in Brockton, May 30th and 31st next, he may have a different story to tell, as every opportunity will be afforded him to know the truth, if he so desires."

Congress has provided by proper legislation, that after July 1st next, the weight of single letters that may be carried for two cents is increased from one half ounce to one ounce. Each ounce or fraction of ounce over one ounce shall pay at the same rate, two cents an ounce or fraction thereof. Drop letters same where there is free delivery, otherwise one cent an ounce, instead of half ounce. Newspapers sent from office of publication, or from news agency, including specimen copies, one cent a pound instead of two cents as heretofore.

Sr. Maggie Collins, of Knox, Indiana, sends us a number of copies of the Stark county, Indiana, *Enterprise*, containing articles from the pen of Bro. J. B. Prettyman on the subject of polygamy, in refutation of the charge that it was a tenet of the church; and the subject of perfection as held by the Holiness People so called. Bro. Prettyman makes a good showing on his side of the argument. We thank Sr. Collins for the perusal of the articles.

CAPTAIN JOHN CODMAN, of New York, author of "The Mormon Country," "Free Ships," &c., is writing and publishing a series of essays in pamphlets, under the general head of "Questions of The Day." Number twenty-one of the series is entitled; "A Solution of the Mormon Problem;" in which the Captain deals with the question treated of in quite different fashion than has been by others. He deems it to the purpose for those who may be anxious to have polygamy abolished to aid such missionaries as the Reorganized Church are prepared to send into Utah, by donating means to meet the current family expenditure.

We shall wait with more than a passing curiosity to see the result of Capt. Codman's appeal. The sympathies of the world may be guessed at; lachrymose and full of condolences; real and expressed not in tears but in material help. We appreciate the first but accomplish more with the last.

THE Editor visited Council Bluffs, the 5th to the 10th. Bro. Joseph F. McDowell has been laboring there for the most part of the past winter, and has succeeded in accomplishing considerable good. He has stimulated the Saints into renovating the little chapel, until it is as "neat as wax;" himself painting and ornamenting with the labor of his own hands to aid them in the saving of expense. The changes were simple but effective, and made with but little cost in money.

By careful fostering wavering ones have been steadied and confirmed. A fresh impetus has been given to the flagging interest of many. The best effect has been upon the younger element of the church, who have been brought into active discharge of Christian duties by Bro. McDowell's exhortation, aid, and encouragement.

By a watchful notice of the Sunday services kept up from week to week, in the city papers, giving the subject for discussion, a very good, and we should judge a

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very healthy inquiry has been aroused, so that good audiences greet the speaker. We spoke on Sunday the 8th twice; at 10: 30 a. m. and two in the afternoon; subject, "Straight Paths." Bro. McDowell occupied the evening acceptably on the thee "Church Polity. Is it of Divine right."

It appears in evidence that an impatient image smasher living somewhere in Iowa, and whose sir name and prefixes are A. W. Harlan, has written the Keokuk, Iowa, *Gate City*, a towering note "offering to annihilate Christianity" if that long established conservator of public opinion, news and the markets would "ask him to do it." To the note the Editor of the *Gate City* makes the following humorous, just and fitting reply:

ANNIHILATING CHRISTIANITY.

We publish a note from Mr. A. W. Harlan offering to annihilate Christianity if we would ask him to do it. We publish the note because he is a veteran Iowan, a long time personal friend, and a very original and keen-minded man. But we didn't ask him to do it because first a secular newspaper is very foolish to let a religious discussion be saddled upon it. And secondly, we don't want Christianity killed off. Mr. Harlan concedes there has been 1,900 years of it but he says it's bad. We don't know about that, but we are so constituted that when we have anything Christianity or anything, in the family for 1,900 years, we get used to it, and like it, and don't want to lose it out of the house. Of course we have no doubt that Mr. A. W. Harlan could kill it if we let him get a crack at it. Because all the other fellows who have tried it have failed to do it and he must be the very man that can. For there must be somebody that can do it. It stands to reason that these folks from Nero and Julian and Ingersoll wouldn't keep trying to do a thing that nobody can do. So the man and the hour have come at last. But the Gate City must be content to go its way with humbler matters. It was not made for so great a part in the world as killing off Christianity. And then we have got some ridiculous superstitions that we cling to. Of course it is very cowardly and abject in us but we are not great and wise and must go on in our small foolish way. But we do know that when we see a mother looking into the face of her dead child in its white shroud, with its waxen little hands folded, we are glad that there is a voice sounding to the ear of her hope through all those nineteen centuries: "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." And when the wife moans beside her dead husband it does seem something worth while that somebody has said in a strong and masterful way, "I am the resurrection and the life." And when the father or mother dies that has lived a life so good and pure that it sweetens even the life of the censorians into praise, one likes to think that this worrying, poor uneven life is not all, but that really they have entered into a great rest and the shelter of a mighty friendship which says: "Faithful over a few things, behold I make thee ruler over many; enter into the joy of thy Lord." And do you know that we have a foolish and unwise notion someway that the Lord's Prayer and the Sermon on the Mount have not been failures? And that the history of the crucifixion has not been bad for the world. That do unto others as ye would that they should do unto you is really a good rule. That someway the song of Bethlehem sounding on through these centuries has done something to bring peace and good will among men. A Christian may be a poor creature enough but we wouldn't swap him off for any other kind of man the world has so far produced.

It is said that "order is heaven's first law." But from some things forced upon us as we have struggled onward in this field of trying warfare, we have been compelled to think, either that some loved disorder for itself, because it possessed no element of constraint over them; or that they were incapable of knowing what order is and therefore did not appreciate it, or that they would not care to enter into heaven if they had to subscribe to the law, the first law prevailing there.

"God hath made of one blood all the children of men for to dwell on the face of the earth, and hath fixed the bounds of their habitations."

Whatever philosophy before, or since the day of the apostle who wrote this, may have taught, does not change the wisdom of the saying. To bring this whole family so created of one blood, into one relationship as a nation; so that He who made them should be "unto them a God," and they be unto him "a people," "one nation," the gospel of unity, or oneness was given. It is called by the apostle the "gospel of reconciliation."

Latter Day Saints have contended that one of the chief reasons (if not the chief reason) why the men who were steeped in tradition, and by lapses into crime and barbarism made deaf to the call unto gospel liberty and life, was and is a refusal to comply with heaven's law of order. Upon this refusal to comply with heaven's order; objection is made to the idea of priesthood; so urged against the claim made by the elders who have been sent out during the existence of the work.

The gospel came in apparent harmony and compliance with some order already established, of which John, (the Baptizer), and Jesus were the first personal representatives and exponents in the Christian dispensation, as that is contradistinguished from the Abrahamic and Mosaic, as those are usually understood. It is pleasant to think that if He who became the Shiloh was He who was in the "burning bush," then was he at the same time of the royal order; and when he called the twelve and seventy, he did but endow them with the prerogatives of action in pursuance to the design of that order. This would make plain to some extent the reason why a subsequent apostle should have written, "the word (gospel) preached unto them did not profit them, not being mixed with faith." A similar condition of mind to receive prevails largely now in reference to the same "word."It is "preached," but is "not mixed with faith."

To apply this sentiment to what all preachers are pleased to denominate "the world" meaning all those whom these preachers are appealing to, is easy, there are so many agreements between statements and facts. But, it is quite possible that more effective illustrations, so far as Saints are concerned, might be found,—more effective because nearer,—among Saints themselves.

The gospel is an orderly plan of salvation; showing design in all its parts. Its efficacy for the purpose intended is guaranteed at the outset. It was designed of God, with whom rests power to execute what is promised in it, as well as wisdom to design. In the carrying forward the design, the declaration which the messengers made was that complying with the order as established would insure the salvation to the one so complying and that salvation was to be, either eternal life itself, or a condition of restful, contented, enjoyment and happiness in an eternal life.

In order to secure the sufficiently rapid spread of the offer made in the institution of the gospel, individuals were chosen, and ordained, (set apart), who were commissioned to act authoritatively; partaking to a greater, or lesser degree of the prerogatives of the same order as he was of who so set them apart; and we are warranted in believing that he called and ordained them in conformity to a law the existence of which with its provisions and practices had become known to him in heaven. No other conclusion can be drawn from his words "I do nothing but what I have seen the Father do."

We can but believe that when the work was revived in 1830, the same wondrous worker that stood in the burning bush, and called to Moses; calling his attention to the design of Jehovah to redeem Israel; the one who pleaded with John: "Suffer it to be so now," that we may heed the commandment of God and thus becomingly "fulfill all righteousness;" was the one who gave the order, chose the men, directed the mission and reinstated the same royal order to which himself as a

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messenger sent of God belonged. He who is called to it is usually accorded some latitude of discretion within the scope of the general design, and the specific sphere into which he is chosen. There can be no reason to expect that with the royal commission empowering one to "beseech men, as in Christ's stead, to be reconciled to God," there should be liberty, or license to disregard the order, (heaven's first law), of that association with the great messenger sent to bring "life and immortality to light." Some seem to be of the mind to suppose that once endowed with the "keys," by which things bound on earth are bound in heaven; things loosed on earth are loosed in heaven; there came a liberty to disregard restraint imposed by rule, or order. Whence this disposition of mind among Saints.

We are of the opinion that refusal to be submissive to rule, or the disposition to be disregardful of restraint—a law unto ones own self,—is one of the most damaging things, preventing the progress of the declaration of salvation under the dispensation began in 1830 that is now burdening the mass of the eldership. We believe that this disposition is hurtful and ruinous to the welfare of the body; and damaging, possibly destructive to the individual.

That such disposition should have been manifested to an extent in the Reorganization, was a most natural result. The exercise of power in a tyrannical way, had brought grave distress. Men had bowed to Baal, in new form, and been hurt thereby. Confidence in rulers had been rudely shaken, and trust had been demoralized. But, was there to be no more thence an era of right rule and proper control. Were there to be no good men called who could be trusted as messengers of gospel tidings and grace. Were there to be no more bearers of the royal authority of him that called a Moses, that ordained a twelve and instituted a seventy. Was there not to be an end of deprecatory suspicion and distrust of men called of God. Was there not to be a willing submission to the laws instituted by the "minister of the sanctuary, the true tabernacle which God pitched and not man." Is there not now a necessity, and is not the time propitious for the ushering in of an era of faithful self sacrifice to the promotion of the cause of "Good will to men;" rather than the continuation of the baleful influence of distrust and hatred to restraint born of self will and a mistaken notion of independence of individual action.

It is easier and handier for men to flatter than to praise.

THE following arrangements for General Conference were adopted by the Independence Branch:

ARRANGEMENTS FOR GENERAL CONFERENCE.

1st.. That all delegates, members or visitors, who may attend the conference, shall pay two dollars per week for board, except as hereinafter provided.

2nd. That the homes of the Saints here who design keeping one or more delegates, members or visitors, shall be deemed boarding houses, for the purposes herein contemplated; and shall as soon as practicable, notify the clerks of said committee, as to the number of delegates, members or visitors they can accommodate.

3rd. That a committee of five be appointed, the president of branch acting as chairman of said committee, who shall have full charge and control of arrangements, said committee to appoint one or more of their number clerk, whose duty it shall be to purchase a book, in which to enter the names of the several landlords, and the number of guests they desire to accommodate. The clerk's office or stand shall be at or near the church, for the convenience of visitors.

4th. All delegates, members or visitors, must apply for homes to said clerk, who may assign them to friends, if previously arranged; if not to the best advantage possible, each person paying the clerk $2.00 for a week's board, taking receipt for same, which shall be given to his landlord; and upon presentation of said receipt to clerk, said landlord may receive $2.00 per week for board so given.

5th. Nothing in the above shall be implied, or canstrued, so as to prevent any landlord from boarding free of charge any delegate, member or visitor, provided such arrangements are previously made with the clerk, and the board of such favored ones be charged up to said landlord.

6th. Each committee man, shall wear a badge of blue ribbon to be the better distinguished by visitors.

The clerks would like, as far as possible, to be notified by those desiring homes under the above regulations.

Clerks, { F. G. PITT, T. J. CHATBURN.

Correspondence.

ZIONA, Near Papeete, Tahiti,
February 1st, 1885.

Bro. Joseph:—Instead of hearing from many as I had reason to expect from promises made, I have received very few letters from America. Bro. T. J. Andrews, and Bro. Wm. Anderson write each mail and kindly send us papers. We receive neither *Hope* nor *Advocate*. Living seven miles from Papeete, with no one to talk to but Bro. Brown, and he talks English but imperfectly, and understands it less, a letter from old friends, and new ones too, would not be altogether amiss. But then, as has been with others before us, "absent and forgotten." We would not even get the *Herald* if Bro. Andrews did not send it to us, except we would get and read Bro. Brown's, but we are simple enough to want our own.

I keep my mind occupied, however, in preparing epistles to the different branches, and in answering questions of law; and preparing work for translation. But that does not satisfy when the mail comes in about the first of every month, and brings three or four letters, and sometimes only two, when in the States, we would receive a half dozen and often more in one week. In about a month will go to the Paumutus, and then we will send for our mail by little vessels, some fifty to two hundred miles, and depend upon the weather for their return. I expected the inconvenience of the mail, but I had not calculated on this nearly universal neglect on the part of the brethren to write to us. The condition of the work here is quite fair, and we are getting quite a fair understanding among the ministry of the law and order of the Church. Benj. Grouard taught them it was wrong to use strong drinks, tobacco, and tea and coffee, and generally his teachings are regarded to this day, for several good reasons. I have considered it best to advise them to, abstain from these things. I am glad that they can not read English, or they would be considerably surprised in reading of the Sister's Mite Society, in Lamoni, selling tea and coffee to raise money to help finish the church. It has been stated through the *Herald* that Joseph Smith (your father) declared that the words "hot drinks meant tea and coffee," or included them; and if not "good for the body or the belly," should they be offered for sale by members of the Church, and presumably with Joseph Smith's sanction, at least, so many will suppose. If the temperature of the drink is where the harm will come from, it ought to be so said authoritatively, and if it be the nature or composition of the drinks, it should be so said. I will venture to say that, the temperature of drink could not be meant, for this reason, that the warning against strong drinks, wine, tobacco and hot drinks, was based on the evil and base designs of wicked and conspiring men, and I would just as soon drink a deadly thing hot, as a "cup of cold pizen." Bad, avaricious men could not make money by preparing something "hot," yet perhaps wholesome; but they could coin money by adulterated teas and coffees, and chocolates, etc. It could not refer to any direct effort to poison the Saints, for that could be done by putting deadly or death-dealing properties in their flour, sugar, rice, cheese, and in many other articles of every day use—nay these things are not good, they are not needful, and come under the head of evil habits, and the Saints can and hundreds do live without them, and enjoy health, and save many a hard earned dollar. I refer to strong drinks, wine, tobacco, and hot drinks, as tea, coffee, chocolate, Cocoa, etc. I do not think that the Lord meant tea and coffee only, but all preparations that avaricious, and base men would invent as drinks and beverages, that because of adulterations would become positively hurtful to the systems of the Saints. If the Lord had said, "tea and coffee," then many who like and enjoy "hot drinks" would feel justified in using other articles, which would be open to the same objection, "the designs of wicked men." I think medical men will affirm that which is not too hot for the tongue and palate, and throat, will not be too hot for the stomach, and certainly no sensible person would drink anything hot enough to scald his throat. And besides that, milk is a very wholesome and palatable drink for thousands; yet a drink of cold milk on a cold winter's morning will chill a person "through and

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through," as the saying is, and is "not good for the body or the belly," while it is affirmed by men of judgment and experience in the needs and conditions of the human body, that a glass of hot water, as hot as can be swallowed without injury to the throat, is a capital remedy for dyspepsia when taken upon rising in the morning. I have received marked benefit from it, and I could therefore say, that *hot* drinks are good, while I know that tea, coffee, and chocolate have injured me. But I base no argument on my experience, for other men will say, that tobacco does them no harm, nor wine, nor beer, but rather has been a benefit. But the question is, is this "word of wisdom" the *word of God?* It does not matter just now whether it is a *commandment* or not. Is it the word of God? Yea, or nay, which is it? If the word of God, then the experience of A. B. or C., that this or that, (disapproved of God), is good, or does them no harm, should weigh nothing, or else the party who feels that he has received no harm, may not fully comprehend the condition of his body in all its various members and organs; disease may be organizing in the system, or already developed in some unperceived form. When attending a course of medical lectures in Philadelphia, I heard Dr. Weiting say that there was not more than one person in a thousand who could say that he was "perfectly well." Accepting the "word of wisdom" as "a revelation from God," I dare not say that strong drinks, wine, tobacco, or hot drinks (tea, coffee, etc.,) are "good," when God says they are not good. Ah, yes, I know that brandy is good to wash the body with, (not inside however), in some kinds of fevers, and tobacco is good for "sick cattle," and men and women are not "cattle," and bruises, and then to be used with judgment and skill. But the point is, Does "hot drinks" mean that you may drink what you please, but it must be only warm, or cool, but not "hot enough to scald the tongue." I again ask, Why did God warn the Saints? The answer is found in the beginning of the revelation, and ask then what have the "conspiring men in the last days" to do with the drink of the people, as to whether it be hot, lukewarm, or cold? Who regulates the temperature of the drink: These "conspiring men," or the people who drink it? And when that is answered, tell who prepares the article drank—or the tea, coffee, chocotate, etc., the Saints or these "conspiring men?" If the Saints prepare the ingredients, and the conspiring men make them hot, why don't drink them hot, for they conspire to harm you that way. If they prepare the articles to be made into hot drinks, then beware of the articles, and why? Because "of the evils and designs which do and will exist in the hearts of conspiring men in the last days." But no matter how skillfully these conspiring men put hurtful ingredients in your tea and coffee, don't drink it hot, it will do you no harm; for you must not drink *hot* drinks. But eat *hot* soups, eat hot biscuits, eat hot cakes, and hot suasages, etc.; but for your stomach's sake don't drink hot tea, or hot coffee; for it is not good, and if you sell them, to raise money for a good cause, make them lukewarm, or even cool, especially in December, for the people would not want hot drinks at that season of the year, and it is drinking them hot where the trouble comes in, you know.

"But Joseph drinks tea and coffee says many a one to me, and as he is the prophet of the Lord, he must know what the term hot drinks means." Well, if he has a revelation on the subject, and has learned that tea and coffee may be used, but not drank "hot," I consider that it is his duty to so inform us, for I do not want to be telling the people that I understand that the first Joseph taught that it meant tea and coffee, or included them, and that old father Whitmer told me in 1876, that they all understood that it included tea and coffee; and when asked why it did not say so, in so many words, I was answered that "Doubtless the Lord knew that other things would be prepared by wicked men as hot drinks, and all was included under the head of hot drinks," or words similar to these. There could be no grounds to think Joseph did not give the exact words given him, or that he changed them for fear of giving offense; for he would offend by referring to tobacco and wine and strong drinks, as well. Father Whitmer told me, that the revelation was given in answer to prayer, as they desired to know the Lord's will and word, for they could not all agree, some defending tea and coffee, some had a word of defense for tobacco, and even some could see no harm in wine occasionally for "the stomach's sake," or brandy might be good for colic, or dysentery, &c. And there are men in the church who will contend that in different complaints brandy, whisky, gin, &c., are good to take, and tobacco is a benefit in keeping some from getting too fat, and so the headache is cured by a cup of tea, and a strong cup of coffee imparts a "lot of muscular strength" to weak muscles, which any one who thinks can see is a fallacy; but then the Lord did not think of these facts (?) when he gave the revelation. The simple fact is, we preach that Joseph Smith was a prophet of God, and even testify weekly that we know it, and yet when the prophet delivers what he calls a revelation, in which is found "Behold, verily *thus saith the Lord*," we practically deny it, and some of us pitch into others for disregarding some other revelations, which make no stronger claim than this of being the word of God; the preamble is no part of the revelation. It is true, the Lord does not say—Thou shalt not use wine or strong drinks, or tobacco or hot drinks. But if I believe that if the God who formed and fashioned my body, a God of infinite wisdom, says that certain things are not good for me to use, I certainly either doubt that wisdom, and despise his regard for my welfare, or else am grossly indifferent as to the results of using them, and I do not want the blessings promised, even temporal salvation, and wisdom, &c.

We are just as consistent in this matter as we are on the "gathering." First we pass a resolution that says there is no "*stake*" to gather to, but that Saints on all other lands should gather to America, preparatory to rebuilding a "*place*" called Zion, which recognized a "place" to gather to even if the time had not come to gather to it. Then pass another resolution, misrepresenting this, only in that it affirms that the other said no "place" when it said no "stake," and censuring an Elder for believing and preaching, what a revelation from heaven authorized him to preach, even gathering into the "regions round about,' and which he was authorized to preach by the declaration of the president of the church, "gathering into the regions round about is binding and will be blest," and then endorse the action of a committee who located the Publishing House, in which is claimed and no doubt is within the limits of the "region" contended for by the Elder. The time will come when if the resolution of 1876,—censuring the Elder and which did not state the exact sentiment of former resolutions, is not repealed, and the Church get back to her ground of 1863 and previous, yet the time will come, when the Church will occupy that Elder's ground, viz., the command is to gather into the regions round about, as wisdom, prudence, and recognition of human law, and other's rights will admit. Or it will repudiate the gathering entirely; and when it does that, and thus opens the way to question a multitude of revelations, she will either clearly define just where the line between the human and divine in the revelations shall be drawn, or else drift on the rocks of doubt, and unbelief even of the Spirit, and fact of revelation divine in these latter times. And in drawing this line, human wisdom will hardly avail, and inspiration will be demanded, which may in turn be questioned, and would be if it did not agree with human judgment. But the straightening of the record made by various conferences is demanded for consistency's sake, to say nothing of justice to those who were rebuked for believing the revelations of God. A statement was made by the writer to Joseph in 1876, that the time would come when those who were looked to for counsel and advice, at that time, would be ignored and that their counsel would be lightly esteemed and not cared for, while others whose views and opinions were thought but little of, would be valued, or their counsel desired and sought for; a part has been fulfilled, the other will be in time.

I commenced to write about this mission, but I could not keep off these subjects. I want to see these things squared up. If the church can see her way clearly, so as to say that she has mistaught on the gathering, and has been mistaken, all right, I will acquiesce in her decision, or as Bro. Alexander says, I will not claim to represent the church; or if she has been correct on the principle, the center place, the regions round about; although wrong in some movements connected with the subject, let her say so. What profit is it to be believing a fallacy or a vagary, if such it may be proven to be?

To my mind there is no stopping place short of considering Joseph Smith a fraud, or a grossly deceived man, and incapable of discerning truth from error, and per consequence disbelieving his claims to have received angelic administrations, and concluding that our priesthood is of no more value than that of the sectarian world. It means the repudiation of what we have been claiming as the superiority of this church over all others, namely, her divine appointment, calling and qualification, to conclude that the doctrine of the gathering is a vagary. Without wishing to appear egotistic, I must say that such is the drift and force of reasoning with me, that starting with the disbelief in the principle, and the revealment of the doctrine, I simply reason myself out of this church and into infidelity. I can not see why God should not have a new Jerusalem on the Western Continent as an old Jerusalem on the Eastern Continent, for I read of both being found in the future on earth. If this land is Joseph's, and belongs to Ephraim and Manasseh, why it should not have a capital as well as should the rest of Israel in Palestine. And I do not see

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why I can not question the gathering of the twelve tribes to Palestine, as well as that of Joseph's seed to this land, called now America. I must have another and different brain if I get rid of the alternative, that either Joseph Smith was a true prophet, or else there is no such thing as revelation or manifestations and operations of the Spirit of God today, and if I have been deceived in my manifold experience in this direction, then I have no faith in anything called inspired. My own experience, and Joseph Smith's divine calling are so closely interwoven that they both stand or fall together. I can not believe that the particular item on gathering, in a multitude of revelations of Joseph's, was by human impress written, and the rest by the divine afflatus. I confess my inability to draw the line that way. I am not compelled, however, in admitting the divinity of the idea of a gathering, and of a local Zion, to believe that men's zeal to bring about the purpose of God in the matter, may not have led them to both say and do in the premises that which God did not require. The command to gather at the first was based on righteous and lawful ground. It was simply to buy all the available land in a certain region of country. They were strictly forbidden to shed blood, or to even speak evil of their neighbors, and were forbidden to do them *any harm.* They were to render unto Cæsar the things that were Cæsar's. This was all consistent, lawful, just, and humane; and hence Christlike. If it can be shown that any revelation was afterward given that conflicted with these principles, or was antagonistic to the spirit of Christ, you need not question where I will be found. Show me a so-called revelation teaching the taking of the houses and lands of the people of Jackson county, Missouri, or any other county in or out of Missouri, by force or fraud, or in any other than an honorable, lawful, Christian way, *i. e.*, by fair and honest trade or purchase, I do not hesitate to say that such a revelation is of no value whatever with me, or that it will be honored or obeyed by me. If this be treason, then make the most of it. If Bro. Zenas falls for refusing to receive such revelation as from God, I fall also. Suppose the church had listened to the voice of wisdom, hence the voice of God, to have purchased all the land that could have been bought westward of Independence to the Kansas line, which could have been bought for perhaps a dollar or two an acre, and had lived in peace, and love and unity among themselves, and had not boasted of faith and mighty works, in other words, suppose they had done as God had commanded them, they might to-day have been a rich people, by the simple increase of the price of land. They can live in peace, and be respected by their neighbors both there and elsewhere now; and I believe they could have done so then. God himself says they were driven out because of their transgressions, and it was the truth. If they get that land now or in the future, they will get it only by lawful and honorable means.

There never was a command given by the Lord for this people to rob, steal, cheat, or take by violence or any unlawful means, any man's property, either personal or in real estate. And if there should be found a revelation or commandment given to the Church in Joseph the Martyr's day, it is of no force with us unless either reiterated, or referred to, as being still in force, by commandment to this Church, for such the last General Conference decided was their view concerning commandments of a local character. But it would be wise if any commandment should be found that savors of anything anti-Christlike, and at war with what had been previously given, which was clothed with the spirit of the gospel, and Christlike, to simply expunge it from the record. I am a follower of Joseph Smith just this far and *no farther*, that is, just so far as he followed Christ. If I could write this across the face of the sky, so that the universe of mankind could read it, I would hasten to do it, and in saying this for myself, I believe I speak for the whole Reorganized Church, including the sons of Joseph. "Then you don't receive anything that Jesus did not teach," some one may say. I reply, I do not receive what conflcts with what he taught, and as I do not believe that we have all that he taught written, I can not tell how much of what has latterly been revealed, is additional doctrine or law, or truth to what he taught before. I see nothing in the principle of gathering, or the commandment to gather into the regions round about, that is antagonistic to the Spirit of Christ, if there be anything of the kind I don't receive it as from God, that is all there is about that.

I consider the mission here in quite good condition. There are eleven branches, four on this island, and the rest on the Paumuties, except one at Matea. I will soon arrange them into districts, and have each one choose a president and secretary. I expect that Tehopia will in a short time make an effort on some of the islands where our faith has not been taught. There is no use trying to get an opening where the Protestants hold sway. Borabora, Huahine, Riatea and other large islands of the Society Group, the Protestant missionaries are rulers; the kings and queens are mere puppets, and these pretended followers of the unworldly and meek and lowly Savior, are living luxuriously off the natives, in the form of taxes and fees of different sorts; for instance, if a man or woman is found out of the house after seven o'clock, and can't give the excuse of visiting the sick or being on some urgent business, they are fined $1.50, which of course goes to sustain the missionary; besides this, hundreds of dollars are annually collected to send to London to help send the gospel to the heathen in Africa. But how much reaches London the day of judgment alone will reveal.

These so-called missionaries are absolute despots, and so bigoted and illiberal, that every writer of travel and history that has mentioned them has seen it, and denounced it. A Catholic or Mormon (?) can not land on these Islands except on worldly business. Not many years ago a Catholic Missionary was tied hands and feet, and put into a canoe alone, and sent adrift to sea. God help the United States if ever any of the sects ever get control of the Government, and woe be unto us, if the Campbellites ever get into power, especially Clark Braden. Where the French rule in these islands, all sects and parties are tolerated. We can preach and build churches anywhere, where the French Republic has sway, but where there are independent islands under Protestant control, we need not dream of ever seeing the gospel preached. It would be a good thing for us if the French could get control over the islands I have named. I have been studying the relative merits of Protestantism and Catholicism now and then for the past four or five years, and I find that the latter is not much better understood than Mormonism is, by the rest of the world; and that there are a good many sound positions taken by the Catholic Church. Protestanism against itself, is an easy subject to handle, and O, it is "confusion worse confounded." But to the mission; there are plenty of places yet to be occupied by us, even if there is no hope for Borabora, Rorotonga, Huatrere, &c., and I will get men into the field just as soon as I can. If Tehopia will, he can do great good, for he is an able man. He is a fine speaker, and I notice that he holds the attention of the people. Metuaore, the president of the branch here, is also a good speaker, and is well liked. Trpuni, president of the branch in Papeete is a good man, and is highly estéemed by his branch, and speaks well, and there are several able men on this island. I can not say much of other parts, as I have not been among them yet. But several from there whom I have seen and have heard talk, are well versed in the scriptures. They are as a general thing very fond of authority and office, the sisters not excepted; for it is amusing to see them in their own meetings, or sisters' meeting, the one in charge with a big silk handkerchief around her neck, tied so as to look like a man's neck tie, and assuming the manner of the men; others with pencils behind their ears, and paper to take notes. Nelson gave in every place, certificates to women as leaders of choirs, and to others as singers, and they cherish these papers highly. They wanted new ones from me, but for several reasons I refused to comply. He also placed men as presidents over certain territory, and to others portions of the same, and hence a conflict of authority. I have ignored the whole arrangement, and will call the officials of the several districts (when formed) together, and let them choose a president. I have my hands full in one way or another, and particularly with men who fear that their authority or office is being interfered with. Yet there are plenty of unassuming, humble men, and really better qualified than some of these ambitious ones, and in time I will get them in their proper places. There is now no division among the people. I am satisfied that jealousy and envy had a good deal to do with the opposition to Tehopia, but I will get him and the others a good distance apart soon. The way to keep trouble down is to keep the Elders busy at something or other.

I hope that if we are forgotten as far as writing us letters is concerned, we will not be forgotten in the prayers of the church. Helen is as well as usual. I am also the same.

Your brother in the faith,

T. W. SMITH.

LAGUNA, Cal., March 10th, 1885.

Dear Herald:—We are still trying to hold the fort, though we feel somewhat the forces brought against us: but those who are built on the rock, will stand, let come what may. We have just met in conference; were blessed by the Good Spirit. The Saints seem willing to do all they can to help forward the Master's work in this part, and we were also blessed by the presence of our brother from the East, A. H. Smith, who has been laboring with us for some time. May the Lord bless him. He has the work at heart, and is the man to counsel and strengthen the Saints. It makes us stronger in the faith, more willing to work, and we can have more confidence in those

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that God has called for pillars in his church, when we see them working in righteousness before him. We need more such men here on the coast, to roll the work on. Thousands of good souls here are starving for the bread of life, and but few to supply the demand. Bro. D. S. Mills met with a sad accident some six weeks ago. Was thrown from his buggy, and broke his leg; also hurt his back. So we have lost his help, also his company, which is much missed among the Saints. He will soon be able to be around some, and ere long we hope to hear his voice, telling us what we must do to have eternal life in the kingdom of our Father.

Your brother in Christ,

A. W. THOMPSON.

TABOR, Iowa, March 12th, 1885.

Dear Herald:—Since last reporting, I have done the best I knew how under the circumstances; visited the east and north part of the district. The Saints in the Keystone Branch are alive to the interest of the work; they come near to the standard in paying tithes and offerings. The result of which is the Good Spirit attends them when they meet to worship the Lord. Night found me at D. Hougas' home. I had tramped eighteen miles. Several of the Saints here were not feeling well. Sister Ruby was bedfast with inflammatory rheumatism; was anxiously waiting my arrival, hoping by the blessing of God, to find relief through the ordinance of his house. She found great relief through the prayer of faith, and is still on the mend. This sister is an old-time Saint, strong in the faith. The next Saturday found me with Keystone Saints. Held meeting at night, and Sunday morning and night; Monday made my way for Tabor. Our conference came off according to appointment, and although the roads were almost impassable, we had a good, fair representation, full house, and good preaching from Elder James Caffall. He gave us four discourses at the Gaylord school-house, and at the Saints' Church of the Elm Creek Branch, one. He left us feeling well, and started with the good by, God bless you, of all the Saints. Long may he live to unfurl the banner of truth to all, is our prayer. The work on the whole is in fair condition. The brethren all feel like doing the best they can. May God bless and help them so to do. I have not done any preaching this last week, as the roads have been too bad for the people to get out nights. I start out again to-morrow night in the Gaylord settlement; next week for Hamburg. My brother Ceorge has always been on hands to take me to and from my place, and is a great help in singing; and has spent much of his time for the benefit of the work. May God speed his work amidst all opposing powers. It will triumph and accomplish all that is designed. I shall still battle for the right as I understand it.

Yours for truth,

HENRY KEMP.

HOW TO BUILD A HOUSE.

We have just received from the publishers a book with the above named title. It is a book no one who anticipates building a house should be without. It contains plans for twenty-five houses, of all sizes, from two rooms up; also finely executed engravings of the buildings of which plans are given. Its value can not be over-estimated. Any one of the plans is alone worth very much more than the price asked for the book. In addition it has valuable information on subjects relative to building and building contracts, gives the quantity of material for building, and many suggestions to those who intend to build that may be worth hundreds of dollars. We urge all who think of building to send for a copy of it. It will be mailed on receipt of 25 cents, by G. W. OGILVIE & Co., 233 Lake St., Chicago, Illinois.

☞ **The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.**

Summary of News.

GENERAL NEWS.

March 12th.—The sluggishness of English circumlocution and the wiliness of Russian diplomacy have strained the relations of those two powers to a most uncomfortable tension over the question of the Afghan boundary. It was nearly a year ago that a commission was agreed upon to settle the boundary between Afghanistan and Russia's newly-acquired territory in Turkestan. Sir Peter Lumsden appeared upon the ground last fall and has been impatiently waiting the arrival of the Russian commission, which up to the present time has failed to meet the agreement, although it was first proposed by Russia herself. In the meantime, encouraged by the presence of Sir Peter Lumsden, who has quite an armed force with him for purposes of defense, the Afghans have pressed forward beyond their frontier and occupied Penjeh with an advance force. The place is a Turkoman village near the Murghab River, and about 150 miles north of Herat. Although not a fortified place, it is strategically important, so much so that the Russian advance at Sarakhs, which is about 200 miles north of Herat, declared their post was threatened by the Afghans. Hence they advanced still further to the south and occupied Puli-Khatum, on the Hari Rud River, bringing them fifty miles nearer Herat, which provoked the first decided protests from England. Russia was requested to withdraw from Puli-Khatum and the Afghans were advised to fall back from Penjdeh. Instead of conceding to the English request Russia has moved still further south, it is said, although not beyond what she claims to be her frontier. Since Merve was taken and absorbed the Russians have claimed the whole Turkoman territory upon the ground not only that it is not Afghan, but that it contains pastures and salt wells which are necessary to the existence of the Turkomans. Such is the situation as it now stands.

Premier Gladstone said in the House of Commons that England's relations with Russia in consequence of the latter's reported encroachments on Afghan territory have not been improved during the last few days. The gloom of Mr. Gladstone's manner in saying this produced a marked impression.

Active preparations are being made by San Salvador, Nicaragua and Costa Rica to resist the usurpation of Gen. Barrios, President of Guatemala, who has declared his intention to form a union and assume supreme command of all the Central American States. Honduras accepted the declaration, but the other States refused to acquiesce. Gen. Barrios has accordingly dispatched an armed force against San Salvador. President Diaz of Mexico has been appealed to and has telegraphed to Gen. Barrios expressing the determination of the Mexican Government to resist any aggression. A resolution was introduced in the United States Senate yesterday calling upon the Secretary of State for information concerning the condition of affairs in Central America.

March 13th.—It is said that the Mahdi has evacuated Metemneh, fearing an invasion of the Soudan from Abyssinia. Osman Digma is concentrating a large force at Tamanieb to oppose Gen. Graham's advance toward Berber.

In the House of Commons this afternoon Gladstone announced that an agreement had been arrived at between Russia and England, by the terms of which neither the Russian nor the Afghan forces would advance any further on either side of the frontier. Sir. Stafford Northcote asked whether this agreement was a permanent or temporary arrangement. Mr. Gladstone replied that the agreement was without any specified limit. The best description he could give was that the agreement was to last as long as there was any occasion for it. This agreement provides against any rupture of friendly relations between the two governments in the event of collision between the Afghan and Russian outposts, which might possibly occur while instructions were being conveyed to the opposing commanders.

The decree issued by President Barrios proclaiming the Central American Republic did not become public at San Salvador until yesterday. In it he states that after serious consideration he issued the decree proclaiming the Central American Union as a single republic, he himself assuming the title of the "Supreme Military Chief of Central America," and taking, as such, absolute command, and declaring that any one pronouncing himself opposed to the union or embarrassing his movements will be treated as a traitor to the great cause of nationality and subject himself to the pains and penalties thereof. He urges all chiefs, officers, and soldiers of Central America to join him, offering promotion, with decoration and compensation.

Herat, the present bone of contention between England and Russia, is comparatively small for a place of such paramount importance, containing barely 50,000 inhabitants. It is situated in a slight depression on the summit of a rocky ridge 2,650 feet high, forming one of the westernmost spurs of the great Safeld Kok (White Mountains) range, which runs across Northern Afghanistan from west to east. It is surrounded by a wall which, measured from the base of the earthen mound on which it stands, attains a hight of seventy-five feet, which is considerably exceeded by several of the 150 towers that strengthen it. But these defenses, though seemingly formidable, are now, like those of most Afghan fortresses, fast crumbling to decay from long neglect. The citadel, like that of Cairo, stands on a steep rock in the centre of the town. There are four bazaars, which lie just within the four principal gates. The place has a considerable trade with Persia, India, Turkestan, and Western China, the chief local products being saffron, asafœtida, saddlery, caps, cloaks, shoes, carpets, sables, and dressed sheepskins. The name of the town is said to be derived from the Heri-'Rud" or river, which flows along the southern base of the ridge upon which Herat stands.

March 15th.—The Albanian insurgents have been dispersed and the tribal chiefs have solemnly promised to remain quiet and prevent any further uprisings.

It is reported that Sir Peter Lumsden has arrived at Herat, Asia, and that the Afghans are actively fortifying the city. Small bodies of Russians hold the wells and roads between Sarakhs and Murghab River. There are several hundred Cossacks near Puli-Khatum, the most

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southerly point nearest Herat occupied by the Russians. The Russian forces occupying Merve consist of a battalion of infantry, a regiment of dragoons, and some Cossacks. At Askabad are about 8,000 troops of all arms. One Russian brigade and a convoy of military stores are en-route from Caucasus to Askabad. The Afghans believe that an offensive and defensive alliance between England and Turkey would have the effect of alienating the Turkomans from Russian authority.

Special editions of several London newspapers were published to-day announcing, on the authority of a private telegram from Suakin, that Kassala had fallen and the garrison had been massacred. The report is not believed in official circles, as the Government dispatches from Suakin received to-day make no mention of such an occurrence. Massowah advices to March 10th, say no news has been received from Kassala since March 4th.

The authoritative announcement of the discovery of coal in the very heart of Mexico creates the liveliest interest wherever it is known. This information comes from Jimulco, a small station on the Mexican Central Railroad, 562 miles south from Paso de Norte and 662 miles north of Mexico.

The strikers on the Gould railroads in the Southwest have been successful and the railroads have been forced to yield to their demands. As a result of the conference held to-day at St. Louis between the officials of Kansas and Missouri and the managers of the Gould system, the latter published last night an official circular restoring wages to the figures in force before Sept. 1st, 1884, the date of the first cut, and retaining all the strikers in their positions. The railroads promise to give thirty days' notice before any further reduction in wages is made, and guarantee one and one-half the regular rates for extra work. The men seem to be satisfied with the offer and will undoubtedly return to work this morning, thus ending the vexatious stoppage of freight traffic resulting from the great strike. The triumph of the strikers is a signal one, and is a merited rebuke to the unprincipled attempt of Jay Gould to secure the interest on his watered stock by reducing the wages of employès already underpaid.

March 16th.—Anxiety in England over the situation on the Afghan frontier increases. Mr. Gladstone's admissions in the House of Commons tend to aggravate the popular apprehension and to strengthen the belief that the Government is preparing to surrender to Russia. The Tories charge that the Premier's address in the House last week, which conveyed the impression that the written agreement with Russia was an event of recent occurrence, was intended to deceive. The agreement, they assert, was drafted and signed last month, and was merely used as a stop-gap by the Government.

The slow but steady advance of Russia is one of the most striking events of this century. A little over a hundred years ago she extended no further south than Uralsk, Omsk, and Orenburg. Now she is on the confines of Afghanistan, if not over them, and 200 miles south of Merve, her last acquisition, Step by step she advanced, annexing territory every few years and securely holding what she annexes, for it is a characteristic of the Russian Empire that it holds whatever it gets. At every stage in this remarkable progress of nearly 2,000 miles, accomplished in the last 150 years, she has been called to halt by England, and has halted but never receded. She has stopped now, but has not gone back. When this flurry dies away she will move on again. She takes no backward steps. Slow and sure seems to be her motto, Should the barriers of the Hindoo Koosh break her progress eventually in that direction, the tide will probably keep on through Eastern Siberia at China's expense.

Suakin advices do not confirm the rumor of the fall of Kassala and the massacre of the garrison.

A dispatch from Shanghai says Admiral Courbet intends to abandon his position on the Island of Formosa and operate on the coast of Northern China.

Telegrams from Saigon report the revolt in Cochin-China is spreading. A plot was discovered to set fire to Saigon in order to give opportunity for an irruption of 3,000 Annamites. Annamites captured Ocmon, seven miles from Saigon, and massacred the European residents, burning alive the native Prefect and his wife. The Northern provinces are held by insurgents, who massacre native adherents of the French. The crews of the men-of-war at Saigon landed to defend the town, and foreign residents were under arms.

The Swiss Parliament has ratified the trademarks convention with the United States.

Advices from Calcutta report the tea and indigo districts in India suffering severely from drouth.

A telegram was received at the War Department from Gen. Hatch announcing that upon receipt of the President's Oklahoma proclamation most of those who were preparing to invade Indian Territory decided to return home. Dispatches from the boomers' camp at Arkansas City report that the colonists are still waiting there hopeful that the Cabinet will yet render a favorable decision.

Commander Wildes of the United States steamer Yantic, now at New Orleans, received instructions to-day from the Navy Department to sail as soon as possible for Livingston, Guatemala, to protect the interests of American citizens at that port.

The City of Panama was attacked at 4 a. m. today by a party of revolutionists, commanded by Gen. Vizpura. numbering 250 men. The Government is defending the city. Firing is going on incessantly.

March 17th.—Germany, it is said, will mediate between France and China.

There was a serious riot in the Town of Portadown, Ireland. Bands of Orangemen paraded the streets, and Nationalist rioters wrecked the houses of obnoxious persons.

Premier Gladstone stated in the House of Commons yesterday that the demand of the British Government for the withdrawal of the Russians from their advanced position had "lapsed." The announcement was received with ironical cheers.

Heavy firing ceased at Panama at 9 p. m. last night. The rebels retired to Buena Vista to recruit. The British gunboat Heroine landed seventy-five men yesterday, with a gatling gun, to protect property. Traffic on the Panama Railroad and business were suspended to-day, and there was great excitement, as a second attack is expected. President Arosemena took refuge on the Heroine. Colon is reported in possession of the rebels. Telegrams via Galveston are delivered without delay in Panama.

Commander Kane telegraphs to the Secretary of the U. S. Navy from Colon that a revolution exists in Panama and Aspinwall, and that he has landed marines and hauled the Galena alongside the wharf to protect property. Carthagena is also besieged.

Gen. Briere de l'Isle has blockaded Pak-Hoi. The remnants of Quang Si's army linger near Lang-Chan. The Yunnan army has retired in the direction of Thuyan Quan.

There is great excitement at Madrid over news to the effect that the Governor of Alhucemas, a small island containing a fortress and a prison settlement belonging to Spain, on the coast of Morocco, while parleying with a number of Morocco tribes, under the supposed protection of a flag of truce, was attacked. The Governor and several other officials were wounded.

"Lieut." John W. Richard of the Salvation Army was arrested at North Adams, Mass., and indicted with three others, charged with obtaining $30,000 worth of goods from merchants of different cities and disposing of the goods for their own business.

The United States Senate, and the government of Mexico, have both disapproved of the effort of Barrios, to unite the Republics of South America into one government.

Secretary Whittney to-day sent a dispatch to Commander Mahan of the Wachusett at Panama informing him that hostilities were likely to take place between some of the Central American States and Barrios, which will endanger the lives and property of citizens of the United States, and directing him to proceed with his vessel to La Union, and La Libertad, and other points on the Central American coast, to protect American interests. The Secretary also directs Commander Mahan to protest against any attempt to cut the cables or interfere with their use, and to take all precautions to protect the health of his officers and men from disease, which would render it necessary for the vessel to leave that coast.

John Nicholson, editor of the *Deseret News*, church organ, was arrested at Salt Lake City today for alleged polygamy. He waived examination, and was held in $1,500 bonds for the grand jury. C. W. Penrose, regular editor-in-chief of the *News* has skipped the Territory. He was wanted on the same charge.

FINANCIAL AND CROP REPORTS.

There were 282 failures in the United States and Canada during the last seven days, an increase of five as compared with the previous week.

Pope & Cole, dealers in metals at Baltimore, Md., have failed, with liabilities variously estimated at from $600,000 to $1,000,000.

It is not generally known that there are in successful operation in West Virgina two tin mines. One is near the City of Huntington, in Cabell County, and the other about five miles from Grantsville, in Calhoun County, on Laurel River. Unfortunately, it is a considerable distance from a railroad and on very bad ground for hauling. The Calhoun County mine, which is the most extensive, is owned by State Senator T. J. Farnsworth of Buckhannon, W. Va., and B. Ridgeway of Staunton, Va. Two years ago all this land was regarded as comparatively valueless, except for the splendid timber, and was a

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slow sale at fifty cents an acre. The same property is now held at hundreds of thousands of dollars. The tin is practically inexhaustible. The opening of the mine is directly in the face of a great hill. The rock is extremely hard, and blasting and drilling are constantly necessary. The product is of a bluish-gray color. Primitive machinery for the manipulation of the ore is in operation, and scores of curious visitors daily visit the place. P. B. Wilson of Baltimore assayed the ore, and found it to contain 42 per cent of tin. As soon as the necessary arrangements can be made smelting-works on an extensive scale will be erected. Eastern capitalists own the mine in Cabell County. It is believed that the Calhoun County vein extends miles across the country to the Great Kanawha River.

Southern Indiana winter wheat has suffered severely from the alternating thawing and freezing. In eleven counties in Indiana and four counties in Illinois not even a fair crop is expected, but the reports from eight Iillinois and two Indiana counties indicate that the crop is uninjured. Even the most discouraging dispatches do not indicate any great injury to the roots, and the farmers hope that a few weeks of good growing weather will repair all damages. Peaches in all sections of Indiana and Illinois, are a total failure. Apples and small fruits escaped better and the indications point to a good average crop.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: "The weather last week was fine, which was of great value to growing crops. Sales of English wheat for the week, 51,716 quarters at 31s 4d, against 59,699 quarters at 37s 7d the corresponding week last year. Foreign trade was ruled wholly by the political outlook. The off-coast trade was confined to one cargo of Australian wheat, which sold at 35s 9d. One cargo of American was vainly offered at 35s 6d and then withdrawn. At today's market the wheat trade was quiet and but little business was done. Prices were unchanged. Flour was quiet. Maize was 3d dearer. Barley was quiet and oats 3@ 6d dearer. Beans and peas were unchanged."

Chicago elevators contained March 14th 15,705,834 bushels of wheat, 1,752,534 bushels of corn, 564,446 bushels of oats, 136,898 bushels of rye, and 101,652 bushels of barley. Total, 18,261,362 bushels of all kinds of grain, against 22,833,381 bushels a year ago, During last week the stock increased 53,510 bushels, including an increase of 232,467 bushels of wheat and a decrease of 162,193 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 48,593,017 bushels of wheat, 8,196,165 bushels of corn, 2,957,995 bushels of oats, 364,848, bushels of rye, and 1,282,755 bushels of barley. These figures are larger than a week ago by 7,342 in wheat and 1,748,223 in corn.

A forcible illustration of the evil effects of strikes is reported from Philadelphia. The weavers at Kensington have been out for four months, and in that time $1,000,000 in wages has been lost to them. Many families are suffering for the necessaries of life. The store-keepers cannot afford longer to furnish supplies on credit and this adds to the misery. In the meantime there is no indication of a resumption of work. It is a national misfortune that differences of this kind cannot be adjusted without such great waste and misery. Pennsylvania has on its statute-books a good law to prvide for arbitration in cases of this kind, but the workmen generally refuse to join in such a method of settlement.

Exports from various parts of Illinois represent the prospect for future and winter wheat as unusually bad.

FIRES—STORMS—ACCIDENTS.

March 15th.—Fifteen buildings were destroyed by fire Sunday night at New Holland, Ill., entailing a loss of about $20,000. Loss by fire at Chicago, Ill., $4,000. Columbia, Pa., $20,000. Norfolk, Va., $16,000. St. Mary's, Ont., $20,000. A large number of buildings at Petersburg, Va.

March 16th.—Fire in the City of Hull, Eng., destroyed $400,000 worth of property. Near Rockford, Ill., $2,500. Baltimore, Md., $15,000. Minneapolis, Minn., $10,000.

One of the twenty-three boilers in Lawrence & Brown's coal-breaker, situated on the slope of a high mountain near Mahanoy Plane, Pa., burst this morning wlthout warning and hurled a dozen men off their feet. Three men were hit by the flying pieces from the boiler and terribly mangled. Jacob Grinder died and John Crawford and Fredrick Smith were so badly scalded and cut that they cannot live. The colliery will be compelled to remain idle until the damage is repaired, and in the meantime several hundred men will be thrown out of work.

March 17th.—Loss by fire at Bradlock, Pa., $12,000. Ishpeming, Mich., $60,000. Wabash, Ind., $16,000. Mo. Valley, Ia., $3,600. Saulsbury, Ind., $8,000.

March 18th.—Theophilus M. Marc's paraffine factory at Elizabethport, N.J , was totally destroyby fire. The loss was $200,000. Loss by fire at Atlanta, Ga., $80,000. Chicago, Ill., $20,000. Elizabeth, N. J., $200,000. Carbondale, Ill., $10,000. Aurora, Ill., $7,000. St. Louis, Mo., $15,000. At Michigamme, Mich., $15,000.

FRESH SEEDS & BULBS AT HOME.

We wish to say to our friends that we have made arrangements with James Vick of Rochester, N. Y., for a full supply of choice, fresh

Flower and Vegetable Seeds; also Flowering Bulbs of Tube Roses, Gladioli, &c.

Vick's seeds need no guarantee for quality but his name.

M. WALKER & CO., Druggists, Lamoni, Iowa.

To Any One

Who will send me Twelve Cents in Stamps, I will send by mail, prepaid, a piece of the Nauvoo Temple, and some receipts to cure corns, cholera, summer complaint, piles, worms, and to make cement. W. C. Lanyon, Nauvoo, Ill.

PROPHETIC TRUTH.

Confirmed in the appearing of the Book of Mormon, an Israelitish Record of a Fallen People; paper covers; five for $1.....each 25

☞ Being the Subject of an Evening's Conversation Respecting its Origin. Its Divinity Proved by the Scriptures and Collateral Evidence. Prefaced with a Brief Sketch of the Life of the Prophet, showing the way and manner of his becoming possessed of the Record.

DES MOINES, OSCEOLA & SOUTHERN RAILROAD

Time Table, Monday, December 4th, 1884.

Going South.			Going North.	
Accom. Leave.	Exprs. Leave.	Stations.	Exprs. Arrive.	Accom. Arrive.
8.20 a.m.	6.30 a.m.	Des Moines	11.50 p.m	7 10 p.m.
9.20 "	7.10 "	Norwalk	11.10 "	6.10 "
10.00 "	7.38 "	Spencerville	10.35 "	5.30 "
10.20 "	7.50 "	R. I. Crossing	10.20 "	5.10 "
10.40 "	8.02 "	Wick	10.07 "	4.50 "
11.20 "	8.40 "	St. Charles	9.30 "	4.10 "
12.05 p.m.	9.15 "	Truro	8.55 "	3.25 "
1.20 "	10.05 "	New Virginia	8.05 "	2.20 "
1.50 "	10.30 "	Jamison	7.40 "	1.50 "
3.00 "	11.10 "	Osceola	7.10 "	12.55 "
3.50 "	11.50 "	Leslie	6.35 "	11.50 "
4.30 "	12.15 p.m.	Van Wert	6.10 "	11.20 "
5.30 "	12.55 "	Decatur City	5.30 "	10.30 "
6.05 "	1.20 "	Leon	5.00 "	10 00 "
7.05 "	2.10 "	Harding	4.10 "	9.00 "
8.00 p.m. Arrive.	2.55 p.m. Arrive.	Cainsville	3.25 p.m. Leave.	8.00 a.m. Leave.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE GATHERING.

BY ELDER W. W. BLAIR.

TITHING.

Elder Gurley says—"I deny that this church has affirmed, as part and parcel of the gospel, tithing as contained in sec. 106, Doctrine and Covenants." To this we reply, that the church has endorsed and affirmed the Doctrine and Covenants by its Assemblies and Conferences, *many times*, and for just what that book claims for itself—the revelations and prophecies to be of God, the lectures on faith to be valuable, but not revelation or prophecy; and the other articles in it to be just what they purport to be, and nothing more. Therefore, when the church endorsed and affirmed the revelations in that book, it endorsed and affirmed tithing as taught in them, without any kind of mental reservation, evasion, or quibbling; and to prove this matter further we cite the fact, that the Bishop and Twelve were commanded by revelation, Oct. 7th, 1861, to "execute the law of tithing." This revelation was accepted then, and was by resolution reaffirmed in conference, Sept. 20–24, 1871. It was further re-affirmed by resolution April 6–9, 1872 in conference. In the conference of April 6–11, 1875, it was again by resolution re-affirmed in these words—"Resolved, That the law of tithing is binding upon the church in its scattered condition;" and, in the conference, Sept. 7–15, 1878, the following resolution was adopted—"Resolved, that the law of tithing as given in the revelation of 1838, and referred to in the revelation of 1861, is applicable to the church in its present condition, and should be observed."

There has been some question as to what extent the revelation is applicable outside of Zion and her stakes, but scarcely no question as to the propriety and divinity of the law as expressed in that revelation.

When Elder Gurley states, or intimates, that I take the position "that the Doctrine and Covenants," as a book, "is *all* law to the church," he is again very wrong. The book itself does not claim it; neither has the church in its Assemblies and Conferences claimed it. As we said before, the book is made up of what claims to be useful lectures on faith, letters of the Seer, articles on "Marriage," on "Governments and Laws in General," history of and comments on the Martyrdom of Presidents Joseph and Hyrum Smith, minutes of the organization of the High Council of the Church at Kirtland, an account of "The rise of the Church," its leading principles, and the distinctive authority and duties of the ministry, as also many revel-

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ations and prophecies. These the church has accepted and endorsed respectively, according to the purport, character, and meaning of each.

INFALLIBILITY.

As to "the infallibility dogma" the very thought of which seems to trouble brother Gurley so deeply, it never had place in the church by virtue of any revelation or usage of which we have any knowledge either by history or tradition. The history of the church, written by the Seer, informs us that the principle of "common consent" was commanded the saints (through the Seer), and endorsed, at the very rise of the church; for when Joseph and Oliver were commanded to ordain each other to the office of Elders and organize the church, they were likewise commanded to call on the brethren present to know whether they accepted them "as their teachers in the things of the Kingdom of God, and whether they were satisfied," says the Seer, "that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote." And it was in the light of these commandments, and this procedure, April 6th, 1830, that the commandment came to the church," bidding "the church" to "give heed unto all his words and commandments" [when Joseph ministered them in the office and capacity of "a Seer, a Translator, a Prophet, an Apostle of Jesus Christ," etc]. It was only when Joseph officiated as the Seer, Translator, Prophet, first Apostle, and "first elder (presiding elder) of the church," that "the church" was commanded to "give heed unto all his words and commandments which he shall give unto you as he receiveth them walking in all holiness before me"—Christ. The words and commands of Joseph Smith as a private individual, and his words and commands when acting in those high and holy callings, were not the same in authority, but vastly different. A clear distinction should be made between his personal, and his official acts. The *personal* and the *official* acts of a civil officer differ—the latter are authoritative and binding, while the others are not. So with the ministers of Christ—so with Joseph the "choice Seer." That this view was held and taught by the Seer we have conclusive evidence, for he wrote from Liberty Jail, Mo., in the winter of 1838–9, as follows:

"Now concerning the places for the location of the Saints, [driven from Missouri], we would say that we can not council you in this thing as well as if we were with you; and as to the things written to you before, *we did not consider them binding.* We would advise that while we remain in prison and in bondage, that the affairs of the Church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections *by the word of the Lord* they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been *suggested by us*, or any names mentioned, except by *commandment* or 'thus saith the Lord,' *we do not consider it binding;* therefore we shall not feel grieved if you should deem it wisdom to make different arrangements."—*Times and Seasons*, Vol. 1. p. 102.

This was the position of the "choice Seer," plainly stated; and "infallibility" is claimed for nothing except "the word of the Lord." And when we see that the Lord by revelation through the Seer called upon the ministry to "agree" upon his word; (D. C. 41: 1); and when we further see an Assembly of the officers of the church called to *decide upon* the revelations to, and the rule of faith and doctrine of the church under the presidency of the Seer, and done by and with his advice, the "hobgoblin" of infallibility created by the fancy of Elder Gurley "vanishes into thin air."

If the revelation of April 6th makes Joseph and his revelations infallible in the sense claimed by Elder Gurley, if that revelation establishes "the infallibility dogma," as claimed by Elder Gurley—what shall we say of the following from the teachings of the good and wise King Benjamin in the Book of Mormon? "And now, my brethren, I would that ye should do as ye have hitherto done. As ye have *kept my commandments*, and also *the commandments of my father*, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall *keep the commandments of my son*, or the commandments of God, which shall be delivered unto you *by him*, ye shall prosper in the land, and your enemies shall have no power over you."—Mosiah 1: 10. Does not this teach precisely the same principles and sentiments, the same kind and degree of "infallibility" as those revelations complained of and opposed by Elder Gurley? If these established "the Romish dogma of infallibility" in the church of the Latter Day Saints, and therefore should be rejected, why not reject those found in the Book of Mormon, or in the Bible? why not reject King Benjamin and his father, and his son, and Moses as well as the Seer? and why not then reject the similar "words and commandments" of John and Peter and James and Paul and Moses and the prophets and the reputed words of Jesus! When one starts on this "down grade" he is not likely to stop till he rejects all that claims to be revelation or prophecy, except just what he personally knows, or *thinks* he knows to be true.

Paul endorsed and taught the same kind of "infallibility" as that taught by Moses, King Benjamin, and the "Choice Seer" complained of by Elder Gurley; for he said—"And if any man obey not *our word by this epistle*, note that man, and have no company with him, that he may be ashamed." 2. Thess. 3: 14. Again—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether *by word, or our epistle.*" 2: 15. And again—"As though *God did beseech you by us*, we pray you *in Christ's stead.*" 2 Cor. v. 20. And still again—"Neither pray I for these alone, but for them also which shall believe on me *through their word.*" And yet further:

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior.—2 Pet. 3: 2.

From all these passages, (and scores of similar ones might be quoted), it is certain God never intended that the official, authoritative words, epistles, revelations, and prophecies of his duly accredited prophets, seers, revelators, and apostles, should be opposed or trifled with by any one, especially by any of his ministers; neither on the grounds of their supposed teaching of "infallibility," nor from any other reason. Every officer should learn and do his own duty, and not interfere with others.

The only proper places for Church ministers or members to discuss accepted and established Church doctrines and rules of government is in the General Assemblies and General Conferences of the Church, as before noted.

GATHERING.

Elder Gurley affirms that the "infallibility dogma" touching the revelations of the Seer has misled and corrupted the church. To this we reply, that had the revelations in the Nauvoo edition of the Doctrine and Covenants, given by the Seer and endorsed by the church, been faithfully obeyed, the church to-day would have been a pure church, resplendent with the glory of God, located in the great valleys of the Mississippi and Missouri—the garden of America—and would have numbered its millions. But when individuals and factions in the church—ministers and members—treated those revelations "lightly," and dishonored and disobeyed them, then came contention and division and sin and corruption and scattering and shame and reproach. No one who reads that book without spleen or prejudice will charge that the revelations teach, or tend toward disorder, immorality, or irreligion; but, to the very opposite. And when Elder Gurley says "the gathering as taught and practiced by Joseph Smith * * has produced withering blight in every instance," his statements are not reliable. That "blight" did follow the gathering to Jackson, Clay, and Caldwell counties, Missouri, is not denied; but it is traceable to two prominent causes, the chief of which was, the Saints did not keep the church articles and covenants given through the Seer in regard to purchasing land, having "all things prepared before them" ere they gathered, keeping the moral law, and observing their religious duties; while the other cause, (in Mo.,) lay in the fact that the Saints were eastern —free soil—people who held that human slavery was a sin, and that a man's complexion and nationality were not proper reasons for his being held in bondage! These were the primary and principal causes of the troubles the Saints endured in Missouri. We deny that any of the Kirtland troubles or failures are or were justly chargeable to any of the revelations given by the Seer to the church; but we hold that they were the legitimate fruits of treating them "lightly" and violating them. And as for the failures, troubles, and "blight" which occurred to the church in Illinois, they too, were the direct results of continued violations of the moral, social,

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political, and religious requirements found in the authorized and accepted revelations of the Seer, Joseph Smith. Indeed, the revelation given through him Jan. 19, 1841, predicted that their calamities would be the direct fruits of sinning against Christ's words through the Seer, as the following shows:

"And it shall come to pass, that if you build an house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."—D. C. sec. 107: 14.

It would be quite as proper and just to charge the failures and "blight" which attended the "oft" attempted gathering of Israel by the Savior, (Matt. 23: 37,) to the badness of his theory and methods, as to charge similar things against the gathering as taught and practiced by Joseph the Seer. Every person of sense and fairness who studies the principles, objects, and methods taught in the revelations of the Seer in respect to gathering, will honor and admire them. It was not the carrying out of these that brought "blight" and failure; but it was the disregard and violation of them, as any one may see who will carefully study the matter.

The efforts to establish Republican forms of government have failed repeatedly; efforts to perfect useful inventions have failed repeatedly; efforts to moralize the world have failed repeatedly; and efforts to Christianize the world have failed repeatedly; yet these failures should not be charged to the principles involved *in them*, but rather to surrounding conditions, oppositions, and the imperfections and evils of men.

OBJECTS IN GATHERING.

One of the objects and ends had in view in the gathering taught by the Seer, was to create social, industrial and property equality, by a just and wise arrangement for the creation and distribution of capital and labor, and this by such plans and methods as would exclude idleness and encourage industry; promote love and subdue selfishness; encourage virtue and prevent vice; avoid hurtful competition, and provide safe equitable co-operation; and all this for the common good of the saints and humanity, and to be effected by taking means from where it could be spared and putting it where most needed. The following are some of the revelations of the Seer bearing upon this point—"Let every man esteem his brother as himself, and practice virtue and holiness before me." Doc. and Cov. 38: 5. "It must needs be that they [the saints] are organized according to my laws—if otherwise, they will be cut off; wherefore let my servant Edward Partridge [the Bishop], and those whom he has appointed, in whom I am well pleased, appoint unto this people their portion, every man *equal* according to *their families*, according to their *circumstances*, and their *wants* and *needs*."—D. C. 51: 1. (See also Matt. 25: 14–29; Rom. 12: 6–8). "And you are to be *equal*, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his *wants* and his *needs*, inasmuch as his wants are *just;* and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." D. and C. 82: 4. "For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in *mine own way;* and behold this is the way that I the Lord have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if *any* man shall take of the abundance which I have made, and impart not *his portion*, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." D. and C. 101: 2. In keeping with this is the following, found in the very bosom of the law given February 9th, 1831:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or, in other words, unto me; for inasmuch as ye do it unto the least of these, ye do it unto me; for it shall come to pass that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel.

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my store-house, that all things may be done according to that which I have said.

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east, and to the west, to the north, and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given. Even so. Amen.

Had the church faithfully carried out these revelations of the Seer, the gathering would have been a grand success, and not a "blight;" and its excellence and beauty would have proved "a light" to which the Gentiles could come and find an easy and a ready solution of their labor-capital problems, and a preventive and specific for Socialism, Communism, Nihilism, and the various other issues arising from antagonisms existing wrongfully between labor and capital, which now menace the peace and prosperity of the nations. These revelations recognize the natural brotherhood of man, and the added covenant brotherhood of Christ's disciples; and they provide in a methodical way for a practical exemplification of the principles which should govern them.

TO ESCAPE CORRUPTIONS AND PLAGUES.

Another and a very important reason for the gathering is found in the vision of John the Revelator relative to the corruption and desolation of "Mystery Babylon" in these last days: "And I heard another voice *from heaven*, saying, Come out of her, my people, that ye be not *partakers of her sins*, and that ye *receive not of her plagues*."—Rev. 18: 4. Here are two of the very best of reasons for the gathering of God's people; one is, that his people "be not partakers of her sins;" and the other that "ye receive not of her plagues." In harmony with this is the following from the first revelation in the Doctrine and Covenants:

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord

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is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Baylon the great, which shall fall.

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and simple, unto the ends of the world, and before kings and rulers.

Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time; and after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord can not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my words shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

And this from the Appendix, sec. 108: 1-4:

"Hearken, O ye people of my church, saith the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

Wherefore prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him."

These are some of God's reasons for the gathering. Other reasons might be mentioned showing the benefits of the gathering as taught in the revelations, and sermons, and letters of God's "choice Seer," but these should be sufficient now. Elder Gurley volunteers the opinion that "this class of teachers" who say the calamities which came upon the saints at Kirtland, in Missouri, and Illinois were because "they did not keep the commands," "know but very little, if anything about the matter whatever." To this we reply, that some of them, at least, have had quite as good oppertunities for obtaining information on the point as he. Bro. Gurley was but an infant at most when the Seer was assassinated, and personally knew nothing of the gathering at Nauvoo, much less at Kirtland, or in Missouri. What information he possesses on these matters he gleans only from Mormon and anti-Mormon records toned and flavored with rumor and hearsay. If he bases his opinions on the two latter sources extensively, which he seems to do, he can then go further, and judge of Christ and primitive Christianity, and the various protestant leaders and their works, by the writings and rumors of their enemies, and he then would be equally justified, and get about as near the facts, in one case as in the other. But when we judge the doctrine of the gathering by the revelations of the Seer, and by the teachings of the Book of Mormon and the Bible, we can only admire its ends and objects, its principles and its methods, its blessings and its glory.

When Elder Gurley points us to Utah, and to Voree, to see the fruits of the gathering as taught by Joseph Smith, he can give no greater evidence of either blindness or unfairness—to put it in the mildest form we can,—for the gathering to Utah, and the principles governing those who gather there, are very different, and in some respects directly contrary to what Joseph taught, as any may see who reads the standard books of the church or this article. He tells us he *understands* that Voree, Wisconsin, was a stake appointed by Joseph Smith. Yes; that may be *his* understanding. But is it correct? We think not; and we hold his "understanding" is as much at fault in this, as in very many other things he has stated in his controversy. He lacks proof.

As to the action of the Twelve on the revelation of 1838 on tithing, which he cites so often, it did not come to the light of conference, and is like some other objections he has offered, of no legitimate force or value.

IS THERE ANY THING SUGGESTED IN VISIONS THAT IS RELIABLE?

SOME years ago, through the influence of those who expressed themselves as friends, and who were members of that fraternity. I was seriously thinking of uniting with the Masonic Organization. Was urged as strongly perhaps, as they ever urged any one to do so. The inducements held out were, that it would be of eminent service to me when traveling; could the more easily get acquainted, and make friends wherever I might go, and thus be protected when otherwise I might be left friendless, to be imposed upon and wronged: and further, that it would prove a great anxiliary to success in life. Experience having made me rather suspicious of men and their institutions when wholly of human conception, knowing that they are too often both blind and unscrupulous, bending their energies to the accomplishment of selfish purposes at any sacrifice, being tyrants and tyrannical when opportunity favored, so that they could carry out their natural bent, I had always utterly refused to become entangled or implicated in secret institutions of every kind, refusing even to join a Good Templars' Lodge. Being a lover of freedom, not only of country but of the individual, I always scorned to sign away my natural rights to an individual or a confederation of individuals, and agree to be bound and obligated by their dictation. To me, independence, the freedom of soul and conscience, are gods next to the true God. But the question came, why be different from other people? There are scores of good people that I know who belong, and are none the worse so far as I know. Then to unite with this order may be of great service to me in many ways. Why not unite with them? Am I full of conceit, suspicion and distrust beyond all others? God I always did implicitly trust, but few others. While debating in my mind the propriety and the impropriety,

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the right and the wrong of this contemplated move, I was carried away in vision, and the following was presented to my mind so vividly and with such force, that it is very present with me unto this day: I saw myself clad in common clothing, such as I was accustomed to wear, having on a black overcoat buttoned all the way up in front, and wearing a slouch hat, my own suit as worn. I was riding a young gray mare which I had frequently ridden, and was returning from filling an appointment for preaching, along a muddy road, through fog and a mist of rain. I never felt more happy, cheerful and contented—sang merrily as I passed along, and was as light of heart and void of offense as any boy that ever played at ball, or romped over a lawn. Soon arriving at the little village where I then lived, at once I found myself passing through the doorway into a long room—hotel. I thought it my home—but it was not, neither the building in which I was then living. A long table, some twenty-five feet in length, was set, and was covered with dishes and remnants and scraps of victuals, and dishes of food that had been eaten from and culled over by a large number of persons who had just eaten and left the room before I entered. But two persons were seen; a lady—the cook—and a little child holding her hand, and both withdrew into the kitchen, just looked at me, the woman seemed tired and shut the door as I entered, and did not re-appear.

I threw my hat to one side and sat down, all alone and unattended, to eat, at the second table. I was very careless and indifferent in my manner, keeping on my overcoat and it closely buttoned; but I was so free, cheerful and happy in feeling and thought that not the least anxiety or distress of feeling impressed me. Not the least thing earthly seemed to have any claim on me, and I feared none. While thus eating, all at once the door through which I had entered opened, and a man with whom I was acquainted entered. I will not give his name, but he was a Mason, and belonged to the Catholic Church. He is the only man that I remembered of ever seeing that is both a Catholic and a Mason. He looked straight at me, and spoke as follows: "Mr. ——," calling me by name, "they want to see you out here." (Out in the street). I thought there was a large, excited, surging, clamorous crowd on the street. "What do they want with me," I asked? He answered, "They want to kill you." "All right," said I, "I will be done eating pretty soon, and will go out and see what they want." He kept standing by the door, and I ate away and was just as indifferent to fear, or to claims that anybody had on me as one could be; was happy, cheerful and contented; ready to face any, whether one or a thousand. When done eating I seized my hat and started to go out at the door, when the same person said, "I wish I was in your place. It is not you they want to kill, but me. I have broken the pledge and I have to suffer the penalty. I took it of my own accord, and I must suffer;" and repeated it some three times. In an instant I passed the throng in the street, and found myself in an upper room of medium size, such as are commonly used in the West as lodge rooms, sitting in a chair near the middle of the room, all alone. The windows were curtained and the room seemed to be lighted with lamplight. Soon a strange man appeared with the person with whom I had been conversing. A table some six or eight feet long was stretched out a few steps from me, and the strange man took the man with whom I had conversed, and stretched him out upon the table, pushing him sideways and backward on to the table. The man was pale and the muscles of his face distorted with terror, fear and grief; but he was helpless. As he bent down along on the long table, he kept repeating, "I took it of my own accord, and I must suffer; I took it of my own accord, and I must suffer." While he lay upon the table, the strange man held him down with his left arm and with his right hand took a long, broad bladed knife, and inserted in the man's breast just above the pit of the stomach, and cut it straight down below the lower ribs, and then cut at right angles under the lower rib to the right, some four or five inches; and then lifted up the point of flesh thus cut around, took out the man's heart, and slipped the great knife through it. Just then a body of men seated in the back part of the room, and not before discovered, cheered all together, like a demonstration at a political meeting, sanctioning and supporting the act. Thus it ended.

This vision is real. What does it mean? Who can interpret it? Is it wrong to join lodges? Would you have joined after seeing this, had you been in my place? What say you? Did I join or not?

XERES ZERUBBABEL.

THE FAITH ONCE DELIVERED TO THE SAINTS.

DELIVERED AT ONEIDA CENTER, OCT. 24TH, 1869.

SERMON BY ELD. HIRAM RATHBUN.

I. Faith may be divided into two parts:

1. *Strength*, or *power*, to believe, to trust, to confide, to rely. This strength to believe is of God: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 1: 18, 19; 2: 8, 9. This strength is through Christ: "Without me," says Jesus, "ye can do nothing;" "and the apostles said unto the Lord, increase our faith." John 15: 5; Luke 17: 5. This strength is inspired by the Holy Spirit as one of the fruits of the Spirit. See Gal. 5: 22.

2. *Exercise* of this strength to believe, is the act of the creature: Then said they unto him, What shall *we do*, that we might work the works of God? Jesus answered and said unto them, "This is the work of God, that *ye believe* on him whom he hath sent."—John 6: 28, 29. We are disposed to exercise this strength to believe through hearing the word: "So then faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17.

II. *The faith* spoken of in the text, and for which we are earnestly contending is,

1. The faith *of the saints*, or the saints' faith. Hence it was the faith, not of hypocrites, of worldlings, of professors of religion whose hearts are swelled up and whose eyes stick out with vanity, pride, pleasure, covetourness, selfishness, lust, deceit, sectism,—but of saints, pious saints, holy saints, tried saints, God's saints.

2. The faith that was *delivered* to the saints. God revealed himself to them in wisdom, power, grace and glory. He gave the promises, and the record of his Son, to them. They assented to the truth of God, they trusted in his promises and believed the record he gave of his Son. They rested all in the wisdom, power, goodness and unchangeableness of Jehovah to fulfill all his promises. The gracious strength to do this was delivered to them of God. The exercise of the strength stood, not in the excellency of man's wisdom, nor in the cunningly devised arrangements of man, nor in the ingeniously written formulas or creeds of men, but in the power of God.

3. The faith that was perfected in its productiveness: Of Abraham, who offered Isaac his son upon the altar, it was said, "Seest thou how faith wrought with his works, and by works was faith made perfect." "By it the elders obtained a good report. By faith Abel offered a more excellent offering than Cain. By faith Enoch was translated that he should not see death; and was not found, because God had translated him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir to the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. By faith Abraham offered up his son Isaac: and he that received the promises offered up his only Son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up from the dead; from whence he also received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's com-

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mandment. By faith Moses, when he was come to years, refused to be called the son of Pharoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto there compense of reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea as by dry land: which the Egyptians essaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not. And what shall I more say? for time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets; who thro' faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitue, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth. All these obtained a good report through faith." So the faith once delivered to the saints was perfected by its productiveness. James 2:22; Heb. 11.

4. The faith once delivered to the saints was that which evinced and manifested its vitalizing power of life in being inseparably connected with works of righteousness. Hence it is not the faith of devils or wicked persons, nor is it the faith of heretics nor sectarians, but the faith of saints. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith if it hath not works, is dead, being alone. Yea a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God; thou doest well: the devils believe and tremble. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead so faith without works is dead also," James 2:14; 20:26.

5 The faith once delivered to the saints was an affectual or saving faith; a faith by which they stood in the promised Messiah [Christ] approved of God and through which they were accounted as the children of God. So the promise was made to Abraham: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to al. the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." It is further said, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded, that what he had promised, he was able also to perform, and therefore it was not written for his sake alone, that it was imputed to him for righteousness, now it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." So "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "And if ye be Christ's then are ye abraham's seed, and heirs according to the promise. For ye are all the children of God by faith in Christ Jesus." Rom. 4:13; 16:20, 25: Gal. 3:13, 14; Rom. 8:1,2; Gal. 3:29,26.

6. The faith of the Saints was a peculiarly distinguishing faith. By it the saints were distinguished as saints from all other people upon the globe. No difference whether at home or abroad, on the sea or the land, in poverty or in wealth, in adversity or prosperity, in sickness or in health, in life or in death, their faith was that which distinguished them as saints. It was the sign or index by which all heaven, earth, and hell might distinguish, read and know the saints. And why? Because it was the fruit of an excellent Spirit, and stood alone in the wisdom, power, goodness, and unchangeableness of God.

7. The faith of the saints was an unrestricted faith. There is nothing in the religion of God that would deliver this faith to the literal Israel of God and deny it to his spiritual Israel. There is nothing in the religion of the Bible that would deliver this faith to him that was a Jew outwardly and deny it to him that was a Jew inwardly. There is nothing in the religion of the Lord Jesus Christ that would allow this faith to be delivered to the Old Testament saints and then deny it to the New Testament saints; nor is it in any wise to be less under the dispensation of the Lord Jesus Christ than it was under the dispensation of Moses, but under every dispensation throughout every succeeding generation every saint of the Most High is entitled to "*like precious faith.*" Hence says Jesus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *And these signs shall follow them that believe;* in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; *they shall lay hands on the sick and they shall recover.*" And again James, the Lord's brother says, "Is there any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the *prayer of faith shall save the sick, and the Lord shall raise him up;* and if he have committed sins, *they shall be forgiven him.*"—Mark 16:15–18; James 5:14, 15.

Now one man has just as much right to say that your sins shall not be forgiven, as any other man has to say the prayer of faith shall not save the sick, and the Lord shall not raise him up: so this faith is unrestricted either in its power, or to times, or to persons who are saints.

III.—OUR DUTY IN REGARD TO THE FAITH.

1. *Contend* for the faith; strive, struggle, make efforts,—powerful efforts—for the faith. Dispute, reprove so as to convince, reclaim, and convert to this faith: for, strange to tell, there will be in every way much opposion to the faith once delived to the saints being enjoyed and developed by you. Jesus found this so. It is said of him, "He did not many mighty works there because of their unbelief." Again it is said, "He could there do no mighty work; and he marveled because of their unbelief." Matt. 13:58; Mark 6:5, 6.

2. *Earnestly* contend for this faith: Ardently, warmly, eagerly, zealously, importunately, with animated desire, intently in words and actions. So contend for this faith against any, and every thing that rises up against it. So this text means. We are not only to argue for this faith, but *have* this faith and *practice* it, even if we have to lay down our lives for the development of this faith in the defense of it. Hence says St. Paul "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, *I have kept the faith.*"—2 Tim. 4:6, 7.

3. *In Unity* earnestly contend for this faith: In unity of heart, in unity of soul, in unity with God, in unity with Jesus, in unity with the Holy Ghost in unity with the holy angels, in unity with the spirits of just men made perfect, in unity with—not a part, but—*all saints*, earnestly contend for this faith; for if "two of you shall agree on earth as touching any one thing that they shall ask, it shall be done for

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them of my Father which is in heaven:" but this *agreeing*, and this *asking*, must be in faith, "for whatsoever is not of faith is sin," but "then have confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, "That we should believe on the name of his Son Jesus Christ, and love one another." Hence, says the apostle "Stand fast in one spirit, with one mind striving together for the faith of the gospel, and in nothing terrified by your adversaries." Matt. 18: 19; Rom. 14: 23; 1 John 3: 21–23; Phil. 1: 27.

4. *Is it Needful* thus to contend for this faith: Why? "For there are certain men crept in unawares walking after their own lusts: [selfish purposes] and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. "*These be they who separate themselves*, sensual, having not the spirit." "Mark those who cause divisions:" [sects, parties, rents], "For they that are such serve not our Lord Jesus Christ, but their own belly, [that is their own selfish purposes], and by good words and fair speeches deceive the hearts of the simple." Who on all the earth are more simple hearted than young converts? By "fair speeches," that is whole discourses that are "fair," made up of "good words," these simple hearted Christians are deceived and led captive into sects, parties, *divisions*. Their faith is in this process diverted from standing alone in the power of God, to stand in the wisdom of men in their cunningly devised arrangements and their ingeniously written doctrines, commandments, confessions of faith, creeds, &c. Hence, says the Apostle, "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with long suffering and doctrine: For the time will come when they will not endure sound doctrine; but after their own lusts [selfish purposes] shall *They*, not the Holy Ghost but shall *They heap* [great multitude] to themselves," not to God, but "to themselves *teachers*, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." That is they shall be turned unto the writings, sayings, commandments, doctrines, formularies of men. Hence says the Apostle Jude, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts: [their own selfish purposes.] These be they who separate themselves," it is not God that divides them into sects, but These be they who *separate themselves*, *sensual*, *having not the spirit*." Hence says Paul, "I know this that after my departing shall grievous wolves enter in among you, not sparing the flock." Not in the plural "flocks" but in the singular "flock," for God has not got but one *flock*, one *fold*. He continues, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." "Now the Spirit speaketh expressly," he says, "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." After all these quotations and the explanations from God's word if any man has the least lingering doubt of the absolute necessity of "earnestly contending for the faith once delivered to the saints," just let him make only once a fair trial of it, neither need he do anything further than to get up in the congregation of sectarians and read what Jesus and his holy apostles say about faith, its power, and what God will do and do *now* through faith, and he will find that doubt very suddenly removed in the fulfillment of the prophecy of the Prophet Micah. "*The best of them is as a briar: the most upright is sharper than a thorn-hedge.*" Jude 16, 19; Rom. 16: 17, 18; 2 Tim. 4: 3, 4; Jude 17, 18, 19; Acts 20: 29, 30; 1 Tim. 4: 1; Micah 7: 4.

Conference Minutes.

POTTAWATTAMIE DISTRICT.

Conference convened at Council Bluffs, Iowa, Feb. 28th, 1885, at 10: 30 a. m., C. A. Beebe president, *pro tem*; J. F. McDowell secretary *pro tem*. Remarks by J. F. McDowell.

Afternoon session. H. N. Hansen in chair. Branch Reports.—Hazel Dell 21, 1 baptized; North Star 61, 1 received by letter; Council Bluffs 144, 4 baptized, 1 received by certificate of baptism, 1 by letter, 3 died; Crescent City 74, 1 received by baptismal certificate.

Elders' Reports.—D. K. Dodson, R. McKenzie, Hans Hansen, H. N. Hansen, C. A. Beebe, James Caffall, Peter Andersen, B. Harding, E. C. Brand, and J. F. McDowell reported. Bishop's Agent's Report.—On hand last report $34, received since $135 75, paid out $166. Andrew Hall, agent. District Treasurer's Report.—On hand last report $1.50, received $14 05, on hand $15.55. A. Hall treasurer.

District's indebtedness to secretary of $1.45 was ordered paid from district found.

Brn. Hans Hansen and P. Andersen were appointed a committee to inquire into Bro. P. Oleson's relation to the church.

Resolved, That all the Elders in the district labor as circumstances permit; and branch presidents consult with brethren as to appointments; That Brn. D. K. Dodson, and L. Davis, labor in Keg Creek neighborhood, at Davis School-house. H. N. Hansen was elected president, and A. Hall sustained as Bishop's Agent and District Treasurer for ensuing six months, and F. Hansen as clerk.

President appointed two days' meetings at Hazel Dell Branch, last Sunday in May next; North Star last Saturday and Sunday in June next.

Brn. H. N. Hansen and J. F. McDowell were elected as delegates to General Conference. Peter Andersen as alternate delegate.

Resolved, That J. F. McDowell preach 7: 30 p. m., Bro. E. C. Brand Sunday at 10: 30 a. m., sacrament service be held at 2. p. m., and preaching 7: 30 by J. F. McDowell.

Whereas, much discussion has been had in columns of Saints' *Herald*, on items of doctrine long entertained by the church; and Whereas, by these discussions the validity of certain doctrinal tenets in some revelations in Book of Doctrine and Covenants, has been questioned, thereby calling into doubt the certainty of what we believe to be God's word; and believing that in consequence of such discussions the office of the *Herald* as a *church organ*, has been abused, believing its exclusive use should be the actual reflection of the well defined tenets of faith named an "Epitome;" Therefore, be it Resolved, That we discountenance such abuse, and we hereby instruct our delegates to recommend to General Conference the taking of action relative to the *general* and *special* use of the *Herald* as to being a "*church organ*."

Upon motion Brn. C. A. Beebe and R. McKenzie were appointed a committee to audit Bishop's Agent's books.

Sunday forenoon Bro. Brand preached. An enjoyable time was had at social meeting, the Holy Spirit's blessing resting on the assembly. At night J. F. McDowell preached to a large audience.

Adjourned to meet at Crescent City, Iowa, August 29th, 1885, at 10: 30 a. m.

NORTH-WEST KANSAS DISTRICT.

Conference held with the Goshen Branch, February 28th, 1885, 10 o'clock a. m., A. H. Parsons president, H. R. Harder clerk.

Branch Reports.—Prairie Home 17, 1 received on certificate, 2 received by letter; Gaylord 20; Blue Rapids 62, 5 baptized, 2 received by vote, 2 removed by letter; Goshen 46, 1 baptized, 2 removed; Elmira 33, 4 removed by letter. Official reports.—John Landers, George Shute, R. Hazer, G. W. Beebe, Mahlon Smith, H. H. Parsons, in person; A. Jeffs and I. N. Roberts, (baptized 28), A. Kent, (baptized 4); Priests E. M. Reynolds, Z. Decker, H. R. Harder, (baptized 2); Teacher T. Cochran, reported. Bishop's Agent reported. A. H. Parsons elected president of district, H. R. Harder secretary.

Resolved, That we rescind the action of last conference in adopting the delegate system; That we rescind the action of last conference in regard to holding conference only every six months, and that we meet each quarter; That H. R. Harder, A. H. Parsons and A. Kent be chosen delegates to represent this district at the Annual Conference to be held at Independence, Mo., April 6th, 1885; That we make the effort to defray the expenses of at least one delegate; That the district Bishop's Agent preach tithing throughout the district; That we tender vote of thanks to Bro. Kent for his efficient labors as district president; That we recommend Bro. George Shute to the Quorum of the Twelve for General Conference appointment.

Adjourned to meet with the Prairie Home Branch, May 23d, 1885, at 10 o'clock a. m.

PITTSBURG DISTRICT.

Conference convened at Pittsburg, February 7th and 8th, 1885, G. T. Griffiths, president, R. S. Salyards secretary, *pro tem*.

Branch reports.—Pittsburg 109; Lampsville, Ohio, 27, 1 baptized; Byesville, Ohio, 6, 3 baptized, 7 removed by letter; Wheeling City, W. Va., (formerly Benwood) 26; Fairview, W. Va., 22; Church Hill, Ohio, 18, 1 baptized. Bishop's Agent, Frank Criley, reported, balance on hand at last report $21.13; received since last report $85.83; expenditures since last report $106.96.

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Resolved, That R. S. Salyards and G. T. Griffiths be appointed a committee to draw up a petition, and forward the same to General Conference, requesting them to return Bro. M. H. Forscutt to labor in the large cities of the East, particularly Pittsburg, Wheeling, and other cities where he can find an opening; That this conference appoint a committee to draw up a resolution to General Conference, to have Bro. G. T. Griffiths return to this district for the coming year, as he is president of the district, and we can not do without him. Upon motion J. W. Ells, Ja's. Brown and W. H. Garrett were appointed said committee; That this conference appoint as a delegation to represent this district at the Annual General Conference of the church, to be held at Independence, Mo., April 6th, 1885, Brn. J. W. Ells, G. T. Griffiths and M. H. Forscutt; That the coming General Codference be earnestly petitioned to hold their Annual session in April, 1886, at Kirtland, Lake Co., Ohio; and that our delegates vote therefor; That the branches be requested to hold their branch business meetings in the first week of January, April, July and October, the regular business quarters of the year; G. T. Griffiths president, F. J. Reese secretary, and A. M. Teagarden assistant secretary, were sustained; That our next district conference be held at Wheeling.

Officers' reports.—Apostle J. W. Ells, G. T. Griffiths (baptized 7). High Priest, M. H. Forscutt (baptized 14), Joseph Parsons, Elders James Brown, David Stracham, Wm. H. Garrett, Jacob Reese (baptized 2), David J. Jones reported.

Resolved, That this conference tender to Brn. Joseph Smith, and Wm. W. Blair of the Presidency; Alexander H. Smith of the Apostolate, and others, a vote of thanks for the expression of their views as contained in recent editions of the *Herald*, upon the law of tithing and their able support of the sacred books of the church, which we hold should be the rules to govern us in all things pertaining to life and salvation; That this conference empower the president of this district to solicit the labor of any officers in the district to assist him in his labors where necessity demands; That the Lampsville and Belmont branches be requested to furnish financial aid to the district, which they have failed to do for the past year; That Clarksburg, Cabin Run and Sugar Creek branches, be permitted to withdraw from this district. as the two former request. They desiring to form a new district on account of distance and expense incident to visiting them by officers of this district; That our district conferences be held the last Saturday of January and July of each year, semi-yearly, to continue over the following Sunday.

Assignment of Missions.—Jacob Reese and David J. Jones, Mansfield, Pa.; Joseph Parsons, Allegheny City, Pa.; David Stracham, Church Hill; James Brown, Gill Hill, Pa.; Wm H. Garrett, Greenville, Pa.

Sunday, preaching in the forenoon and administration of the ordinance of baptism at noon, by Elder M. H. Forscutt. Saints' Social Meeting in the afternoon, Elders J. W. Ells and G. T. Griffiths in charge. Evening, preaching by Elder M. H. Forscutt. Officials present, 1 Apostle, 2 High Priests, 1 Seventy, 5 Elders, 2 Priests, 1 Teacher, and 2 Deacons.

NORTHERN ILLINOIS DISTRICT.

Conference was held at Plano, Kendall county, Illinois, February 28th and March 1st, 1885, Bro. John S. Patterson president, and W. Vickery clerk.

Branch Reports.—Plano 189, 1 baptized, 3 received by certificate of baptism, 6 received by letter, 2 removed by letter; Burlington, re-organized, 19, 1 baptized; Streator 13, 2 received by vote; this report received after the conference by the president of the district, and handed to the secretary of the same; Marengo, reported by Bro. Brand, disorganized, only 3 members living there; Leland, by Bro. Odin Jacobs, only 6 members.

Brn. J. S. Patterson and C. Scott were appointed a committee to draft preamble and resolution touching the case of C. C. Frisby, and other matters relative to Streator Branch, and report to this conference.

Bro. John S. Patterson was chosen president of the district for the next four months, and W. Vickery secretary for same time.

Brn. G. Sheideicker, I. L. Rogers, J. S. Patterson and T. Hougas were chosen delegates to General Conference to be held April 6th, 1885.

Preaching in the evening by Bro. Columbus Scott.

Sunday, March 1st.—Preaching in the forenoon by Bro. Thomas Hougas. One was baptized by Bro. Thomas Hougas. In the afternoon, sacrament and fellowship meeting in charge of Brn. T. Hougas and W. Vickery.

Committee in the case of C. C. Frisby reported as follows: We, your committee appointed to examine the matter of the baptism of C. C. Frisby into the church in the Northern Illinois District some time since, and his ordination to the office of Elder, beg to submit: Whereas, Investigation of the case shows that said C. C. Frisby was tried by a Court of Elders at Kansas City, said Elders' Court being duly appointed by the First Kansas City Branch, of which branch he was a member when said trial occurred; and whereas the Elders' Court on due examination of said C. C. Frisby's case decided that he was unworthy of membership in the church, and by the recommendation of said court he was by said branch of the church disfellowshipped: and whereas said C. C. Frisby came into the Northern Illinois District, and without making any restitution previously for his misconduct at Kansas City, he, by misrepresentation of the facts in the case to authorities in the Northern Illinois District, did obtain baptism into the church, and an ordination to the office of Elder in said district; Therefore, resolved that the said baptism and ordination of said C. C Frisby in said district be and is hereby declared nullified; further, that in consequence of the non-acquaintance of the facts in the case of said C. C. Frisby, no censure attaches to the ones who performed said baptism and ordination of C. C. Frisby in said Northern Illinois District; and that this action of the Northern Illinois District honors the decision of the Elders' Court in the case of C. C. Frisby, and that of the First Kansas City Branch.

Report received, adopted, and committee discharged.

Resolved, That this conference request the General Conference of 1885, to return Bro. J. S. Patterson to his present field of labor.

That we instruct our delegates to cast their vote to have the General Conference of 1886, at Plano, Illinois.

Sunday evening there was preaching by Bro. C. Scott. The entire session was one to be remembered by those that were present as calm and peaceful, with a goodly portion of the spirit of the Master.

Adjourned to meet at Sandwich, DeKalb county, Illinois, June 27th, 28th, 1885.

DECATUR DISTRICT.

Conference held at Lamoni, Iowa, February 28th and March 1st, 1885; H. A. Stebbins president, E. H. Gurley clerk.

Branch Reports.—Lamoni 515, 7 received by letter, 1 by vote; Lucas 215, 7 received by certificate of baptism, 1 received by letter, 1 lost by error; Lone Rock 49, 3 baptized into the branch, 3 received by letter; Davis City 63. Official Reports.—Joseph Smith, W. W. Blair, J. R. Lambert, H. A. Stebbins, B. V. Springer, C. H. Jones, (baptized 2), J. W. Gillen, S. V Bailey, E. Banta, A. J. Moore. E. H. Gurley, J. S. Snively, Nephi Lovell, reported. District clerk reported, that from the conference of September 6th, 1884, he had received $3.76 for district record; that by exchange of records and purchase of stationery, he had used 76cts; balance $3.00, subject to the order of the district.

E. Banta, Bishop's Agent, reported as having received $275.75; and paid out $270 14; leaving a balance in hands of $5.61 A committee composed of J. W. Gillen, V. White and S. V. Bailey, was appointed to audit the Bishop's Agent's books. Said committee found report correct. Report received, committee discharged.

J. R. Lambert, E. Banta, J. R. Evans, J. W. Gillen, and J. S. Snively chosen as delegates to the next General Conference.

Resolved, That the delegates to the General Conference be instructed to labor by voice and vote, to have the General Conference of April, 1886, held at Lamoni.

Resolved, That this conference, representing the Decatur District of the Reorganized Church of Jesus Christ, hereby declares that it recognizes the Holy Scriptures, the Book of Mormon and the revelations of God contained in the Book of Doctrine and Covenants, as the standard of authority in church government and doctrine; and, together with the revelations that may hereafter be given of God, and accepted by the church, as the final standard of reference in all controversies that may arise; and be it further Resolved, That we sustain the action of the General Conferences of June 13th, 1852, April 12th, 1870, and September 13th, 1878, in so declaring for the whole church. Resolution was adopted. E. H. Gurley opposed.

Preaching in the evening by C. H. Jones. Sunday morning, preaching by W. W. Blair. Social and sacrament meeting in the afternoon. Preaching at night by Joseph Smith.

Adjourned to meet at Lucas, Iowa, June, 20th and 21st, 1885.

Note.—At the conference held at Lamoni, November 29th and 30th, 1884, Nephi Lovell was ordained a Priest by H. A. Stebbins and Nephi Snively.

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Miscellaneous.

NOTICE RATES TO GENERAL CONFERENCE.

I have secured terms over the Chicago and Alton, Hannibal and St. Joseph, Chicago, Burlington and Quincy, and Kansas City, St. Joseph and Council Bluffs railroads. As my promise is given that none but those who have paid full fare one way shall receive the benefit of those terms, delegates and visitors to conference wishing to avail themselves of them will be required to certify to my secretary that they have paid *full fare* over the line of road they came on and wish to return by, and he will issue them a certificate entitling them to purchase a special limited ticket at *one third fare* in return over that line of road. I am negotiating with the St. Louis and Wabash, and the Chicago and Rock Island. If successful will notify you by telegraph, if possible, in time for publication with this notice.

GEORGE A. BLAKESLEE.

SECOND QUORUM OF ELDERS.

It is desired that every member of our quorum report at our next Annual Conference, to convene at Independence, Missouri, April 6th, 1885. Brethren, please send your report if you can not come in person; for we desire to know where every member is, and what he is doing.

F. C. WARNKY, *Secretary.*

DIED.

CRANWELL.—At Chicago, Ill., February 23d, 1885, John C. Cranwell, husband of Minnie L. Culver, son-in-law of E. G. Culver, age 32 years, 2 months. He was loved by relatives and friends, and all who knew him. Though not a member of the church, he was a believer in Christ, having confidence in God's great love and mercy, which are over all his creatures. May he rest in peace.

STRANG.—At Crescent City, Iowa, February 5th, 1885, Sr. Jane Strang. She left four children to mourn her loss, three daughters and one son, all having arrived to maturity. She was born in Fifeshire, Scotland, in 1816; and was married to Bro. William Strang, lately deceased, in the year 1839. She and her husband joined the church in 1846, in Scotland and immigrated to this country in 1853; and becoming very much dissatisfied with the doctrine of the Brighamites, they settled at Crescent City in Pottawattamie County, Iowa, and refused to obey the call to come west; and in the year 1862, they heard and obeyed the doctrine of the Reorganization; and she remained a faithful member of the Crescent Branch till her death. The funeral discourse was preached by Bro. McDowell, and in the midst of a severe snow storm very good attendance was had.

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Charlton on main line:—No. 42 Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 41, Passenger, 4.05 p.m. No. 47, Accommodation, 2.43 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

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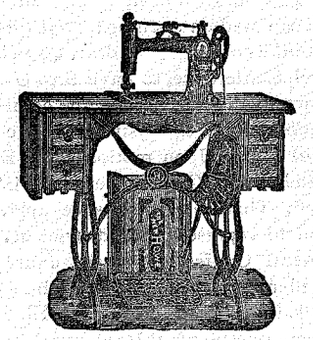

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THE SAINTS' HERALD is published every Saturday, at Lamoni. Decatur County, Iowa. by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year.

JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife, and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.
"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, April 4th, 1885.

EDITORIAL ITEMS.

In reply to Bro. John N. Aames, No. 4, Richmond St., Brockton, Massachusetts, we state: That there are steps being taken to secure the publication of a Hymn and Tune book to be called the Saints' Harmony. But circumstances have so far kept us from pushing it forward, for want of means.

Bro. B. V. Springer is doing some good local preaching in the Decatur District. He spoke at the Smith school house, ten miles south west of Lamoni, March 8th, his discourse being most acceptably received and spoken highly of by all who heard him.

Bro. E. H. Gurley spoke at the Fowler school house on the 22d, and we are told had a good audience and excellent liberty. Bro. J. Smith spoke at Smith school house same day.

Bro. Weston Mosher wrote from Waterville, Le Sueur county, Minnesota, March 19th, that they were visited there by two Elders from Utah; but that from the representation of these two Elders they learned of the corrupt teachings there promulged, and combatted it. The people there both men and women, refused to listen to their teaching after they learned that these Elders held to polygamy in Utah, but did not teach it in Minnesota because it was contrary to the law of the States. Bro. Mosher lives in North Minnesota.

Bro. John S. Patterson put in an appearance at the Sanctum, Monday, March 23d, *en route* to Conference. He looks well, but is "pestered," as he calls it, with rheumatism, the result of old time exposure at sea and in the mine.

Bro. Joseph R. Lambert was at Bevier and Renick, Mo., during the week ending March 20th. Had good audiences at Bevier, but was severely ill during the time. Was to be at Renick 18th and 19th, and would be at St. Louis by the 20th, if well enough to fill the appointments at Renick. Thence to Independence, and Conference.

We have received from M. J. J. P. Bushnell & Co., Des Moines, Iowa, publishers, a valuable work, entitled, "Iowa Resources and Industries." It is an exhaustive presentation of practical, statistical information concerning the State of Iowa and inducements held out to those seeking homes within her borders. It can be had of the publishers at 75cts per copy, in paper covers, and $1.00 in cloth.

Bro. Jas. Caffall was at Fremont, Nebraska, on March 22d, and would go from there to Clear Water on business connected with the branch there.

Bro. Nutt baptized four at Wilber, Sunday, March 22d.

Bro. A. F. Rudd wrote from Dow City, Iowa, March 20th, in fair spirits, but in poor health. He thinks the cause more likely to be hurt by the efforts of false brethren, than from outside attack.

Brn. Charles Blair and wife from Sandwich, Illinois, and Delos F. Nicholson and wife, from Salt Lake City, are visiting at Bro. W. W. Blair's, Lamoni. These are members of Bro. William Blair's family, and it is the first time in many years that the family have been together. They are having a happy family reunion.

Bro. Wm. F. Greer writes from Neosho, Newton county, Missouri, that he has not seen a Saint since he had arrived there. He and his family would welcome an Elder.

EXTRACTS FROM LETTERS.

Bro. H. Culp wrote from Weedman, Michigan, March 11th.

"Bro. J. J. Cornish is here holding meetings and we are having a first rate time. Meetings are held one mile east of here, at Inwood; and we have a good turn out every night. Quite a few are interested in the latter-day work, and I think in time there will be a branch here."

Bro. Hyrum C. Bronson, writing from Kewanee, Illinois, March 16th, says,

"I have just returned from Lee conuty, Iowa. I held meetings one week at Keokuk then attended the conference at Montrose on the 7th and 8th, and in company with Bro. Columbus Scott contiuued meetings there all last week with good effect."

Bro. W. H. Kelley wrote March 20th that he had held six meetings in the Quinlan school house, not far from Sandusky, Ohio. Had attentive audiences. It was the first preaching in that country by the Elders. A good interest was manifest, and requests were urgent to return. Bro. Kelley says:

The neighborhood is strongly Disciple (Campbellite), United Brethren, &c., and near the home of Dr. P. Hurlbut. Here he lived for many years, and died about eighteen months ago. His wife and family reside there still. It is rather amusing to hear the opinions of the neighbors about this famed Dr. Hurlbut, whose name is conspicuous in nearly every work that has been issued against the Saints for the last forty-five years. Sidney Rigdon's setting out of this romantic character is tame compared with the hard phrases used by his neighbors to give him proper presentation. If good character is the test, Hurlbut is down. With the mixed multitude down there and so near the city of Toledo, we may have things a little exciting by and by.

Bro. Kelley would go to Clear Lake, Indiana, March 21st, and return to Coldwater for the 29th. Thence to Conference.

Bro. A. H. Parsons wrote from Blue Rapids, Kansas, March 17th:

I have been preaching here in company with Bro. H. R. Harder. The result we leave now with the Lord, shall go to Centralia, then to Independence.

QUESTIONS AND ANSWERS.

Ques.—Is it right for Priest, Teacher, or Deacon; to be elected president of a branch so long as there are Elders living in that place better qualified for that office?

Ans.—All other things being equal the one holding the highest authority should be chosen to preside.

Q.—Is it right for an Elder to refuse to put his hand on the bread and wine when asking God to bless it before administering it to the church?

A. We have never seen Elders or Priests lay hands on the bread or on the wine, more than to take the plate on which the bread is placed between their hands, and the vessel in which the wine might be con-

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tained, putting their hands to its sides; nor do we hold it necessary that hands should be laid upon the bread or upon the wine. The language in the Book of Covenants is, "the church shall kneel with the officer, and he shall ask a blessing upon the bread."

Q.—What are those plain and precious things to which Bro. Calhoon refers in his article in a late HERALD?

A.—By sending stamp to secure texts and references as advertised in HERALD, many of those plain and precious things may be known, a large number of the texts being collated by Bro. W. W. Blair. They were also published in the HERALD not long since. We have not time, nor is it necessary now to specify each and every one of them. One of the principal ones, however, will be found in the forty-second of Isaiah where it occurs, "Who is so blind as the servant whom I will send."

Q.—If a child nine years of age is moved by the Spirit of God in the Saints' meetings to speak, and express himself ready for baptism, should baptism not take place at the first favorable opportunity?

A.—Yes, if the child is of sufficiently advanced judgment to be capable of knowing what baptism is for, and parents or guardian do not object.

A GOOD sister expressing herself in regard to the HERALD, says:

"I have searched in vain among the *Heralds* for something unobjectionable. . . . There is so little gospel food in it, that to get the little it contains seems so like dipping in a pail of swill for a few crumbs of bread. It is too disgusting to any but those who are so hungry and appreciative that they charitably overlook the swill, even though the bread is contaminated. . . . I dislike to say it, but I am ashamed of our representative (?) paper when it is asked for."

Burns wrote for all time, when he penned:

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

We dislike to see our distorted and ill-pleasing features reflected in the mirrors others hold up for us to see ourselves in. But it must ueeds be that it is needful. The sister's expression penned more in sadness than repining, causes reflection. She has been using the *Herald* as a communicative tract, when she felt that she could safely and freely do so. But when it contained anything for which she would feel it necessary to apologize, explain, or palliate, she preferred not to use it; and then she could only clip whatever needed no apology, and use that. She says that she is too poor to take the HERALD for private reading only; and therefore wished a paper that may be used as a tract, or written argument, not objectionable.

A brother, whose letter is found elsewhere in the HERALD, appears to be of much the same opinion; and joins in the censure visited by some of the brethren upon the Editor, by stating that he is "in fellowship with it."

The "rebuke of a friend is better than the kiss of an enemy." Praise is oftimes a snare, and flattery a temptation. Censure justly applied is to a wise man a warning, and a goad. Just censure will not injure him whose desires are to become blameless; whose aim is to be free from faults, so far as human nature with human surroundings may be. The man who sees himself only as the mirror of self adulation which he may hold before himself reveals him, will not be apt to discover whatever faults he may have; or if he should see them they will be so small, and so excusable that he will fancy that they are imperceptible to others. When such a man finally stands in the light that others turn upon him, he will be shocked at the deformities he has regarded as beauties, the faults he has thought to be virtues, the weaknesses he has believed were strength. If such a man shall have sense to recognize himself as he is, and humility to make him teachable, he will mend. If he has neither, he will become a victim to self love and will destroy himself.

The HERALD has been a curious kaleidascope, and has reflected the rays from a host of thought prisms, in a multitude of lights, as seen from the standing place of thousands of minds. That all have not been pleased we have seen; that some have been seriously displeased is also known. That there have been some beautiful combinations presented, we have believed. We should be sorry if all had been bad; but are not over much tried because all has not been good.

If the work of the Spirit is to lead and guide into all truth, it is possible that the way may lie through thorny paths of error, fear and doubt. That things that are foolish, unnecessary and false may lie contiguous to the path in which the Spirit may lead those destined to be wise. From the vision we have seen in the mirror held up to us we can believe that the office of leading has not been a sinecure, but everywhere one of watchful work and care.

The discernment of spirits, or the gift and power to discern spirits has been needed, and we can believe must have been exercised; else no criticism would have been made of what has been presented. If this Spirit of discernment has performed the office-work assigned to it, well and faithfully, we have reason to be thankful. And there is reason to believe that the good Spirit of discernment may have aided some in the selection of what was wisest and best for them out of the medley put before them. When the Garden was planted all that was put into it was pronounced good, very good. But time elapsed and good and evil feli to the lot of man; to know good and evil, became, their condition. The knowledge of evil brought no gladness, only as by contrast the good was made apparent. Since the garden, the good and the evil have been sorely commingled. Men have deplored the evil, many have sought for and longed for the time to come when the evil and the good should not be set before them and the poor human brain and heart be taxed to make choice between them. Many have believed that the machinery of the universe could be, and had been so adjusted that only the good might be presented; and the care of choosing and the danger to follow the choice of evil be avoided. Some have even thought that in the anterooms of the HERALD were the fan and the crucible, from which the evil should emerge as the dross, or fly away as the chaff. But when these have failed, as the mirror may have shown, blessed gift of discernment, have thy excellencies been shown.

From the "unfailing fulness" of the Master's store, faith as the "dews of Hermon" have descended on the church. Faith to stand, withstand, hold, uphold, bide and abide, bear and forbear, has been given. Men tried as by fire, have borne the terrible strain of their trial, pure and faithful, because unto them has the gospel gift of faith been borne from the Master's hand. Needful to them, the boon came graciously. With that they have been comforted. The good has been craved and found, the evil borne and overcome.

Knowledge, like a river, has roared in the shallow places and foamed amid the rocks, and ran softly and still in the deeps. Upborne on its crest evil and good have been seen side by side. Wisdom with her book and her scales has sat quietly by, making use of the good and the evil. The one to refuse and reject, the other to gather and save.

There were prophets of God and of Baal anciently. The economy of God suffered them to jostle together on the highways of time. As the one came before the people so did the other. So with us. The economy of the Lord still permits the evil and seducing spirits to prophesy. No august arm is yet held out to stop their es-

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tranging and blasphemous work. The elect are being besieged by the evil, that if possible they may be deceived. The good is placed before them by the prophets of God; and the din of the prophets of Baal is heard. Choose ye, choose ye.

The Editor bows to the rebuke, and the censure; but wonders whether upon him is laid the burden of choice for all, or the "manifestation of the Spirit is given to every man to profit withal."

We note the following business changes among the firms at Lamoni. David Dancer and Company, have sold their mercantile business and goods to Bro. W. W. Blair's son, William A., and Bro. Thomas Bell; and their lumber and farming implement business is in the hands of Bro. Dancer's son Eugene. Bro. N. M. Reeder has sold his implement and furniture business to Bro. Henry C. Smith and Allen Hopkins; and has bought out the dry goods and grocery business of Mr. George W. Young. Brn. R. Hogue and R. Clum are in the tin and stove trade; who together with Bro. John Foreman and P. White in the same trade ought to supply the community, especially as Messrs. Wheeling and Biddle, H. Tilton, and Bro. Wilson Hudson all sell tin and hardware. Bro. Hudson is making some good improvements inside his store. We have one harness shop, Bro. George Derry. Three blacksmith shops, Brn. P. Harris and Joseph Rodger and Mr. J. Rabidou. Two wagon shops, Peter Hansen and John Cunningham. One restaurant, Sr. M. Conover. Five dry goods and general merchandise stores, Bro. Wilson Hudson, Blair and Bell, H. Tilton, N. M. Reeder, Z. T. Earl. Two tin and stove stores, Brn. Hogue and Clum, and Foreman and White. One butcher shop, Messrs. Tyrrel and Johnson. One millinery store, Sr. Minnie A. Wickes. One grist and feed mill, Bro. P. Harris. Two lumber yards, Eugene Dancer and H. and W. Stoddard. Two grain buyers, D. Dancer, and Graham and Smith. Two farming implement stores, Eugene Dancer, and H. Smith and A. Hopkins. One musical instrument dealer, Bro. N. W. Smith. One cheese factory, D. Dancer, E. J. Robinson, J. W. Gillen and N. Riggs. Three dress makers, Sisters V. Buckingham, R. Hogue, J. V. L. Sherwood. One tailoress, Sr. M. E. Kearney. One shoe shop, Mr. Spargar. Two drug stores, Sr. M. Walker & Co., and J. W. DeNoon. Three doctors, Bro. J. H. Hansen, J. W. DeNoon and J. J. Stafford. One lawyer, W. A. Williams. Two Justices, Bro. Asa S. Cochran and T. Z. Stark. Three Notaries Public, Brn. Asa S. Cochran, C. A. Wickes and W. A. Williams. One Post Office, Sr. L. L. Lyons, P. M. One horse trainer, Bro. Louis Krucker. Two constables, Riley Dillon and E. McCormick. One hotel, Bro. John McKimm. One boarding house, Mr. Officer. One well digger, Bro. E. Brantwait. Two stone masons, Bro. M. McHarness and J. Ross. Two brick layers, Brn. Joseph Upton and Arthur Judson. Two plasterers, Bro. Arthur Judson and J. B. Randall. Carpenters and builders, T. Jacobs, V. White, L. A. Fowler, B. F. Merritt, D. Ward, L. Frink, R. Brand, T. Z. Stark, F. Dillon, H. Stoddard and a lot more. One drayman, F. Bailey. One barber shop. And one printing press, Herald Office.

From the Assessor we learn that there are in the town, one school house, two churches, twenty-nine business houses, twenty-six of which are occupied and three vacant; one hundred and fifteen dwelling houses, one hundred and seven of which are occupied and eight vacant; making a total of one hundred and forty-seven houses; with a total population of four hundred and ninety-eight, an average of a little over four and a half persons to the dwellings occupied. We think this pretty fair for a town of its sort and age.

Bishop Fallows of the Episcopal Church, preached at the St. Paul Reformed Episcopal Church, Sunday evening, March 15th, on the Signs of the Times. He said:

"It was a remarkable fact that the great mass of intelligent, far-seeing business men, politicians, and worldly wise people generally could not or would not read the signs of the times in their bearing upon that far more important matter—the second coming of Christ. A great many of the important events which have happened in modern times were foretold, the speaker thought, centuries ago, and were foreseen then by students of the signs of the times. He thought the events of to-day were as pregnant of indications as those of 1,800 years ago.

"The present condition of Egypt was to the preacher a sign and an evidence of the coming fulfillment of the prophecy that Egypt would be ruled by the Jews. He considered the domination of England equivalent to that, as it would be a control in the interests of the Jewish bohdholders. Earthquakes, pestilence, and famines were prophesied as signs to be seen before the advent of Christ. The earthquakes in Italy, the approaching cholera pestilence, and the famines which have prevailed in Asia were the signs to meet these prophecies. It had been prophesied that iniquity would abound, and the bishop thought the full measure of this prophecy had been fulfilled.

"Another sign, and one directly the reverse of those alluded to, was the great spread of the gospel. In the opening of Africa to its very heart the preacher thought he saw the last stronghold thrown open to the preaching of the word. He had no indorsement to give the criticisms many had heaped upon Bishop Taylor and his noble band of missionaries for taking women and children into the heart of the dark continent, but believed it to be a sure sign of the beginning of the end. He closed with an expression of the hope that the advent of a new Christian dispensation was not far away, and said he was grateful that he was, as he hoped, to be permitted to live in the age which would see this joyful and glorious event.

Sr. Mary Cazaly, of St. Paul, Minnesota, sent us a copy of the St. Paul and Minneapolis *Pioneer-Press*, containing a notice of Captain Codman's "Solution of the Mormon Problem;" in the closing paragraph of which notice the editor says:

"After showing the injustice and inefficiency of the attempts to meet the question by congressional legislation, the practical effect of which has been rather to attack the freedom of a religious sect than the abuse which has taken hold upon it, Mr. Codman makes two recommendations: (1). That agents able to speak to Mormon immigrants in their own languages be stationed at Castle Garden to warn them of their liability if they break the laws of the country upon their arrival in Utah. (2). That means be furnished to send hundreds of anti-polygamous Mormon missionaries to preach and distribute tracts among their Utah half-brethren. "They will accomplish a work,' he concludes, 'beyond the powers of all the other Christian sects. By preaching the Mormon doctrine as they claim that it 'was once delivered to the saints,' they will convert men from the great sin which we deplore, without driving them into atheism and despair.'

"Something of serpentine wisdom as well as dove-like harmlessness in this Buck Fanshawe method—don't you think?"

Correspondence.

Paicines, San Benito Co., Cal.,
March 12th, 1885.

Bro. Joseph:—Bro. Daniel Brown and self left my home with his team, on November 21st, 1884, for a missionary tour in Tulare county, this State, and returned, finding all well, on the 6th of this month, having been gone three and a half months from home. The farthest point reached while away, was about two hundred miles, where I preached in the Lewis Creek school-house ten times, at different visits. We traveled over twelve hundred miles while away; found a few Saints who formerly belonged to the Visalia Branch; but found said branch in a disorganized condition, with no visible or tangible shepherd; and at a meeting over which we presided, the few members of said branch declared by vote that it was disorganized. We also found a few Saints from other counties and branches, all in a scattered condition. We instructed them to send to their respective branches for letters of removal, with the view of organizing them all into a branch. They all sent for and got their letters. Visalia is a difficult place for us to labor in. We could

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not get a place in the town in which to preach; but, Bro. Alexander, the Saints there want to see you again. They will treat you or any good brother kindly. Please go and see them if possible. Mr. Samuel Evans, near Visalia, whose wife is a faithful member of the Church, kindly gave us permission to preach in his house. He is a good, obliging man. He has, and will furnish a good home for the Elders; also Mr. E. S. Burton opened his house for the preaching of the word. He is a brother of Bro. Joseph F. Burton, now of Australia. Preached twice at Bro. and Sr. Evans'; four times at Bro. and Sr. Burton's, with whom also we found a good home. Also preached several times in Bro. and Sr. P. C. Dailey's house, near Farmersville, seven miles north-east of Visalia. They are old veterans of the cause. Also preached twice in Bro. and Sr. Mathias Clark's house, near Tulare City, ten miles south of Visalia. That is a thriving railroad town; here also we found a pleasant, congenial home; also at Mr. James and Sr. Mary A. Twaddle's, two miles east of Tulare City, where we made it our home while preaching in Oak Dale school-house, three miles north-east of there, where we held five meetings; also preached four times in Farmersville school-house, and several times in Locust Grove school-house, some eleven miles north-east of Visalia, and three times in the Central school-house on the plains, furteen miles south-east of Visalia, and on January 11th I baptized two in Outside Creek, Mrs. Elizabeth Dailey, wife of Bro. Samuel Dailey, and Miss Anna Staton, of nineteen years, sister of the former, both promising young women. I would not forget to mention that Mr. C. F. Staton furnished us a comfortable home, while we were holding our series of meetings in the Lewis Creek school-house, twenty-three miles east of Visalia. He is not far from the Kingdom. At Brother Ben. Dailey's and Bro. Samuel Dailey's we were taken care of and made welcome. We also visited Mr. Daniel and Sr. Sarah Hedrick, twenty miles west of Visalia, and eight miles south-west of Hartford, where the school-house was locked against Bro. J. F. Kingsbury and myself one year ago this month. So while there this time, they sent their little boy round to the neighbors, to notify them that there would be preaching in their house that evening at seven o'clock. We were all ready, and seven o'clock came, but no congregation; and eleven o'clock, and not a soul came. We sang, had prayer, and retired, satisfied that the people did not want the gospel. Bro. and Sr. Hedrick have done their duty in giving their neighbors a chance to hear the gospel. They kindly cared for our wants. May the Lord's blessing rest and abide with all his dear saints in Tulare County and elsewhere.

On February 22d, I had the pleasure of baptizing Bro. Ebenezer S. Burton, and Sr. Susan Burton, his wife; and on March 1st, we ordained him an Elder, and organized the "Lone Branch," with E. S. Burton president, Mathias Clark Teacher, P. C. Dailey Deacon. With eleven members present at organization, and some few who will unite soon by letter. The last night we stayed with them we had meeting at Bro. Burton's house. Many good testimonies given after preaching, and a good spirit pervaded each breast till eleven o'clock, when all was invited by the good house-wife to sit down to their hospitable board, and partake of our midnight meal, which was enjoyed by all. We held while there in that county, some forty-five or forty-six meetings; blessed their children, administered to their sick, in all of which we were not left alone. The Lord has greatly blessed our labors there. We left them in good working order and rejoicing. May they continue to rejoice, is the prayer of your co-worker.

In bonds,

J. H. LAWN.

SHEFFIELD, England,
February 17th, 1885.

Dear Brethren and Sisters:—I wish to bear my testimony to the truthfulness of the Book of Doctrine and Covenants. See section 90. It there declares "Verily, thus saith the Lord, it shall come to pass, that every soul who forsaketh their sins, and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments shall see my face and know that I am, and that I am the true light that lighteth every man that cometh into the world."

Dear Saints, I prayed to the Lord that I might see his face, and the Lord did appear unto me in a dream, yea, even the Father of our Lord Jesus Christ. The Father did show me the Son, and I did look upon him, yea, my brethren, I beheld that there were two personages, Father and Son. It has been made known unto me, that Joseph Smith was a good man. Brethren, let us remember the poor. God loves them. Let us bear the good tidings to them, and God will bless us. I remain your brother in Christ,

H. H.

KEYA PAHA, Nebraska,
March 10th, 1885.

Bro. Joseph:—I left Minnesota three weeks ago to-day; arrived here two weeks ago. I attended the Methodist prayer meeting on Thursday. The M. E. preacher came to me, and wanted to know if I intended to preach. I told him I did if I could get the house. He said I could have it. I opened fire Sunday, March 1st, at eleven o'clock, and continued in the evening, and on Monday and Friday evenings. They took the rest of the time. The house was filled every night. The Circuit preacher came to fill his appointment Sunday the 8th, and may God forgive him for the slander he uttered against the Church of Christ, and the prophet Joseph. Monday night I preached, text, "Prove all things, hold fast that which is good." The house was crowded, and I thank God for his blessings and power that he granted to his servant. I think four-fifths of the people are in favor of what I preached. May God send more laborers this way. I have two more places where they want me to come and preach to them; and the only desire of my heart is to do what good I can in the cause of my Master. I desire the prayers of all, that the way may be opened for me. The Saints are rejoicing in and enjoying the blessings of God here. There are seven Saints here, and four at Grand Rapids, about six miles from here, making eleven in all; and I think there will be more. They are investigating, and there is a good interest taken; but we will leave it with God. There could be a branch organized here if some Elder that has charge of this part would come this way. On Monday I challenged the M. E. preacher on any point of the doctrine of Jesus Christ; and the Bible to be taken as proof; and also upon the Book of Mormon. He came and said he and Rev. Malory would accept the challenge, but he would not accept it single handed, (they both claim to be graduates), I told them I never attended school one year in my life; and the day for discussion was set March 30th, and they both backed out. The next day one said he could not come, the other had taken him a farm, and he could not come, so that ended that. I will preach this evening to them. May the blessings of God rest upon his word wherever it is preached, that all the honest in heart may see the truth. If there is any Elder who wishes to come here, write to us, and we will meet them at Stuart. Send letter in time, to Grand Rapids, Holt county, Nebraska.

I ever remain your brother and laborer in the gospel,

P. W. PREMO.

NEW HARBOR, Me.,
March 16th, 1885.

Dear Herald Editor:—We have lived at New Harbor forty years last October, and have never seen but one Elder, and that was Bro. J. C. Foss. He came and stopped with us a week, and preached every night to a full house; and no doubt if he or some other one could come again, the people would understand, and appreciate the truth better than when he was here; and some thought then that he was the best preacher they ever heard. May God bless him wherever he goes to preach this gospel. Elder Sheehy was at our place two years ago; but I did not see him. Come again brother, there are some here that I think would come into the church. The *Herald* and *Hope* are all the preachers we have, and they are truly a great blessing to us. May God bless all those that write for the *Herald*, that there be no disputations among them, is the prayer of your sister in the truth.

ELIZA POLAND.

DELOIT, Iowa,
March 23d, 1885.

Dear Herald:—The Saints of Mason Grove Branch, have learned it is good to do the Master's will; to pray earnestly, walk humbly, live faithfully. God is truly blessing us; our sick are healed, our blind see, our numbers are increasing. Over thirty baptized during this dreadful winter. Old and young go down in the icy stream. Oh how the Lord pours out his Spirit upon us at the water, in confirmation, in prayer and testimony, in preaching, everywhere. Perhaps you would like to know what "efficient Elders" did the work. Our own branch officers. Any branch, however small, may have this kind, who will become tithe paying, God serving, humble followers of our Lord and Savior Jesus Christ.

SISTER FANNIE.

FREMONT, Nebraska,
March 21st, 1885.

Bro. Joseph:—Our district president, Brother Rumel, and Bro. Brand, have been here for some time, and did a great deal of good. Have preached eight times in the church. The outsiders have manifested more interest than before. Bro. Brand leaves to-day for home quite unwell. Hope he will recover soon; for he is an able defender of the truth. I pray that God will bless him with health. Bro. Caffall came here the 19th and preached two times, and will preach to-night and to-morrow morning and evening. Bro. Rumel is here too. I pray that good may come

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from their labors; for it is hard for the brethren to leave their homes, and go out to preach the gospel, and put up with all the trials and sneers that they have to; it is only the hope of the reward in the sweet by and by, that enables them to stand. May God bless them all; for I know that this is the true church of Christ; for he has made it known to me by his Holy Spirit.

Ever praying for the truth, I remain yours,

M. N. SAMPSON.

LINDLEY, Grundy Co., Mo.,
March 21st, 1885.

Bro. Joseph Smith:—My last writing left me at Oelwein, Fayette Co., Ia., at Bro. Benjamin Shippy's, who, with others, thought that Bro. Banta's one sermon, though excellent, was a "small patch" for their expectations, and his notice in *Herald*. They are willing he shall try again. I felt similarly, but he seemed needed elsewhere, so toiled on, sowing the seed with liberty and appreciation of hearers, and think a reaping time will come. Had earnest solicitation to open some new points, but arrangements south forbade. Substantial kindness was had from Aunt Rhoda Platt, Bro. Shippy, Mr. Everett and others. May they be prospered. Arrived at Des Moines, December 22d. The Saints asked help in the Christmas Tree work. We responded, and all had a grand good time, things moving harmoniously. We spoke there several times with the sure approval of the Master. On the last Wednesday eve of the old year, an excellent time was had at prayer meeting, and seldom, if ever, was a glad New Year begun better than on the first Sunday there. Oh! what peace and joy in that Saints' meeting; such can be had oftener there if striven for.

Early in January went into the Valley Branch; spent three weeks with the approval of the Master and his Saints; some blessed times were had, especially at the first of permanent prayer meetings, and the baptism and confirmation of four at Bro. Wm. and Hattie Park's on 25th. It will be long, if we ever forget parting with those Saints on the 26th. Des Moines was again visited. A series of services at Ankeny, where T. E. Lloyd used to chat, was well received; some saying that the closing effort on divine authority left them "just without the portals;" for this we did not feel bad, as we had shown them the way in, ere we shattered their frail habitation. The next point was Grimes, where the odds as to weather, etc., were sadly against us; but in Bro. "Joy's" habitation we had quarters, and also place for service, which was not time lost, though the empty church there refused us, could have been used better. All we observed and experienced was not so "joyful." We hope "celestial joy" will be sought, to have its habitation there in the allowable degree. We were prevailed upon to remain over our arranged time, though felt we would be snowbound, and so it was, throwing us two days late for Ogden, where three efforts were made, Bro. I. M. Lane assisting and caring for us fully, who if "courageous" enough to "burst the fetters" that bind, will work in the vineyard yet. A severe cold from exposure and constant work, made a rest necessary at Boonesborough, which was had in social work among that noble band of Saints. All attempts to leave there, were foiled to our astonishment; Sunday, February 22d, explained in its "strong experiences, however," as in that "very hallowed" time, the "opposer appeared;" but under the blessing of God was banished. Had excellent liberty that evening. On 23d, with guide of "Scotland Height's" training, we traversed eminence and glen, through varied depth of snow, to cheer "a tried but true-hearted" one of Israel's fold; a grand peaceful time was had; we felt there were "angels hovering around."

A sumptuous meal was served, "two pilots" put us on one "narrow white road" in the snow, (this we thought suggestive to those who glean everywhere for good); good-bye and God bless you were exchanged," as "only Saints can," and we were favored with the sweet lingering peace, all the way to Grimes. Took up abode at Mr. Inman's, whom we hope to see next as "brother." Held two services, and departed for Edenville conference, which was a grand success.

The outlook in Des Moines district was never better, except that the laborers are less, by the departure of some to other fields. Viola, that hotly contested place, where much arduous labor was done, gives lately rays of hope for good returns; also other points not mentioned.

En route for this place and the General Conference, stopped at Des Moines, spoke twice; then to Olivet, where an attempt to labor was thwarted by terribly muddy roads, and a severe illness of our physical self; the order of God's appointment and kindly care by Sr. Laughlin and family, enabled us to start on our way after four days, reaching this point on the 17th. Circumstances permitting, we shall speak a week here, and then home for conference. The years' labor has been fraught with many rich blessings, some sheaves gathered, and other sowing to hear from. Still willing to labor for the Master,

I am your brother in Christ,

R. ETZENHOUSER.

MOSS POINT, Jackson Co., Miss.,
March 8th, 1885.

Bro. Joseph:—We have the bible translated into our language; and, if I was the devil, and it was my mission to deceive, as it is his, and could find a people with the letter, (which has neither life nor power), raised for a standard, I would send me a prophet, first to the letter of the law, and tell him to commit it to memory, and be careful to notice the organizing of the church, to fulfill the letter; for if the letter is fulfilled, then you have on your sheepskin robe, and can deceive all who take the letter of the law, no matter how many books, for a standard. I want a standard so high that Satan can not fulfill, and when I find a church with this kind of a standard raised, then I will be certain that it can not be deceived.

J. B. PORTER.

BUCHANAN, Berrien Co., Mich.,
March 17th, 1885.

Bro. Joseph Smith:—The saints in this place, although few in number, by the grace of God are alive to the work of the Master, feeling happy in the grace of our Lord and Savior Jesus Christ, who has called us from the darkness of Sectarian blindness, into the glorious light and liberty of the fulness of his everlasting gospel, as presented to us in these latter days by his servants, God blessed forever more, amen. Bro. and Sr. Shook and myself, are all in this place who have as yet acknowledged Christ, by going forward and obeying the commands as set forth in the unadulterated word of our Heavenly Father.

We are doing all we can to advance the cause of our Master, and the indications to-day are that prejudice is fast giving way to a more reasonable view. Our beloved brother, John Shook, being guided during the past year in his official dealings with the people of this place by that spirit of truth and knowledge long ago promised to the faithful, has again been chosen to preside over this people in the capacity of Marshal; and while he is striving to meet out justice to all men in temporal things, he is not neglectful in striving to sow the good seed in the hearts of his fellow towns-men. There are many in and near this place, who are almost persuaded to accept of the truth, but the fear of men caused them to procrastinate the day of their salvation. May God have mercy on this people. I have had many invitations to speak to the people in this part of the Lord's vineyard, but having no authority, I decline.

Your brother in faith,

H. A. RICHARDSON.

CLAY CENTER, Clay Co., Kan.

Bro. Joseph:—As I love the cause, I would like to bear my testimony to the world of its truthfulness. I thank God, that he has given me of his Spirit, and enlightened my understanding, that I know this gospel is the power of God unto salvation. We have just gotten through our conference, and we had a time of rejoicing long to be remembered by all. What a glorious work this is. How thankful we should be, that we have been blessed by the sound of the gospel. Suppose we say, the Book of Mormon is not true, the Book of Doctrine and Covenants, will part of it do, and part will not; where do we stand then? Do we not tell a falsehold when we say that we know that this work is of God? Let us be careful, dear Saints, that we are ever striving for the faith that was once delivered to the Saints, that when Christ comes he will not be ashamed of us.

Your sister in the gospel,

EMMA PAYNE.

CABIN RUN, W. Va.,
March 20th, 1885.

Bro. Joseph:—We, the Saints of this little branch, and with the rest of the poor class of people in this part, are seeing hard times. We were visited last summer with a long-continued drouth, which cut the crops short, and there was very little raised in this part, all of which the long-continued and severe winter has consumed, which renders the poor class of people destitute of feed for their stock, and without provisions for their families. In many places the stock is nearly all dying for food, and helpless women and children are crying for bread. Some of these counties are taking measures to relieve some of the sufferers; but is feared there will be much suffering and loss of life and property before help can reach them. Added to this list of disasters, are the ravages of typhoid fever and other diseases, which generally follow drouth. We have just passed through a long siege of typhoid fever and other sickness in our family; but the Lord's promises have been verified to us thus far, and they have been raised up through prayer and faith. But we are now rendered destitute of provisions for our families, and considerably in debt, and no means to supply our wants. There are also two other families of Saints here that are rendered destitute in the same way, and no means

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to supply their wants. It therefore becomes a case of necessity for us to ask the Saints everywhere, to help us with a little means to relieve our present necessities. Now, dear Saints, we humbly ask all that can, and feel it their duty, to help us a little, it will be thankfully received; and you will in no wise lose your reward. Please send your contributions to me, Toll Gate, Ritchie county, W. Va., with names, amount, name of branch and district.

Your brother in Christ,

C. G. RULEY, *Pres. of Branch.*

INDEPENDENCE, Missouri,
March 20th, 1885.

Bro. Joseph:—Perhaps a brief explanation of the plan adopted by us to entertain those who may attend the General Conference, may not be amiss, as we learn already, by letter, that some are criticizing the propriety of our charging board. I think it was never my fortune to live among a warmer hearted lot of Saints than those of Independence; and I feel sure it would have been a pleasure for them to have been able to say to the church, Come and partake with us free of charge. But the facts are, many of us are poor, and not only poor, but in debt. Many of us have been out of work all winter, and have had to go in debt for the necessaries of life. And while there are a number who will take all their houses will hold free, there are evidently not enough of this kind to entertain a large conference. The result would have been, many would have come here expecting board free; but finding the houses of the Saints filled; would have had to put up at the hotels or boarding houses, at four or four dollars and fifty cents per week. To avoid this, board was placed at two dollars per week, barely enough to cover the expense of the raw material, the Saints being only too glad to give their labor and accommodation, and to make all as comfortable as possible. Nothing in this however to prevent any one from entertaining as many as they desired free. But to enable those who had not the means to bear the whole burden, to help all they could in the matter. We believe the districts who send representatives and pay their expenses, would rather meet this little expense, than that a poor family should be made to suffer. And we believe that most of those who attend, would rather contribute a little individually, than to leave a poor family from twenty to fifty dollars in debt on their account, as has been the case with some in the past. We hope no misunderstanding will be had concerning this matter; for we feel assured, that those who attend conference will return home, satisfied with their reception at Independence. At least we hope, and shall labor to that end.

Your brother in Christ,

F. G. PITT.

Summary of News.

GENERAL NEWS.

March 18th—Advices from London report that the Indian budget dwells upon the depreciation of silver, the lowness of exchange, and the gloomy prospects which threaten India's future.

Gen. Grenfell will inspect the line of communication to Assiout, Egypt, and command the Egyptian army. Gen. Wood will command the troops in the entire region between Merawi and Dongola. Reinforcements of 25 per cent of the present strength of the troops at Korti will be required before autumn, owing to sickness and deaths from heat. The camèl-drivers refuse to remain there. Navigation of the Nile is difficult. Transportation of the wounded is tedious. A general advance toward Tomasi will be made Friday. The troops at Suakin will march Friday. One regiment will remain to guard Suakin. Spies continue to report that the Amarai tribe of Arabs will desert El Mahdi and join the British at the first favorable opportunity.

The British members of the International African Association ceded Germany all the territory east of the Upper Congo bordering on Lakes Tanganyike and Victoria Nynza, including the station of Karima. The first stsge route from the Congo to Zanzibar will be laid out by Germany.

It is said that France has renewed negotiations with China with a view to securing peace. It is stated that France is willing to waive her indemnity claims if China will execute the Tien-Tsin treaty.

The value of the general law for the incorporation of private capital in Illinois is vindicated by the statement of the licenses issued since it was adopted. In the six months of 1872, after the special-charter system was abandoned, 166 companies were incorporated, and in the ensuing year 353 licences were issued with an aggregate capital of $29,000,000. There has been a steady increase in every ensuing year, and in 1884 the number of incorporations under the law was 1,097, with a total capital of over $358,000,000. The most conspicuous feature of the law is the limitation of personal liability to the amount of stock actually owned and the government of all corporations by the same general rules. It is a vast improvement over the old system of special charters.

Immense damage has been caused by the ice-gorge overflow at Waverly, Mo. A rescuing party found Mrs. Judge Thomas on a hill, where she had been for two days without shelter. The Van Meter family were rescued from the second story of their house in a starving condition.

March. 19th—James Stephens, the Head-Centre, who was expelled from France recently, is reported to be destitute and dying at Mons, Belgium.

The imperial authorities at St. Petersburg are determined to convince the Vatican that the Czar is the spiritual as well as the political ruler of his people. Catholic clergymen throughout the Empire have been required to forswear supreme allegiance to the Pope. If they refuse, Count Tolstoi, the Russian Ministry of the Interior, is said to have threatened to establish an independent Patriarch at St. Petersburg.

An advance in force was made from Suakin in the direction of Hasheen. Cavalry, mounted infantry, and Indian infantry were sent to reconnoitre, while the Guards acted as a reserve. The Arabs retreated before the British as far as the hills near Hasheen, the main body of the troops under Gen. Graham supporting the skirmishing line. The scouts on reaching the summit of the hills discovered the Arabs massed in the village. When the main body of the British reached the hilltops the Hadendowah tribe rushed from ambush and made an attack in which several hundred Arabs were killed and wounded as well as a number of the British. It was ascertained by a reconnaissance that the enemy were in force along the entire range of hills. The engagement ended with the retirement of the Arabs. A rival of El Mahdi has appeared at El Obeid, the Mahdi's headquarters, which indicates treason in his own camp.

The British House of Commons has agreed to the introduction of bills authorizing the raising of a loan of £10,000,000 in England for the completion of the railways of India and £400,000 for the railway from Hopetown to Kimberly, South Africa.

Recruiting is exceedingly active. The fighting strength of the army is 40,000 more than in 1883, and then there were 70,000 reserves ready for service.

A syndicate of Hamburg merchants has acquired vast territory east and north of Lagos, the British colony in West Africa. Lagos is one of the chief settlements of the Gold Coast Colony, 4,127 miles from England and 1,157 from Sierra Leone. Population about 75,270. The harbor of Lagos is the most secure of any for some hundred miles along the West African coast, and the town is the most commercial place in that section, the principal exports being palm-oil and palm-nut kernels.

New York *World:* The bark Innerwick, during a voyage from Yokohama to Victoria, B. C., had a terrible experience Feb. 24th, the report of which excited much discussion in shipping circles. That day about 5 o'clock in the morning, when the vessel was in latitude 37. longitude 70 50, the sky suddenly changed to a fiery red. All at once a large mass of fire appeared over the vessel. It seemed to waver a moment in space and then fell into the sea, about fifty yards to the lee-ward. It struck the water with a great hissing sound, the shock causing the bark to quiver from stem to stern. The masts creaked ominously and the ship lurched. A towering mass of white foam was then seen rapidly approaching the vessel. The bark was struck flat aback, and before there was time to touch a brace the sails filled again and the roaring white mass could be seen passing away ahead. Another sheet of flame then ran down the mizzenmast. From the rigging of the mast myriads of sparks poured forth, and the strange redness of the sky lasted for twenty minutes. During all the time the sailors were appalled. There was not a speck of water or blue or black in the sky. All was a fiery red. When it faded the atmosphere took on a yellow tinge. Then it changed to blue and finally faded away in a mist. Suddenly the sun came up, and in an hour was dancing on the waters. The Captain could give no explanation of the phenomenon. The mass of fire seemed to be forty feet long and twenty wide.

A decision was rendered by the Supreme Bench of Baltimore that a colored man has a right to admission to practice at the bar. The Maryland law provides that only white men are eligible, and this law has been sustained by the Court of Appeals. As a result, no colored men has ever practiced law in the State.

In executive session the Senate ratified the treaty with the Khedive of Egypt which extends to the United States the commercial privileges which England enjoys. The Senate also ratified the convention relating to the boundary line between this country and Mexico.

March 22d.—While detachments of English and Indian infantry were making a zareba seven

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miles southwest of Suakin to-day they were suddenly surprised by a rush of Arabs, who were massed and concealed in the defiles west of Hasheen. The English formed a square as quickly as possible, but the camels, mules, and horses were driven back in confusion on the troops, causing a stampede, and, amid clouds of dust, the Arabs penetrated the south and north sides of the square. Meanwhile the marines and the Berkshire regiment, who were on the east and west sides of the square, maintained a continuous fire, holding the enemy in bay while the charge of cavalry and the fire from the guns at the Hasheen zareba checked the onslaught of the Arabs, which at the outset threatened serious disaster to the British. General Graham reports the English losses as far as known at two officers and twenty-two men killed and thirty-three men wounded. The losses to the engineers, transport corps, and Indian troops are not yet reported. An unofficial estimate places the British killed at fifty-two and the wounded at eighty-five. Nearly all the casualties were due to spearthrusts received in hand-to-hand engagements. The Arabs got between the transport train and the zareba and speared the men of the transports corps and killed the animals. They fought savagely, refusing to give or take quarter. Gen. McNeil, who commanded the zareba, reports vaguely that there were several thousand Arabs in the fight and over 1,000 killed or wounded.

Private dispatches from Pekin to London indicate that China is not suing for peace, but wants an armistic to replenish her stores of rice at Pee-Chi-Li and elsewhere. Then the plan would be to raise impossible claims, which would necessarily cause a resumption of war. The object of this stratagem is to prolong fruitless operations, which will inevitably discredit and ruin the Ferry Ministry in France.

There is a political crisis in Denmark. The King is said to have made preparations to fly from the capital in case of popular riots. He has been counseled by the British Government to abandon his mulish attitude and let the obnoxious Ministry fall. Unless he does surrender before the end of this month, which is the end of the fiscal year, financial and official anarchy must ensue, and a revolution would not be improbable.

Russia has contracted with a Bridgeport, Conn., firm for 100,000,000 metallic cartridges, and England has ordered 50,000,000 from the same manufactory.

Lieut. John W. Richmond of the detachment of the Salvation Army stationed at North Adams, Mass., has been arrested on a charge of extensive swindling. Another officer has been arrested on a charge of abduction.

As a curious statistical trifle it may be mentioned that the United States has over fifty penitentiaries and 2,400 jails. These institutions contain over 50,000 boarders. The cost of supporting these people is several millions of dollars yearly, and would be doubled if all were accommodated who ought to be.

The Parish of Cameron, in the southwestern corner of Louisiana, is sparsely settled by farmers,graziers, and lumbermen. The sheriff of that parish recently visited New Orleans on his way to Baton Rouge to make his annual settlement with the State. He reported that there is no place in the parish where liquor is sold, and that few of the people use intoxicants in any shape. The result is, he says, that the parish jail has become an incumbrance; that it is falling into decay for want of use, and that he has lately utilized it as a corn crib. The people, he said, are remarkably healthy, the labors of the few physicians being confined almost entirely to cuts and bruises.

Information is received that small-pox has broken out at Mound City, in Pulaski County, Ill., and that there are fifty-one cases there. The outbreak is traced to the attendance of infected persons at a recent religious meeting.

The *Chronicle-Telegraph* of Pittsburg, Pa., publishes a lengthy article confirming its recent story of sudden activity on the part of the socialistic organizations in Pittsburg. Special detectives have been giving the subject diligent attention for the past two weeks, and have discovered that out of 1,500 members in Allegheny Co., Pa., not over a dozen actual citizens, properly known as workingmen, are joined to the organization, and that in almost every case where an acknowledged member is found he belongs to that class of foreigners who have come or been driven to this country to make aliving off the product of honest labor, and who, if he works at all, only does it when he can get no one else to support him. But at the same time it has been found that the organizations are strong enough to be a constant menace to property, and that they deserve watching on the part of the authorities. While too cowardly to take any overt action themselves, they are watchful of opportunities, and would take immediate advantage of any public turmoil to work their will, when the responsibility could be thrown on somebody else. In Allegheny county there are fourteen "groups." No. 1 meets at Eckert's Hotel, Woodsrun; No. 2 at John Mueller's house, on Beaver avenue, Allegheny; No. 3 in Pittsburg at Waldman's Hall; No. 4 at John Berget's, on Carson street, South side: No. 5 is not located; No. 6 at Muller's, in Allegheny, and No. 7 at Christ Beck's on Fifth avenue, in Pittsburg. Among the leaders are Messrs. Schmidle, Fry, Steenback, Weekler, Adam Frick, Grier, Richter, Leman, Facs, Saam and Backwann and Misses Reno and Molke. Miss Molke is said to be a Bohemian, who is an enthusiast. She sings anarchist songs at secret and public meetings and inflames the men with incendiary speeches. Miss Reno is a similar character. Schmidle is the keeper of the magazine. He works at Klein's shovel factory, on the South side, and lives above Washington street, on Mount Olive, where a large amount of explosives is stored. This much was discovered by the detectives and corroborated by a reportorial investigation.

March 23d.—Col. Bernejo, commander of a cavalry regiment at Badajos, Spain, has been arrested on a charge of conspiring to restore the republic. The existence of a powerful revolutionary organization has been discovered, and troops have been sent to Geron, where trouble is feared.

Gen. Graham made a general advance in the direction of Tamai, leaving Suakin garrisoned by sailors. Tamai will be reached to-day and Gen. Graham will at once attack Osman Digma, who is said to have 25,000 troops under his command. The fight is expected to be decisive.

Russian intrigues with Turkey are becoming more audacious. The Russian Ambassador at Constantinople has the ear of the Sultan, and England has no diplomat on the ground skillful enough to cope with the Czar's representative.

The total British loss during the fight Sunday was five officers and fifty-one privates killed and 170 wounded. In the rush a large number of Arabs entered a corner of the zareba, and in a desperste fight which ensued there every Arab was killed. Later official accounts place the losses of the Arabs at 1,000 all told. If this figure is correct the losses of the enemy exceeded those of the British less than in any battle of the last three years. One report says the Arabs admit they lost 3,000 in Sunday's battle. The troops are engaged dragging the bodies of the slain to the leeward of the zareba. Dense heaps of the corpses of the Arabs and native camp-followers are mingled with the carcasses of 500 camels. The ground is strewed with rifles, spears, and shields. Suakin was attacked Sunday, and the Arabs repulsed by four o'clock.

Reports of trouble in the Northwest Territory caused great excitement in the House of Commons at Ottawa, Ont., yesterday. Sir John Macdonald admitted that the half-breeds of the Prince Albert district were in open revolt. The cause of the trouble was a difficulty over certain land claims in dispute between them and the Government. Troops have been sent to quell the disturbance.

March 24th.—Sappers were engaged yesterday in making a road through the brush from Suakin toward Tamai. The Egyptian troops are to be shipped back to Cairo to-day. Osman Digma is sending all the women and children into the hills, and is preparing to make a desperate resistance to the British advance. The famous Arab Chief, Taggish, was killed in Sunday's fight. Gen. Graham's general forward movement and attack upon Osman Digma's strohghold at Tamai are now fixed for next Friday.

Last week it was announced that Armaur & Co. had contracted to furnish 5,400,000 pounds of canned meats to the British Government, and today it was stated that the Fairbank Canning Company have orders for 3,800,000 pounds additional. This makes a total of nearly 9,250,000 pounds of meat, all of which is presumably for the supply of British troops in their actual campaign in the Soudan and the prospective one in Afghanistan. This alone is equal to the supply of 50,000 men each with eight ounces of cooked meat daily for a whole year, or 100,000 for six months. The fact may be accepted at least as an indication that vigorous war preparations are in progress.

President Barrios of Guatemala is advancing on San Salvador with 15,000 men.

President Cleveland sent the following nominations to the Senate yesterday: Henry L. Muldrow of Mississippi, to be Assistant Secretary of the Interior; William A. J. Sparks of Illinois, to be Commissioner-General of the Land-Office; Daniel McConville of Ohio, to be Auditor of the Treasury for the Post-Office Department.

March 25th.—Latest reports place the number of British killed and wounded in Sunday's battle near Hasheen at 580, including camp-followers.

Gen. Graham has moved his camp two miles nearer Tamai. Serviceable work is being done by the balloon corps in reconnoitering the enemy. It is expected that a general advance will be made by the British to-morrow.

It has been decided by the French Govern-

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ment to continue sending convicts to New Caledonia, notwithstanding the partial promise made to Lord Granville that the penal settlement should be removed to some other island more distant from the British possessions.

Reports of the troubles at Prince Albert and Duke Lake have greatly exagggerated the gravity of the situation, although it is actually serious. The half-breeds demand that patents shall be issued for the lands occupied by them, defining each man's homestead. The Dominion Government has admitted the justice of this demand, but delay has been caused by the fact that the Government had previously disposed of many of the half-breeds' farms to speculators. The half-breeds refuse to give up their homes, and demand the same treatment as is accorded to other settlers. The Indians are in sympathy with them, No violence has as yet been offered, though about forty white settlers and traders are shut up in the Catholic church. The Government has ordered all the available troops and mounted police to the scene of the rebellion. The half-breeds are reported to have seized the mails, cut the telegraph wires, and imprisoned the operators.

Excitement in London over the prospect of war with Russia is again at fever heat. Lord Dufferin's vigorous action in India and the military preparations at home are considered more significant than the soothing speeches of the Ministers in Parliament. The military clubs are in a ferment in consequence of orders for all officers of the Indian service now on furloughs to rejoin their regiments in India. Another week is expected to decide the question of peace or war. Both Russia and England are doing their best to secure the good will of the Ameer of Afghanistan. Lord Dufferin has been instructed to assure the Ameer of Afghanistan will never be permitted by England to come under Russian sway. England's efforts to checkmate Russian efforts to secure a secret treaty with Turkey seem likely to succeed. It had been suggested to the Sultan by England that if he behaves well he will be allowed to fight the Mahdi. The Sultan is anxious for this, since he knows that it is likely to result in Turkey's obtaining control of Egypt. If Turkish troops are sent to the Soudan it is likely that 10,000 British troops will be sent from Africa to India, as well as 10,000 more which had been intended to reinforce Gen. Wolsely. Plans have already been perfected for blockading the Russian ports. At the Cabinet meeting held yesterday afternoon it was resolved to firmly demand of Russia that she shall begin at once the delimitation of the Afghan boundary. It was reported in London yesterday that 25,000 militia had been called out, that Russia had rejected England's proposals, and that the Porte had asked Bismarck's advice regarding a Turko-Russian alliance against England.

In to-day's session of the Australian Parliament there was a great anti-Semitic demonstration. After the vote on the Northern Railroad arrangement had been accepted a number of anti-Semites began shouting, "Down with the Jews!" This insult to parliament was resented by the other members. The President could not check the disorder. The disturbance lasted for half an hour, and the session was finally broken up. The people are so greatly excited that the Parliament may have to be moved to some provincial city.

The United States Senate confirmed the following nominations: Samuel S. Cox, to be Minister to Turkey; Henry L. Muldrow, to be Assistant Secretary of the Interior; and William A. J. Sparks, to be Commissioner of the General Land-Office.

March 26.—The Queen of England to-day sent a message to the House of Commons calling out the reserves and the militia for permanent service. The Queen's message is as follows: "The present state of public affairs and the extent of the demand on her Majesty's military forces for the protection of the interests of the Empire having constituted, in the opinion of her Majesty, a case of great emergency, her Majesty has deemed it proper to provide additional means for military service. She has, therefore, thought it right to communicate to the House of Commons that she is about to cause the reserve forces and such proportion of the militia as might be deemed necessary to be called out for permanent service." In accordance with the message the War Office has called out the army reserves and the militia. The call issued by the War Office is for 53,000 reserves and 140,000 militia. The calling out of the reserves and militia increased the excitement over the Anglo-Russian dispute, especially in military circles. The Marquis of Hartington will call attention to the message in the Commons Monday. A wild rumor is afloat that some of the Russian troops attacked a portion of Sir Peter Lumsden's party and two were killed. Mr. Gladstone stated in the House of Commons this afternoon that the Russians have advanced no nearer to Penjdeh than Puli-Khatum, which he said is eighty miles distant from Penjdeh. Gen. Aikhanoff, Gladstone added, has established a post of Turkomans at Puli-Khatum. Orders for thousands of rifles and revolvers have been sent to Birmingham. The arms will be shipped to Bombay as rapidly as completed. The factories at Birmingham are working night and day. Orders have been sent to Chatham to supply immediately 5,000,000 cartridges. The Ordnance Department at Chatham has been ordered to ship to India all the Martini-Henry rifles available. Orders have likewise been sent to armories throughout the kingdom to return immediately to the Tower of London all Martini-Henry rifles which they have in stock. The object is that they be inspected and dispatched to India. Fourteen thousand rifles now at Portsmouth will be forwarded to India to-morrow. The Government is placing large orders for rifles and munitions of war with manufacturers.

A strong body of the Grenadier Guards, commanded by Gen. Graham, which left Suakin with the Shropshire, Surrey, and Sikhs Regiments, was attacked by the Arabs on the way to MacNeill's zareba near Hasheen. The troops threw themselves into a square and the enemy was repulsed. Three of the British were killed, and about 100 Arabs. The Arabs have cut the telegraph wires between Hasheen and Suakin, but communication is maintained by heliotrope.

Paris was astounded to-day by Gen. Negrier's official admission of a defeatat Dong-Dang. The Parisians have been accustomed to read bulletins of a very different kind from French commanders in Tonquin and they could hardly realize that an important division of the French army had been whipped by the Chinese, and was now practically beleagured in Dong-Dang.

The rumor to-night is that the worst has not yet been told about Tuesday's battle, and that the French loss exceeded 500 killed and wounded, instead of 200, as is stated at the War Office.

The Madrid newspapers continue to publish accounts of Moorish outrages upon Spanish residents, some of which are nearly as bad as the revolt on Allucenas Island, off the coast of Morocco. The effect of these reports is to inflame the Spanish populace against the Moors and to pave the way for Spanish annexations in Morocco. Many merchants and public men in Spain believe that a considerable stretch of Moorish coast on the Mediterranean could be seized and held by Spain in the interest of commerce and civilization. It is rumored that Prince Bismarck would not oppose Spanish annexations on the Mediterranean coast of Morocco, as he has similar designs on its Atlantic coast.

Dispatches from Winnipeg, Man., state that companies are being organized in the West at all points along the line of railway for defense against the half-breed rebels under Riel. The country is in an uproar. The rebel army has been augmented by bands of Indians, and a general uprising is expected. Col Irvin, who started for Fort Carlton three days ago with a detachment of mounted police, has changed his route, reports having reached him that the insurgents were lying in ambush at Batache. It is thought that the rebels number over 1,000, all well armed. Advices from Ottawa report that two batteries of regulars have been ordered from Quebec and Kingston to the Northwest.

All the saloon keepers tried at Manchester, Iowa, were convicted except one. Those not arrested will quit the business.

FINANCIAL AND CROP REPORTS.

M. W. Klein & Co., private bankers, doing business under the name of the Cambria County Bank, at Johnston, Pa., have closed their doors. The liabilities are supposed to be about $40,000.

Stanley Bagg & Co., brokers, of Syracuse, N. Y., have suspended. Their liabilities are estimated at $65,000.

Clearings at the principal cities of the United States last week show a decrease as compared with the corresponding week of 1884 of 23.1 per cent. The decrease in New York was 27.7 per cent. In Chicago the decrease was 8.7 per cent.

Reports from many parts of Indiana, Ohio, Illinois, Michigan, Missouri, and Kansas, show that wheat and fruit are badly damaged.

FIRES—STORMS—ACCIDENTS.

March 22d.—At last accounts fifty-one of the workmen who were entombed in the Camphausen mine in Rhenish Prussia had been taken out alive. One hundred and thirty-seven dead bodies had been recovered, and about forty men and boys remained unaccounted for.

At least five people are known to have lost their lives at the burning of the Langham Hotel in Chicago, Ill., Saturday night—Mrs. Belknap, two paper-hangers, and two firemen. The last four were crushed in the ruins of the building upon which the south wall of the hotel fell. Two men whose names are unknown, who took rooms at the hotel about four p. m. Saturday, and who were slightly intoxicated, are still missing. The books of the hotel have not yet been recovered, and neither the clerk nor the proprietor is able to give any definite information as to the number of guests in the house. The loss is estimated at $250,000.

March 23d.—Weller & Merz's ultramarine-blue works at Newark, N. J., were destroyed by fire yesterday, causing a loss of $100,000; fully insured. The Hale House and other property at Charleston, W. Va., were consumed. The loss is estimated at $80,000. One man was burned to death. Fourteen business-houses at Henderson, N. C., went up in smoke, causing a loss of $75,000.

March 24th.—Loss by fire at Nashville, Tenn., $20,000. Hale, Mo., $11,000. Urbana, O., $9,000. Steven's Point, Wis., $18,000. Owen, Ill., $2,800. Earlville, Ill., $4,000. Steubenville, Ohio. $3,500. Smithfield, O., $4,000. Washington, Pa., $18,000. Yonkers, N. Y., $25,000. Tompkinsville, L. I., $50,000.

March 25th.—Fire destroyed the Music Hall at Buffalo, N. Y., last evening, together with St. Louis' Catholic Church. The theatre building contained a valuable German library, which was entirely consumed. One man was killed. The loss is estimated at $325,000. Lost by fire at Boston, Mass., $75,000. Cincinnati, Ohio., $10,000. A great fire is raging at St. Louis, Mo. Braidwood Ill., $25,000. Port Huron, Mich., $11,000. Pekin, Ill., $3,000.

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SANDHEDENS BANNER,

A monthly paper in the Danish language, 16 pages the size of the old Herald. Price $1 per year. Peter Anderson, Editor, No. 1616 Ninth street, Council Bluffs, Iowa. This will be an exponent of the evils and wickedness of Brighamite Mormonism as practiced in Utah. Address all correspondence and communications to the Editor, and subscriptions and business matters, to the Herald Office, Lamoni, Iowa.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

ELDER BLAIR'S "REJOINDER" EXAMINED.

THE statement of Elder Blair, that he and I "are warm friends," is true; and the reader need not think that arguments of this character will destroy that friendship, nor that they are intended for that purpose on my part; but simply for the purpose of eliciting truth, for the truth as Jesus taught, will make us free.

One might suppose from Elder Blair's last argument, that I had committed the unpardonable sin, in the technical error of referring to the King of Salem as King of "Sodom." The error was unintentional, an omission, and the use of that idea was intended only in a *borrowed* sense, and to apply if need be to that occasion.

In the fourteenth chapter of Genesis, we have the account of this battle of "four kings with five;" and the battle was joined "in the vale of Siddim" (which vale Josephus calls "*Slimepits*)*;* and in tenth verse we are told that "the kings of Sodom and Gomorrah fled, and *fell* there: and they that *remained* fled to the mountain." In the seventeenth we are informed that "the King of Sodom went out to meet him," (Abram), after his return from the slaughter of Chedorlaomer, and of the kings that were with him," &c.

These statements have an apparent contradiction; the first narrates the battle, the flight of the two kings of Sodom and Gomorrah, before their enemies, and their falling in the vale in the battle, together with the flight of their forces after they fell; and it may be questioned by some because of this, whether this King of Sodom was really present or not upon the day when Abram was met by the "King of Sodom" and Melchisedec, as stated in 17th and 18th verses. Now to meet or remedy this defect, if it existed, or the objection, should it be raised, the idea as stated was thrown in, (but the definitive statement *omitted*)*;* for we have proof in Hebrews with Genesis, that Melchisedec *was* present; also the rights, or interests of the king and of the people of Sodom were represented and protected. With me, it makes no difference whether this king or his successor in person was present in *fact*, or not; but the important part is, the division of the property—the "goods" "women" and "people." The right of the people of Sodom to get their "persons" and "goods" of Abram, seems recognized in his statement, "I will not take anything that is thine;" verse 23. Now if the King of Sodom was entitled to this, would not the people (or king) of Gomorrah be entitled to the same right by a parity of reasoning? That their "goods" had been taken, as well as those of Sodom, is shown in eleventh verse, though no mention is made of them in the settlement. Again, what *right* had Amer, Eschol, and Mamre to these "goods," &c., these men who were "confederate with Abram." The record appears to be silent, as to just what that "right" was, but evidently they had a right, and it was recognized by Abram in the expression "let them take their portion;" verse 24. The conclusion upon this point seems but reasonable and fair, that among those kings, among those leaders, there must have been some established rule, by which such matters were regulated, and by which the spoils of war were divided. Whatever benefit or comfort may accrue to Elder Blair because of my technical error, he is quite welcome to it, as it does not in the least affect the point at issue between us, nor my argument thereon. Now in proof of this, I call the reader's attention to the point which was under discussion. Elder Blair argued (see *Herald* for January 3d). that Melchisedec, "a gospel minister," administered the law of tithing to Abram, on his return from the "slaughter of the kings," and that Abram being "rich in cattle, in silver and in gold," paid tithes of all this to Melchisedec at the time as cited above, in proof of which Elder Blair cited Gen. 14, also Heb. 7. My answer was, that this position is in error, and I make the same answer now; and that too without fear of a successful controversy. Gen. 14:11, shows us that the victorious kings carried away, "took all the goods of Sodom and Gomorrah," and the 16th verse informs us that Abram, by his victory, "brought again his brother Lot and his goods, and the women also, and the people." That "the persons" and "the goods" formed a part of that which was taken by Abram, may be seen in the expression of the king of Sodom in the 21st verse, "give me the persons and take the goods to thyself." This is admitted also in Elder Blair's rejoinder. Now, of *these* things Abram gave tithes (a "tenth"); they constituted *the spoils*, (the goods, the property), and Hebrews 7:4, informs us, that "Abraham *gave* the tenth of *the spoils*." Now, I prove by this record, (and King James' version of the scriptures is the standard of evidence), that Abram upon this occasion, *cited* by Elder Blair, did not pay tithes of "his cattle," his "silver" or his "gold;" but only of the "spoils" taken in war. Seems to me that Elder Blair ought by this time to see his error; but to make the proof still more conclusive, inasmuch as Elder Blair has quoted and referred to Josephus as authority in this matter, (see *Herald*, February 21st, p. 122), I will also quote him. B. 1, chap. 10, par. 2:

"Now the king of Sodom met him, (Abram), at a certain place, which *they* called *The Kings' Dale*, where Melchisedec king of the city of Salem, received him. That name signifies *the righteous king;* and such he was, without dispute, insomuch that on this account, (being *a righteous king*), he was made the priest of God; however, they afterward called Salem *Jerusalem*. Now this Melchisedec supplied Abram's army in an hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to *praise* him, and to bless God for subduing his enemies under him. And when Abram gave him the tenth part of his prey, he accepted of the gift."

This item completely explodes Elder Blair's theory in regard to this matter, and instead of its being the operation of some *holy law* of a Christian character, pertaining to the priesthood of God, according to Josephus it was but a "*gift*," the "tithe" the "tenth" of the "prey," "the spoils" taken in battle; and purely voluntary on the part of Abram; and the *reason* for so doing is assigned by Josephus in the above quotation. I repeat that I have now proved, that upon the occasion cited, that the "tithes" given by Abram were of the "spoils" of war only.

Elder Blair thinks, that in receiving *these*, Melchisedec represented Christ, and therefore the same practice should obtain to-day, and that this was clearly a *gospel* ministration, (see *Herald*, Jan. 3d., p. 9); and the same thought is confirmed in his "rejoinder." Now, it is a well established and accepted rule among men, that when an individual willingly and knowingly accepts a part of stolen goods, or aids and abets the individual who steals them, that he by that act, becomes accessory to the crime. When an individual partakes of the spoils of war willingly, or aids and abets either party thereto, he becomes by that act a party to, or accessory to that war. Christ said, his kingdom was not of this world else his servants would fight. See John 18:36. The whole life and teachings of Christ in their entirety completely negates the thought of war, or fighting, being tolerable or to be tolerated under his administration; hence I say again, that Melchisedec, though an High Priest, in accepting *tithes*, the "*tenth*," of the "spoils," the "*prey*" taken in war, that in so doing he did not represent the law of Christ as revealed in Christ. And when Elder Blair or any one else, seeks to establish that act of Melchisedec, in receiving a tenth of the spoils of war, as a precedent in Christ Jesus, I say, as I believe, that it is bad in theology; and while I do not wish to retaliate or notice any personal flings at me, I must say, that as Elder Blair has expressed such deep interest and concern, over my "reputation as a minister," that probably there are two of us who should be similarly interested.

Elder Blair thinks to have "forever set this matter at rest," when he quotes from "the great Alma chapter 10: 1, 2." This is rather refreshing. I have often read that passage, but have never thought as Elder Blair appears to, that it is a *quietus* to *the case in hand;* for while Alma states that "Abram paid tithes of one tenth part of all he possessed," (reader will notice that it is "*tithes of one tenth part*," not "surplus"), he at the same time, like a sensible man, refers his hearer or reader, to the "*scriptures*," which contain the account. The "scriptures" in this case I suppose were Moses' writings; and being thus referred by Alma, I appeal to them; and as shown above, I prove from that

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record, that the tithes he gave Melchisedec at that time were of the spoils of war. Now, if he paid tithes at some other time of all he possessed, would it not be better for Elder Blair to show *that* fact and point out *that time*, instead of referring to this case of giving of the "spoils?" The reader will ask, "can such proof be made?" I think it can not from King James' version. Elder Blair's entire argument relative to Heb. 7, may be answered in the fact, that neither Christ nor his apostles ever taught and enjoined the *law* of *tithing*, as observed by the patriarchs, or taught by Moses.

Elder Blair says, that "Elder Gurley denies that Abraham paid tithes to Melchisedec, except in the matter of "the spoils, which they had captured in battle." This mistaken view arises from extracting a part of my language and ideas to the detriment of others connected with it; for the reader will find upon *Herald*, page 106, for February 14, that I was particular in referring to the "particular case, which *by Elder Blair* is averred to represent Christ;" that that "case" and the "record" referred to, do show that the tithes upon that occasion were of the "spoils taken in battle," and not of Abram's personal wealth I have proven. So far as my personal belief is concerned I may say that *I believe*, that through the Mosaical, patriarchal, and earliest ages of the world, there has been a class of ceremonial rites observed, such as "sacrifices," "first fruits," "tithing," &c., by various persons and people. This is seen in Gen. 4: 3, 4, where "Cain brought of the fruit of the ground an offering unto the Lord." And Abel brought of the firstlings of his flock, and of the fat thereof;" (this is noticed too in Heb. 11: 4), and of Job also, offering "burnt offering," Job. 1: 5. Of Abram, being commanded of God to offer a sacrifice—Gen. 15: 9, 10, of "a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon." Account of this is also found in Josephus B. 1, chap. 10, par. 3; and the translator in a marginal note states that "it is worth noting here, that God required no other sacrifices under the law of Moses, than what were taken from these five kinds of animals which he here required of Abram." Here we have a case of sacrifice of the animals identical with the *law*, some four hundred years *before* the law was given. If of sacrifice, why not of tithing, as vowed by Jacob, Gen. 28: 22, and of "first fruits," &c., all of which is enjoined by the law,—see Ex. 23: 19; Deut. 26: 1–4; Ex. 13; Lev. 27: 30; Deut. 12 and 14 chapters. In other words, these various rites given of God to individuals in various parts of the history of the past, were apparently crystalized, brought out and established in the law through Moses in their completest sense, as types and shadows until Christ should come. With this thought agrees the words of Alma 10: 1, See also Heb. 10: 1; 8: 1–5; Col. 2: 17. Canon Farrar (without reference to his religion) very tersely remarks in his "*Early Days of Christianity*," and very appropriate here, that "to St. Paul Judaism was represented by a law, which enforced by one universal menace, its impossible exactions; it was a dispensation of wrath which revealed to man that he was naturally under the curse of God. Christianity, on the other hand, was represented by a *deliverance* from a doom which their troubled consciences declared to be deserved." "To St. Paul the Levitic system was a discipline which had been rendered superfluous." To St Paul the Law was a bond, of which Christ had nailed the torn fragments to His Cross." That he recognized Christianity as far more ancient is quite clear, but he recognized it largely in the form of a promise, see Gal. 3: 8; Heb. 4: 2; also that the gospel was not understood, only in a fragmentary manner in those earlier ages, (not in its fulness), is seen I think clearly, in Paul's writings, Eph. 3: 2–7. "If ye have heard of the dispensation of the grace of God which is given to me you-ward, how that by revelation he made known unto me the mystery, as I wrote afore in few words; Whereby, when ye read, ye may understand my knowledge, (not *wrest* the scriptures), in the mystery of Christ, which in other ages was *not made known* unto the sons of men as it is *now* revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Again, in Col. 1: 26, 27,—"Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his Saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." This fulness of the gospel Paul was authorized by "revelation of Jesus Christ" to teach, see Gal. 1: 11, 12, and when "by revelation" he went up to Jerusalem to confer with the apostles and brethren to see how his teachings compared with theirs, he states that they "added nothing" to him, "only they would," says Paul, "that we should remember the poor; the same which I also was forward to do."—Gal. 2: 2, 6, 10.

This great apostle went forward teaching the law of Christ, and in no case do we find him enjoining the *law of tithing* upon the church; being the apostle of the Gentiles, his teachings, and the practices ensuing therefrom, must be taken as true and proper examples to guide us. What are they in this particular? Are they "All your surplus property," and then "one tenth of all your interest annually," as provided in the revelation of 1838? Why, even when reprimanding him that stole, Eph. 4: 28, he enjoins as his true duty, "rather let him labor, working with his hands the thing which is good, that he may have to give *to him* that *needeth*." The principle is brought out more fully and generally in 1 Cor. 16: 1, 2, where Paul states, "Now concerning the collection for the Saints, as I have *given over to the churches* of Galatia, (showing the *rule* to be a general one), so do ye: Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," &c. To make the matter still plainer and more conclusive, I need but refer to 2 Cor. 9th chapter: "For as touching the ministering to the saints," says the Apostle, "it is superfluous for me to write to you;" ("superfluous" because they understood the *rule* regulating such matters as Paul had taught them); but the Apostle writes them that their "bounty" may be "ready,"—and mark his words, "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according *as he purposeth in his heart, so* let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Not the "surplus," not the "tenth," no not that, but as the individual *purposeth in his heart*." The apostle in summing up this case states that, "the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of *this* ministration it must have looked like an "experiment," to those who had been reared under the law of tithing especially), they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." No law could be more general than this; for in its operation it not only reached the "saints," but "*all men*." To my mind the solution of the case would stand thus: The "*letter*" of the law is the "*tenth*." The "*spirit*" of the law is, "give as God has prospered you," "every man according as he purposeth in his heart, *so* let him give." The "*letter*" *killeth*, "but the spirit giveth life." Paul claimed to be a minister of the "spirit" *not* of the *letter*;" see 2 Cor. 3: 6; also Rom. 2: 27, 29; 7: 6. I prefer his position upon these points to that of Bro. Blair's, (provided I understand him); for I hold that to establish the revelation of 1838, sec. 106, Doctrine and Covenants, is but a return to the "*letter*," which necessitates a departure from the "*spirit*," however, if Elder Blair really believes that it is the duty of the Saints to give "all their surplus property, &c., for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church, &c.; "and after that shall pay one tenth of *all their* interest *annually*," and those who are not thus tithed "shall not be found worthy to abide among you," (the saints), as provided for in that revelation, I say, that if Elder Blair believes that, he and I will not quarrel, but he must not say that I believe in it, for I do not; and to my mind it is an open question yet, whether the church believe in it; and the reader will choose for himself. Elder Blair appears to assume that it is *now* obligatory. The quorums of Twelve and Bishopric declared it not obligatory. *I* think it ought *not* to be made obligatory. Elder Blair thinks oppositely. I say the church ought to decide, and *declare* positively, what the position is upon this and other questions, and then, but *not* till then, will these difficulties be settled. Should

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the church declare that *law* of tithing of 1838 obligatory upon us, I say let her not shirk the responsibility of enforcing the penalty for disobedience thereto, put it down in the "*Epitome*," that no one coming into the church will be deceived.

I now turn, somewhat reluctantly to the (to me) invective part of Elder Blair's "rejoinder." I know it's difficult to understand men, even when they write. The difficulty arising from the "confusion" in our language I suppose,—and that "confusion" seems to be deepened, when men write under excited conditions. However that might be in the case before us, I am not allowed to judge. I only know that I have looked Elder Blair's articles over and over, and in my mind have wondered and still wonder, "does he mean what he says?"

In *Herald* for January 3d, page 10, Elder Blair states, "And inasmuch as the Lord commanded the 'choice Seer' to organize the church; (references) and inasmuch as he commanded the church the very day of its organization to give heed unto all his (Joseph's) words and commandments, which he shall give unto you (the church) as he received them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith," (Doctrine and Covenants 19: 2), is it proper, is it safe, to reject his *professedly* inspired teachings to the church on tithing? We think not." Reader will notice the position taken, That God commanded the choice Seer to organize church—and also commanded the church to give heed unto Joseph's words and commands, and that they *shall receive* Joseph's "word," the same as if from God's own mouth. Now reader, if you would agree to accept an individual's *word*—or command—given in the name of the Lord, in just the same sense and of equal worth as if you heard God speak, would you not be establishing the infallibility of that individual in that regard? And would you not be obligated by your own act in making that choice? Elder Blair denies the right to the church of rejecting the revelation on tithing; then by a parity of reasoning, he must deny the right to reject *any* "word or command" given by Joseph; for that is the letter and the spirit of the law, and the argument as cited. In his article, *Herald* page 44, January 17th, Elder Blair refers to the historic fact that in August, 1835, the "Book of Doctrine and Covenants" by a "General Assembly of the whole church," was adopted as "a law, and a rule of faith and practice to the Church," and states that it is "far safer to trust their judgment," &c., than to entertain doubts or fears of anyone. The point in this is, Elder Blair denies again the right to question any revelation of Joseph Smith, by his argument, he makes the one on tithing binding, (and all the rest), by the act of 1835. This one on tithing was not given until 1838; hence when I have said as heretofore that when the Church by her vote obligated herself to "receive" Joseph Smith's "words and commands," the same as from "God's own mouth," that that settled the case with them, and being bound by that rule, they were bound to accept all that were given to them subsequently. Again—in his "Rejoinder,"—see *Herald* February 21st,—Elder Blair comes before us with a long and labored article, to show how highly the choice Seer is to be esteemed, quoting largely from 2 Nephi 2: 2, and Book of Nephi 9: 11, 12; (though I don't say that his version of those authors is correct, as I find quite a difference of opinion, but its immaterial in this discussion, so I leave the reader to examine those passages at their leisure, and just notice please, at the same time, that the work, that great work which was to be done, was the bringing forth "the book," "that it shall be as if the fruit of thy loins had cried unto them from the dust," &c., &c.); he states, "here is heaven's endorsement of Joseph the Seer as Christ's servant; here are the divine certificates, the heavenly testimonials of the 'choice Seer's' appointment, approval and authority, &c., "and that those who *disbelieve* in the words of Christ which he shall bring forth unto the Gentiles," will be "cut off from God's people of the covenant." In the next paragraph he applies the fragments of quotations made above to the *revelations* of Joseph Smith, and goes on and on, repeats and repeats the sentiment and idea, that to question one revelation given by the "choice Seer" is almost sure to bring ruin and death, states directly, "whoever will trace with care the pathway of the church from 1830, till now, will find it strewn with the wrecks of ministers who ridiculed, disregarded, or violated the revelations the Seer gave to the church." Reader, is there any stronger argument in favor of and claiming the infallibility of an individual's words needed? Could Elder Blair make a more positive argument in that direction? I think not. Have I not proved by thus quoting and referring to Elder Blair's argument, that he does claim infallibility for Joseph's "words and commands?" And does not he hurl anathemas upon every one who *dares to question* the revelations of the choice Seer? Does he not say that the pathway of past years is strewn with the wrecks of those who "ridiculed or *disregarded*" them? And yet in the very face of this high sounding infallible? argument for infallibility, he has the hardihood, to turn right round and say—"that such infallibility was not claimed by the Seer, nor allowed by the Saints," see page 124, *ibid;* and then to *cap the climax* by way of proof, tells us, "that the Seer wrote to the church in 1839, to not follow his personal counsel if they deemed it not wise; (why should he write this if they had never done it)? and from the still further fact, that he instructed the ministry, including the Twelve, to not permit a revelation from any person to go to the church till it was properly tested before the quorums." This goes to show as they accepted *this*, that they felt bound by their solemn act in 1835, to receive his "word," "as if from mine (God's) own mouth," (see Doctrine and Covenants, 19: 2), and instead of helping Elder Blair, it confirms my position; however, if he wishes to admit that these revelations of Joseph Smith are *not* binding, unless the church wish to make them so; and that the church has the right to "disregard" them by eliminating every one of them from the faith; then he admits *all* that I have ever claimed, (please see my article—"The Issue," in *Herald* few weeks since, not written in answer to Elder Blair, however); but his *arguments* do not indicate anything of this kind, as such admission would be to their destruction.

Elder Blair speaks of "minds prejudiced by 'old wives' fables;' or hearts warped and biased by a love of worldly honor," &c.; that such "are sure to mislead;" and certainly this looks correct. I don't object to it in the least, but is it an "old wives' fable" that Joseph Smith wrote a letter from Liberty Jail, Missouri, dated December 16th, 1838, in which he denominates such men as Hinkle, Corrill, Peck, McLellin and Whitmer, not only as "wolves in sheep's clothing," but states positively that "they have been the means of *shedding innocent blood.*" Is it an "old wives' fable" that in that same letter he informs us that McLellin, "who professes to be much of a prophet, has no other dumb ass to ride but David Whitmer, to forbid his madness when he goes up to curse Israel; and this ass not being of the same kind as Baalam's, therefore, the angel, notwithstanding, appeared unto him, yet he could not penetrate his understanding sufficiently so, but what he brays out cursings instead of blessings. Poor ass! *Whoever lives to see it*, will see him and his rider perish *like those who perished* in the gainsaying of Korah, or after the *same* condemnation. Now as for these and the rest of their company, we will not presume to say that the world loves them; but we presume to say they love the world, and we classify them in the error of Baalam, and in the gainsayings of Korah, and with the company of Korah, Dotham, and Abiram." M. S. v. 16, p. 626; see also Numbers, 16th chapter. That the above prediction has utterly failed, I need not state. Wm. E. McLellin, whatever his faults might have been, lived to a ripe old age, and died in quietude at Independence, Missouri. David Whitmer, the other of the two against whom this prediction was uttered, *still lives*, having passed his 80th birthday; his head is silvered o'er, and I use no words of flattery nor of exaggeration when I say that he stands to-day like a "shock of corn fully ripe," a man honored and loved of God, and of man. I offer the fact of this man's life and character, this man who rejected, and who still rejects the revelations of Joseph Smith as a "rule of faith and practice," as a living, standing *protest* against the ideas advanced in the argument of Elder Blair; and I may add that the same is true of John Whitmer, deceased. Was it an "old wives' fable" that Joseph Smith, *et al*, went to Salem, Massachusetts, in 1836, to hunt for some supposed hidden treasure there? and while there in August of that year received a revelation upon the matter, wherein the promise is made, "that I (the Lord) will give this city into your hands, that *you* shall have power over it, insomuch that they shall not discover your secret parts; and its wealth

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pertaining to gold and silver shall be yours." M. S. v. 15. p. 822. That this revelation was connected with the interest of the church will be seen upon its examination, as "I have much treasure in this city for you, for the benefit of Zion," &c. These are cited, not for sarcasm, nor for wit, but as facts, from many which could be brought, but if they stood alone, would be I think sufficient to cause the careful and prudent to pause and deeply consider before accepting the "words and commands" of any man the same as if from God's mouth. Ah! but says one, they are not considered "to the church;" well, that can't help the matter, as the argument of Elder Blair in support of his theory, is based upon the statement in the Book of Mormon, "And I will give unto him a commandment, that he (the choice Seer) shall do none other work save the work which I shall command him." 2 Nephi 2:2. See also Doctrine and Covenants, sec. 19:2; and 43:1. If it was true of the church collectively that they "*shall* receive his word," &c., why not individually, and isn't it true that such was the practice with the rejected church? Of this there can be but little doubt; and certainly if the church in the first instance had the right to reject or eliminate *one* revelation, we would have a right to eliminate more or *all*. Elder Blair talks about "digging a pit" for the unwary and unlearned to fall into, &c. Well, as I view it, there is no "pit" quite so deep as that one which robs a man, or seeks to rob him, of his agency, which should be *free*, by placing a daysman between God and him, and saying that he must accept his words and commands, just the same as God's. While I fervently desire not to do an injustice to Joseph Smith, or any other one, living or dead, I trust that I shall never do such violence to myself, as to bind myself to accept his revelations or any other man's the same as if I heard God speak; but rather follow the still small voice which says, "My yoke is easy and my burden light," "*Come* learn of me."

The logic of Elder Blair's argument as applied to individuals for "disregarding" the revelations of Joseph Smith, militates against and condemns the Church itself, as I view it, for the simple reason that in 1879, the Church in General Conference at Galland's Grove, Iowa, declared that belief in said revelations was not essential, and declared its intention, by making the "plain provisions of the gospel," as expressed or "set forth in the Epitome of Faith and Doctrine," as the *only binding* faith of the Body. In apparent harmony with this is the act of the Twelve, and General Conference of last spring, declaring that the "local commands" to the former, or rejected church, are not binding upon this one. I confess astonishment at Elder Blair's argument, when I consider these things, and think most certainly that he forgot himself. So reader it is not so much of interest to us what Melchisedec did, or did not do, nor Adam nor Seth, nor somebody else, but rather, *what* did Christ Jesus our Lord? *What* did he teach as essential to life and peace? *What* did he give as the *will* of God who sent him? That will is the all in all, the *Alpha and Omega*, of all that is necessary for man. God will add no *addenda* to that will, for as Christ said, "the *word* which I *have* spoken unto you, it shall judge you in the last day." And in the promise to the apostles, that "whosoever receiveth you receiveth me." It was based upon the *condition* that they should "teach all nations" *that*, which he "*had* commanded them." The Hebrew epistle reasons ably that a will, "a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (See Heb. 9th chapter). And *from this* we may add that it would be foolish to try to add a "*codicil*" after the "testator's" death as it would be equally illegal.

Without multiplicity of words, not wishing to weary the reader, I submit in conclusion: That there does exist an honest difference between brethren as to the binding effect of Joseph Smith's revelations upon the Church; the sense in which they should be regarded and esteemed. That so long as this division remains, it must militate against progression; that neither party can succeed under such circumstances. That each one is entitled to *make their choice* is *above* controversy. That a decision by the Body, *clear* and *definite*, (so that a "wayfaring man need not err therein,") *should* be made, that *all* may have the benefit of such *decision*, seems to me but right and just; and I ask how can the Body refuse this? I want to act in all good conscience before God; and in making my choice in matters of this kind, propose to act, as I hope and expect to give an account in the day of judgment, allowing all others the same blessed privilege, choose how or what they may.

Yours for truth,

Z. H. GURLEY.

PLEASANTON, Ia., Feb. 28, 1885.

REPLY TO "REVENGE" (No. 2.)

BY ELDER W. W. BLAIR.

IN the *Herald* for March 14th, Elder Gurley persists in his efforts to make the revelations of the "choice Seer" teach personal "revenge" and "revenge" by the Saints organized into military bodies also. This is his second effort, at least, in this direction, and deserves to be refuted; for if his statements are true, and his conclusions correct, he should have the credit of making very important discoveries, the church should wipe the accumulated dust of the past fifty-five years from its benighted eyes, confess that Joseph the martyr was a huge fraud, an unparalleled "blind guide," and, that when the Lord said "I will make him great in mine eyes" he simply meant he would be great as a deceiver! For, to say in one breath that Joseph was God's "choice Seer," was "great" in the eyes of God, was "great like unto Moses," and "like unto" Joseph of old, that he did God's "work," and in the next say he gave lying revelations to the church in regard to gathering, tithing, moral duties, and in respect to good citizenship, when organizing and building up the church, is not only ridiculous, but to the writer it is far worse; for it not only reflects upon the wisdom and love of God, but it in effect flatly contradicts His word.

If Elder Gurley had, in his articles alluded to, used the exact words of the revelations quoted instead of substituting other and very different words for them, he would not mislead himself nor confuse his readers. But when he puts the word "revenge" where the text reads "avenge," or "avenged," he perverts the revelations and corrupts their meaning. In sections 95, 98, 100, and 102, the word "avenge" occurs five times, "avenging" twice, and "revenge" barely once, (sec. 95:5), and this where the Saints are commanded to "not revile against" their enemies, "neither seek revenge." Revenge implies malice, hatred, spite, while "avenge" implies just punishment; and in this sense is it used in the texts referred to. Webster says, "To *avenge* in *modern usage*, is to inflict just punishment upon evil doers in behalf of ourselves, or others for whom we act; as, to *avenge* ones wrongs, to *avenge* the injuries of the suffering and innocent. To *revenge* is to inflict pain or injury for the simple indulgence of resentful and malicious feelings. The former may at times be a duty; the latter is one of the worst exhibitions of human character." This will enable the reader to see how unfair, and how cruelly unjust are the perverted texts he uses in proof of his position.

The Lord would have the Saints restored to their lands and redressed of their wrongs in the most peaceful way possible; but if their enemies persisted in keeping the Saints from their inheritances, and would not restore to them the properties they had taken and destroyed, nor allow them the common rights of American citizens, then the Lord would have "just punishment" meted out to them—he would be "avenged" —and points out the manner in which this might be effected, namely, "Let them [the Saints] importune at the feet of the Judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. *Pray ye*, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them." D. C. 98:12. Surely, there is nothing like revenge in this; but, to the contrary, there is great forbearance, loyalty to law, love of and prayer for enemies, plainly taught. Here are God's methods for *avenging* the wrongs of his Saints, and here is just what he would have *them* do in effecting it. This follows the "parable," and may be taken as the proper explanation of that which relates to the redemption of the "vineyard." When the "parable" is interpreted as all such alle-

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gories are designed to be, and its true meaning found, it will be discovered that no such thing as a military effort, or personal violence, was to be used by the Saints towards their enemies in seeking the possession of their lands, their personal property, and their rights as citizens. The "parable" speaks of "a tower," "watchmen," "warriors," and "the strength" of the Lord's house; but it does not follow that these were or were to be parts of a military movement to be organized among the Saints. *Tower*, signifies security, defence, protection; and as the organization of financial and industrial matters under the law of consecration was to be for the temporal security of the Saints in Zion, this may well be said to be the "tower" mentioned in the parable. The "watchmen," would answer to the local ministry; the "warriors," to the traveling ministry; and "the strength of mine house," to the wise, wealthy, capable, and efficient members everywhere. As large bodies of lands were to be purchased, and various industries to be organized and built up in order to establish Zion, (D. C. 58:12), there were imperative needs for moneyed "strength," also for such "strength" as can be found only with wise, shrewd, skillful, active, and energetic Saints.

In respect to the military terms used in the "parable" mentioned in sections 98 and 102, we repeat what we stated in our article in *Herald*, January 17th, that "these terms are sometimes used in Bible parlance figuratively as relating to the church or people of God, the ministry, the defenses, and the chief attractive features of God's work." In proof of this we give the following: "The Lord gave the word; and great was the company [army—margin] of those that published it."—Ps. 68:11. "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great *army*."—Ezek. 37:10. "And he doeth according to his will in the *army* of heaven."—Dan. 4:35. "Thou therefore endure hardness as a good *soldier* of Jesus Christ."—2 Tim. 2:3. "Thou hast given a *banner* to them that fear thee, that it may be displayed because of thy truth."—Ps. 60:4. "For thou hast been a shelter for me, and a strong *tower* from the enemy."—Ps. 61:3. "The name of the Lord is a strong *tower;* the righteous runneth into it and is safe."—Prov. 18:10. Paul speaks of the "breastplate," the "shield," the "helmet," and "the sword," in Eph. 6:13–17, all military terms. Again: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an *army* with *banners?*"—Cant. 6:10.

The following, (March, 1829), speaks professedly of the church,—

"In this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an *army* with *banners*."—Doc. Cov. 4:3.

This last quotation is proof positive that the church at the very first in this dispensation was compared to an "army;" therefore our interpretation of the "parable" in sections 98 and 102, is consistent with the Seer's revelations from the first, besides being in strict harmony with Bible usages. Now let us sing—

"God is marshaling his army
For the rescue of his truth,
He is calling now to battle,
Both the aged and the youth.
You can hear his mighty summons
In the thunder of his word—
Let us then be valiant soldiers,
In the army of the Lord!"

"We want no cowards in our bands,
Who will our colors fly;
We call for valiant-hearted men,
Who're not afraid to die.
To see our armies on parade,
How martial they appear!
All armed and drest in uniform,
They look like men of war."

"Am I a soldier of the cross,
A follow'r of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?"

"Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word."

We hope this happy combination of "parable," history, and poetry, will quiet the fears and soothe the nerves of alarmists and alarmed. Bro. Gurley says [Elder Blair] he thinks the entire case is settled when he quotes the last clause of 3d par., sec. 102—"for behold I do not require at their hands to fight the battles of Zion; for as I said in a former commandment, even so will I fulfill, I will fight your battles.'" Yes; I do. I believe that the revelation means just what it says in this quotation. It debars the Saints from carnal warfare. I do *not* believe in the interpretation *forced* upon the passage by Elder Gurley when he says, the answer as to *how* God will fight the battles of the Saints "is fully made in Sec. 100, par. 3, latter part, * * 'Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them *like as* Moses led the children of Israel." Elder Gurley argues that, for Joseph to "lead" the Saints "like as Moses *led* the children of Israel," he, like Moses, must be a man of war—slay the Midianites, etc., etc.; for, says Elder Gurley, "it seems to me that as Moses is made the type or parallel case, that to examine *his* record would enable us to comprehend this latter one, as this one is to be like the former, and to aid us in this investigation, I quote from Numbers 31:2, 3."

But why does Elder Gurley end his chain of wonderful logic with this quotation? Why does he not follow it further, and be consistent,—and tell us that for Joseph to lead the saints as Moses led ancient Israel, he must go up into the mount and get the tables of the law, build "a tabernacle," appoint its furniture, "smite the rock," lift up the "brazen serpent," go through the Red Sea, curse the land of the Pharaoh's with murrain, frogs, and lice. And why don't he tell us (if he intends to be fair and just) that Christ, because he was like unto Moses, (Deut. 18:15; Acts 3:22; 7:37), must, therefore, do all that Moses did!

The passage—sec. 100:3—speaks simply of the *manner* in which the "Moses-man" was to *lead* the Saints. Moses "led" Israel by direct revelation from God, and this is the manner in which the Moses-man is to lead the Saints in Zion's redemption.

Elder Gurley makes another huge blunder in this matter when he says section 100: 3, is the "former commandment" alluded to in sec. 102: 3. If he will turn to sec. 98: 4, given two months *before* that relative to the Moses-man, he will see that the said "former commandment" reads as follows, and that it alludes to a still "former" one, which we will quote in its order.

"I have sworn, and the decree hath gone forth by a *former commandment* which I *have* given unto you, that *I would let fall the sword of mine indignation in the behalf of my people;* and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in *that* day, all who are upon the *watch tower*, or in other words, all mine Israel shall be saved."—Sec. 98: 4.

The "former commandment" here spoken of is evidently the following—

"Wherefore, I have called upon the weak things of the world, those who are unlearned and despised; to thresh the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall *fight* manfully for me; and their enemies shall be under their feet; *and I will let fall the sword in their behalf;* and by the fire of mine indignation will I preserve them."—D. C. 34: 4.

In this the "shield," the "buckler," the "fight"—all military terms—refer to God's ministers. These two last quotations, and not the one quoted by Elder Gurley, explain *how* God will "fight" their "battles."

Elder Gurley, to further prove that the said revelations taught and teach revenge, quotes what claims to be church history written by Joseph Smith, (but which was not given to the world till long after Joseph's death, and which may be false), which reads as follows—"I [Joseph] want to enter into the following covenant, that if any more of our brethren are slain in Missouri, by the mob, we will give ourselves no rest, until we are *avenged* of our enemies to the uttermost."—*Mill. Star* vol. 15: 728. As usual, when Elder Gurley comments on this he puts *revenge* for "avenged." The most that can be made out of this covenant, if Joseph uttered it, is to say it was a covenant to procure "just punishment" for such evil doers.

As another evidence that "revenge" was in said revelations, Elder Gurley quotes from the same history, page 727,—"The brethren began to *prophesy cursings* upon the enemies of Christ, who inhabit Jackson county, Missouri," and then claims that this was very unchristian. Will he tell us that it was also unchristian for Paul to "prophesy cursings" on men or angels who should preach another gospel than he taught? (Gal. 1:8); or for Christ to curse the fig tree? (Mark 11:21); or for Paul to curse Elymas the sorcerer? (Acts 13:9–11). If these men of God did "prophesy cursings" by the Spirit of God, (as it is claimed they did), they did just what Christ, his Apostles and the prophets did, as recorded in the Scriptures.

Elder Gurley asks to know why a saint has "any more right to mete out justice to an offender than a sinner." To this we reply, they have not any more right; and further, that under the gospel and the special teachings of the revelations which he is fighting, they have less. For under the laws of nature and the nation, the sinner

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has the right to resist, repel, and repay the violent assaults of enemies, either personally or through the laws of the land; but under the law of the Church, the Saint must exercise forbearance in a most eminent degree, as the following shows:

Now, I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again, if he shall smite you the third time, and ye bear it patiently your reward shall be doubled unto you four fold; and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out. And now, verily I say unto you, if that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation; and then if he shall come upon you, or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands, and then if thou will spare him thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation; nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands, and thou art justified."—D. C. 95:5.

This is receiving smitings on one cheek and then on the other, and *more too*. Elder Gurley asserts in respect to the defense of personal rights, that "Except to *defend one's life* as noticed first above, no individual member of this Republic has that right, it being reserved to the law of the land and its majesty to protect the citizen by punishing the guilty." This is another mistake: for the laws of the State provide that persons may protect and defend their families, their homes, their property, and those of their fellowmen in times of exigency, as well as their own lives; and at the time the Saints were driven from Missouri, the laws of that State provided that its citizens should bear arms for defense. This right was claimed and won by our Revolutionary Fathers.

Elder Gurley condemns the destruction of the *Nauvoo Expositor*, in 1844, and claims it was done "under Joseph Smith's endorsement." That it was done under his official endorsement, as Mayor of the city, is not disputed; but to say he approved of it in the sense of his *desiring* it, is quite another thing. His son Joseph told the writer over fifteen years ago, and also of late, that he heard his father say to those who destroyed that press, when they came to report having done so, that he called them to witness that he had opposed it from the first, and that trouble would come of it. He said to them: "You have this day made me as your officer do that which we will regret, and which will bring trouble." Joseph, it was said by those who claimed to know would not sign the order of the City Council to destroy the press till the Council sent the second or third embassy with it to him, and then not until Hyrum begged him to sign it. But, aside from all this, Joseph Smith as the Mayor of Nauvoo had *the legal right* to sign said order. We can only question the *propriety* of his doing so.

Elder Gurley quotes the prayer of Jesus—"Father forgive them, for they know not what they do"—as though he prayed for his malignant enemies. If he means that Jesus prayed for those who sought and procured his death—the Chief Priests and leading Jews,—he is mistaken; for it is evident they were not forgiven. Jesus, as the Inspired Translation teaches, prayed for the soldiers—officers of the law—who executed the vicious sentence of death procured against him by the wilfully wicked Jews. As for Stephen's prayer—"Lord, lay not this sin to their charge"—Paul afterwards declared he "obtained mercy, because," said he, "I did it *ignorantly*, in unbelief."—1 Tim. 1:13. But this plea can not be urged in favor of those who persecuted and drove the saints from Missouri—the majority of them *knew* they were violating the law of God and the laws of the land.

Elder Gurley gives us another specimen of his illogical reasoning as follows, "Because the Church in 1835 adopted the Doctrine and Covenants as a 'rule of faith and practice,' Elder Blair thinks 'it is safer to trust their judgment and experience touching those revelations * * * than it is to entertain the doubts and fears and unbelief of one or many who oppose them, which theory," says Elder Gurley, "would make their act infallibly correct." Not quite so fast my brother; the "theory" would make the "judgment and experience" of that General Assembly vastly more reliable and trustworthy than that of dissenting members or ministers—that is all. Bro. Gurley says further—"I had supposed that when the angel committed the record containing the *fulness* of the gospel, with the New Testament, that, had the Church but known it, the 'items of faith' had already been arranged to save the entire race." If this is so, why does the Elder persist in asking that the Church shall now define what is, and what is not, essential doctrine? And further; if it was proper for "the Apostles and Elders" (Acts 15: 1–30) to convene and decide as to what was and what was not correct doctrine, why was it not proper for the assembled quorums to do similarly in 1835?

[Concluded Next Week.]

Conference Minutes.

GALLAND'S GROVE DISTRICT.

Conference convened at the Salem Branch, Shelby county, Iowa, March 6th, 7th and 8th, 1885; Eli Clothier president, W. Whiting assistant president, John Pett and Charles E. Butterworth secretaries.

Branch Reports.—Galland's Grove 225; 1 baptized, 1 received by vote, 2 removed. Mason's Grove 105; 11 baptized. Salem 84; 2 removed. Ministerial Reports.—The first five names reported by Bro. Whiting: Ira A. Goff (baptized 8), John Rounds, B. F. Wicks, James Wedlock, R. Montgomery, W. Whiting (baptized 4), John Hawley (baptized 1), James Caffall, George Sweet, Charles E. Butterworth, Eli Clothier, John Pett; Priests Jonathan Bullard and David Brewster; Teacher Thomas Bell, and Deacon William Bullard.

Bishop's Agent's Report.—Cash on hand at last report $9.53; received since $32.10; total $41.63. Paid out $34.13; balance $7.50. John Pett agent.

The question was asked what action, if any, had been taken in regard to the resolution passed by the last district conference, requiring a letter of removal to be granted to Davis H. Bays, or show cause for not doing so, when the following was presented: "Resolved, that we the members of the Galland's Grove Branch of the Church of Jesus Christ of Latter Day Saints, do not consider Davis H. Bays worthy of a letter of fellowship and of good standing in the church, for the following reasons, namely: The rebutting testimony of John B. Hunt in the twe Elders' Courts, branch and district, in which it was shown that he (D. H. Bays) was religiously dishonest; and for sueing John B. Hunt for slander, claiming damages to the amount of ten thousand dollars, and with a determination to break him up. The evidence for this being found in the proceedings of the four courts, namely, two Elders' Courts and two before the world; and as yet he has not confessed to the branch or made restitution. And further, in a settlement between Davis H. Bays and the branch four years ago, or thereabouts, he was owing twelve dollars and fifty cents, which he promised to pay the first money he got, and as yet he has not complied." A committee of three, namely, W. W. Whiting, Charles E. Butterworth and George Sweet, was appointed to examine the reasons, and report this conference.

Saturday forenoon. Ministerial Reports.—Thomas Chapman, Davis H. Bays, Jonas W. Chatburn, by letter; Priest Joseph Seddon, and Teacher Richard Leytham. The report of the committee on the Galland's Grove Branch resolution was called for, and read as follows: "We your committee appointed to consider the reasons given by the Galland's Grove Branch for not granting a letter to Davis H. Bays, beg leave to report as follows: After careful consideration, we concluded that the only paper with which we had to do was the one containing said reasons. We consider the reasons are fully sufficient for withholding a letter of recommendation from Davis H. Bays; but we consider the branch derelict in duty, in not preferring charges against him, that he might be "cast out" if not making restitution." W. W. Whiting, George Sweet, Charles E. Butterworth, committee. The report was on motion accepted and adopted, and the committee discharged.

Afternoon Session, brethren John Hawley, Eli Clothier and John Pett, were appointed delegates to the General Conference. It was Resolved, That half of the expenses of the delegates to the General Conference be paid by the district, and that the secretary notify the presidents of the different branches, and request them to take up a collection for that purpose. On motion, brother James Caffall was requested to use his influence in his quorum to get some one to labor in this district under General Conference appointment.

Two days' meetings were appointed as follows: At Dow City, 23d and 24th of May, Brn. W. Whiting and Ira A. Goff in charge. At the Union Church in Calhoun county, 23d and 24th of May, Brn. John Rounds and Robert Montgom-

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ery in charge. At the Salem Branch on the 18th and 19th of July, the president to appoint Elders.

The First Presidency and Bishopric with the several quorums were sustained in righteousness. Brn. Eli Clothier and W. W. Whiting were sustained as president and assistant president of the district till after the close of the next district conference.

A notice of appeal was presented by Davis H. Bays, as follows: To the president and brethren in district conference assembled: I hereby give notice to your honorable body, that I appeal from your decision in adopting the report of your committee appointed to consider the "Reasons of of Galland's Grove Branch," etc., as follows: "We consider the reasons are fully sufficient for withholding a letter of recommendation from Bro. D H. Bays," etc., to the General Conference to be held at Independence, Mo., April 6th, 1885. Respectfully submitted. D. H. Bays.

On motion Bro. John Pett was appointed to represent the district in said appealed case before the General Conference. The committee appointed to visit the Pilot Rock Branch was continued.

Sunday forenoon, Bro. James Caffall preached; and in the evening Bro. Charles E. Butterworth preached.

Adjourned to meet at Deloit, Crawford county, Iowa, Friday, June 19th, at 2:30 p. m.

TENNESSEE AND KENTUCKY DISTRICT.

Conference convened at Foundry Branch, first Saturday and Sunday in March, 1885; Peter B. Seaton president, S. L. Cooper secretary.

Branch Reports.—Foundry and Eagle Creek no change; Farmington in scattered and disorganized condition. Peter B. Seaton was continued president of the district; S. L. Cooper secretary. Elders Peter B. Seaton in person, W. H. Griffin by letter; Teacher S. L. Cooper in person; Deacon Frank Stevens in person, reported. W. J. Seaton was chosen to take charge of the financial book of the branch.

Elder George Montague was chosen delegate to represent the district at the Annual Conference to be held April 6th, 1885.

Preaching on Sunday by Peter B. Seaton. The good Spirit was present to edify and comfort.

Adjourned to meet at Eagle Creek, the first Saturday and Sunday in June, 1885.

CENTRAL MISSOURI DISTRICT.

A called conference convened at Waconda, Missouri, March 14th, 1885. Joseph B. Belcher president, and Eri B. Mullin clerk. This conference was for the purpose of appointing delegates to meet with the General Conference, to represent us as a district; and brethren E. W. Cato, sen., David Frampton, Joseph B. Belcher and Eri B. Mullin, were chosen as said delegates.

A word to our brethren that have moved away from this district, the Central Missouri: Please let us know your whereabouts, and whether you have united with other districts and branches, and what your determinations are. By order of president. Address J. B. Belcher, Knoxville, Ray county, Mo., or Eri B. Mullin, Georgeville, Ray county, Mo.

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Miscellaneous.

NOTICE TO REPORT.

The Union Branch of the Southern District of Indiana, notifies the following member to report, Charles W. Sidgebeer. Dear brother, agreeably to resolution of the branch, you are hereby requested to report your place of residence, and spiritual condition to the officers of your branch, or send your request for letter of removal, within three months from date, lest you be reported as a scattered member. May the Lord bless and guide you aright, now and forever. D. O. STITES, *Clerk.*

INDEPENDENCE LOCALS.

We are pained to note the death of J. J. Kaster, Bishop's Agent at this place, from typhoid fever. The Saints feel they have lost a friend, and the church an efficient officer. The bereaved ones have the unfeigned sympathy of the church.—Bro. I. N. White stopped off last Saturday on his way to his Missouri home. While yet in Iowa he had a vision. Saw a large congregation in the Independence church; a certain brother sitting close to the organ, president, invited him to speak. He complied, without a text, with the promise that God would fill his mouth. On entering the church last Sunday evening, the congregation was large. The brother referred to sitting close to the organ, (for the first time), Bro. Pitt, asked Bro. I. N. to preach. He arose without a text, and every one can testify that the Lord did fill his mouth with wholesome words, breaking out in prophecy, "that the sifting time had come, and those who should abide were those who would unflinchingly *stand by the books;* that God's will concerning this land as revealed, would be accomplished in his own due time, regardless of any *man or set of men.*" The evidence and force of his remarks were felt in every heart. Come again brother.—Bro. C. A. Wickes of Lamoni, was visiting Independence last week. C. A. has an eye to business, and from indications thinks he has "struck ile."—T. W. Chatburn and Co., have a full corps of men working on the Liberty Street Mill, changing it to a full Roller System. A car load of machinery was caught in the strike, and will impede progress to some extent.

MARRIED.

HOWLAND—ROGERSON.—At Fall River, Mass., February 8th, 1885, by Elder John Gilbert, Mr. Abner A. Howland to Sister Catharine C. Rogerson, both of New Bedford, Mass. May peace and prosperity attend them.

DIED.

LEWIS.—At Youngstown, Ohio, March 4th, 1885, of dropsy, Mary Lewis, wife of Bro. John R. Lewis. Born at Myrther, South Wales, October 31st, 1833; baptized at Brookfield, February 6th, 1866, by Elder John T. Phillips. Funeral services by Wm. D. Williams and D. M. Strachan.

RITTER.—At Baylis, Illinois, March 14th, of membraneous croup, Daisy Alberta, only daughter of Bro. George W. and Sr. Silvina E. Ritter, and grandchild of Bro. H. W. Wetherbee, aged three years, seven months, twenty-three days. She was a bright child, and loved by all who knew her; too fair a flower to bloom on earth.

"Another hand is beckoning us,
Another call is given;
And glows once more with angel steps
The path that leads to heaven."

BALLANTYNE.—At Moorhead, Iowa, August 22d, 1884, of consumption, Bro. John W. Ballantyne, oldest son of Bro. Andrew and Sr. Jane Ballantyne, aged 30 years, 1 month, and 15 days. He was baptized when eight years old, by Wm. H. Kelley, at Galland's Grove, Iowa. He leaves a wife and two small children to mourn his loss. Funeral services August 31st, by Elder J. C. Crabb. One by one they leave us.

VREDENBURGH.—At River Sioux, Iowa, September 14th, 1884, of membraneous croup, Frank Vredenburgh, youngest son of Bro. Elias and Sr. Harriet Vredenburgh, aged 2 years, 5 months, and 1 day. He was given by his mother to her sister. His mother died when he was three weeks old.

JONES.—At Bevier, Mo., March 11th, 1885, from injuries inflicted by the falling of a rock in the coal pit, on the evening of March 5th, just six days before his death, Mr. John B. Jones. Mr. Jones was born in Wales, and was 34 years and 6 months old at the time of his decease. In early life he was, for a time, a member of the Congregational Church. After being taken home with a broken back, and his lungs badly hurt, he told his wife he would die, and he was sorry that he was not in the church. He also told her that while the rock was yet on him in the pit, his leading thought and desire were that Brn. Lambert and Kinnaman could be there and pray for and administer to him. A strange coincidence is, that Bro. Lambert was on the way to Bevier that very night. Mr. Jones was the first to see him as he passed the window on Friday afternoon. He was noted for his liberality and goodness of heart. For many years he indulged in the habit of drinking; but after hearing Bro. Joseph Smith's Temperance lecture last Spring he reformed, and became a strong advocate of temperance, by precept and example. He was not only willing, but anxious, that his wife, who is a member of the church, should support the work by their means. He took real pleasure in feeding and lodging the traveling ministry. He was buried by the Masonic Order, but singing, reading of scripture and prayer were had at his house on the day of his burial. His funeral discourse was preached by J. R. Lambert on Sunday, March 15th, at 2 p. m., in Goodale's Hall.

SOPER.—At her home in Henderson, Knox Co., Illinois, February 7th, 1885, of pneumonia, Sr. Margaret Soper, aged 67 years, and 23 days. Sr. Soper was baptized in Canada, in 1839, and passed through the dark and cloudy day with a firm faith in the ultimate triumph of the work. She united with the Reorganized Church, and lived a faithful, consistent life, as a saint. Her life was devoted to helping the needy, and her many acts of kindness endeared her to all her neighbors and friends. Funeral sermon by Elder C. Hall, of the Church of Christ.

KASTER.—At Lake City, Missouri, March 5th, 1885, of typhoid fever and heart affection, Elder J. J. Kaster. Born at Rucksville, Rush county, Indiana, January 10th, 1839; baptized May 30th, 1864, by S. S. Wilcox, confirmed by W. W. Blair. Ordained an Elder, August 19th, 1865, by

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Charles Derry. He was a good citizen, a devoted Saint, a faithful Elder, and a loving and indulgent husband and father. Was in the active discharge of his duties as Bishop's Agent when he was smitten with the disease that terminated in his death. In his last letter to Bishop Blakeslee he stated that while teaching the law of tithing he had been more blessed of God than in any of his labors before, and he intended to arrange matters so as to devote his entire time, if possible, in that work. He leaves a wife and six children as chief mourners. Funeral sermon in the Saints' Chapel, Independence, Missouri, by Joseph Luff.

HARRINGTON.—At Armstrong, Kansas, February 22d, 1885, Sr. Lucy Harrington. Born at London, England, August 20th, 1864. Baptized in London, Ontario, by J. J. Cornish. She was the third daughter of Elder Edgar and Sister Harriet Harrington, who, with the remainder of the family, have the sympathy of the Saints in Armstrong, and in Canada, from whence they recently removed. Funeral service at the burial by Priest William Clow, and sermon by Joseph Luff in the Saints' Chapel at Armstrong, March 15th, 1885.

HALL.—At Toronto, Ontario, January 27th, 1883, Bro. William Hall, aged 53 years. He was an employee in the store of William Law, at Nauvoo, in early life, but not a member of the church. After the scattering, he went to Canada, believing that the church had become extinct, except Brighamism, which he knew was not in harmony with the martyr's teachings. He could not accept any of the creeds of Christendom, and so stood alone, until he learned through the public press of the Reorganization, when he almost immediately went one hundred and twenty miles to find Elder J. J. Cornish, in London, Ontario, by whom he was at once baptized, in 1876, since which time he lived to find his chief delight in bearing testimony of the truth. He was ordained a Priest somewhere about the winter of 1876, or 1877; but the dates we can not furnish, without reference to the London, (Ont.), District record, as the branch in Toronto has become virtually disorganized. Church Recorder please take notice.

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Time Table, Monday, December 4th, 1884.

Going South. Accom. Leave.	Going South. Expres. Leave.	Stations.	Going North. Expres. Arrive.	Going North. Accom. Arrive.
8.20 a.m.	6.30 a.m.	Des Moines	11.50 p.m.	7.10 p.m.
9.20 "	7.10 "	Norwalk	11.10 "	6.10 "
10.00 "	7.38 "	Spencerville	10.35 "	5.30 "
10.20 "	7.50 "	R. I. Crossing	10.20 "	5.10 "
10.40 "	8.02 "	Wick	10.07 "	4.50 "
11.20 "	8.40 "	St. Charles	9.30 "	4.10 "
12.05 p.m.	9.15 "	Truro	8.55 "	3.25 "
1.20 "	10.05 "	New Virginia	8.05 "	2.20 "
1.50 "	10.30 "	Jamison	7.40 "	1.50 "
3.00 "	11.10 "	Osceola	7.10 "	12.55 "
3.50 "	11.50 "	Leslie	6.35 "	11.50 "
4.30 "	12.15 p.m.	Van Wert	6.10 "	11.20 "
5.30 "	12.55 "	Decatur City	5.30 "	10.30 "
6.05 "	1.20 "	Leon	5.00 "	10.00 "
7.05 "	2.10 "	Harding	4.10 "	9.00 "
8.00 p.m. Arrive.	2.55 p.m. Arrive.	Cainsville	3.25 p.m. Leave.	8.00 a.m. Leave.

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Chicago and Sioux City,
Peoria and Council Bluffs,
Peoria and Kansas City,
Peoria and St. Louis,
St. Louis and Omaha,
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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.45 p.m. No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

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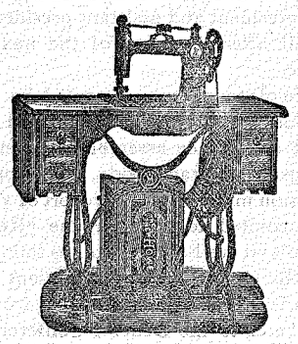

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THE SAINTS' HERALD.

Mailed 26 85

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, April 11th, 1885.

WE publish in this issue of the HERALD the last reply and counter reply of Brn. W. W. Blair and Z. H. Gurley, for the present. We have been sharply censured by some because we permitted the controversy to appear in the HERALD at all. We have given one reason for so doing, and we now give another. The subjects upon which these articles have been written, have been supposed to be what are called open, or mooted questions. Upon this hypothesis, some have proceeded. In the passage of some two or three resolutions of conference it has been sought to throw them into that category. These resolutions have failed; whether from want of intention upon the part of those who framed them, ambiguity, the want of directness in statement, or from an unfortunate tendency to double meaning in the English language, we do not say.

The gathering is not and has not been an open question at any time since the work of reorganizing the church began in 1851. The affirmation that "there is now no stake," to which the Saints were commanded to gather; did not and could not undo or set aside the principle of the gathering so broadly stated in the words, "that the Saints on all other lands are commanded to gather to this land, preparatory to the re-establishment of the church in Zion; when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances in fulfillment of the promises of God. And it is the duty of the Saints to turn their hearts and their faces toward Zion, and supplicate the Lord God for such deliverance." This was the opinion of one of the first conferences ever held by the Reorganized Church.

The conference of 1876 passed a resolution which it was supposed by some, interdicted the teaching of the gathering. But the resolution only affirmed the general principle that Elders should not teach contrary to resolutions of conference, and that was all that it did affirm. The preamble to that resolution affirmed that conferences in the past had affirmed "that there was at present no place of gathering." This no conference of the church had ever affirmed. The conference in 1852 affirmed that it was the opinion of those then assembled that there was then *no stake* to which the Saints were commanded to gather; but did not affirm there was "no place of gathering," as the Saints were commanded to "turn their hearts and faces toward Zion." If there was no Zion, or place known as Zion, how could those who were to pray turn their faces thitherward, when they prayed.

In the same HERALD in which the minutes of the conference of April, 1876, in which the preamble and resolution referred to were presented and the resolution adopted, the Editor who was the presiding officer of that conference, stated in his editorial in explanation, that "The resolution last passed on this subject must be viewed in the light of the former acts of conference touching the same thing; and must not be construed by any one as an attack upon the principle of gathering."

The resolution passed in 1852 and the revelation given in 1873, affirming the one given on Fishing River in 1834, were quoted, showing that the gathering was recognized as the faith of the church as reorganized.

The gathering is prominently taught in the Doctrine and Covenants; and this book of articles and covenants has been repeatedly adopted, or accepted by the church; and thus the doctrines taught in it have been impliedly affirmed time after time.

The fact that some one, or several Elders choose to put the doctrines of the church, any one or more of them, whether those doctrines be important or unimportant, into dispute by denying them, does not throw them into the number of open or mooted questions, in any case in which the church has spoken; and her faith fairly understood; as it has been on the gathering.

The other question of tithing was stated in the revelation of 1861. It was recognized by the Twelve in their epistle of April 10th, 1876, as published in HERALD for May 15th, 1876, and has been recognized by the church, in the appointment of her Bishops and counselors; and in the repeated receipt and acceptance of reports from them of tithing, offerings, consecrations; and in the receipt and disbursements of moneys so raised. The question of tithing is therefore not an open or mooted question, within the proper meaning of those terms; nor does the calling of that doctrine, or item of faith or church discipline into dispute; either as to the fact of its being a tenet, or as to the methods of carrying it into effect, put it into the list of such questions.

If the calling of any item of faith into question by a member of the church, elder or other officer, puts that item of faith into the list of open questions; it can but be a question of time when all the items of faith will be open and mooted, and for that reason should not be discussed by those favoring each of them, respectively, until the church either reaffirms it, or denies it.

The controversy must rest for the present so far as the HERALD is concerned.

EDITORIAL ITEMS.

MANY of the readers of the HERALD, who were connected with the Reorganization in 1860 to '64, will remember a song which was quite popular, entitled "Tatty and the buggy." Those who remember the circumstances and the song will be both pleased and pained to learn that Tatty, or Tatty Coram, long and familiarly known in the Northern Illinois District as The Gospel Horse, died on the premises of Bro. Israel L. Rogers, in Sandwich, Illinois, February 19th, 1885, lacking only three months of being twenty-eight years old. We beg pardon if any one not acquainted with the circumstances should be offended at this item of news.

We have received a large number of

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letters which want of space forbids to print. Among these are Bro. Fulton A. Brown, Boonesboro, Iowa; Arthur Ernest, place not stated on letter, but who acknowledges the help of God in being healed from an attack of rheumatism, after other help had failed. Sister Julia Amvery, wrote from Adelphi, Iowa, that Brn. Roth and Nirk had been there; had baptized one and left a good impression on others. Bro. Carlton wrote from Petrolia, in good spirits. Sr. C. Lloyd from Eldorado Springs, Missouri; Bro. W. R. Calhoon from Cortland, Illinois, who says that his faith is still strong, this, that, and the other adverse, written "to the contrary notwithstanding. He desires the prayers of Saints.

On page 159 of present volume of HERALD, in the death notice of Ralph G. Hulmes, read 1877 instead of 1867.

QUESTIONS AND ANSWERS.

Q.—In case a branch should meet according to a previous appointment for prayer meeting, and none of the officers of the branch should be present at the opening hour to take charge of the meeting after the expiration of a reasonable time, is it right for the members who may be present to have a season of prayer before going to their homes?

A.—In such a case as this, all those who might choose so to do, not compelling those who felt it would not be right, may choose one of their own number whether officer or member to preside for the time being, and hold a season of testimony and prayer. We have known many of such instances in which the members of the church so holding meetings have been wonderfully blessed by the presence of the Spirit. The injunction in the Scriptures that the Saints should meet together often, while it includes officers, does not prevent, nor should it, those members who meet at stated prayer meetings or times, from enjoying their gospel privileges as they should do.

Q.—When district meetings are held in a branch does it necessarily follow that the sacrament meeting authorized by the branch is in charge of the district authorities?

A.—No. It is the custom where we have attended district conference held in a branch, for the branch to offer the sacrament to the visiting Saints, furnishing the emblems and attending to the administration, as an act and token of fellowship and courtesy.

Q.—Very often at conferences sacrament is administered Sunday afternoon. Sometimes this is authorized by resolution of conference and controlled by the district, sometimes by the branch authorities extending an invitation to the conference to partake of the sacrament with the branch?

A.—There is no rule that we know of. The latter custom as we think, is the one stated, for the branch to offer the sacrament. It would be very awkward for the conference to order it, and the branch to refuse the emblems; or to partake with conference.

Q.—If the sacrament is offered to those not members, is the offerer or the taker to blame?

A.—The one offering it, if he knows the person is not a member. The church does not permit those not members to partake knowingly.

EXTRACTS FROM LETTERS.

Bro. James Caffall writing of late date, says:

Dear Herald:—Please say that I am at a loss to know by what *modus operandi* my name became attached to rules, etc., for a system of representation of the Nebraska District, published in *Herald* for March 21st, 1885.

All we can say of this is that the minutes of conference showed Bro. Caffall's name attached to rules, &c. It would be proper to ask the clerk of conference.

THE *Vindicator of Truth*, our esteemed cotemporary in England, for March, has reached us in its monthly visits. From it we quote items of news, interesting to the Saints in America, as elsewhere:

We learn by letter from Bro. Joseph Dewsnup, President of Manchester district that he organized a branch of the church at Leeds, on the 28th of February or 1st of March. Of the prospects in that town he thus writes:

"With Elder James Baty in company I attended at Leeds on Saturday and Sunday last; baptized and comfirmed one, and confirmed three others who had been baptized by local brethren. Ordained three of the brethren to office in the priesthood, and organized a branch to be known as the Leeds Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, Joseph Naylor, President; Martin Haywood, Branch Priest; Henry Warren, Branch Teacher. We had a splendid time with them, and left them with splendid prospects for the future. There are many more in sympathy with the work in that neighborhood."

On Sunday, February 22d, Bros. Thomas Taylor and C. H. Caton, of Birmingham, and G. S. Greenwood, of Stafford, attended at Nottingham for the purpose of organizing a branch of the church in that town. Organization was effected by appointing Bro. William Shepherd presiding Elder; Bro. A. Wibberley, Priest; Bro. J. Cope, Teacher, and Bro. William Coxen, Deacon. The necessary ordinations were attended to, and every necessary instruction and advice given to enable the brethren and sisters in that place to work a work of which they need not be ashamed.

In the evening Bro. G. S. Greenwood preached, enjoying much liberty and power of the spirit.

Prospects in Nottingham seem to be good. We found the spirit of excitement running high—"armies" of all sorts and shades, "Salvation," "Church," "Secularist," and even the unemployed, with band and banner, the latter stretching across the street with the words "Starvation Army" on it. For our part we have not much sympathy with excitement. As a rule it dies suddenly away, and leaves only *dead ashes*, which often prove more cumbersome than profitable. What we want is live coals, burning all the time. No doubt in such times of excitement some are led to seek the truth. We hope that such will find, and be found, by our Nottingham brethren. We left them in good spirits, having enjoyed their company very much."

Through the kindness of Bro. J. Dewsnup we have a letter from Bro. J. Austin, of Sheffield. He writes very encouragingly of the work in that part. Prospects excellent, kind-hearted friends inquiring for the truth, and the daily blessings of God are causes of rejoicing from day to day. He thus winds up,—"So onward we go, treading the good old path which leads to life eternal."

We also get a letter, per same source, from Bro. James Eckersley, of Farnworth, date February 20th. He reports prospects of the work good in that neighborhood. Had had quite a discussion with a leading Primitive, who denied the necessity of baptism. Results time alone can tell. He is feeling well in the gospel, desiring to go on, for he knows it is the power of God unto salvation.

THE following is from the San Francisco, California, *Chronicle*, for Sunday, March 22d.

THE LOST CONTINENT.

It seems that the "Book of Mormon" had something to say about the lost continent, on which Captain Churchill has been giving such interesting lectures to the Academy of Sciences. On page 495 it says:

"And the city of Moroni did sink into the depths of the sea and the inhabitants thereof were drowned: and the city of Onihah, and the inhabitants thereof; and the city of Mocum, and the inhabitants thereof; and the city of Jerusalem, and the inhabitants thereof; and the waters have I caused to come up in the stead thereof to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them."

This, the Deseret *Evening News* assures us, refers to the great Polynesian continent of which the countless islands of the South seas are the only remains. To the ordinary reader the extract from the "Book of Mormon" looks like an imitation from Isaiah, done by an unskillful hand. The inspired prophet would never have written so clumsy a sentence as the one last quoted.

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But even the "Book of Mormon" may contain truths by haphazard. The chances now appear to be that some trace of the lost continent will be found, and that it will turn out to have perished from a gradual, or possibly from a sudden, subsidence of the land. At any rate, before we are many years older, we shall know something on the subject. It is curious to note that over a hundred years ago the French Government directed La Perouse to investigate the subject in the interest of anthropology.

Correspondence.

316 Capital Avenue,
LANSING, Michigan,
March 5th, 1885.

Brother Joseph:—Among the many things that appear in the *Herald*, I see in the number for March 7th, 1885, on page 159, a dream by Sister Mary A. Atwell. It reads as follows: "I saw in my dream that some of the Saints were using adulterated milk, mixed with water. I thought the Saints were establishing an organization that required each family of Saints to give a goblet of pure milk. Those that were too poor to have pure milk at hand, were required to work and buy a goblet of pure milk to put into the organization. By so doing they would ever after have pure milk to use, throughout their families, both rich and poor. Who will give the interpretation."

Upon this dream we remark as follows: 1. The hyperbolical elements of this dream are "milk" and "water." 2. The objective end of this dream is knowledge and reformation. 3. As the elements and objective end of this dream are intrinsically good, the dream therefore is meritorious. 4. As "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," therefore this dream, being intrinsically good, is of divine origin, and worthy of consideration. Let us see:

I. Milk is used in the Holy Scriptures to represent (1) the simple, easily understood (or easily digested) truths, doctrines, or principles of the gospel of Christ. See 1 Cor. 3:2; Heb. 5:12, 13; (2) the pure unadulterated word of God, see 1 Peter 2:2; Isaiah 55:1.

II. Water is used in the Holy Scriptures to represent among many things, the following things in particular: (1) people, see Rev. 17:15; (2) noise and confusion of people, see Isa. 17:12, 13; (3) afflictions and persecutions, see Ps. 69:1–4; 72:8–10; Isa. 30:20; (4) unlawful pleasures, see Prov. 9:17: (5) mischievous devices of the heart, and strife of men, suffered of God to exist and come upon the world; Prov. 20:5; 17:14; Jer. 8:14–17; 23:15–21.

Now, then, in this dream of Sr. Atwell, milk is put for the word of God, and water is put for the mischievous devices and uninspired opinions of men. Hence we interpret this dream as follows: It was revealed to Sr. Atwell in her night vision, that some of the Saints were using the word of God which has been adulterated with the uninspired and mischievous devices, interpolations and opinions of men,—like as milk diluted, weakened and adulterated by being mixed with water. It was also revealed in her dream, that the Saints were at work establishing the Church of Jesus Christ, that requires, or at least desires, each family to secure a volume of the pure inspired translation of the word of God; as by so doing it would be giving the pure word of God to the entire body of Christ. Those that are too poor to have a volume of the Inspired Translation of God's word at hand, ought to work out and get the means at once, and then buy one; for by each member getting a volume of the Inspired Translation, it would thereby be put into the church individually. By so doing, they would ever after have the Inspired Translation, the pure word of God, to use throughout all their families, both rich and poor. Thank the Lord for gospel dreams! The prophet Joel says, "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit." Thank the Lord for the Holy Spirit to seal, witness, reveal, guide, teach, comfort and to deliver from the law of sin and death. O Lord, withhold not from the church the Holy Ghost! Amen.

HIRAM RATHBUN.

WEBB CITY, Missouri,
March 16th, 1885.

Dear Herald:—We have had Bro. M. T. Short and E. Davis with us for over a week. They left us this morning for Columbus Kansas; they delivered ten discourses in this place. At first there did not seem to be much interest, but towards the last there was quite an interest, and some are very near the kingdom. I think the seed sown in this place will find place in honest hearts of those who will be of service to the Master's cause. The Saints feel strengthened and edified, and have a renewed determination to press on in this work, the Lord being their helper. We desire the prayers of the Saints that we may be able to do the work that the Lord has trusted to our care, and this shall be our prayer for all Saints.

Your sister,
R. M. BRADLEY.

No. 204 Pleasant Street,
FALL RIVER, Massachusetts,
March 23d, 1885.

Dear Herald:—I have been much pained to read the controversy going on of late in your columns. I fully believe the gathering will take place, for the scriptures, both ancient and modern, contain much evidence that it is the purpose of God to gather his elect. I think if Elder Gurley will reflect, he will in so doing see that he places both himself and the church in a false position; for if his position on the gathering and tithing is true, then it follows of a necessity, that your Editor is a false prophet; for shortly after he became the president of the church, he gave a revelation to the Twelve, confirming the law of tithing, which had been before revealed. If he gave a false revelation at that time, then it follows still further, that the revelation of 1873 is also false; for in it the Lord is represented as speaking confirmatory of the former commandments concerning "Gathering in the regions round about." I also find in the same revelation, what purports to be a call from God, for Bro. Gurley's ordination to the office of an apostle. Either the revelations are true, or Bro. Gurley is not an apostle. I for one speak for myself, and let the "bolt fall where it may," I have the fullest confidence in the word of God which has been given through his servants on the gathering and tithing. I believe in the Bible, Book of Mormon and the Doctrine and Covenants. May God enlighten all your readers, so we may not be tossed to and fro by every wind of doctrine. Ever waiting for the time when Zion's watchmen shall see eye to eye, I subscribe myself your constant reader,

JOHN POTTS.

BLUE RAPIDS, Kansas,
February 15th, 1885.

Saints' Herald:—While presenting the importance of the Saints observing the temporal law, and explaining the same, in the branches in this district, I find yet existing so much misunderstanding on this subject, that I believe a brief but plain explanation of the law in your columns would be of general interest and profit to your readers. The church in temporal and other matters, much resembles our State and General Governments. They have their general statutes binding on citizenship under all conditions, under which flourish township and city governments, which enact laws suitable to their own circumstances and conditions. The church thus has a temporal law applicable to her membership under all conditions and binding, (but not by constraint), from September, 1831, to the end of time. This we may call the general statute. It is found indicated in Sec. 64, par. 5, Book of Covenants: "Behold now it is called to-day, (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people."

This is the general law which the Twelve in connection with the Bishopric were commanded to put into execution in 1861. It applies to nearly every member of the church, for it contemplates the payment of one tenth of that which a man has, upon which he has not already paid tithes; and after that one tenth of each year's net productions. The sacrifice is proportionate, and applies to all alike whom God has blessed with the stewardship of temporal means, be it much or little. The above is the general law, briefly stated, for the compliance with which the Bishopric have made wise and systematic provision in every branch and district of the church throughout the world.

Let us now briefly consider a law given later, in 1838, and applicable to the church under new and far different circumstances, that of building up and gathering to the city of Zion. This law is the famous section 106, of Book of Covenants, and is worded so conspicuously as to attract the attention of the reader, who might be led to confuse it with the general law. The above section might be called the "city ordinance." It is the object of this letter to so explain this section that no one will confound its application with that of the *general law* or *statute*, as this section was intended for the welfare of a city, having a new and divine city government throughout. The section was given at the time an unsuccessful attempt was made at gathering by the church, among other things applicable to such an undertaking. It reads as follows:

"Verily, thus saith the Lord, I require all their *surplus* property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying of the founda-

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tion of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that those who have thus been tithed, shall pay one tenth of their *interest* annually, and this shall be a standing law unto them forever for my holy priesthood, saith the Lord. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy; behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion."

This Zionic law is the theme of nearly all controversy here, and it has been so interpreted generally as to afford all an excuse for not complying with the general law; whereas its conditions are such that it can only properly and consistently come into use for the express purposes named—that of building the temple, the corner stone of which had then been laid; the purchase of lands, and paying for lands already purchased by the presidency, etc. It is a pity that this word *surplus property*, should longer furnish any with an excuse for not trying to comply with the general law, on the ground of not having any surplus. I do not think this word has any more reference to us at present in our scattered condition, than it did to Abraham, the father of the faithful, in his dealings with Melchisedec, the father of the priesthood which bears his name. "And God hath set some in the church," among which are "helps, governments," and their laws; and hence from God has proceeded the general laws and governments of the church, as well as this special law and government concerning Zion, and possibly in the future Jerusalem. By observance of this sacred law of tithing, we can bring ourselves into the same relationship with God as was Abraham in his day; and if it did not come to us sanctioned by the authority of Joseph the Martyr, in 1831, as well as his successor in 1861, its justice, charity and mercy would demand, as well as the sacred scriptures, its willing adoption by every member of the latter day work. The writer has often thought of the necessity also which will arise, when Zion is re-established, for this same law in section 106, which will take from the rich their hoarded gold, leaving them a sum the interest of which will be sufficient for the maintenance of themselves and family, and devoting the surplus to the worthy objects and purposes named, and the poor of God's people who lack an inheritance. This special law to govern the city of God, will do away with Wall Streets, banking corporations, monopolists and extortioners, which it ought to do, and place men more nearly on an equality in temporal things, without which they can not enjoy a like degree of spiritual light and knowledge. While nearly, if not all, are subject to the general law now and henceforth, but very few in comparison will be affected by this law concerning surplus property, which will probably come in force when Zion, temporal, shall again make her certain and glorious appearance, as a place of safety, as calling from them such a trying sacrifice.

I present this subject thus briefly, as I understand it, hoping it may help to a greater unity of opinion, and simply believing it not to conflict with the views of those who understand it perfectly. It may also attract the attention of some of the ministry, who by random explanations of this word *surplus*, might otherwise explain away and excuse any from participating in the sacrifice, which by the law is the duty of all to make in proportion to the means God has given them.

MAHLON SMITH.

YORKSTON, Wyoming Co., Pa.,
March 23d, 1885.

Bro. Joseph: I have been laboring as my circumstances would permit. I visited Fairview Branch; preached eight times and baptized five, and blessed six children. Never felt better in the service of the Master. Left many warm friends, who had kindly cared for me while there, and strongly urged me to come again. Came to Wheeling; labored there a short time, and baptized one. I then received news of my father's illness, and started home Wednesday 11th, stopping at Pittsburg over night. Met with Bro. Ells and a goodly number of Saints in the hall, and had a pleasant meeting; all seemed devoted to the cause of Christ. On my arrival home, found my father had been placed in the city of the dead. I would have been better satisfied if he had been in the church.

I expect to stay here a short time. I have some calls for preaching, and will respond as fast as possible. I have just returned from Elwell. Found the Saints there well. They are always glad to meet one of the children of God. I have not forgotten the kindness of Saints and friends in my travels; but don't feel to mention any names.

With anxiety I watch the travails of the church, and wonder when we will be able to see eye to eye, and build Zion according to the pattern. That charity that prevents a multitude of sins, seems to be much needed in the church. I feel more like striving for it than ever.

HIRAM ROBINSON.

FRIEND, Neb., February 16, 1885.

Brother Joseph:—We are still in the faith. We are trying to do what we can in our weakness. We attended the conference at Wilber. It pleased the Master to bless us all greatly. I never attended a better conference in my life. We were all well pleased with Bro. Caffall's presence and with the good instructions he gave us in the way of gospel sermons. We came home greatly strengthened, and with a determination to do something for this latter day work; for we have the evidence of its divinity and also know, if we are slothful servants, we don't receive that spiritual strength which we should. So I went to talking with my neighbors about the gospel plan, showing them the difference. Of course the old story came up about old Joe Smith and Utah polygamy. I showed them the difference; gave them time and dates. I have been faithfully at work in this way, I now have some four convinced on baptism, and they have expressed a desire to be baptized, if there was an Elder here. These are heads of families and intelligent folks. I have written to R. M. Elvin to come, but sickness in his family hinders him from complying with the call at present. But we are praying that the time may soon come when an Elder can come; for I believe there are good, honest ones here, famishing for the water of life. I am reading the Kelley and Braden Debate. I think if Mr. Braden is the best that the Campbellites have, they would better hold up.

Your brother in the gospel,

D. BOWEN.

TEKAMAH, Neb., March 15th, 1885.

Dear Friends and Brethren in the Gospel:—I am sorry that I could not write sooner. I was born in the town of Paoli, Orange county, Indiana, June 11th, 1814. I was raised at Lexington, Missouri, and was baptized into the church in 1832, by the first Elder ordained, Oliver Cowdery; and according to the old Utah account, I am the oldest one living. I have seen all the sorrow that could be placed on any one, but I am now worn out. It is all I can do to live. I have no home, and I am going back to Iowa, near Mondamin, Harrison county. I have never had anything done in the church for me yet, never received anything yet only the *Herald*. It was given to me. I never get to go to meeting, or see any one here that is a church member. I desire an interest in all of your prayers.

MRS. MARY ANN BARNES.

MILLIKIN, Illinois,
March 27th, 1885.

Dear Herald:—I am yet in the faith. Am still trying to move on in the good work, and hope to fully realize the blessings that the nature of the work leads us to expect, when our labors are ended. Peace here, and rest, sweet rest and salvation full and free in the ages to come. We have joy in believing the gospel, as restored, and peace as a gently flowing river. But the incidents common to this life are of such a character, as to mar, at times, the stream of present bliss; and during the last year our experiences have consisted of smooth, sweet, and rough, bitter opposites. But the former gently soothed the latter to our souls in such a manner as to sensibly confirm us in the faith and trust of the gospel. Thus: when called last November to witness the burial of a conscientious, truth-loving father, and was made to realize his loss to us here; to me the ordeal was a trying one. But the promised comfort to mourners, was as a halo of glory bestowed, and to the heart strength was imparted, enabling us to endure. When we mourn, and comfort of tangible character is realized; when in the world we are troubled, and in Christ we receive peace; when by the cold, deadly formalities of the world, also its doubts, darkness and uncertainties, we have become weary, and going to Christ in the way by him indicated, we obtain rest; do we not by these experiences, demonstrate the actual truthfulness of the gospel; and have we not the liberty and right to say, We know the gospel of Christ to be true—divine.

I labored a part of the fall and winter in the vicinity of Lansing, Michigan, where an extensive opening has been made through the efforts of brethren Kelleys, Deuel and H. Rathbun.

The results so far are, that several have been baptized by the brethren whose names have been mentioned, and myself. Strong opposition is urged against our brethren there; but notwithstanding, others there are investigating and believing. In one place near Dimondale, the folks felt so bad to find the gospel on our side, that

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they, in absence of their preacher, concluded to investigate for themselves. So by direction of their minister, who was absent, began to hold meetings at the school-house; and their standard of evidence was "Crimes and Mysteries of Mormonism in Utah," by Beadle! By appointment of the others, one of their number would read about two chapters at each meeting. One night after the third or fourth meeting, the school-house took fire and burned down. Have not been informed as to further results there. Brethren there are standing firm. The weather was so intensely cold, and the snow so deep during February, that meetings in Central Michigan, could be held with no degree of success. On the 27th of February I left Galien, and started westward, expecting to work my way to General Conference. Came to Plano same day. Staid there and attended the conference February 28th, and March 1st. Bro. Patterson presided, and the session was a pleasant one. By invitation I spoke twice. Came to Kewanee March 3d; and while there preached three times in their neat, pleasant chapel. Felt blessed. Attended conference at Montrose, Iowa, March 8th and 9th. Was at Montrose one week, laboring with good Bro. Bronson, preaching to crowded houses, and kindly cared for by the Father's children. March 14th, I left Montrose, and went to Keokuk. Here I was kindly entertained by Saints, and had the privilege of speaking nine times, concluding our efforts there the 23d, with a happy *surprise* of a very gratifying character, being attended by about fifty-eight persons, Judge Miller of the city among the number. I felt complimented by this effort of Maggie and Aggie, our sister and friend. I did not visit the city of the Saints, Nauvoo, on account of the uncertain condition of the ice on the river; but like Moses did of old, I went upon Mount Park Bluff, on this side Jordan, and viewed the land from the distance. I left Keokuk on the 24th, and came to Bro. D. C. Millikin's, where I am at this writing. Have spoken here twice in the school house, and have appointments out for Sunday. Am thankful to God for his blessings, and to the Saints and friends for their kindness to me.

With love to all Saints in Christ,

C. SCOTT.

DOW CITY, Iowa,
March 17th, 1885.

Bro. Joseph: Bro. John Rounds and I have done some preaching in what is called Charter Oak. We delivered eleven discourses, and we expect an ingathering soon. On my return home I baptized one more of Bro. John Young's family, Romalia by name, and we look for all the family by and by. I am not discouraged in this work, although I see some of our leading men in darkness and under condemnation. I say this because I believe the commandments in the covenants which say, If you can not make one like the least of the commandments, you are under condemnation if you do not bear testimony that they are of God; and upon this statement, I am justified in saying that any man that will write his disbelief in the revelations is under condemnation. You may remember that at our last spring conference, I framed a resolution, which had it been adopted, it would have cut off every man's unbelief of the revelations ever coming before the people in the *Herald;* but it was voted down, and expunged from the minutes, the body thinking the resolution uncalled for, as the *Herald* was not a paper for that purpose. I framed that resolution to cut off Bro. Zenas H. Gurley's desire to have the *Herald* opened for that purpose; but the brother has gotten already all he wished in his report last spring to get before the people, without the church giving their liberty by vote, and I am in fellowship with some of the reproof my brethren have given the Editor.

JOHN HAWLEY.

MANASSA, Colorado,
March 10th, 1885.

Dear Herald:—I will now enter the political arena of these Polygamists, and portray the low, cunning intrigue of these pseudo-immaculate priests of Brighamism. The first thing in order is the introduction of a lot of Gentile candidates for the various offices of state and county. And as the Brighamites claim the balance of power in the county, they are an important factor to the numerical strength to either party; therefore, they are in election times courted by both sides; and therefore it is a harvest, or rainfall, to the crafty, avaricious leaders, as their pockets feel the metal weight which has been brought to bear on them; as there is no doubt whatever of their selling the vote of their dupes in times past for several hundred dollars. But not one cent has ever found its way into the pocket of the poor voter, who really needed it. Scene the first, is in a store. Enter a candidate with a box of cigars under his arm, and a bottle in his pocket. Boss with some of his henchmen present. Cigar box is opened and passed around, and all hands take one and commence smoking. Then the bottle is brought forth, and all take a drink. Joke and laugh awhile, then take another pull at the bottle, when the conversation takes a confidential tone. Candidate arises to retire, says good, hands over some money, says that it will help to build your school house, henchman receives it, takes it and buys books, then sells them to the school patrons at a large profit on cost, pockets the money, which is the last the school knows anything of it. Scenes number two and three about the same, only candidates are more numerous, but each one must have a talk with the boss. The coast is now clear. Boss calls a priesthood meeting, and names the lucky candidates. All his henchmen say amen. Then a general meeting of the muggins is called, when the ticket as gotten up by the boss is placed before them, that they, too, may have the privilege of endorsing it; when it is declared the unanimous choice of the people. And as the Brighamites claim that they are non-partizans, the ticket is about equally divided between the two parties, according to the weight that has been brought to bear upon the pockets of the leaders, which facts muggins is not cognizant of; but on election day, walks up to the polls and casts his ballot for the candidates that have been thrust upon him by his boss; for he is well aware that if he don't vote that ticket that he will be considered weak in the faith, and a promoter of discord and disobedience, as unanamity is the constant cry of the leaders, for they know that it is the only way which they can have power to hold the minds and actions of their dupes. And they, poor ignorant souls, think that they are rendering service to God by so doing. One good old soul, who was born free in one of the Southern States, and was better raised, delivered a harangue in a public meeting, and said, if any one wanted to know how he was going to vote they could just ask the boss, as he was going to vote for whoever the boss said. But we can look over his manifested zeal, as he had got polygamy on the brain, and he thought that he had the thing for sure; but he came up short, not only of a young wife, but thirty or forty dollars besides, which he says the boss swindled him out of. The game of being united worked awhile with the more intelligent, as long as they took a religious view of it; but just as soon as their eyes were opened to the fact that they were only merchandise in the hands of the crafty leaders, some thirty or forty kicked out of the harness—when the leaders made an example of one or two, thinking it would intimidate the others; but instead of accomplishing their object, it only hastened the revolt of those who yet had not lost the spirit of independence. For they immediately held a meeting in which resolutions were passed, declaring themselves an independent body; also requesting the Brighamites to erase their names from the church book. But no sooner did the Brighamite leaders see the great blunder which they had made by their imbecile actions, and that the blow which was intended for others had rebounded back on themselves, than they were very anxious to conciliate matters by granting concessions; so they resolved themselves into a teachers' committee of the whole, to visit the unruly members, and grant unto them the privilege of voting for whom they pleased, and they could believe in polygamy, tithing and obedience to the priesthood, or not, just as they saw proper. But they had thrown off the yoke of priestcraft, never more to endure its galling burden. And as we had in the outset started out to find the Kingdom of God, if it was on the earth, we determined to hold to the rod of iron, by living by the word of God as was taught in the gospel of his Son Jesus; and the better to sustain and encourage each other, we organized ourselves into a religious body, thinking we were the only people who entertained the views that we did, not having had the privilege of examining the doctrine and tenets of the Reorganized Church of Latter Day Saints. But while in this great dilemma, without a head or name, the Lord in his great mercy directed the footsteps of that good and noble servant of his, Bro. Blair, to our rescue, who by the power of the Holy Spirit made the way of life and salvation so plain, that we were convinced that we were on the right track and had made a lucky escape from the adversary. And after a series of discourses on the gospel truths, Bro. Blair led eleven of us down into the water where we were buried with Christ in baptism, covenanting with him that he should be our pattern and guide, whose teachings we would follow to the end of our mortal existence; and when called behind the vail, that we would be numbered with the just, and receive a glorious resurrection, and be crowned with everlasting life in the Kingdom of our God and his Christ. But Bro. Blair did not tarry long enough to gather in all the honest in heart. We were loth to part with him, as he had endeared himself to us all. But other localities demanded his attendance, so we took his parting hand, after he bestowed his blessing upon us. But not many days intervened, before Bro. Caffall appeared on the field, and commenced action in earnest. He

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made, I think an average of one discourse per day, while he remained with us some sixty or seventy days. He is an indefatigable, zealous worker in the Lord's vineyard; and before he left us, he had the satisfaction of leading down into the waters of baptism, twelve more, making twenty-three in all, leaving others that intended to be before he went away, which fact he did not know, as he could not see the parties on account of high water. And thinking that he had harvested the last sheaf, and that his services were in greater demand in other parts of the field, he too, after leaving his blessing with us, bid us good by. But before leaving, he had the pleasure of witnessing the departure of the greater portion of those who had taken upon them the name of Christ, from this sink of polygamy and secret corruption, to a moral locality, leaving only three *bona fide* members, but a host of sympathizers, the greater portion of whom will eventually enter the fold.

Ever praying that the Lord will speed the time when all the honest in heart will be gathered into the church of the First Born, I remain your brother, FELIX B. MOYERS.

INDEPENDENCE, Missouri,
March 8th, 1885.

Dear Brother Joseph:—I was told last Fall that the law of tithing was of no benefit to us now. But I desire to give the *Herald* my testimony to the law of tithing. One day before conference I prayed to God to know whether the law of tithing was for us now, tithing or free-will offerings; and the next morning, as the conference come on, a small voice said, "Listen to me, and come up to my house, and bring your tithing, or offering;" and I did as the Spirit commanded me; and it will be seen hereafter, that we shall know the tree by its fruits. I have been a constant reader of the *Herald* for some time, and have closely watched the arguments of brethren Blair and Gurley, and don't think I can endorse all points of Bro. Gurley on Joseph the Seer; for I have seen him in a dream. My dream is as follows: I was standing in a large building, and a few Saints were standing by me in the building; and there was a great light, and in that light there stood the Martyr, and the angels with him; and the Martyr came near me, and looked at me, and in his hand he held out a pure white handkerchief; and as he passed me the Spirit said, "Follow me." The interpretation is this: The handkerchief is the pure law, and to follow his teachings.

May God help us to be firm in the faith once delivered to the Saints. I remain your brother in the gospel, THOS. CONNERS.

Summary of News.

GENERAL NEWS.

March 27th.—Lord Granville telegraphed England's ultimatum to Russsia yesterday, demanding an immediate reply. An answer was received to-day from M. de Giers saying that a full response would be made to the communication of the British Government not later than Tuesday. It is not thought, however, that Russia's reply will be definite or satisfactory. It is generally believed that the Russians are advancing as fast as possible over the disputed territory, and that the next move will be a riot at Penjdeh, which will give Russia an excuse for occupying the town. The Afghans are reported to be full of martial enthusiasm. In case war occurs within the next three months the total British force which can be thrown into the field will be about 85,000 men, of which number 45,000 will be native Indian troops. In England great preparations are being made at Aldershot and Chatham for the reception of the army services and the militia. In the ordnance department there great activity in preparing vessels for immediate service. It is reported that the naval reserves are to be called out. The Government has given contracts for 100,000 uniforms.

Statistics collected by the naval Bureau of Intelligence concerning the relative strength of the two Powers show that while Russia's standing army is more than twice the size of England's; England's navy is nearly double that of Russia. The British navy comprises more than 75,000 officers and men, against 44,000 in the Russian navy. Russia estimates the war footing of her active army at 1,008,000 officers and men, increased by the reserves, cossacks, and local troops to nearly twice that number. These are Russian figures, however, and may be exaggerated.

Gen. Negrier's position at Dong-Dang is said to be an exceedingly precarious one. Forty thousand Chinese troops are massed on the frontier not far distant. An editorial in one of the leading Paris newspapers, closes as follows: "Cease to question the Ministers and invoke the guillotine."

The examination of Cunningham and Burton has been finished. Both men this afternoon were formally committed on the charge of treason-felony.

The last British detachment evacuated Korti. Advices frum Kassala report that the town is still holding out against the Mahdi.

Advices from Ottawa, Ont., report that Maj. Crozier left Fort Carltot to-day for Duck Lake to obtain a quantity of supplies stored there. His force consisted of 100 mounted police and civilians. At Beardy's Reserve several hundred rebels were encountered, and Maj. Crazier was forced to retreat after a hard fight, in which he lost twelve men killed and eleven wounded. Two rebels who tried to wreck a train carrying troops west from Winnipeg were captured. There is a rumor that a quantity of stores belonging to the Hudson Bay Company has been seized by the insurgents. More troops are to be sent at once to the scene of the disturbance from Winnipeg, Quebec, Kingston, and elsewhere.

Several skirmishes are reported between the forces of Honduras and San Salvador in Central America. Honduras takes the part of Gen. Barrios and Guatemala. San Salvidor puts her whole army into the field, Nicaragua provides 4,000 men, and Costa Rica contributes 1,000. President Zaldivar of Costa Rica will assume chief command of the allied forces. More than twenty veteran Mexican officers have left the City of Mexico to join the forces of San Salvador and Nicaragua. The hostile feeling toward Barrios is growing more intense in Mexico day by day, and aggressive measures are advocated.

March 29th.—The rebellion in the Northwest appears to be even more serious than was at first anticipated, and the Canadian mounted police seem totally unable to cope with the insurgents. According to dispatches from the front, the defeat of the troops at Duck Lake was followed by the evacuation of Fort Carlton, which was burned to prevent it falling into the hands of the rebels.

Dr. Rauch, Secretary of the State Board of Health, while admitting that the cholera will pay this country a visit this summer, states that the work of preparing for the scourge has already been begun.

The Celestials have scored another victory. Friday they carried the intrenchments at Langson, securing the key to the position and forcing the invaders to retreat beyond Dong-Dang along theLougkoi. The losses are unknown. The Orientials have 50,000 men and seriously threaten the French lines of communication with the south. Gen. Briere de l'Isle has asked for 20,000 men. As a result of these continued reverses great excitement prevails in Paris, and the Government had such a narrow majority on Saturday's vote of confidence that the Opposition organs predict the early fall of the ministry.

March 30th.—Lord Hartington announced in the House of Commons that the prospects of peace between Russia ank England were greatly improved. He said, however, that no reply to England's ultimatum had as yet been received from M. de Giers.

The convoy which left Suakin at an early hour this morning has arrived at McNeill's zareba. It is reported that the whole of Osman Digma's force has been withdrawn from the surrounding country and is now concentrated at Tamanieb, where it proposes giving battle to Gen. Graham. El Mahdi has sent large reinforcements to the Arab garrison at Berber. Mount Hamund, to the north of Berber, has been strongly fortified by the enemy.

A spy from Tamai reports that Osman Digma is deserted by almost his entire force, only about 100 followers remaining with him. A large convoy has arrived at the zareba on the Tamai road. It was not molested en route.

A serious outbreak of disease resembling cholera has occurred at San Felipe de Jativa, Provinve of Valencia. Fifteen persons died within twenty-four hours, of colic, with choleraic symptoms. The report has spread that the province is threatened with a return of the cholera epidemic, which would complete the ruin caused by the earthquakes. The people are panic-stricken and begging further assistance from the Government.

Five hundred and eighty men left Toronto for the Northwest Territory. A Quappelle dispatch reports that the Indians on Hill's Reserve nave risen. Three companies of rifles and a battery with one gun left for Fort Quappelle. Advices from Winnipeg report that a general uprising of the Indians is imminent. The telegraph line is still down beyond Battleford. The Indians in the neighborhood of Calgary are reported greatly excited. Several chiefs have put on war-paint, and the settlers, who are quite at their mercy, are alarmed. Gen. Middleton has asked for 2,000 more men.

Russia is offering every inducement to the Sultan to form an alliance with a view of closing the Dardanelles against the British fleet in case of war, and placing all the means of defense, including the torpedoes, at the disposal of Turkey. The Porte's special mission recently dispatched to Berlin has been ordered to ascertain Prince Bismarck's views on the subject of defense. The meeting of the Ameer and Lord Dufferin, the

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Queen's proclamation calling out the reserves for active service, and England's great preparations in troops, ships, and commissariat are producing an impressive effect on the Porte and his advisers and foreign residents.

At the opening of the session of Ministers' Council, Prime Minister Ferry presented the Government's request for a credit of $40,000,000 on account of the military operations in China. M. Ferry at once moved for the appointment of a committee to examine and report upon the credit, and he demanded that the motion be given priority. The motion was rejected by a vote of 308 to 161. M. Ferry immediately announced the resignation of the entire Ministry.

Gen. Hatch telegraphed to the War Department at Washington announcing that Couch, with six or eight hundred followers, still threatened to delay the President's proclamation and invade Oklahoma. There was a conference at the White House, the result of which was that orders were issued to arrest Col. Couch and the other leaders of his band.

The British steamer Orestes, from Liverpool for Penang, collided with and sunk a Chinese steamer. Seventy persons were drowned,

March 31st.—Osman Digma is said to have evacuated Hasheen and Tamai. Gen. Graham will advance early to-morrow. Heavy fighting is expected.

It is said that a French advance upon Pekin is for the present impossible. De Freycinet will not be able to send more than 50,000 men to Tonquin, and there will be considerable delay owing to lack of transports. It is expected that General Billot will be the new Minister of War, Rouvier the minister of finance and Constant Minister of the Interior. The Chamber of Deputies voted yesterday the first installment of $10,000,000 of the Tonquin credit of $40,000,000 asked for by Prime Minister Ferry. The Government has received a dispatch from Gen. de l'Isle entreating the War Office to send him reinforcements immediately. A revolt against the French is reported from Cochin China.

Dispatches from Teheran confirm the report that the Russian outposts were advanced to within eighteen miles of Penjdeh March 22d. The Marquis of Hartington said yesterday in the House of Commons that the Government must decline to give any information at present concerning the progress of negotiations with Russia. The war cloud is thought, however, to be disappearing, and the belief is general that the Russo-Afghan difficulty will be soon adjusted. Russia's reply to England's ultimatum was received last night. Its purport is not known, but it is understood that it agrees to nothing except the proposal to leave the positions of the troops unchanged and to set the International Boundary Commission at work. A correspondent at St. Petersburg telegraphs that the Russian army at Merve has been strongly reinforced, and that thousands of Russian reserves are easily leaving the Caucasus for Central Asia.

The rival of El Mahdi is named El Makki. The number of his adherents is increasing. He has occupied El Obeid. The followers of El Mahdi are alarmed.

United States Consul-General Adamson at Panama telegraphed the Secretary of State this morning as follows: "Gen. Preston, the rebel leader, has seized the Pacific steamship Colon and imprisoned the Captain and purser, the agent of the company, Consul Wright. and other Americans. I urged Commander Kane of the Galena to rescue the citizens and property at all hazards. Instructions desired." Upon recept of the dispatch the Secretary of State and the Secretary of the Navy held a consultation. Secretary Whitney then ordered by telegraph Admiral Jouett, now at New Orleans, to proceed to Key West with the Tennessee and the Swatara and await further instructions. An order was also sent to the Commander of the Alliance, now at Key West, instructing him to proceed at once to Aspinwall. The Secretary also telegraphed Commander Kane of the Galena at Aspinwall, and asked why he had not protected American citizens and property in the trouble yesterday. He directed him to afford all protection possible while the dificulty continues. It is understood the matter is now under consideration at the Cabinet meeting. The Following is the dispatch sent by Secretary Whitney to Commander Kane of the United States steamer Galena at Aspinwall: "You were ordered to Aspinwall to protect American interests and the lives and property of American citizens. All that is implied in these words is expected to be done by you to the extent of the force ender your command. If the Colon has been seized restore her to her officers if in your power." The cause of the above action is as follows: The steamer Colon was seized Monday at Aspinwall by the revolutionists, who demanded the delivery of a shipment of arms on board for the revolution. The agents refused the delivery. Connor the Locas Superintendent of the Pacific Mail Company, was the first arrested, and later the Captain and purser of the steamer were placed on board. Subsequently Capt. Dow, General Agent of the Pacific Mail Company, Mr. Wright, United States Consul, and a Lieutenant of the American man-of-war Galena were arrested and marched off to the citadel. They were released at six o'clock in the evening on condition that the arms should be delivered, which was done. The American and English war ships did nothing to protect foreign interests, because the revolutionary chief declared that he would resist their interference by force.

The losses of Gen. Negrier's forces at Langson, Tonquin, are now estimated at 1,500 men. Gen. Negrier was wounded in the breast by a bullet, and one of his aide-de-camps, Col. Berge, received a bullet wound in the head. *Gaulois* says one-fourth of the whole effective French force at Langson was left on the battlefield. One hundred thousand Chinese troops are advancing on Chu and threaten to destroy the French forces there before a chance is afforded of being reinforced. Gen. Glovenelli is intrenched at Hu-Dohan. He is also in a critical position, being surrounded and the line of retreat cut off by 12,000 Black Flags. The Chinese have recaptured all their positions in the vicinity of Langson.

Advices from Battleford, Northwest Territory, confirm the report that the Indians have sacked the town. At last accounts they were preparing to attack the barracks where the inhabitants are intrenched. They have asked Indian-Agent Rowe for a conference. Sir. John Macdonald said last night in the Canadian Parliament that he had received two dsspatches from the Northwest—one intimating that the Indian revolt at Battleford was likely to mee with a satisfactory solution, and the other that Crowfoot, Chief of the Blackfeet, had promised to be loyal. Crowfoot is the most powerful Chief in the Northwest, but his word is not to be depended upon. Riel is said to have 1,000 men with him. Troops are being sent to the front as fast as possible from every direction.

April 1st.—The war scare in England is gradually passing away. Russia's reply to England's recent communication is said to have been courteous and pacific in tone, although its purport has not yet been made public.

A general advance is to be made to-day by the army under Gen. Graham from Suakin to the Hasheen zareba. Tomorrow morning the troops will march upon Tamai, which is occupied by a large force of the enemy.

Dispatches from Battleford, in the Northwest Territory, report that the Stony Creek Indians have retreated to Poundmaker's reserve, about eighteen miles distant, but contemplate an immediate return. The savages are massacring the white settlers. Advices from Winnipeg say that the barracks at Battleford, where the the inhabitants are intrenched, are closely besieged.

A cabinet conference was held in Washington to determine the course of the Government in reference to the rebeilion at Panama. It was decided that this Government is bound by the treaty with Grenada to secure free and uninterrupted transit across the isthmus. Telegrams were accordingly sent to ascertain whether transit was open and whether railroad and steamship property had been interfered with. Orders were also sent to the Brooklyn Navy Yard to gather the available marines and some Gatling guns and to have them in readiness for immediate transportation.

A dispatch dated Hanoi this morning states that the situation of the French army there is critical. A large Chinese force under European leaders the dispatch says, is endeavoring to cut off the French. Gen. Negrier has arrived at Hanoi. He is making good progress toward recovery from his wounds. The people at Hanoi are calm. Gen. Briere de l'Isle telegraphs from Hanoi, under date of yesterday: "After a fresh encounter with the enemy at Dongsong yesterday evening, Gen. Herbinger continued his retreat in good order along the Kep and Deoquam routes. Gen. Negrier's present condition is favorable. After seeing him I hope to rejoin the Second Brigade in defense of the rivers."

Orson P. Arnold, a polygamist, was arrested at Salt Lake City, Utah, last night on an indictment for unlawful cohabitation and released on $1,500 bail. A. M. Musser former Superintendent of the Deseret Telegraph Company, was arrested to-day on the same charge and also released on bail.

Herr Rudolph Kalb, the German scientist who has of late years attracted attention by his predictions of earthquakes, has given cause again for solemn reflection. He announced an earthquake for March 30th, and on that date one occurred in Spain. He now announces that there will be trouble the 12th of June and the 12th of July.

April 2d.—Gen. Sir Peter Lumsden's proposal of a new frontier line six miles south of the lowest boundary yet claimed by Russia has created a sensation in England. This arrangement gives Chamin-I-Baidh, an important fortified town, to the Russians. The town is the key to Herat, and it is said that if Chamin-I-Baidh is to be given up Herat might as well be surrender-

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ed at the same time. The impression grows that peace will be patched up somehow between England and Russia.

The Chiefs and Princes of India, assembled in convention, have tendered to Lord Dufferin their loyalty, their money, and their troops for the service of England in any war with Russia over the Afghan boundary. It was the anticipation of this hearty co-operation of the natives of India, which was assured by Lord Ripon's popular administration, that gave England the confidence of strength displayed in her recent warlike demonstrations. A conflict between Russia and England might be of doubtful result, but with myriads of natives to call upon, who have been accustomed to modern warfare and who would be marshalled under British officers, England will not hesitate about going to war with Russia in defense of her Eastern interests.

Gen. de l' Isle telegraphs as follows from Hanoi, under date of Wednesday: "Gen. Negrier is making favorable progress toward recovery. He has no feverish symptoms. The evacuation of Langson seems to have been slightly hurried, especially after the success of our counter attack, which was made without serious loss. The French brigade has twenty days' ammunition and provisions, and is able to await convoys. No further reason is given in regard to the very rapid evacuation of Dongsong. The Chinese so far only appear desirous of reoccupying the former positions to the northward of Deoquan and Deovan. The situation is better than the overdrawn accounts of the last four days had led me to believe. Col. Desbordes today assumed command of the Chu brigade." Gen. Briere de l' Isle telegraphs under date of Wednesday evening: "The second Brigade reached Chu at noon in good order. It was in contact with the enemy until two o'clock Tuesday afternoon. Our losses were trifling. The enemy's pursuit was slow." The French, Monday, began an attack on the Pheng Hoo, or Fishers' Islands, situated in and commanding the channel between Formosa and the China mainland. The engagement lasted until late Tuesday, when the French succeeded in securing occupation. The French losses are reported to have been but trifling—only three killed and three wounded—while it is said the Chinese lost 600.

Gen. Graham's army advanced from Suakin to McNeill's zareba, reaching the latter place at 10 a. m. In the afternoon a balloon was sent up to reconnoitre, and the enemy being only visible in small numbers the march was resumed. At 3 p. m. high ground to the east of Tamai was occupied.

Circuit Judge Connor of Des Moines, Ia., has decided that under the new prohibitory law druggists have no right to sell liqor without special permit from the Board of Supervisors. Many supposed that under the provisions of the State Pharmacy act such a permit was not necessary, and have been selling without it. To-day the drug-store of Weaver & Marsh was searched under a warrant, sworn out on information that they were selling liquor illegally. The officers found a barrel of alcohol and a quantity of other liquors. It is expected that the druggists will soon make a test case of this question, and there is talk of its being done by the State Pharmaceutical Association.

A dispatch from Commander Kane of the Galena at Aspinwall reports that transit across the isthmus is closed. Steamship and railroad property is safe. The United States Government will take immediate action to clear the passage across the isthmus and to protect the interests of American citizens. Two hundred marines will be sent to-day by the steamer City of Paris, and Admiral Jouett has been ordered to leave New Orleans at once for Aspinwall.

Trouble is reported from Quappelly, in the North-west Territory. The Indians have gathered there in war-paint and have an ugly look. The situation at Battleford is extremely critical.

Mr. Atkins, United States Commissioner of Indian Affairs, has rendered a decision to the effect that Secretary Teller's action in causing an executive order to be issued opening the Crow Creek Indian Reservation to settlement was illegal and void because it was a violation of the treaty of 1868. Commissioner Atkins recommends to Secretary Lamar that the extensive order which opened the lands to settlement shall be revoked. Secretary Lamar suspended the order some time ago.

FINANCIAL AND CROP REPORTS.

The failure of Scaramanga & Co., grain merchants of London, with branches of the house at St. Petersburg and Rostoff, has created a great sensation in financial circles. Privy Councillor Bunge, Minister of Finance, has sent the Governor of the State Bank to Moscow to confer with the bankers of that city. The purpose of the conference is to devise means for averting a financial crisis, which is believed to be imminent. Within the last thirty days five of the largest tea and sugar importing firms in the Moscow have failed.

There were 212 failures in the United States last week, a decrease of thirty-five as compared with the preceding week.

Reports from the chief wheat-growing States of the country regarding the condition of the wheat crop are discouraging.

The *Mark Lane Express*, in its review of the British grait trade for the last week, says: Fine weather brought spring sowing nearly to a close. Sales of English wheat during the week 52,062 quarters at 32s. 7d., against 57,243 quarters at 38s. 1d. for the corresponding week last year. Foreign wheat recovered from its depression. Off-coast business was confined to the sale of one cargo of Oregon at 35s. 4½d. and one cargo of California at 35s. 3d. Nine cargoes arrived. Two corgoes were withdrawn and ten remained. There are due twentyfive cargoes, mostly California. The market to-day is unexcited. Flour steady and 6d. dearer; maize and oats, 3d. dearer; barley firm.

Chicago elevators contained last Saturday evening 15,904,217 bushels of wheat, 1,914,428 bushels of corn, 540,901 bushels of oats, 134,525 bushels of rye, and 77,939 bushels of barley; total, 18,572,010 bushels of all kinds of grain, against 22,116,639 bushels a year ago. During last week the stock increased 317,149 bushels of corn. For the same date the secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 48,088,987 bushels of wheat, 7,891,206 bushels of corn, 2,799,931 bushels of oats, 385,302 bushels of rye, and 1,019,504 bushels of barley. These figures are smaller than a week ago by 341,447 in wheat and larger by 730,172 in corn.

There were 3,658 business failures in the United States during the last three months, an increase of 362 as compared with the corresponding quarter of 1884. The liabilities foot up $46,181,951, an increase of nearly $6,000,000.

The decrease in the public debt for the month of March is $483,000.

Three banks at Norfolk, Va., closed their doors April 2d,— the Exchange National Bank, the Franklin Savings Bank, and the banking and broking firm of Bain Brothers. The concerns were closely connected with one another. The liabilities of the Exchange National will not be less than $150,000, although nothing is positively known as yet.

The *St. James Gazette* this afternoon reports that Benn Davis, solicitor, of No. 6 Cork street and Bond street west, has failed. His liabilities are placed at $1,000,000, and it is stated that he has fled to Spain.

FIRES—STORMS—ACCIDENTS.

March 27.—A destructive fire in Pueblo, Mexico, originated in a gasoline depot near the Hotel de Legencias. A large cigaret factory belonging to Uhink was almost entirely destroyed. It is feared that thirteen employes perished in the flames. The property loss is covered by insurance.

The Michigan carbon works at Rangeville, Mich., were partially destroyed by fire early this morning, causing a loss of $150,000. Oakland City, Ind., was almost swept out of existence by fire. Loss by fire at Memphis, Tenn., $37,000. Eleven men were buried by falling walls. Harshmansville, O. $35,000. New York City, $60,000. Norwood, O., incendiary, $5,000. Near Watertown, Wis., $4,000. Valparaiso, Indiana, $6,000. Fletcher, Iowa, $6,000. Near Odell, Ill., $1,500. Chattanooga, Tenn., $4,000.

Forty men were buried alive by an explosion in the mines of the Dombrau Orran Mining Company, at Trippan, Austrian Silesia. All are believed to have perished. An explosion in the mines of Baron Rothschild, in Moravia, killed forty-six men.

New York was visited by a destructive fire which resulted in the destruction of Schumacher & Ettlinger's lithographic art establishment, involving a loss of $350,000.

Twelve miners were killed Friday by a terrible explosion in a coal mine at McAllister, I. T., supposed to have been caused by the ignition of a quantity of blasting powder.

Loss by fire at Boston, Mass., $100,000. Milwaukee, Wis., $25,000. Chicago, Ill., $250,000.

March 31.—Two blocks of houses were burned at Mill Hollow, Pa. Loss by fire at Little Rock, Ark., $10,000. Columbus, O., $2,000. New York City, $20,000.

April 1.—Fire partially destroyed Emery's candle factory at Cincinnati, O., causing a loss of $80,000 or $100,000. Loss by fire at Gambier, O., $6,000. Ashland, Wis., $4,700. Mt. Pleasant, Mich.. $6,000. Near Jerseyville, Ill, $2,700. Bridgeport, W. Va., $12,000.

A destructive hail-storm thirty miles wide passed over the southern portion of Dallas county, Texas, this afternoon, killing cattle, prostrating wheat, and severely injuring several people, some of them, it is feared, fatally. Hail-stones were picked up weighing twelve ounces. The full extent of the damage is unknown.

Waverly, Mo., was visited by a cyclone last night about nine o'clock. Five or six large and costly dwelling-houses and the Christian Church were destroyed. The roof of the church was carried nearly a mile. No lives were lost and no one was seriously injured. The damage to property probably $75,000.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BOOKS.

WHEN Job said "O, that mine enemy had written a book," he must have had in thought how fickle and changeable the words and speech of his fellows were. Had his enemy written, then Job could have taken what was so presented into the still watches of the night, and there have prepared his answer to it, undisturbed by the things of the day. Had Job lived later, the complaint that he made would possibly have been removed; his enemy would most likely have rushed into print.

Book making began a great while ago. For since the invention of letters by the Phoenicians, as it is said, two thousand years before Christ; and hieroglyphics by Atholes, son of Menes, who wrote the history of the Egyptians, before Christ 2,122 years, records in book form of some sort were doubtless preserved; but of them we are left to conjecture formed from fragments similar to the footprints of ancient races left in the rocks, the tumuli, and the mines.

The early books of the Romans were sheets of wood, lead, or copper loosely joined at the back by rings. Subsequent improvement hollowed out the sides of sheets of wood leaving the centers thin, but protected from contact by thickened edges. Upon these sheets of wood wax was spread, and upon this soft tablet, so prepared, the writing was made; when these sheets joined at the edges, like our school boys' double slates, made the book. How crude and frail, and yet how imperishable these records, may be inferred from their material, and the care bestowed upon them. Furnished with a book like this the student sat at the feet of his teacher, stylus in hand, and wrote down the thesis presented to him; and when the impression of what he had written was made upon his mind, he resmoothed the surface of his waxen slate and was ready for his next lesson.

This sort of books was in use for records, and for epistolary purposes, until after Christ. It is thought that some of Paul's letters reached the churches to which they were written, in this form. We may contrast our records at the county seat, with the same records kept in this ancient manner—how small the building would be compared with the huge piles of wax covered wooden sheets such method would require.

In some sense this form was modified by the strips of papyrus, fastened by one edge in a roll, and bound to an embellished stick of metal, or ivory.

An Athenian, Phillatius, was the first who made an effort at a larger book. He sewed a few leaves of papyrus together at the edges and preserved them in outside covers of wood. To do honor to this inventor his countrymen erected a statue in marble; but to us his memory is kept in the better monument of the book maker's art.

From these crude books the successive steps of securing the inscribed leaves in covers of wood, richly bedecked in cloth, or leather, with corners of iron, brass, silver or gold, with sides embossed in carved and embossed imagery, were rapid; but not until the art of printing became known, did book making cease to be a slow and laborious, careful business. Indeed, it was not uncommon that the labor and expense bestowed upon a single volume, would equal the cost of a house.

Nor was the cost put only upon the binding; for the title page, chapter heads, and initial letters all offered opportunity for the exercise of the skill of the scribe—and they were very cunning workmen, were those monks of the olden time.

St. Cuthbert's Gospel and epistles, now in the British Museum is supposed to be the most ancient book in existence. It was written in the beginning of the seventh century, by Eafrid, Bishop of Durham; was illuminated by Ethelmund his successor, and was bound by Bilfrid, a monk of Durham, about 650 A. D. It is bound in boards, covered with velvet, and edged with silver, and enriched with plates of gold set with precious stones.

As soon, however, as the art of printing had made the multiplication of Books an easy matter, more care began to be bestowed upon their binding to secure a good cover, devoid of the long objectionable bulky form, and at a less cost; for to own a book anciently, was almost to be independent. With their increase the costly forms of binding became more rare and newer, more portable and elegant forms took their places. In this work, as in music, painting, and sculpture, Italy took first active part; and by appreciative employment and remuneration encouraged skillful artists to design and execute decorations for books, and "in the land where Michael Angelo, Da Vinci and Raffaelle produced their great works, under the Medici the art of book binding flourished."

Jean Grolier, of this age, was the first to introduce lettering upon the back of Books. During the reign of Francis First, the French took the lead in binding; but towards the close of the eighteenth century, England assumed the superiority; a result to which Roger Payne, a skillful and tasty man, who lived about 1770, largely contributed.

In reference to the art now, France leads in elegance, England in strength, and America in her ceaseless invention—her Yankee faculty of rapid construction by doing nothing by hand that can be done by machinery.

The art of Book making is also the art of preserving them when once made at least, the one branch is closely allied to the other; and one peculiar branch of the art preservative is that of restoring old books to their original forms, including the defaced and worn out printed page. This branch has been brought to great perfection in the city of Paris. Indeed, to such an extent does the skill of these men go, that they will replace parts destroyed by rats, worms or moths, make and re-instate missing words, lines or pages, even replacing margins with such exactness that it is difficult to tell the new from the old.

From the advancement made in the mechanical arts, the making of many books has become an easy matter; and so cheaply is this being done that books are within the reach of the multitudes.

All over the land, in every hamlet, the foot prints of Time are being remeasured, and the scenes of busy life in all ages are being lived again; by the reader for pastime to fill up the measure of the hours; and by the student who loves the lore he so carefully and laboriously peruses, for its sake alone, and the added power that it brings to him. And we can but think that the multiplying of books is one result designed of the divine mind to follow the peopling and the repeopling so wide a land as that we live in.

It was but yesternight that one of our associates read to us a chapter out of the record book of ages, respecting the physical growth of our county—just a scrap from the many interleaved volumes, with which the bosom of mother earth has been embalmed by the busy fingers of the minutes as they cast the shuttle of time, and built up, with a patience and skill exceeding those of the most dexterous monk that ever wore cowl, the tomes of eternity.

But our brother had held in his hand the books of Priest, Baldwin, Hugh Miller, and other of the giants that were in the land, while he rested in the shade, from the researcher's arduous toil. So also the Light that our brother so deftly took to pieces and analyzed for us, had been much of it sifted through the wide spread leaves of the Books, of the scholar and philosopher; nor did he who taught us the simple elements making up the grand fabric of statement and proof, forget the lessons that had come to him from the dead, though living, Aristotle, Plato, Bacon, Locke and their later compeers. All, all of us have communed with these men of a similar school, but a different age, and by the books they have written have we known them.

How natural then that we, though we may not like them leave so broad a mark across the cycles of time by the books we may write, as have they by the ones they have written, shall strive so far to imitate them in diffusing the knowledge they have so lavishly given, by interchanging their works with each other, and by so doing honor them while we benefit ourselves.

Books are the mental souls of the men who have written them; the thought-life of those who may die, but leave this better part of themselves to live on. Those who read them are fed and thrive upon the mental life blood of the superabundant flow. Those who neglect, or refuse to read can not know what strangely exhilarating draughts the "book worm" drinks, from out this charmed spring of life.

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Friendship is a peculiar thing and takes its strangeness from diversity—from the royal love that neither knows, nor sees a fault in the object loved, through all the manifest gradations from the coldness of indifference to the vindictiveness of hate. Man has made friends to himself of the animal kind, and has bound himself to them by his demeanor towards them; and woe betide him who forgets the dues of his friendship to them. But, while man has thus made friends with the animate of nature, he has likewise made friends to himself of the inanimate; and found a response in their voiceless caresses of beauty and fragrance, to the nobler and higher emotions—those which make him "but a little lower than the angels." The fragile daisy, the fragrant tuberose, the larch, and the giant tree of the Yosemite Valley—all answer to the chords of tenderness and regard of the heart, and man, cultivated or savage, finds in them friends. With them he communes, asking nothing but the privilege of companionship with which the Creator of both has endowed them.

But human friendship, the dumb submission and trust of the higher type of animals, the companionship of the inanimate, are not enough—the soul, the sentient, living man demands more—and it is found in those friends of the past and present age, whose faces of flesh we have not seen; but whose individualities, forces and graces, have been fashioned and moulded for us in their books. Ah, my friends, the subtle magnetism of the friendship we have for our books. How gentle, how gracious, how strong.

Once a gentle shepherdess, living on a peopled plain, was found to know the separate animals of her woolly charge by their faces, and could tell the age and history of each member of the flock, as a mother the ages and characteristics of her children. So too, are we familiar with these silent companions of ours, the books we have learned to love. And what an influence these friends have had upon us; how sweet and clear the memories of our earlier ones, how invigorating the perusal of our latest. The writer remembers with piquant pleasure his first romance; and how intensely he identified himself with the warlike Sir William Wallace, of the Scottish chiefs; and with what avidity and mental relish he conned the poems of Pope and Byron and Moore and Scott; the keen delight with which he followed the creations of Dickens and Shakespeare. Nor can you forget how tenaciously you have clung to the book-friends you have made, from the primer to the Bible.

These friends are not exacting, they make no demands upon us; they are not coy, they never evade our approaches; they are truthful, wearing the same face to-day that they wore yesterday; "They invite no confidence, and they betray none," as has been aptly written. Let us then learn that while we appreciate them, and regard them as they stand upon our shelves, or lie upon our tables, as the shadows-real of the souls of men and women living, or dead, and care for them tenderly, cherishing our love for them as men of nobility cherish the friends of their every day life.

Then gather these friends from their places of rest,
Wait not the angel to trouble the pool;
Loving them all, bring the truest and best,
Honor the Master who giveth the rule.
What men, in their goodness may offer to you,
Do ye for them, in your greatness of mind;
Bring what our social tie safely may see—
Bring all your book-friends, leave none behind.

Familiar and worn though their faces may be;
Clothed in their rags, or embellished with gold,
The thoughts that are in them ought to be free,
The story they're telling should ever be told.
Bright in their newness, or dimmed by their wear,
Each one has something we all long to see—
Thus sharing the burdens, the pleasures we'll share,
And "Good will to all," our blest guerdon shall be.

J. S.

REPLY TO "REVENGE" (No. 2.)

BY ELDER W. W. BLAIR.

(Concluded).

"I AM informed," says Elder Gurley, "by David Whitmer in a recent interview, that these very revelations [in Doctrine and Covenants] were *not* taught as *law* to the church in the first few years of its existence, neither was it considered essential to so regard them, as the Bible and Book of Mormon were held and taught as *the only law of God* to the church; and all that was necessary for man. And that the idea of arranging the 'items of faith' and incorporating the same together with Joseph's revelations as a 'rule of faith and practice,' was never talked, nor heard of to his knowledge, until quite a while, perhaps some years, after Sidney Rigdon came into the church, December 30th, to whom he charged the origin of it; hence his writing the lectures on faith. Father Whitmer stated that the 'lectures' and 'revelations' contain many good things in his opinion, but that he *opposed* accepting them as a rule of faith in 1835, believing it *wholly unnecessary*, and a mistake; and that his experience only confirmed him in that belief. It is quite evident that these 'Lectures on Faith' and 'revelations' did *not* become *law* to the body until August, 1835, when by their vote they adopted them. It is equally evident, that *the law* to the body prior to that date, was the gospel as revealed in the New Testament and Book of Mormon."

Referring to the above statement we have to say, it is both humiliating and painful. For if David Whitmer ever made the above statement, he has either forgotten in respect to these matters, or from some other cause misrepresents the plain, palpable facts in the case. Either Elder Gurley or David Whitmer assaults the plainest facts of church history—facts which are interwoven with it and in it from 1827 till 1841, at least. Law is "A rule of order or conduct established by authority; * * a fixed regulation; an expressed command; a decree; an order."—Webster. In this sense the revelations of the Seer were recieved and acted upon from the very first by the Seer himself, by Oliver Cowdery, David Whitmer, and all others who were baptized into and continued in the church. The revelations through the Seer were *law* to him in respect to procuring and translating the Book of Mormon; (D. C. 2:1–6; 4:1–6; 5:1–16; 9:1–10); they were *law* to David Whitmer, O. Cowdery and Martin Harris in respect to their selection as witnesses to, and their testimony of the Book of Mormon; (D. C. 15:1–3); they were *law* in respect to the baptisms of both Joseph and Oliver, and also in respect to their ordinations to the priesthood; (D. C. 17:1; 19:3); they were *law* in respect to the *time* and *manner* of organizing the church—April 6th, 1830; (D. C. 17:1; 19:1); they were *law* in respect to appointing O. Cowdery to be Joseph's spokesman, (D. C. 7:3; 27:1–3); they were *law* in respect to choosing the first quorum of apostles, and this, too, five years and eight months before said apostles were selected and ordained; and David Whitmer endorsed and obeyed them, for he, with O. Cowdery (and Martin Harris) selected the Twelve, just as the revelation (D. C. 16:6) commanded; they were *law* to the church in respect to the duties of the various ministers and the administration of the ordinances, the church records, removing and offending members, (D. C. 17:7–26); they were *law* in respect to the teachings of the ministry, moral conduct, marriage relations, duties of the Bishopric, methods of dealing with offenders, evils of idleness, ministrations to the sick, afflicted and needy, the faithful observance of the laws of the land, and of procedure towards offenders, (D. C. 42:1–23); they were *law* in respect to the prerogatives of the then president of the church and his duly appointed successor, (D. C. 43:1–3); they were *law* in respect to the loyalty of the Saints, (D. C. 58:5); they were *law* in respect to adulterers and adulteresses, (D. C. 42:7; 63:5); they were *law* in respect to the consecration of property and tithing, (D. C. 42:8–11; 51:1–5; 58:6–12; 102:2, 10; 106:1, 2); they were *law* in respect to the duties, powers, privileges, and limitations of authority, for all the priesthood, (D. C. 17:8–26; 23:1–7; 25:1; 27:4; 31:1; 38:5, 9; 39:5, 6; 42:2, 5, 18; 43:1–5; 44:1–3; 50:1–7; 51:1–5; 68:1–4; 72:1–5; 81:3; 83:2–22; 85:19–25, 36–46; 87:2–6; 97:2, 3; 99:4–14; 104:1–18, 30–44; 105:3–13; 107:37–46; 108:3–5); they were *law* to the Saints—the church—according to their intent and meaning, and David Whitmer and John Whitmer, honored and observed them up to as late as 1836 at least, as we shall now prove.

David Whitmer, whose name is the second one subscribed to "An appeal" issued by the church in Missouri, and printed in the *Evening and Morning Star*, August, 1834, says: "Whereas the Church of Christ, recently styled the Church of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses on account of the *religious belief* and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the Holy Bible, or the Book of Mormon—the revelations and commandments of our Savior Jesus Christ; and whereas the said church, *by revelation*, commenced removing to the western boundaries of the State of Missouri, where lands were purchased of the Government, and where it was

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calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place which we were desirous to call Zion, as we believe a place of refuge from the scourges and plagues which are so often mentioned in the Bible by the prophets and apostles, that should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said church, and have driven the Saints from their lands, and took their arms from them, and burned down many of their houses, without any provocation; and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county), and for redemption of rights, that we might be *legally* repossessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have armed themselves *cap a pie*, and even with cannon, for war; and whereas our people, residing in the Upper Missouri, have recently armed themselves for military duty and self defence, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the church in the east [this was the 'camp'] have emigrated to this region of country *to settle* and join their brethren, with *arms to answer the military law*, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was *only the peaceable possession of our rights and property*, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our *emigrating brethren* [the 'camp'] met some gentlemen from Clay and other counties to satisfy them that their motives were *good*, and their object *peace*, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to 'buy or sell,' and to sell our land would amount to a denial of our faith, as *that land is the place* where the Zion of God shall stand, according to *our faith and belief in the revelations of God.* * * To be *obedient to the commandments* of our Lord and Savior, some of the heads of the church commenced purchasing lands in the western boundaries of the State of Missouri, *according to the revelations of God*, for the city of Zion. In doing which no law was evaded, no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work begun for *the salvation* of mankind in the last days, agreeable *to our faith*, and *according to the sacred Scriptures of God.* * * It will be seen by a reference to *the book of commandments*, [printed, imperfectly, in fall of 1833], page 135, that the Lord has said to the church, and *we mean to live by his words*, 'Let no man break the laws of the land, for he that keepeth the *laws* of God hath no need to break the laws of the land;' therefore, as the people of God, we come before the world and claim protection, *by law*, from the common officers of justice, in every neighborhood where our people may be; we claim the same at the hands of the Governors of the several States, and of the President of the United States, and of the friends of humanity and justice in every clime and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights; and it is reported that we mean to regain our possessions, and even in Jackson county, 'by the shedding of blood.' But if any man will take the pains to read the 153d page of the Book of Commandments, he will find it there said, 'Wherefore the land of Zion shall not be obtained but by purchase, or by blood; otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as *you are forbidden to shed blood*, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.' So *we declare*, that *we have ever meant and now mean, to purchase the land of our inheritance, like all other honest men*, of the Government and of those who would rather sell their farms than live in our society. * * The *faith and religion* of the Latter Day Saints, are *founded upon* the old Scriptures, the Book of Mormon, and *direct revelation from God;* and while every event that transpires around us *is evidence of the truth of them*, and an index that the great and terrible day of the Lord is near, we entreat the philanthropist, the moralist, and the honorable men of all creeds and sects to read our publications, to examine the Bible, the Book of Mormon, *and the commandments*, and listen to the fulness of the gospel, and judge whether we are entitled to the credit of the world, for honest motives, and pure principles." * *

Signed W. W. PHELPS,
DAVID WHITMER,
JOHN WHITMER,
EDWARD PARTRIDGE,
JOHN CORRILL,
ISAAC MORLEY,
PARLEY P. PRATT,
LYMAN WIGHT,
NEWEL KNIGHT,
THOMAS B. MARSH,
SIMEON CARTER,
CALVIN BEEBE.

These were the wise, brave, Christian words of David Whitmer and his fellows, in July, 1834; and they will live through all time as exalted evidence of their unshaken faith, their godly zeal, and their lofty trust, in the hour of peril and persecution. This is excellent reading just now, and pays well for a careful, thoughtful perusal. It proves that the "camp," and their brethren resident in Missouri, *did not intend* to take possession of their lands and properties by the force of their own arms; it also proves that the Saints received and acted upon the revelations through the Seer as *the law* to the church; and it also proves that both David and John Whitmer accepted, obeyed, and publicly defended the revelations given to the church through the Seer.

To this we add a memorial "To His Excellency, Daniel Dunklin, Governor of the State of Missouri," made by E. Partridge, W. W. Phelps, Isaac Morley, John Corrill, A. S. Gilbert, John Whitmer, and others, in October, 1833, which reads: "We, the undersigned, citizens of the Republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the Church of Christ, (vulgarly called Mormons) believing in God, and worshiping him according to *his revealed will* contained in the Holy Bible, and the fulness of the gospel contained in the Book of Mormon, *and the revelations* of God through Jesus Christ, respectfully show," etc. This shows that the church then held "the revelations" given to the church to be of equal authority with the Bible and Book of Mormon. When John Whitmer resigned the Editorship of the *Messenger and Advocate*, March, 1836, he said as follows:

"It may not be amiss in this place, to give a statement to the world concerning the work of the Lord, as I have been a member of this Church of Latter Day Saints from its beginning; to say that the Book of Mormon is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department—Therefore I desire to testify to all that will come to the knowledge of this address; that *I have most assuredly seen the plates* from whence the Book of Mormon is translated, and that *I have handled these plates*, and know of a surety that Joseph Smith, Jr., has translated the Book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished: therefore, know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.

"It is no trifling matter to sport with the souls of men, and make merchandise of them; I can say, with a clear conscience before God and man, that I have sought no man's goods, houses or lands, gold or silver; but had in view for my chief object, the welfare of the children of men, because *I know* that I have been called of God, to assist in bringing forth his work in these last days, and to help to establish it, that as many souls as would believe, and obey the truth, might be saved in his kingdom; and also assist in bringing about *the restoration of the house of Israel*, that they might magnify his name, for what he has done and is doing for the fulfillment of the prophecies of all the holy prophets that have written on this great and important subject since the days of Adam to this present time: and while I have been in the editoral department, I have endeavored to write, obtain and select such matter as was calculated to promote the cause of God, as far as my judgment was capable of

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discerning: and wherein I may have erred, I am conscientious and innocent; but do cheerfully and humbly ask pardon of those whose feelings in any wise I may have injured by digressing in the least from the strictest path of rectitude.

"I would do injustice to my own feelings, if I did not here notice, still further the work of the Lord in these last days: *The revelations and commandments given to us*, are, in *my* estimation, *equally true with the Book of Mormon, and equally necessary for salvation;* it is necessary to live by every word that proceedeth from the mouth of God: and *I know* that the Bible, Book of Mormon and *Book of Doctrine and Covenants of the Church of Christ of Latter Day Saints, contain the revealed will of heaven.* I further know that God will continue to reveal himself to his church and people, until he has gathered his elect into his fold, and prepared them to dwell in his presence.

"Men at times depend upon the say of others, and are influenced by their persuasions to embrace different systems. This is correct, inasmuch as the principle is a just one: God always commissioned certain men, to proclaim his precepts to the remainder of the generation in which they lived; and if they heeded not their sayings, they were *under condemnation*."

Messenger and Advocate, p. 286, 287.

All these testimonies prove beyond reasonable question, that the faithful ministers and members of the church up to 1836, at least, held the revelations in the book of Doctrine and Covenants to be "equally true with the Book of Mormon and equally necessary for salvation," and therefore to be *law* to the church. How, then, can it be possible that David Whitmer should say what Elder Gurley claims he did! The facts are, Elder David Whitmer owes his membership in the church, his authority in the priesthood, his call to be a witness to that marvellous book—the Book of Mormon—and his appointment to the various missions which he was called to fill, to the revelations through Joseph the Seer. And it is a further and most important fact, and one that all should understand, that the latter day work was begun, the Book of Mormon translated, the priesthood restored and organized, baptisms administered, the church organized, based, and builded upon, and by virtue of, the revelations of Jesus Christ through Joseph the Seer. These revelations were the *first cause* and *the divine authority*, for *founding* and *building* the church of Christ in this dispensation. The Bible and Book of Mormon were and are indispensible in furnishing doctrine, prophecy, history and the like, but they do not and could not furnish the authority—law—for the founding and building up of Christ's church and performing God's "marvelous" work in these last days.

As to the "Lectures on Faith," Elder Gurley is the first, to the knowledge of the writer, to even suggest that they were given as "law" to the church. It was held that "the lectures were judiciously arranged and compiled, and were profitable for doctrine."—*Mess. and Advo.*, vol. 1:161, *Mill. Star.* 15:300. Instead of Sidney Rigdon writing these lectures, as claimed by Elder Gurley, it is historical that Joseph Smith prepared them; for he says in his "History," *Mill. Star.* 15:204—"During the month of January, [1835], I was engaged in the School of the Elders, and in preparing the Lectures on Theology for publication in the Book of Doctrine and Covenants." If Sidney wrote them in any sense, it was in the capacity of a scribe.

ELDER BLAIR'S ERRORS CORRECTED.

In *Herald* for March 7th, is an article from the pen of Elder Blair, in which he makes some singular charges, and takes some singular positions, which I will notice only in brief. If his position, or definitions be true and correct, as they relate to *the faith* of the church and her positions, then I say that deception, intentionally or unintentionally, has been practiced; and the sooner the *mist* is removed, the better for all parties. Had I *believed* that the church held as Elder Blair *now* defines her position, I should not have accepted ministerial authority at her hands the second time, as I did in 1879, at Galland's Grove, Iowa; and so far as Elder Blair's references to me be concerned, let it be distinctly remembered, that upon the adoption of a certain resolution at Council Bluffs, Iowa, in September, 1878, I sent to the church my resignation as an officer, which was accepted, the reasons for resigning being contained in the paper itself, and published in the minutes of the Conference, held at Plano, Illinois, in the spring of 1879. The succeeding autumn, at Galland's Grove, Iowa, to the General Conference, was presented a resolution from Decatur District, asking the Body to define its position relative to faith essential to membership, &c., (I have not the resolution at hand or would insert), which was referred to the First Presidency, and upon which they made their report, which was unanimously adopted. I asked the officer of the Conference for a copy of that report, and received from his hand what purported to be either the first draft, or copy thereof, of said report, and from that manuscript I have quoted just as it reads on page 4, where the statement "as set forth in the Epitome" &c., occurs, supposing it to be correct; hence Elder Blair's charge, that I "dropped the word *and* and put *as* in its place," is entirely a mistake, is not the case in fact, I having no such purpose, design, or intent; but simply quoted from the copy in my possession, as stated. The mistake most probably occurred in copying, as I am now authoritatively informed that in the official copy the word *and* instead of as is found. However, to my mind there is not that difference as to the effect of the use of these words as Elder Blair would have us believe, and when he states that the use of the word *as*, instead of *and*, "vitiates said report, and, makes it mean the *very opposite* of both what was written, and what was intended to be written," I say of such language and such statement, that it is the *veriest folly*. Webster in his "Unabridged" defines the word *as* to mean "*like, similar to*, of the same kind, or in the same manner with;" and whether used as above, or as defined in the 5th definition—"the adverb limiting the view to certain attributes or relations; as, virtue considered *as* virtue," it in neither case changes the sense so as to "make it mean the *very opposite* of both what was written, and what was intended to be written." Nothing of the kind; which fact will appear even to the "unlearned" of whom Elder Blair has spoken so frequently; so if the "copy" from which I quoted be in fault, Elder Blair's version and application of it is a far greater one.

We will now turn to the *Report* as published by Elder Blair, and which is accepted as correct. But let the reader *first* notice the *Resolution*, at foot of said report in same column, and adopted (Elder Blair says "at Galland's Grove, Iowa, September 7th to 15th, 1878," but I think it was done at Council Bluffs, not Galland's Grove); and after a careful perusal then turn to the *Report* and read that, "We are further of the opinion, that it is not the intent and meaning of the said resolution, (the one passed in 1878), to make a belief in *the revelations* in the Book of Covenants, or the abstract doctrines possibly contained in it, (neither the one nor the other), a test of reception and fellowship in the church;" now, if these are not a *test* of fellowship as provided for above, why do Elder Blair, *et al* seek to make them such? And why does he arrogate such power and authority unto himself as to denounce those as apostates, who dare to "disregard" some of those revelations? when the position of the church as seen above allows them to do so.

Let us proceed with the *Report*. "We are further of the opinion, that, while it is *not intended*, or indeed practicable to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people, by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon, and Doctrine and Covenants, and set forth in *the Epitome of Faith and Doctrine*." If language can mean anything, this act of the church does affirm as its faith, and obligatory upon its members, *not all* the revelations, or doctrines contained in either book, but simply "the plain provisions of the gospel," as affirmed in the three, "*and set forth* in the Epitome of Faith and Doctrine." The reader will conclude whether they are "set forth" in fact, or not, the church declared they *were*. Elder Blair seems to think quite differently, and to regard the Epitome as good as far as it goes. Well, it either *is* an "*Epitome* of the Faith and Doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints" as it professes to be, or else it is not. If it is not, then it ought to be so *amended*, so that it will be. But if it is, then in that case it ought to remain *intact*, Elder Blair to the contrary notwithstanding.

Elder Blair refers to the *pleadings* before Lake County Court, Ohio, wherein Plaintiff avers that the Church was founded upon, and believed in "certain well de-

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fined doctrines set forth in the Bible, Book of Mormon, and Doctrine and Covenants." The reader will notice at once that this position does not commit the church to all the revelations, or doctrines contained in either book, but to *well defined doctrines*." Now what are they? What those "well defined doctrines?" Again, Elder Blair refers to the "Articles of Incorporation," and quotes that, "The church adheres to the doctrines and tenets of the original church, &c., as organized by Joseph Smith." At this point the question again rises, "Has the church defined, and declared *what* these "well defined doctrines" and "*tenets*" are? To which I answer yes, as seen *above* in the *Report* adopted at Galland's Grove, Iowa, in September, 1879, (with which act all former ones must be made to harmonize), and also in the paper presented to Secretary Frelinghuysen, wherein the committee say that "The church by her President Joseph Smith in 1844, (just prior to his death) gave to the world an epitome of faith and doctrines, which were held sacred,—and the *only* principles necessary to salvation. This if we mistake not, was made in answer to the inquiry of Hon. John Wentworth, of Chicago, and published by him in his paper the *Democrat*, and also published by I. Daniel Rupp, in his History of the Religious Denominations in the United States, during that year, and is as follows:" Here follows the "Epitome of Faith and Doctrine" and after it is enumerated, the committee say to his Honor, that the Reorganized Church *of to-day*, affirm *this* (the faith as there presented), as their faith, and as *the* faith of the church; and that by law and of right, "it is now and must necessarily *ever remain* as the *only* and true faith of said church." See *Herald* for April 28th, 1883, page 265.

This report was both received and *adopted* by the General Conference, at Kirtland, Ohio, in April, 1883; and when Elder Blair, by pettifogging, special pleading and otherwise, seeks to ring in upon that faith, and upon that position, the law of tithing, gathering into Jackson and adjoining counties in Missouri, armies very great, temple building, Patriarch, baptism for the dead, Order of Enoch, and a boarding house called the Lord's, which things are taught in the Doctrine and Covenants—as part of the gospel of Christ Jesus, *essential* to life and peace, and binding upon all who unite with the body, I say it's monstrous and outrageous; and we are guilty of deception unless we teach these things to those who enquire after truth, provided we hold them as Elder Blair advocates. The church has both the right and power to declare her position upon these things, and her voice in that regard, is final so far as I am concerned. I with other Elders have regarded these things last named as "*local*," and therefore *not* binding upon us; but, if the church shall say in definite language, that they are essential elements to life eternal, essential to membership, &c., as indicated by Elder Blair, then this controversy will be at an end; and each one will have the benefit of such decision, and be permitted to make their own choice in the matter.

This whole case may be summed up in a very few words: The gospel contains certain principles to be believed; certain ordinances to be obeyed, and blessings to be enjoyed. Upon this the church declared at Galland's Grove, by report of Presidency, and at Kirtland, Ohio, upon paper, presented to Secretary of State. These positions do not affirm the doctrines referred to above, and contained in the Doctrine and Covenants, neither are they by these acts enjoined as argued by Elder Blair; hence the necessity of a declaration authoritative, and *final*. Elder Blair affirms that I deny the faith, when I "reject the gathering," &c. And yet on page 138, of *Herald* for February 28th, the president of the Twelve declares that principle an "open question;" and also that the practical part was "settled authoritatively when the church said there is *no place* to gather to;" and further on he treats the subject as a "local matter, and as such can not be part of the gospel." This position is quite the opposite of Elder Blair's, and its author is one of the fathers of this Reorganization. Reader, don't you agree with me that a decision, clear and plain, ought to be made upon these various points of controversy?

Elder Blair states that "we *do not know* what Jesus taught in those *ninety-nine parts* which we now have not." Just so Elder Blair, so accepting your statement as true, then it follows that those "*ninety-nine parts*," nor no part of *them*, have been revealed through the "choice Seer," and after all your loud sounding claims and pretensions, you confess yourself in the dark upon the "*ninety-nine parts*" which you affirm "*we now have not.*" Again, Elder Blair says, "If these *ninety-nine* parts of Christ's teaching were the "will of God," then it is certain that in the Book of Mormon we lack ninety-nine parts of it at least. If Elder Blair means by this, that we can not do God's will, and be saved in the celestial kingdom, *without* knowing those "*ninety-nine parts*," then certainly we are all yet in sin, and Christ's mission a failure, and the dead in Christ would be without hope because they did not know what the "*ninety-nine parts*" were. The sophistry of Elder Blair upon this point is but calculated to deceive; for certainly if Christ Jesus did not give to the race sufficient of God's will to save it, we have no reason to expect nor to look for it through any choice seer, be he who he may. If Paul and associates did not understand that will, and of which they have testified to the world in writings which we have, declaring "though we or an angel from heaven preach any other, let him be accursed;" if they did not, certainly we can have no confidence that Elder Blair does. Of the *record* of those twelve apostles of the Lamb, the Book of Mormon bears testimony of the truth of their statements, and is a unit with them touching the gospel of Christ as taught by them, claiming as we have, that with the New Testament it contains a *fulness* of the gospel. The gospel is "the power of God unto salvation," hence, if we have a "*fulness*" revealed to us in the Book of Mormon, we in that "*fulness*" would have enough to save the *entire* race, hence the saying in Nephi 5: 9—"And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them." If the gospel revealed in New Testament and Book of Mormon be but *one hundredth part* of what Christ taught and did, I take it that *it is enough*, or else those men who *saw* and *heard* him teach would have testified of more, for Jesus certainly said to his apostles, "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and unto the *uttermost* part of the earth."—Acts 1: 8.

Those apostles are dead, but they yet speak; their testimony still going to all the earth, just as Jesus declared should be; and when Elder Blair or any one else, adds to that gospel, to that *will of God*, the Jackson county gathering, paying of surplus property to build a temple with, and building of a boarding house, &c., by which they seek to establish such things as the doctrine of the gospel, they make a fatal mistake in my opinion; for such things are not necessarily any part of it, but are matters purely of a local character; and though a controversy of this kind may be deplored in some regards, let it be remembered that those who first "threw down the gauntlet" must bear an equal portion of the responsibility; and just so long as elders shall affirm and seek to establish the ideas and positions taken by Elder Blair, that just so long will *it* meet with the extreme and positive resistance, which such extreme and ultra positions deserve, and if any one is living in a religious "glass house," they should be careful how they throw stones.

In bonds,

Z. H. GURLEY.

PLEASANTON, Ia., Mar. 19, 1885.

Conference Minutes.

EASTERN WALES DISTRICT.

Conference held at Merthyr, Tydvil, Wales, March 8th, 1885; Elder Wm. Morris presiding, T. E. Jenkins secretary. The president gave good and eifying instructions on the necessity of the power of God, &c. Merthyr, Aberaman, Rhondda, Ogmore and Nantyglo Branches, reported without any change since last report.

Elders J. Jones, J. Griffiths, J. Morgans, J. Lewis, D. Davis, J. Watkins, J. Jenkins, P. Price, T. Davies, T. E. Jenkins, Wm. Morris and De Meredith reported in person; and T. Venables by letter; all in good feelings, and promising to labor more diligently.

Resolved, That every Elder is to report himself at every district conference, in person or by letter, or through a brother; and those that will not do it are to be notified to appear at next conference.

Resolved, That we uphold Joseph Smith as President of the Church, and all the authorities in America; also T. Taylor in charge of the English mission; T. E. Jenkins in charge of the

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Welsh mission; Wm. Morris as president of this district.

Preaching in the afternoon in English, by T. E. Jenkins and J. Jones; and in Welsh by Elder Dan Davies. Preaching at night in Welsh by Elder J. Lewis; and in English by Elder G. Morgans. Several respectable persons were in attendance, and gave good attention to the preaching. Adjourned to meet at Aberaman, Wales, June 14th, 1885.

LITTLE SIOUX DISTRICT.

Conference met pursuant to adjournment at the Saints' Meeting House in Magnolia, Iowa, at 10:30 a.m., Saturday, March 14th, 1885: J. C. Crabb president, Phineas Cadwell and Charles Derry assistants; William C. Cadwell and J. F. Mintun secretaries.

Branch Reports.—Six Mile Grove 23; 1 baptized, 4 removed. Spring Creek 51. Little Sioux 190; 1 baptized, 4 received. Magnolio 222, 1 gained by error in previous report.

Brethren C. Derry, M. S. Frick, E. R. Lanpher and J. C. Crabb, special missionaries acting under appointment of this conference, reported, and were sustained in their old missions. Bro. Derry was added to assist in organizing a branch at Sioux City.

Ministry Reports.—Jas. Caffall of the Twelve; C. Derry, P. Cadwell and J. C. Crabb, High Priests; J. F. Mintun, Nathan Lindsey and John B. Lytle of the Seventy; Elders D. Chambers, Wm. C. Cadwell, S. Mahoney, Isaac Shupe, Lucius Merchant, Donald Maule, Wm. Chambers, Frederick Collins, Andrew Joneson, Henry Garner, Rich. Farmer and A. W. Lockling; Priests Ransom Streeter, B. M. Green, James Emmerson, Wm. I. Fallon, J. C. Johnson and J. W. Merchant; Teachers J. L. Gunsolly, Wm. R. Davison, E. F. Shupe and Enoch Hunt; and Deacons Wm. Trosper and George Blackman, reported.

Phineas Cadwell, Bishop's Agent, reported.—Total amount received $223.60; paid out $47.00; amount now on hand $176,60. This was referred to a committee, consisting of brethren Wm. T. Fallon, David Chambers and J. L. Gunsolly, who subsequently reported that they found the same to be a correct statement to March 1st, 1885.

Committee to whom was referred Bro. James Caffall's decision as shown by last conference minutes, reported in favor of referring said decision to the Quorum of the Twelve, and appointing some one acquainted with the case to represent the district, to answer any questions that said quorum might want to ask with reference to controverted points in said decision. On motion the report was received and adopted, and committee discharged. The following brethren were elected as delegates to Annual Conference:—Charles Derry, J. C. Johnson, Wm. C. Cadwell, David Chambers and J. C. Crabb; and Wm. C. Cadwell was appointed to represent the district before the Quorum of the Twelve, as provided for in the above report.

The secretary read his annual statistical report as follows: At last report 541; present number 577, including 3 High Priests, 3 of the Seventy, 38 Elders, 12 Priests, 11 Teachers and 7 Deacons. Changes since last report: 18 baptized, 47 received by letter or vote, and 2 gained by error in previous reports; 17 removed by letter, 1 expelled and 13 died. Estimated scattered membership 103, making a total membership in the district of 680. On motion J. C. Crabb, Phineas Cadwell and Charles Derry, district presidents; and Wm. C. Cadwell district secretary, were sustained in their respective offices for three months; and James Caffall and Charles Derry were sustained as missionaries in charge of this field of labor. An interesting season of prayer and testimony was enjoyed on Saturday evening, in charge of Bro. James Caffall. Preaching was had during conference as follows: Sunday morning by Jas. Caffall, Sunday afternoon by Charles Derry, and Sunday evening by J. C. Crabb.

Adjourned to meet at Little Sioux, Iowa, at half-past ten o'clock, Saturday, June 13th, 1885.

SOUTHERN CALIFORNIA DISTRICT.

Conference met at San Bernardino, California, February 28th, 1885; A. H. Smith president, N. W. Best clerk, J. R. Badham assistant.

Reports of Officers.—D. S. Mills High Priest; Elders H. L. Holt, J. R. Badham, A. W. Thompson, W. M. Gibson, D. L. Harris and E. P. Prothero, reported in writing; and H. E. Goff, E. J. French and R. R. Dana verbally; Priests H. C. Ladd, Jasper Wixom, A. B. Wise, John Ward, A. E. Jones, Sen., A. E. Jones, Jr., James Prothero and N. W. Best, reported. A. H. Smith reported labors in district, and exhorted branch officers to do their duty, that the work might prosper.

Branch Reports.—San Bernardino 188, 32 scattered; Los Angeles and Laguna not reported; Financial reports.—Los Angeles, balance on hand last report, October 19th, 1884, $17.80; collected up to date, February 26th, 1885, $31.50; total $49.30; paid out since last report $30.15; balance on hand $19.15. F. P. Schnell, branch treasurer. District Financial report of Bishop's Agent: Received from October 30th, 1884, to February 27th, 1885, $136.83; total expenses $122.20; balance due district $14.63. R. Allen, agent.

R. Allen tendered his resignation as Bishop's Agent of Southern California District. The resignation was received, to be referred to the Bishop of the Church. J. R. Badham was then chosen to be recommended to the Bishop as a suitable person for Bishop's Agent for Southern California, in case of the Bishop releasing Bro. Allen.

Resolved, That we sustain Bro. D. S. Mills as district president, with Bro. W. M. Gibson as his assistant; That Brn. Thompson and Badham be sustained in the mission at Azusa, Norwalk and Tustin, and elsewhere as circumstances may direct; That J. R. Badham and A. B. Wise be appointed to labor at the Rincon; That balance of district fund in the hands of the agent, amounting to $14.63 be given to Bro. Mills; also that there be a donation fund started to add to the district balance, to help him pay off his doctor's bill, &c. Los Angeles Branch gave $10, and $14.50 were donated, making a total of $39.13.

Resolved, That H. L. Holt and E. J. French be sent as delegates to General Conference, to be held April 6th, 1885; That we sustain all the authorities of the church in righteousness.

Saturday night, preaching by A. H. Smith. Sunday forenoon, preaching by A. H. Smith. Sacrament, prayer and testimony meeting in the afternoon. Preaching at night by A. H. Smith.

Conference adjourned to meet at Azusa, Los Angeles county, on the Saturday on or before the first full moon in September, 1885.

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Miscellaneous.

WARNING.

To whom it may concern:—Sometime in the early part of the year 1883, (I believe), one calling himself Wm. Falkler, imposed himself upon the Elmwood Branch of the Church, was baptized, confirmed and ordained an Elder by Bro. H. L. Thompson. He soon disappeared, carrying with him a certificate of baptism, and an Elder's license, signed by the officers of Texas Central District. Recent investigation has satisfied me, that he is an impostor. The following from the *Fort Worth Gazette*, (Texas), states the facts so far as I am able to learn.

A TREACHEROUS PREACHER.

Lumpkin, Ga., Nov. 2.—A sensational divorce was granted here to-day. The Rev. J. W. P. Falkler was ten years ago the most noted Baptist revivalist in the South. It was developed on him here that he had deserted a wife in Louisiana, where he had worked at the printing business. Church people, however, stood firm by him, and he continued his labors without going through the formality of getting a divorce from his Louisiana wife. He married Miss Jesse Yarborough of Greensboro, N. C., a tender maiden of fifteen. The other denominations were scandalized by the act, but the Baptists still upheld Falkler. He was assigned to the pastorate here. Soon tales of intemperance and abuse of his wife began to be circulated, and the sensation culminated, in the filing of a suit by the child-wife, seeking a divorce on the grounds of drunkenness, etc. Falkler disappeared between two suns, and is now preaching in Texas under an assumed name. The Baptists of Georgia have publicly cut him off from their connection. Mrs. Falkler is allowed to resume her maiden name and the privilege of remarrying, but it is decreed that Falkler must remain a grass widower.

The said J. W. P. Falkler, alias Wm. Falkler, is hereby forbidden to act in any official capacity within the limits of the South-western Mission, and the Saints warned to beware of him. Should he present his credentials elsewhere, the Saints will be warned and can take action accordingly. He has also called himself in some places Captain Price.

HEMAN C. SMITH,
Pres. of South-western Mission.

PAIGE, Texas, March 22d, 1885.

MARRIED.

DIGGLE—ALLEE.—At the residence of Mr. Charles Allee, Valley View, Harrison county, Iowa, March 26th, 1885, by Elder David Chambers, Bro. Edward Diggle, to Miss Jennie Allee. May peace and prosperity attend them through the journey of life.

ANDERSON—JULIAN.—At the residence of the bride's sister, 1967 Grove street, Oakland, Cal., March 22d, 1885, by Elder J. B. Price, Elder William Anderson, of Oakland, Alameda Co., to Miss Minnie E. Julian, of Lafayette, Contra Costa county, both of this State.

SCOTT—BASS.—In Lamoni, Iowa, at the home of the bride's parents, Bro. and Sr. S. P. Bass, on March 29th, 1885, Mr. Carter Scott of Davis City, Iowa, and Sister Lulu M. Bass; Elder Henry A. Stebbins officiating in the marriage service.

MCDONALD—SIMPSON.—At the home of Bro. and Sr. William Simpson, in Cleveland, Iowa, March 31st, 1885, their daughter Minnie was mar-

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ried to Mr. James McDonald, also of Cleveland. The marriage ceremony was performed by Elder H. A. Stebbins.

RABLEY—SIEGRIST.—In Providence, Rhode Island, March 22d, 1885, by Elder E. O. Toombs, Bro. George W. Rabley to Sr. Annie Siegrist, both of Providence.

DIED.

SCOTT.—On Monday morning, March 23d, 1885, at Chariton, Lucas county, Iowa, of heart disease and dropsy, Sr. Jane Scott, in the 64th year of her age. At the time of her death, was on her way from Salt Lake City, Utah, accompanied by her youngest son, Joseph, to make her home in Lamoni, Iowa, with her oldest son, Bro. John Scott, who resides there. The funeral services were conducted by Pres. Joseph Smith, assisted by Elder H. A. Stebbins, and the funeral sermon preached by Elder W. W. Blair. The services were held in the Saints' New Church, Lamoni, and the body laid away in Rose Hill Cemetery, to await the resurrection of the just. She was the mother of six children, all of whom she lived to see married and settled in life: five of whom are left to revere her memory. She has twenty living grandchildren.

SANFORD.—At her residence in Cornwallis, Nova Scotia, March 12th, 1885, of heart disease, Sophia A., widow of the late Leander Sanford, aged 43 years. Sr. Sophia was, at the time of Joseph Burton's first missionary work in Nova Scotia, a consistent member of the Baptist Church. Upon hearing the "Faith once delivered to the Saints" expounded, she was baptized and confirmed a member of the Church of Christ, by Elder Burton. From that time until her death, she lived a life of faith in Christ and his word, and availed herself of every opportunity of spreading the latter-day work. Her only real request was, that her three young children, now orphans, should be brought up among the Saints. Although living in a community which is very severe upon "the doctrine," yet her remains were followed to the place of interment by a large concourse of mourning friends. Rev. Robinson, Baptist, conducted the services. Sr. Sanford was a sister to Emma Burton and George N. Davison.

EDWARDS.—Near Bevier, Missouri, March 19th, 1885, Sr. Elizabeth Edwards, lacking about five weeks of being 77 years of age. She has experienced the latter-day work for long years; been in Utah; found her errors while there; returned to the states, and joined the Reorganized Church by baptism, May, 1873. Suffered sickness for about one year before she died. Died strong in the faith. Services by Wm. L. Williams, at the house, and benediction at the grave by J. T. Williams.

FRICK.—At Missouri Valley, Iowa, March 28th, 1885, Sister Eliza Frick, wife of Bro. M. S. Frick, aged 29 years, 8 months, and 8 days. Baptized at Reunion of 1884. Burial services conducted by Elder J. C. Crabb. Preaching services will be held by Elder Charles Derry, April 19th, 1885, at Missouri Valley, Iowa.

TERRY.—At Crescent City, Iowa, March 20th, 1885, Myrtle Clara, daughter of Mr. and Sr. H. A. Terry, aged 4 years, 10 months and 7 days. Her father and hired hand had been burning brush during the day; and after they quit work in the evening, this little girl, with other children being out playing, it is presumed went to making fire, when her clothes were caught by the flames, and burned her so that she only lived till the day following. The parents feel keenly afflicted by the sad circumstance. Funeral services by H. N. Hansen.

ROBERTS.—In Boomer Township, Pottawattamie Co., Iowa, February 5th, 1885, Bro. John Roberts, aged 85 years, 16 days. Bro. Roberts was born in London, England, January 19th, 1800; became a member of the church in Canada, in 1832; gathered with the church at Nauvoo, and shared in the trials and tribulations that came upon the Saints at that time. He was ordained a Seventy before the death of the Seer, and labored considerably in the ministry. During the dark days of apostasy, he remained, faithfully trusting in God, and refused to follow any of the factions that came into existence, until the message of the Reorganization saluted his ears, when he received it with gladness. He remained faithful until death, and though unable of later years to perform ministerial labor, he lost no opportunity to testify to neighbors and friends of the truthfulness of the latter day work. All who knew him, though some might differ from him on the subject of religion, could but esteem him for his uprightness and sincerity. His companion in wedlock, who shared with him the pleasures and toils of life for nearly sixty-four years, survives him; and with nine children, and many grandchildren and great-grandchildren, mourn his loss. Funeral services by H. N. Hansen.

BARRETT.—At Box Elder, Colorado, March 14th, 1885, Marcellus Moses, oldest son of Bro. Thomas and Sr. Barrett. Born in Colfax Co., Neb., July 15th, 1870. Deceased was killed by a colt. Funeral sermon by Elder Richard Starah.

BUNT.—At Box Elder, Col., March 21st, 1885, Margaret Maria, daughter of Bro. H. Bunt, aged 3 years, 9 months and 11 days. Funeral sermon by Elder Richard Starah.

WHITE.—At Bevier, Missouri, March 22d, 1885, after suffering many years with consumption, Bro. John White, aged 57 years. Bro. White spent some years in Utah; united with the Reorganized Church May 12th, 1876, being baptized by T. W. Smith. Services conducted by G. T. Griffiths, at the Saints' Chapel, assisted by George Hicklin. May God comfort and bless Sr. White in her lonesome condition. Having no children to take interest in her behalf in her old age, may the Saints look after her, and see that she is provided for temporally; and may God bless and comfort her spiritually.

BOOKER.—At Whynott, Miss., March 3d, 1885, Bro. G. Booker; born in Monroe county, Alabama; was baptized by Bro. R. J. Anthony. He was in his right mind to the last. He leaves a father and mother, and three brothers, to mourn his loss.

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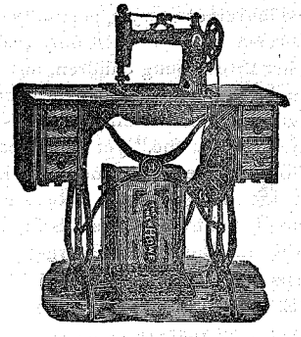

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

JUL 1 and 26 88

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE W[illegible] AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, April 18th, 1885.

FROM the Chicago *Tribune* of the 20th of March, we quote what follows in reference to the supposition that at the conference of the Utah Mormon Church there may be considered a proposition to discard polygamy as a tenet.

"The church organ breaks silence tonight for the first time on the rumor of the coming abrogation of polygamy at the spring conference. It argues against it but does not absolutely deny it, and admits that a portion of the church favors the step. It closes a long editorial saying:

"Members of the church who feel and talk favorably for the abrogation of doctrinal points are the reverse of 'strong.' They probably belong to a class who believe in the fulness of the gospel as restored through Joseph Smith and almost wish they didn't, or, at least, that it was not true. . . . They desire to adhere to the church because they can not rid themselves of the conviction that it is the power of God unto salvation, but they would like its doctrines and ways more in conformity with those of the world, that every species of friction which causes discomfort, and temporal disadvantage might be avoided. In fact, they are conservative Mormons. . . . But, coming back to the starting point, all anticipations and predictions regarding the reception of revelations to the church are necessarily premature. The faithful who seek to know and do the will of God will not be shaken of purpose, neither will they abandon their religious principles in whole or in part under any kind of pressure whatever. They would hold to their integrity in the full expectation of sooner or later beholding the salvation of God."

The church organ referred to in the extract is the *Deseret News*.

The Salt Lake *Evening Chronicle* of March 17th, referring to the same supposed event says:

"A crisis is evidently close at hand, and an important one. The Mormons will not fight the United States; they will not much longer resist the laws of the United States; and thirdly and finally, they will not emigrate from the soil of United States. This, then, is our "Revolution"—a revolution which may be counted upon as confidently as the continued revolution of mother earth upon its axis—*Utah is about to revolve into line.* So there is not to be a revolution *in* Utah, but rather a revolution *of* Utah—which has been at a standstill lo these many years. And the prime issue as between this troublous Territory and the general government is what it always has been, to wit, *the repression of polygamy.*"

We have not seen the full text of what the Deseret *News* may have stated about such proposed action at the April Conference to be held at Logan, instead of Salt Lake City, for obvious reasons; but if such a proposition is entertained at that conference in an honest endeavor to put away the evil, we trust that it will receive the hearty support of the people, and be faithfully observed by all priests and people alike.

We seriously doubt the purpose of the leading men to submit such a proposition to a vote of the people. If, however, Pres. John Taylor has, or does present to the conference what may purport to be a revelation from God to the effect that the precept and practice of plural marriage shall be, or may be abandoned, we look for lively times in Utah. We do not doubt that if God speaks to that people on the subject at all, it will be precisely to that effect.

Would John Taylor have the courage to say to the polygamic men and women already in the practice of plural marriage, and to the thousands to whom the dogma has been so industriously taught and its practice urged so strenuously.

"Thus saith the Lord, your Redeemer and your God; Hear ye, O my people in the mountains and valleys of Utah, and listen to my voice. Lo these many years ye have been following in devious paths and I, your Lord, command you, that ye no longer walk in them. Let all those among you who have taken unto you more wives than the one wife of your youth, put them away from you. Provide for them and their children that they have borne to you, according to the riches and goods ye possess; but put them away even as I commanded Abraham of old to put Hagar away. Let those among you whose first wife is dead, (or is married to another), and who had more wives than the first wife living at the time of her death, take the one first chosen to be plural wife as your companions; and be ye married unto her as provided in the law given to my church, and published in my Book of Doctrine and Covenants before the death of my servants Joseph and Hyrum Smith; and put all other of your plural wives away from you and live no longer with them as your wives. And this shall ye do that ye may keep the law of the land, and no longer incur my displeasure."

This would most likely be the tenor if not the text of such a revelation as God would give in the case if he should speak like himself as he is revealed in the three standard works, Bible, Book of Mormon and Doctrine and Covenants.

BRO. B. A. ATWELL of Cabool, Texas county, Missouri, has been preaching for a time at home, and aroused the indignation of some preacher, who gets after Bro. Atwell, and his teaching in the Cabool Weekly *Record* as follows:

HEALING THE SICK.

"The healing of ills by prayer alone has become widely enacted around Cabool, and it is turning the word of God to ridicule. Certain persons have wrested passages of Scripture from the Holy Book, and point to them as authority for their belief. Jesus himself healed the sick, but he neither rebuked nor condemned the physician. Paul took for his associate the apostle Luke, who was a skillful and trained physician. It was Doctor Luke who looked after his bodily infirmities, felt his pulse and perhaps gave him soothing draughts. The doctrine of these faith-cure people is often devoid of common sense; they will never use a mustard plaster, for fear it may destroy the effect of the prayers. There is no authority in the Bible for this phase of skeptical philosophy which they have adopted. Some perhaps, have been healed through their agencies, but these cases have been mainly nervous or imaginary troubles. Because most of those who teach this folly have been Christians, or thought to be such, little has been said heretofore of their

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weakness; but it is now time for sensible, Christian people to condemn the practice. The murder is no less a murder because the patient dies in the arms of a matron who is praying for him in a faith-cure hospital, while the remedies within reach are not made use of. The system is a deformity that injures society, the body and the soul. The boards of health in all communities should be required to investigate and report all faith-cure hospitals and societies. The police should arrest those individuals who stay the use of proper remedies in cases of sickness, and Christianity should deny what has become a scandal to common sense. T. A. J."

To this Bro. Atwell replies as follows:

HEALING THE SICK.

"If you are M. D. I can relieve your curiosity and interest in the practice of medicine and sale of drugs, by stating to you long as the world remains in its present state of existence there will be enough unbelievers to support the practice of medicine and sale of drugs. If you are a Right Reverend, then you have drawn your line of battle between yourself and the Scriptures. If you are representing some pet collection of human opinions you choose to entitle church, come forth from your hiding place, show your colors, we will know better how to dish up to you. I thank you for the timely article, it will give the public a chance to choose the plain teachings and promises of God through the Scriptures to man, or the jumped at opinions of uninspired men, or men as they are borrowed from tradition. Empty assertions are easily made, furnishing proof for the same is very, very difficult. Reader, you will bear in mind the Master teacher did not fully commission his servants to build up the Church of the King of Heaven till after his crucifixion. Reader, bear in mind the battle is between T. A. J. and the Scriptures; read Mark 6: 14–20.

"Next examine the Master's promises for proof of their fulfillment to believers after his crucifixion; James 5: 14, 15. T. A. J. states that Paul took with him Dr. Luke, (he Luke), examined cases and felt pulses at Lystra. Did Luke feel the cripple's pulse? If he did, we would like to know it. See Acts 14: 8–11. Did Luke feel Paul's pulse when he received his eyesight? Acts 9: 17. Did Luke feel Paul's pulse when the snake bit his hand? Did Luke feel Publin's pulse? Acts 18: 1–11. Reader will bear in mind the Master sent out his servants two by two. T. A. J. says Luke was with Paul, Luke could not be with Peter and John at the same time he was with Paul. Peter and John separated from Paul and Luke, and preaching the gospel in another part of the country at the same time. Who felt the lame man's pulse at the gate of the Temple? Acts 3: 1–17 Tell us please, whose pulse Dr. Luke felt? Bible readers have the choice in plasters, who are sensible people, those who fear the Lord. Does a belief in the positive promises of God through Christ effect murder? In sickness what are the proper remedies for a believer in Christ to use? See James 5: 13–15. If you are a popular skeptic tell us please what part of the Bible you believe? If you are an open atheist, tell us please what Sanhedrim authorized you to exercise jurisdiction over the people's conscience? Who is it turns the word of God to ridicule? Read Matthew 12th chapter, notice the 30th to 50th verses closely; next read Matthew 28th chapter. A scandal to common sense, is to be wise in your own conceit.

B. A. ATWELL."

WE commend the following to the readers of the HERALD for the good sense found therein:

POISONOUS WALL-PAPERS.

"*Medical Record:*—From inquiry we have made there can be no doubt that, with one exception, all grades of colored wall-papers manufactured in the United States contain more or less arsenic. This practice of introducing a poisonous substance into a covering for walls is the more reprehensible from the fact of its being totally unnecessary. One firm in London, England, and one in New York produce wall-papers having the most varied and brilliant coloring, which have not even a trace of arsenic in their composition, and there appears to be no reason for other manufacturers using poisonous colors, except that by doing so they make a higher profit on their manufactures. Arsenical colors are strong and about half the price of non-arsenical colors, and herein lies the secret of their persistent use by wall-paper manufacturers; and it appears to us that the action of the Legislature is called for to put a stop to the practice.

"We find, also, that a class of colors used by wall-paper manufacturers (who claim to sell non-poisonous wall-paper), which have not arsenic as a base, really contain much of this substance. We refer to colors composed of some white compound, such as whitening as a base, which is stained with aniline. These colors are very largely in use, and of course contain arsenic introduced with the aniline. The vehicle usually employed to give body and adhesiveness to the coloring being glue, often made from hides prepared with arsenic, this substance is constantly introduced by such means. It is therefore clear that the practice followed by the firms in question, of employing permanently an expert chemist, who tests every package of color and glue by the Marsh test, which indicates the presence of the twenty-thousandth part of a grain, is the only method by which non-arsenical wall-papers can be produced. The public appear under the impression that arsenical poisoning from wall-papers is due to portions of arsenic in powder being dusted off the walls. Such is not the case, the chief danger lies in the fact that in damp weather the arsenic undergoes decomposition, and forms, in combination with other substances present, arseniurretted hydrogen, which diffuses in the room, and being a deadly poison causes sickness to the inmates. This form of arsenical poisoning is more to be dreaded than that from the particles removed by attrition; the latter, however, being also a source of danger to health."

COLDS.

"An eminent London physician, Dr. Graham, says: 'It is not a correct practice, after a cold is caught, to make the room a person sits in much warmer than usual, to increase the quantity of bed-clothes, wrap up in flannel, and drink a large quantity of hot tea, gruel, or other slops, because it will invariably increase the feverishness, and in the majority of instances prolong, rather than lessen, the duration of the cold. It is well known that confining inoculated persons in warm rooms will make their small-pox more violent by augmenting the general heat and fever; and it is for the same reason that a similar practice in the present complaint is attended with analogous results, a cold being in reality a slight fever. In some parts of England, among the lower order of people, a large glass of cold spring water, taken on going to bed, is found to be a successful remedy, and, in fact, many medical practitioners recommend a reduced atmosphere, and frequent draughts of cold fluid as the most efficacious remedy for a recent cold, particularly when the patient's habit is full and plethoric?'

"Dr. Graham further says: "It is generally supposed that it is the exposure to a cold or wet atmosphere which produces the effect called cold, whereas it is returning to a warm temperature after exposure which is the real cause of the evil. When a person in the cold weather goes into the open air, every time he draws his breath the cold air passes through his nostrils and windpipe into the lungs, and consequently diminishes the heat in those parts. As long as a person continues in the cold air he feels no bad effects from it; but as soon as he returns home he approaches the fire to warm himself, and very often takes some warm and comfortable drink to keep out the cold, it is said. The inevitable consequence is that he will find he has taken cold. He feels a shivering which makes him draw nearer the fire, but all to no purpose; the more he tries to heat himself the more he chills. All the mischief is here caused by the violent action of the heat. To avoid this, when you come out of a very cold atmosphere you should not at first go into a room that has a fire in it, or if you can not avoid that, you should keep for a considerable time at as great a distance as possible, and, above all, refrain from taking warm or strong liquors when you are cold. This rule is founded on the same principle as the treatment of any part of the body when frost-bitten. If it were brought to the fire it would soon mortify, whereas if rubbed with snow no bad consequences follow from it. Hence, if the following rule were strictly observed —when the whole body or any part of it is chilled, bring it to its natural feeling and warmth by degrees—the frequent colds we experience in winter would, in a great measure, be prevented.'"

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WE take the following from a late issue of the Chicago *Tribune*. It is interesting because it is in harmony with the idea given in the Book of Mormon, that the horse and other animals were found here by the immigrants from beyond the sea, of which the history is given.

"A precept of the founders of the Celestial Empire was 'To retain laws and customs according to the traditionary manner, and to extend these laws and customs to other lands. But this extension is not to be effected by the oratorical powers of single messengers, nor through the forces of armed hordes. This renovation, as in every other sound organic growth, which forces itself from within, can only take place when the outer barbarians, irresistibly compelled by the virtue and majesty of the Son of heaven, blush for their barbarism, voluntarily obey the image of the heavenly Father and become men.'

"Acting in accordance with this precept, so diametrically opposite to the practice of good Christian nations from the dawn of their history, a Buddhist missionary, Hoei-shin, or Hui-shen, returned to China from a long journey from the East, full five hundred years before the Norsemen discovered Vineland. He wrote a report which was, in the year 499 A. D., copied into the offlcial Year Book of the Chinese. That report forms the oldest known writing describing the location, productions, people, and customs of America. The information thus given by that Buddhist missionary relates to a period which antedates the most remote times mentioned by the obscure traditions of the Aztecs. By the latter horses were unknown, but two varieties of wild cattle then ranged in herds on the plains of the Rio del Norte. One of these varieties may have been the bison, the other was possibly descended from animals described five centuries before by Hoei-shin as follows: 'The horns of the oxen are so large that they hold ten measures. They use them to contain all manner of things. Horses, oxen, and stags are harnessed to their wagons. Stags are used here as cattle are used in the Middle Kingdom, and from the milk of the hind they make butter.'

"Geology tells us that this continent was the original home of the horse. In the writing of that Chinese teacher of a philosophy and a morality that shames the practices of modern civilization, there is a clear and distinct statement that horses, oxen, and stags were domesticated and used as beasts of draught, in the manner with which the missionary was familiar at home in China. There is absolutely no room for doubt as to the meaning that ancient explorer intended to convey, and no proof that his story was not correct seems to have been offered."

GENERAL CONFERENCE.

THE following we clip from the Kansas City *Journal* of April 7th:

"SAINTS" IN ANNUAL COUNCIL.

"The forty-seventh annual conference of the Reorganized Church of the Latter Day Saints is now in session at Independence. This session was convened yesterday morning, and will be continued during the entire week. Representatives of this branch of the "Mormon church," known as the Josephite branch, are present, and the session will be a most interesting one. Fully 150 delegates will be present, a large number of whom have already arrived, and were in attendance at the opening session yesterday. They are being entertained by the resident members of the church at Independence, and are charged $2 for board during the conference.

Elder Joseph Smith of Lamoni, Iowa, son of the founder of the church, is president of the conference. He manifests marked executive ability in presiding over the deliberations, and is looked upon with great respect and the highest esteem by all the members. A number of the delegates had arrived Sunday and preaching was held in the church by Elder Joseph Smith and in the court house by Elder A. Smith.

The sessions of yesterday morning and evening were taken up with the organization, and receiving reports of the various ministers from all over the world where this doctrine is being preached. In the evening a large congregation heard Elder J. W. Gillen preach at the church, where all the sessions will be held. The programme for to-day is, prayer-meeting at nine a. m.; preaching or spiritual meeting at 10:30 a. m.; business meeting at one o'clock, and preaching at 7:30 o'clock. This will be the general programe for the week, to be varied as occasion demands. The speaker for each evening will be announced at the business session by the president.

The following we clip from the Kansas City *Times* of April 8th, which is only a fragment of that paper's report or General Conference proceedings:

SECOND DAY'S SESSION OF THE CONFERENCE.

"The following resolution was introduced by Bishop George A. Blakeslee and E. L. Kelley, and was adopted unanimously:

"Resolved, That it is with great sorrow and solicitude that we are compelled to chronicle the fact of the severe trial and affliction of that great patriot, soldier and beloved countryman, General U. S. Grant, and that during the conference we invoke in his behalf our united prayers that if it may please our Heavenly Father he may yet be spared to the joy of his family and countrymen."

President Smith then delivered a short address to the conference during which he said that experience had taught him one great lesson and that was, "Order was heaven's first law," and that heaven's children were sometimes derelict in following this law. "All say they love the work we are engaged in and are willing to make sacrifices for the work. If that be true why do we not do things that do not require any great sacrifice. Our secretary has labored hard to get his reports in readiness for the work of the session. Yet I am pained to observe that many have been delayed. I have looked at this neglect with a degree of anxiety, as it is certainly a violation of the first law. I dislike red tape if it hinders progress, and want to cut it short; but if I find it facilitates, I want to let it roll out. It is only by a system of order that we have obtained a place on the world's platform, for which we have been battling for years. Let us not neglect it in this hour of success."

How the word of God is being spread abroad! During the year 1882 we are told that the British and Foreign Bible Society issued 2,964,636 copies of the Bible, and in whole or in part, it was translated into 298 languages or dialects. Who can estimate the amount of good it is thus doing.

☞ **The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.**

Correspondence.

859 Broadway, OAKLAND, Cal.,
April 2d, 1885.

To the Latter Day Saints in all the world, Greeting:—The Expositor has now been published for three months at this place, and the fourth number will be out on the 8th inst. We are delayed in our issue by having to get our work done at another office, and having to set up all our adds., or standing matter, again. We do not expect such an occurrence again. We have sent by mail our paper to about five thousand, for three months. We thank the Saints for their liberal patronage, and for the words of good cheer and encouragement which we have received. But we have not yet nearly enough subscribers to make the paper self-supporting, the Editorial and all other work thrown in. It will therefore be impossible for us to continue to send the paper to so many non-subscribers, although our wish and desire would prompt us to do so. Already its influence is felt for good, as is shown by the large congregations which assemble to hear the word preached, and the kindly greetings the paper receives from the non-members, as well as by the kindly remarks of the newspapers generally, to which we have sent *The Expositor*.

We hope and trust the Saints in all the world, will see the necessity of continuing the publication of this paper, and of its free distribution on this coast; as we intend to make each succeeding number better than its predecessor, if possible; and place before the world our principles in such a plain and lucid way, that the most obtuse mind can comprehend the great latter day work. Already we have secured the talent of some of the best and wisest in the church, both male and female; and we justly feel proud of the record we have already made. We ask the hearty co-operation of the purest and best, with their money, with their pens, and brains and prayers, and good wishes. That we may continue to merit the approval of our Heavenly Father, and the good wishes of our brethren,

We remain yours in Christ,
H. P. BROWN, Editor of The Expositor.

LITTLE RIVER, Decatur Co., Iowa,
March 23d, 1885.

Dear Herald:—You are a welcome visitor to us, your prompt appearance every week furnishing food and nourishment for the mind in interesting articles from the laborer's in God's great vineyard, is a source of comfort to us. Your columns have been very efficient in disseminating the principles of truth, convincing many honest souls of the truthfulness of the gospel of Jesus Christ, and the necessity of obeying the same. But of late we are constrained to say, that in our opinion your valuable columns are shaded with articles too averse to the faith and doctrine of the church which you essay to represent, to accomplish much good for the cause. But we sincerely hope that the pages of our much loved *Herald* will soon attain their wonted splendor, and be like the trumpet that gives not an uncertain sound.

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I am encouraged in this great and good work; and can say that I know that the gospel of Jesus Christ is just what the inspired Paul said it was, "the power of God unto salvation; for therein is the righteousness of God revealed." It is consistent with the teaching of the sacred word, that in every renewed dispensation of the gospel of peace, some would be favored with more of the heavenly light than others. If this is not the case, why did Amos write, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." I am free to confess that I am one of the few that firmly believe Joseph Smith to be one of the favored, whom God in these last days chose to revive his work, and to restore the primitive gospel of Jesus Christ. Any one acquainted with the religious history of Joseph Smith, if he will read the twenty-ninth chapter of Isaiah, will see part of his prophetic work beautifully illustrated, pertaining to the translation of the Book of Mormon, which is referred to by David in his eighty-fifth psalm, as "truth springing out of the earth." Joseph's work did not end here; for in compliance with the instructions of the heavenly messenger, he organized the Church of Jesus Christ of Latter Day Saints, after the primitive pattern; and the gifts of the gospel were bestowed on the church, in token of his divine calling, and God's acceptance of the church. I recollect hearing my mother tell of many good meetings she has enjoyed in the early days of the church, when the Spirit was poured out without measure. Many arose and testified that they knew the work was of God. In many cases their sick were healed, the blind received their sight, the deaf heard, and the lame walked. On one occasion, an aged lady by the name of Faunce, who had been afflicted for years with a spinal disease, so that she could not walk without crutches; and when led into the waters of baptism by Simeon Carter, in mid-winter, through a hole cut in the ice, she swooned and fainted, and the servant of God raised his hand toward heaven, and said in a loud voice, so all could hear, "If I am a servant of God you shall be healed;" and she came out of the water rejoicing and praising God, declaring that she was healed. She threw her crutches away, and never used them after. Many circumstances of this kind could be referred to, showing there was no mistake in the inspiration in those days. Now, if we do not attain to the spiritual blessings that the old church had, it is not God's fault, but simply our own. It may be in consequence of treating lightly God's law, that he gave to the church through the choice Seer, which was held in high esteem by the Saints during the greatest spiritual prosperity of the church.

I will relate a dream; it may be of interest to some. In my dream I was in company with some of the Saints, and one of the brethren spoke, and said that we are now on the very ground that the prophet Joseph used to walk on. That interested me, and I looked around to view more accurately the situation of the place; and as far as I could see, the ground was green with a healthy looking grass, and occasionally there were large and well shaped trees, which afforded a splendid shade. As we were walking leisurely along, the same brother spoke up again, and directed our attention to a ledge of rock which we were nearing, and said, there were writings on those rocks that were engraved by the prophet's own hands. I said, Let us go by and read it; he said, Oh it is so defaced that it can not be read now, and passed on without halting a moment. I left the company, and went to the rock, and sure enough there was the writing, but badly defaced. We were about to turn away in despair of making out even a syllable, when I looked again a little more closely, and it all appeared plain, and I could read it as well as any print. I said to Bro. Edward Stafford, who was standing close by, that it could be read; and he put his glasses on, and came close to the rock, and after looking very closely at the writing a minute, he said, Sure enough it can be read, and appeared to be very much pleased. I awoke reading, but could not remember the words; but it left a lasting impression, and that dream has strengthened my confidence in the Book of Covenants.

Yours for truth,

J. M. BROWN.

GREENVILLE, Mercer Co., Pa.,
January 25, 1885.

Dear and ever welcome Herald:—I will try to tell you how I was brought into the fold of the Master. It was in the year 1865 that my mother and my brother, who had just previously been baptized into the kingdom, began talking Mormonism to me. At first I felt no fear that they could ever convince me that there was anything good among that deluded and evil-spoken-of people. I even felt a kind of contempt for them myself, thinking they were blind followers of a false prophet. I was then a regular attendant at the Universalist Church, and had been attending their Sabbath School for several years; but I consented to go and hear the Latter Day Saints; so I went, and Father Ells preached. The first sermon did not make much impression on my mind. I felt very indifferent about whether I ever went again or not; but not so with mother and brother. They had found "the pearl of great price," and were determined to leave no stone unturned, or prayer unsaid, that might bring me nearer to Christ. Alas, I knew not how far in in the dark I was. On the following prayer meeting night, at their urgent request, I went with them. When it was over, the kind Saints came and shook hands. Their cordiality pleased me, but that was all so far; but to please my mother and brother, whom I did not like to displease, I continued to attend preaching and prayer meetings with them; but kept on going to my own in the forenoons of the Sabbath. At last I was forced to see the truthfulness of the teachings of the Saints, and how the preaching I had been hearing for years could not bear comparison with the word as preached by these despised people. As a constant dropping wears away a stone, so the constant dropping of the words of truth into my ears, had at last reached my heart, and worn its pride aud hardness away; and I felt that I was adrift in the world. I gave up going to the church I had been attending, telling them where I had been going to church. They said it was only another branch of the Devil's church. I told them I was not a member yet, but I felt that I could not go to any other. That was on Sabbath morning. I went right from there to the hall, and heard Father Ells preach. His words were true and faithful, and very comforting to me; but I shall never forget that day. I felt as though I was cast adrift, having left one church because not able to believe its teachings, and still not willing nor ready to obey the gospel, lest I should be deceived. The trouble was, I could not bring myself to believe in Joseph Smith as a prophet, or in the Book of Mormon as sent of the Lord. I was very like doubting Thomas; but the good Father was very merciful to me. All that Sabbath day I kept my thoughts to myself, for I felt that no earthly friend could give me what I now wanted. I made up my mind, that when the quiet evening should come, I would go to our room, (mother's and mine), and shut myself in, not letting any one know where I was, and there pray as I had never prayed before, to God, to show me the way that I should go; for I felt that he alone could help me in this trying hour. Everything seemed so dark to me just then. Accordingly that same evening I went to my room, knelt down in secret prayer, with a deep, intense desire in my heart to find out the right way of the Lord, whether this was the way or not. Before I had more than half expressed my desires, there came to my ear a sweet, low, penetrating voice, and these were the words that it said unto me: "This is the way, walk therein;" and with the words came a power that thrilled through me, filling me with such joy, peace, and light as I had never felt before, and never expected to feel while in the flesh. Few and simple were the words, but they were to me such a testimony of the truth of this latter day work, that though I were called upon to suffer, yea, even death itself, yet I could not deny the hand of the Lord in bringing me, all weakness and unworthiness as I was, into the marvellous light of the gospel, as restored in these latter days. I was baptized on the next Sabbath evening after this great blessing was given unto me; and, O, how easy it was to be obedient to God's commands when I knew this was the right way to salvation. I have found many times great cause to praise God's holy name, that my feet were planted in the straight and narrow path, that will lead all into the glorious presence of our dear Redeemer. May God help all his believing children so to live, that they may dwell with him at last.

EMMA GARRET.

ELKADER, Ia., March, 1885.

To Whom It May Concern:—The Saints who read the Braden and Kelley book, will find a slanderous libel printed in that book, uttered by Clark Braden against the character of William Smith. Mr. Clark Braden, nor any other person, can obtain a written affidavit from any respectable man or woman living, in proof of the statement made by Mr. Braden against the character of William Smith. I notice also in reading over this debate, that there are numerous other statements made by this Mr. Braden, that I personally know to be false allegations brought against the character of Joseph Smith; and I am firmly of the opinion that Mr. Braden himself does not believe that there is one particle of truth in this trash and gabble he has gone over in these debates against Joseph Smith and Mormonism; and all he does it for is to get gain, and to tickle the ears of a few Mormon haters. This then is the sum of Braden's warfare on Joseph Smith and the Book of Mormon. Infidels are fond of just such fun (trash). I was not a little surprised when reading Braden's slander on me, that my friend, E. L. Kelley, did not place a club against it before

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it went into print. But it may be all for the best the way it is. One can profit by experience sometimes as to the knowledge of men and things; for while I am alive I can follow this slander up in my own defense, both before the Saints and the world; while the slandered dead are not here to speak for themselves. In conclusion I wish to say to the Saints and to my friends generally, that I am not much in favor of debates on this Mormon question, with men who have no principle of honor about them. Debates with such men are productive of more harm than good, as their budget of lies will always be increased at every turn of the wheel; and with men who have no other wish, falsehood will gain the ascendancy, and outrun the truth every time, while in the hands of corrupt men and devils.

A friend to truth,

W. B. SMITH.

PLAINVILLE, Massachusetts.
March 18th, 1885.

Bro. Joseph:—I found this gospel fourteen years ago the second day of July coming, and I have never been sorry since I received it; for I know that it has been the power of God unto salvation to my soul, although my heart was young and tender at that time; nevertheless, I rebelled somewhat, but the power of God was too great for me to rebel long against it. I thank my Heavenly Father, that in his infinite mercy, he ever called after me, and brought me to the light and truth of his gospel, knowing that I have much to thank him for, because of his goodness to myself and companion. We were baptized in Providence, and belonged to the Providence Branch, but did not remain there long before the voice of the Spirit directed us to come to Plainville, which was my companion's birthplace. He held no office at that time, but we were told there should be a branch raised up, and a great work done, and he should be the one to teach that people, and many of his loved ones should be brought into the fold. We heeded the teachings of the Spirit, and came alone into the wilderness, as it seemed to me then. We commenced holding meetings with the help of the brethren from Providence, and before long my companion was Teacher; and the thirty-first of December, 1876, he was ordained a Priest. His loved ones were brought into the fold, his mother and sister, two aunts and his brother's wife. Others came slowly. Meetings were held at our house and at the school house, and soon he was ordained an Elder. Every word which was spoken to us was fulfilled to the very letter. Our branch now numbers fifty-six members, including one Elder, Priest, Teacher and Deacon.

Although I have received many blessings, I have passed through many trials. We stood alone so long before we had any brothers to help us. Satan has tried in many ways to destroy our branch, but the Lord has given us strength to hold out thus far, and I hope and trust it may be so to the end. We held meetings at our house more or less, six years; but now we have a little chapel, where we can worship, and there is no one to molest us or make us afraid. God's Spirit has been manifested there many times. Our hearts have been made glad from time to time, to hear the voices of our good brethren that have come from the West. Our souls have been more than fed as they taught us the laws of the church. There are none too old to learn, and I feel that we have much to learn. Brother Gurley made us a flying visit. Both the brother Kelley's have been here. I never met with two finer men than they are. May God bless and keep them unto the end, is my prayer. Brother Bond left our house to-day, expecting to go west soon to conference. I pray that God will bless and keep him; for we shall miss him if he does not return, for he has instructed the shepherd of this flock very much. He has done a great deal of good in this branch, but I realize that he can not continue in the field, unless his family is cared for. May God put it into the hearts of his children to remember the pennies to support our missionaries, that their families may be well cared for. If it is the will of our Heavenly Father, I sincerely hope that our brother may return. I hope that my brothers and sisters will remember me in their prayers, in behalf of my afflictions; for I have been sick more or less for eight years. I do so want to have strength to minister to the wants of my brothers and sisters, as they come here from time to time. I have kept a "Saints' Hotel" for many years. I want to many more, if God spares my life. I so much desire wisdom, faith and His Spirit. We so lack wisdom many times. May God give me knowledge and more understanding of his gospel.

We have a "Sisters' Society," which was started a year ago last February. We have made quilts, aprons, sweeping-caps, and other small articles of use. We have been to some expense, but we cleared fifty dollars in one year with five members. We gave it to the brethren to help pay the debt on the Chapel. May the Lord ever give us strength to do whatsoever our hands find to do, although this is a hard place to labor in. The hearts of the people have grown cold, and their ears dull of hearing. There is a great deal of prejudice here, but I realize that the harvest is great, and the laborers few; but there are more honest souls yet to be gathered into the fold in this place. Hoping that peace, love and joy may ever abide in the hearts of his children, I remain your sister and well wisher in gospel bonds,

SARAH B. F. COOMBS.

CUBA, Kansas, March 21st, 1885.

Bro. Joseph:—The Saints here are contending for the faith, although deprived of late of regular meetings. We are about to get things in shape for the summer. We have secured a hall in town at a low rate for every two weeks, where we would welcome any Elder, who may feel like calling. I now live two miles east of town.

We have had our weekly feast on the good things in the *Herald*, but have wondered if Jonathan and his armor-bearer, had not crept into camp. Oh, how completely Paul points out the Church of Christ, in 1 Cor. 12; and God's laws are so full and complete that if the body through neglect of the law of health, becomes diseased, the members are all to suffer. Thank the Lord for the law that makes all sympathize. And when the blood becomes clogged with impediments, it frequently causes a very unpleasant sore, and the body all suffers. Sometimes a member has to be severed to save the life of the body. Then what regrets! But the law of health has been transgressed, the penalty must be paid, it is nature's demand. But in the body of Christ, we have an advocate, if the offending member will only ask. May God help us all to seek relief, and so live up to the law as not to cause the Spirit to leave any member; but let the life-giving quality thrill the entire body; and let every pulse beat in harmony with the laws God has given, that the world may know that Christ still lives. Your brother in the one faith,

G. W. BEEBE.

UBLY, Huron Co., Michigan,
April 2d, 1885.

Bro. Joseph:—I have only been a member of the Church of Christ about four weeks. I feel happy in the gospel. The promises of God are certain. There have been seventeen baptized in this place since last August; more believing. There are some of the Disciple persuasion here. They sent for one of their elders by the name of McKeller, for the purpose of demolishing Elder J. J. Cornish. He arrived a few days after Bro. Cornish had left for Canada; and if he was disappointed in not meeting Bro. Cornish, he was worse disappointed in meeting our brother, William A. Sinclair, who met and utterly defeated the would-be Mormon slayer, to the satisfaction of all the honest in heart, both in and out of the Church. Bro. Sinclair has been a member about two years and a half; is a Priest, and an able speaker. Your brother in the truth,

HUGH ARMSTRONG.

GRAND MANAN, N. B.,
April, 1885.

Dear Herald:—At present, I am unable to speak publicly, owing to a weakness of voice, the result of a severe cold. The present is full of stirring events. All of our surroundings indicate that these are the days spoken of by Jesus and the prophets. Do we, as professed Latter Day Saints, appreciate the position we occupy before the world. When I read, see and hear of the efforts put forth by the professed Christian world to crush out, vilify, misrepresent, and destroy the work that we have consented to stand by until death, I take fresh courage, and am determined in the name of the Lord, to press on with renewed diligence. I hear some expressing regret, because of some things that are transpiring in connection with the Church, fearing that, through internal strife the Church will be destroyed. I have not yet partaken of these feelings or fears. I know that the "doctrine is of God, and the Church is of his right hand planting;" consequently, it is not within man's province to successfully hinder or destroy the work. Can you imagine, or conceive of a grander, or more noble position, or a safer platform to stand on, than that guaranteed to us by the Lord? When I am holding and defending the truth, and doing so in righteousness, I feel strong in him; and with the apostle can say, "I can do all things through Christ." If our trust is in the Lord, who can harm us? Of whom are we to be afraid? The combined powers of earth can not mar or destroy us, if we are in Christ. There has been, and is now, a most determined effort put forth by the religious world, to destroy or invalidate the claims set up by us for the Book of Mormon, and the Martyr, Joseph Smith as a prophet of God. We who profess to believe these things, if we have come in at the door, will be able to understandingly defend our position from the Bible, and to do so with all kindness, and manifest a Christian spirit. I am

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pleased to know that every effort put forth against this Church, for its destruction, has resulted in strengthening her position and increasing her numbers. If any want the consciousness of having done right; and if their love for truth, is strong enough to overrule their love for the applause of the world, then let them build on the foundation of Apostles and Prophets. With what independence and confidence one stands on the truth. Winds of doctrine have no effect on such an one; knowledge of the truth makes his foundation sure. I would rather stand isolated and alone on this foundation then on a doubtful and insecure one, having all the world with me. How comforting and cheering it is, when reading the law of the Lord, to feel and know that your faith is in perfect harmony with it. After years of careful, prayerful study, I am prepared to defend the doctrine as held by the Reorganized Church of Jesus Christ of Latter Day Saints, and prove from the Bible, that it is in perfect harmony with the doctrine of the primitive church, as taught by the apostles. Brethren, do not be discouraged, the Lord is at the helm, and we are sure of victory. JOSEPH LAKEMAN.

MANASSA, Colorado,
March 17th, 1885.

Dear Herald:—In a late issue I notice an article in which the author states that of late your columns have been made the vehicle for carrying of matter which is not worthy of notice. As I have been a contributor of a few articles in times past, and thought that whenever circumstances or occasion demanded it, I would continue to contribute in the future; therefore, if I am the one whom he alludes to, I am sorry that I have been the cause of reproach being cast upon the main exponent of our faith as Latter Day Saints. The Lord is my judge, that since I enlisted under his holy banner, have ever tried to prove myself worthy of the sacred armor which I had buckled on. It is true that my knowledge of the heavenly tactics is not as great as that of some of our captains and subordinate officers; neither have I the gift of speech to command a host; but I am ever ready to do all that lies in my power for the cause of truth.

According to Scripture, the wicked are to have no rest; also they flee when no man pursueth, which facts are now witnessed in polygadom. As our District Court convenes this week, with one case of polygamy or adultery on the docket, standing over from last term, the polygamists of this locality, have taken a sudden notion of enjoying a bridal tour, taking with them their latest invoice of connubial stock. Others, whose locomotion is somewhat impaired by time and want of finances, have put away the newer half of their better halves for the time being, who are now known as Miss so and so, who in times past have acted rather imprudently, which is the cause of their being matrons so early in life. But there are communities in this great Republic, who would compel the sweet damsels to divulge the name of the favored one who caused their downfall. But what will be done in their cases I can't say, but I am fully persuaded, that although they may shirk the responsibility at this time, sooner or later they will meet their just deserts; for the time is not far distant, when their money and balance of power will avail them but very little, as a virtuous and indignant people will take the matter into their own hands. Then those who are now upholding and defending the perpetrators of such heinous crimes against the laws of God and the land, will be amongst the first to denounce and hunt them down, though they are now cheek by jowl with them for the sake of gain and petty offices. Just as soon as the goose quits laying the golden egg, they will help kill her.

I do not believe that there will be any convictions this court, but it is impossible to tell before hand what the verdict of a petit jury will be. But these windfalls are great blessings to the legal fraternity, and would if they could be, kept as heir-looms, like an old English chancery case. But the honest, upright citizens, will not tolerate much longer such a gross outrage on decency. The breach in the Brighamite ranks is still widening, as the more virtuous of the honest proselytes are witnessing the great commotion which is now going on amongst the faithful in Polygadom; and also by hearing the warning counsel or commands of the leaders, that the time has now arrived, when all members should hold their peace, and not tell anything concerning any brother or sister which would prove deterimental to their safety or welfare; for if they did after this warning, that they would be summarily dealt with by harsher means, which means is left for conjecture.

Your brother in the truth,
F. B. MOYERS.

MAGNOLIA, Iowa,
March 20th, 1885.

Dear Brethren and Sisters:—I have been deprived of abiding the disposition of my labors made by the last conference, but I did what I could, and submitted to its disposition until I was caused to my sorrow and regret to hesitate and consider the necessities of the circumstances growing out of obligations, God ordained, imposed upon me from another direction. I shall in all probability be obliged to leave the missionary field for a season, however sad it may be to some of you, and to many who know not the way of salvation; and yet I breathe the prayer divinely taught, "Thy will be done, O Lord." I have sought to minister instruction to the Saints wherever I have been since I last wrote you, and still am seeking to so minister as opportunity offers, and in this duty alone do I in anywise feel content, because I see so much of it to be done. While the weak Saints are partaking of intellectual poison, fed by some of the leading shepherds of the church, it causes a general debility of the whole body; and many when they need truth, find the chaff only to feed upon, and their souls still hunger. While I am satisfied that no one should be debarred from presenting his view of how the instructions to the church should be fulfilled, I do not believe the organ of the church, from whence many of you, dear readers, seek to find comfort, not being blessed with the privilege of hearing the word of God through his servants, should be filled artciles denying the revelations of God as accepted by the church, and thus denying the inspiration of the church as a body. And yet as far as you can see by the position of the *Herald*, their positions are in equal repute as those written in defense of the revelations of God. I pray you to trust not in the arm of flesh, and yet deny not the revelations of God, when you do not just see how they are to be fulfilled, just because they came through man; for not a single word have we from God save it has been given to us through the instrumentality of man. God spoke, men have recorded it, and we have it as recorded. Christ spoke but not one written word have we from his pen, and that which he spoke is on record as placed there by men; the Holy Ghost moved upon men who spoke; angels committed instruction to men, who have left it on record; and yet we all as Saints have by accepting that which men have borne record of, proven it true; and that same power which moved upon men to speak and write of the things of God, still is powerful to the confirmation of the truth, when all the conditions upon which an assurance of that truth is promised are fulfilled. When an obligation is placed upon the church or children of God, one of two things will always be proven, by a failure to obtain the blessing promised, that is, either the obligation was not God given, or else the obligation was not properly kept, and it will be but a truism to conclude "as a twig is bent so the tree is inclined." Some will at once conclude that it was not God given, just because the promise was not realized, while some will hesitatingly so conclude; but still others will at once give the credit of a non-fulfillment of the promise to a lack on their part, especially when they can see that the obligation has been properly sanctioned before being imposed. They will at once seek to find wherein the error on their part was made, and if one is found they will at once conclude that this must be the reason the promise was not enjoyed; and will yet believe in the instruction, and that in a proper time the instructions will become effective in producing the promised blessings.

Saith the Lord, "Search these commandments, for *they are true*, and faithful, and the prophecies and promises which are in them *shall all be fulfilled*." Whenever the church receives an obligation though the proper channel, and properly sanctions it as from God, by the proper authorities, I shall not reject it until I receive stronger evidence to the contrary; and then I shall be very careful not to sit in judgment against God, or his people, so long as their desires as a church are for the salvation of men, and are in their proper sphere in seeking to accomplish those desires.

Yours in hopes of salvation,
J. FRANK MINTUN.

ST. THOMAS, Ontario,
March 31st, 1885.

Bro. Joseph:—Bro. G. Henley from London, has been staying here twelve months. Four members were found. Myself and the few members so found, assembled with much joy, and afterward went out into the open air to preach the gospel. In so doing, were told by newspaper reports that our meetings should be cancelled; but as yet they have failed in doing so. Bro. R. C. Evans has visited us in the good work, and the result is eight members have been added to the little flock by baptism, and three children blessed. Bro. R. C. Evans preached four sermons to the satisfaction of all who came to hear and did hear, regardless of prejudice. All are anxious to hear Bro. R. C. Evans, the boy preacher as they call him, again soon; and also Bro. J. H. Lake; for his visit to us on March 2d, also Bro. Arthur Leverton's and Bro. John Taylor's for two nights, the sixteenth and seventeenth of March, did us

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much good. Some are anxiously enquiring, and seeking the kingdom with much interest; and I am thankful to the Lord, that he is preparing others to enter. Having a number of children surrounding us, have started a Sunday School, and some with much interest have helped us by giving some books for library, and some testaments, to whom I feel very thankful. Trusting the Spirit of the Lord will rest with his servants in his good work for the Saints' salvation; for all the redeemed of Israel; and to the fulfillment of all righteousness.

I am yours in gospel bonds,

T. T. REYNOLDS.

Summary of News.

GENERAL NEWS.

April 3rd.—All news from the seat of war in the North-west Territory has been cut off by the interruption of telegraphic communication. United States troops are being concentrated at Fort Assinaboine to enforce neutrality and to restore the Fenians.

It is authoritatively stated in Paris that delegates from France and China have agreed to a preliminary convention to settle terms of peace. China will execute the Tietsin treaty, giving Tonquin to France. Until the treaty is signed France is to maintain the blockade of Pe-Chi-Li and will continue to treat rice as contraband of war.

Gen. Graham continued his advance and took possession of Tamai and Khor with but little opposition. The water at the springs was found to be very bad. The Arabs had retired. Tamai was set on fire and the British returned to Mc Neill's zareba. Another account says that after firing Tamai Gen. Graham proceeded on the road to Tamanleb. The enemy was found intrenched a short distance beyond Tamai, and a battle ensued.

In a dispatch from Aspinwall, Commander Kane says that he holds two of the chief insurgents who assisted in firing the town. He does not think it safe to hand them over to the Colombian authorities, who would premit them to escape. Application has been made to the War Department at Washington for tents to shelter the destitute people of Aspinwall. The department was only able to give fifty hospital tents. Admiral Jouett left Orleans for Aspinwall to-day Two hundred and fifty marines left Brooklyn to-day for Panama, and 200 more will sail Monday. It is expected that by the time they reach their destination the revolution will be over. Secretary Bayard says that the American citizens will be protected and the transit across the isthmus kept open at all hazards.

Gen Boulanger, the French commander in Tunis, has been ordered to Tonquin, and will soon proceed thither to assume the chief command.

The British flag has been hoisted over a part of Hamilton, an island in the Corean Atchipelago.

The postal authorities have begun to make war upon the publishers of the prize-subscription newspapers. G. S. Mayo, who is known as the editor of the Chicago *Post and Courier* and the *Illinois Agriculturist*, was arrested to-day.

Dr. Townshend, the health officer at Washington, has made a thorough inspection of the city and has directed that the greatest precautions be taken to prevent an outbreak of Asiatic cholera. He thinks there is no doubt that the cholera will reach this country this season. Probably some of the large ports of the coast will be attacked first.

April 5th.—M. Henri Brisson has consented to attempt the formation of a new French Cabinet.

It appears that Gen. Negrier and Col. Herbinger were in such a hurry to leave Langson that they left behind them their guns and money-chests. Both artillery and treasures fell a prey to the Chinese. This news has intensified the feeling against Premier Ferry, and a mob gathered in the streets leading to his residence to-day intending to attack the house. The police drove the rioters away.

Arab deserters who have come to Gen. McNiell's zareba report that Osman Digma has only 150 followers at Ekrotat, together with the members of his household. They assert that if Gen. Graham will offer a sufficient reward the Sheiks are ready to deliver Osman Digma a prisoner.

The reservations made by Turkey on signing the Egyptian financial agreement are as follows: First, that the Suez Canal Convention shall give Turkey the right to defend Egypt in the event of internal troubles or foreign invasion; second, that convention shall not deal with the expenses of the English occupation of Egypt; third, that the mention of a mixed tribunal in the financial convention does not imply an indefinite prolongation of the tribunal; fourth, that the Porte reserves the right to recognize any commission of foreigners deputed to inquire into the financial resources of Egypt.

The steamer Marinpol has foundered in the Sea of Azof. Thirty persons lost their lives in the disaster.

Dispatches from Prince Albert report that the situation there is extremely critical. The Teton Sioux have taken the war-path and it is feared they will join the half-breeds and attack Prince Albert. The police and settlers have intrenched themselves in a sort of apology for a fort. They are not supplied with sufficient provisions for a siege. Col. Irvin has telegraphed from Prince Albert to Ottowa for at least 1,500 reinforcements. The report that Riel has formed a provisional Government is confirmed. Reinforcements are rapidly araiving at Winnipeg, and are being p uspushed on at once to Quappelle.

Commander Kane has telegraphed from Aspinwall to Secretary Whitney that everything is quiet there. There are about 100 Colombian Government troops at Colon, holding a large number of prisoners, but rendering no assistance in preserving order. Transit across the isthmus has been stopped by the insurgents, and the telegraph-wires are cut frequently. Two hendred and fifty more marines will be dispatched to Panama to-day.

The rumor has been confirmed that China is really anxious to conclude peace with France, and she is even said to be willing to pay a small indemnity.

April 6th.—A serious riot is reported from Cyprus, growing out of an attack upon a religious procession of the Greek Church. The mob threw stones at the processionists, and the troops were called out to quell the disturbance.

The Viceroy of the Chinese Provinces of Yunnan and Kwechung has issued a decree commanding the slaughter of all foreigners, and directing that all Catholic converts shall be killed and the convents of the churçh destroyed. Several Catholic settlements have already been wiped out of existence and several hundred converts have been killed. The Viceroy says he ordered the massacre because he was informed that the Catholics contemplated a revolt against the Chinese Government.

Dispatches from Suakin report that the guards and the Australian contingent are marching in the direction of Handoub with orders to build a zareba at that point. This will be called "Station No. 1," and the railway will be pushed in that direction as rapidly as possible. The whole army will start on the march toward Handoub Wednesday. Fighting is expected. The heat grows worse and the sick-list is increasing largely. Gen. Wolseley has arrived at Wady-Halfa. He is to be sent to Suakin to succeed Gen. Graham.

A new French Cabinet has been formed. It is said to be as follows: President of the Council, M. Brisson; Minister for Foreign Affairs, M. de Freycinet; Minister of the Interior, M. Targe; Minister of Finance, M. Clamageran; Minister of Justice, M. Goblet; Minister of War, Gen. Campenon; Minister of Public Works, M. Carnot; Minister of Agriculture, M. Mangon; Minister of Post ond Telegraphs, M. Cuvinet; and Minister of Marine, Admiral Galiber.

One hundred sailors and 250 marines sailed from New York for Aspinwall. When they reach their destination the United States will have a force of 1,200 men and 100 officers on the isthmus. Four Gatling guns and two three-inch rifles were also sent yesterday with 100,000 rounds of ammunition. The entire force will be under the command of admiral Jouett, who is expected to arrive at Aspinwall tomorrow. The fleet at Aspinwall will consist of five vessels—the Tennessee, the Yantic, the Galena, the Swatara, and the Alliance.

Notwithstanding Russia's pacific assurances, orders have been sent to India by the British Government to continue actively the preparations for war. There was a grand review of British and native troops at Rawil-Pinde to-day in the presence of the Ameer of Afghanistan, Lord Dufferin, and all the native Chiefs. The railway to Quetta is to be completed at once. The Maharajah of Nepaul has offered England the service of 15,000 picked Goorkas. In England the Radicals are complaining of the cost of the war preparations. They say that as much has been already paid for a demonstratian in India as some wars have cost. The Admiralty Office has had special reports prepared to show the number of merchant steamers capable of being converted into cruisers in case of an outbreak of hostilities. The fast ocean steamships will be armed. They will have ten guns each. Two thousand men will be drafted at once for regiments serving in India.

The general annual conference of the Mormon Churche at Logan, Utah, closed this afternoon To-day's proceedings were not marked by anything specially important. The epistle read yesterday gives Mormons general satisfaction. The church organ at Salt Lake City tonight refers bitterly to the "persecutions" going on against its people and defiantly proclaims their purpose to stand by their practices and their covenants. It is understood the officers will meet this with renewed vigor in prosecutions. A committee will be appointed to go East and plead the Mormon cause. It is claimed President Taylor and

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George Q. Cannon have fixed up the slate of missionaries so as to include most, if not all, the main witnesses against them in their indictments.

April 7.—A preliminary peace convention has been signed by France and China, according to the terms of which France is to abandon her claim to an indemnity and is to raise the blockade of Formosa pending the evacuation of the island.

Russia is putting the great naval and military station of Cronstadt in a state of complete defense. Hundreds of torpedoes have been sunk in the harbor. Lord Dufferin sent a long dispatch from Rawii-Pinde, warning the Government to beware of Russian intrigues. It appears that many Russian officers have visited Kabool during the last few months as spies.

In the French Chamber of Deputies M. Henri Brisson, the new Premier, said that France would insist upon a recognition by China of a French protectorate over Tonquin and Annam, according to the provisions of the Tien-Tsin treaty; otherwise the war would be renewed with increased vigor. The Premier asked for a vote of credit for 150,000,000 francs to carry out its policy in relation to China. The credit was voted.

The Colombian troops and the citizens at Aspinwall are destitute and starving. The railroad company and the United States ship Galena are feeding the soldiers. There is great anxiety among foreigners at Panama. The additional United States troops which have been ordered to Panama at Commander Kane's request started for the isthmus to-day. There were five companies of fifty men each, 150 sailors, and a battery of six guns. Dispatches have been received from San Salvador confirming the report of the death of Gen. Barrios.

Advices from Fort Quappelle in the Northwest Territory report that the Indians in that region are highly excited and anxious to fight. News from Fort McLeod is alarming, and a detachment of troops will be sent thither at once. The Piegan Indians are on the warpath, and raids are feared. Reports brought in by scouts indicate an excited feeling all over the country. The settlers at Turtle Mountain are surrounded by several thousand half-breeds, who are in sympathy with Riel. The navvies at the end of the Canadian Pacific Railway track are riotous, and the company has sent for troops. The Indians near Battleford expect to be joined by 3,000 Sioux from the American side.

April 8.—Charles Thomas Floquet was elected President of the French Chamber of Deputies yesterday.

An official proclamation has been issued at Constantinople condemning the Mahdi as an impostor and a robber.

Peace negotiations between France and China are not proceeding so smoothly as has been reported. A preliminary convention has been signed, and no further hostilities are expected at present, but the two Powers can not make up their minds as to which shall let go first. Premier Brisson has decided that China must first of all evacuate Tonquin. As soon as this is done France will raise the blockade of the ports on the Chinese coast. China objects to this, and proposes that her withdrawal from Tonquin and the raising of the blockade by the French squadron shall be simultaneous. It is suspected that France has merely entered into these peace negotiations to gain time to mass reinforcements upon the frontier and to recover from Gen. Negrier's defeat. At any rate, the attitude of the French Government at present does not look like peace. The French Senate yesterday voted a credit of 15,000,000 francs for the carrying on of operations in Tonquin.

It is asserted that a leading Mormon Bishop of Salt Lake City, Utah, has declared that the priesthood have concluded it would be cheaper to buy a Statehood for Utah than endure the annoyances polygamists are now being subjected to by the enforcement of the National laws. Among the laity this is now considered to be the plan of the Mormon campaign. The Mormon Bishop (Stewart) and Elder C. J. Robinson, of Phœnix, Arizona, indicted for polygamy, were permitted to plead guilty to the lesser count of unlawful cohabitation, and were sentenced to ninety days in the Territorial Penitentiary.

There being fears that the Mormons of Utah are negotiating for the purchase of land in Sonora for the purpose of transferring their entire colony there, the Mexican government has asked for information from the government of Sonora. Public opinion in Mexico is strongly against allowing the Mormons lodgment there.

April 9.—In the House of Commons yesterday Mr. Gladstoee confirmed the intelligence of a battle between the Russians and the Afghans, but said that no official information had been received corroborative of the report that the Russians had occupied Penjdeh. Mr. Gladstone declared that England had demanded from Russia a full explanation of what seemed to have been an unprovoked and unjustifiable attack upon the Afghans. Russia claims that the Afghans provoked the conflict. The war feeling is strung to a high pitch in England, and it is believed now that nothing can prevent an immediate declaration of hostilities. Everybody is inclined to agree with Lord Dufferin that war is inevitable, and that it had better come now than later. A large garrison is to be thrown into Herat at once, and it is hoped that the 70,000 Brisish and Indian troops now stationed along the Northern Indian frontier may reach Herat in time to prevent the capture of that important town by the Russians. It is rumored that England has arranged with Italy to supply the entire force necessary to garrison Egypt and the Soudan, in order that the British troops may be withdrawn at once for service in Asia.

The Mahdi has been severely defeated at El Obeid. He has made the announcement that he will not attack Dongola until after the fast of the Ramadan, three months hence. Gen. Wolsely has been ordered to withdraw one-third of his entire force from the Soudan for service elsewhere.

There seem to be no longer any doubt that Gen. Barrios of Guatemala is dead. A formal alliance is to be made between Mexico and Nicaragua, and the alliance armies will march at once into Guatemala. Although Barrios is dead his spirit still survives, and it is considered necessary to crush out the present Government in Guatemala and substitute another for it.

Riel, the half-breed leader, has completely cleaned out the country between Humboldt and Prince Albert, and the Prince Albert country has been turned into a desert. Fugitives from the North are flying to Quappelle in large numbers. There is every indication of a general Indian uprising. The reports that American Indians have crossed the border to join in the revolt are not confirmed.

The markets all over the country have been favorably affected by the war news from Asia, and wheat, corn, oats, flour, and meats have gone upward with a rush.

FINANCIAL AND CROP REPORTS.

There were 225 failures in the United States during the last week, an increase of thirteen as compared with the preceding week.

The *Mark Lane Express*, says: The fine weather is favorable to spring sowing. Flour is in increased demand for consumption. Foreign wheat has declined, owing to the prospects of a continuance of peace between England and Russia, the probability of abundant crops, and the large quantity of breadstuffs afloat. The trade in cargoes off coast is sluggish. There were twelve arrivals and two sales. The week's business has been generally of a holiday character.

The colliery owners in Derbyshire and Staffordshire, England, have resolved to join those of Yorkshire in making a 10 per cent reduction in the wages of miners. The miners of Yorkshire already on strike against the reduction, which went into operation in that county April 1st, number nearly 30,000. The Derby and Stafford mines will resist the reduction and go on strike. The mine-owners in the three counties are subscribing heavily to a mutual assistance fund to enable the owners to resist the strikers. The Miners' association of England has levied on its members for a special fund to support the men on strike. The present strike is the greatest that has occurred for many years in England. It threatens to last for many months, and will soon effect over 500,000 people who have depended on coal-mining for a livelihood.

Clearings at the principal cities in the United States last week show a decrease as compared with the corresponding week of 1884 of 34.6 per cent. The decrease in New York was 39.7 per cent. In Chicago the decrease was 19.2 per cent.

Chicago elevators contained April 4th, 15,881,150 bushels of wheat, 2,037,835 bushels of corn, 533,613 bushels of oats, 135,353 bushels of rye, and 50,438 bushels of barley; total, 18,638,389 bushels of all kinds of of grain, against 20,976,223 beshels a year ago. During last week the stock increased 66,379 bushels, including a decrease of 13,067 bushels of wheat and an increase of 123,407 bushels of corn. For the same date the Secretary of the Chicago Borad of Trade states the visible supply of grain in the United States and Canada as 47,567,318 bushels of wheat, 8,885,963 bushels of corn, 2,664,498 bushels of oats, 357,941 bushels of rye, and 856,434 bushels of barley. These figures are smaller than a week ago by 521,669 in wheat and larger by 904,757 in corn.

A general strike in all the departments of the McCormick Reaper Works in Chicago, Ill., began April 7th.

Ryerson & Brown, livery-stable keepers, failed April 7th, in New York with liabilities estimated at $500,000.

Forty thousand coal-miners are on strike in Yorkshire, England, against a 10 per cent reduction in wages.

The Farmers' Bank of Norfolk, Va., closed its doors April 8. The liabilities are estimated at $250,000.

Fifteen hundred men in the stone-quarries at Lemont, Ill., struck work April 10th.

FIRES—STORMS—ACCIDENTS.

April 3.—Thornton & Mawley's hosiery factory at Leicester, Eng., was burned. The loss is $200,000.

Adril. 5th.—Loss by fire at San Francisco, Cal., $30,000. Three Chinese were burned to death. Dallas, Tex., $25,000. Cape Vincent, N. Y., $50,000. Weston, Mich., $18,000. Pott's Grove, Pa., $30,000. Madison, Wis., $6,000. East Saginaw, Mich., $6,000. Sioux City, Ia., $5,000.

April 6th.—Fire at Tokio, Japan, March 19th, destroyed 1,200 buildings. Marysville, Tenn., was nearly destroyed by fire. Loss by fire at Fond Du Lac, Wis., $35,000. Humbolt, Ia., $3,000. Near Papenean, Ill., $4,500. Detroit, Mich., $20,000; four hendred and fifty men thrown out of employment.

The estimated loss by fires during March in the United States and Canada is $9,000,000. This is in excess of the record for any corresponding month. During the years from 1875 to 1884, inclusive, the average fire loss reported for March has been less than $7,000,000. The New York *Bulletin* gives the total loss by fire in the first three months of 1885 as $27,500,000.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

THE STRANGER.

AN EASTERN LEGEND.

An aged man came late to Abraham's tent,
The sky was dark, and all the plain was bare.
He asked for bread; his strength was well nigh spent;
His haggard look implored the tenderest care.
The food was brought. He sat with thankful eyes,
But spake no grace, nor bowed he to the east.
Safe-sheltered here from dark and angry skies,
The bounteous table seemed a royal feast.
But ere his hand had touched the tempting fare.
The Patriarch rose, and, leaning on his rod,
"Stranger," he said, "dost thou not bow in prayer?
Dost thou not fear, dost thou not worship God?"
He answered, "Nay." The Patriarch sadly said:
"Thou hast my pity. Go; eat not my bread."
Another came that wild and fearful night.
The fierce winds raged, and darker grew the sky.
But all the tent was filled with wondrous light,
And Abrakam knew the Lord his God was nigh.
"Where is that aged man," the Presence said,
"That asked for shelter from the driving blast?
Who made thee master of thy Master's bread?
What right hast thou the wanderer forth to cast?"
"Forgive me, Lord" the Patriarch answer made,
With downcast look, with bowed and trembling knee,
"Ah me! the stranger might with me have stayed,
But, O my God, he would not worship Thee."
"I've borne him long," God said, "and still I wait;
Couldst thou not lodge him one night in thy gate?"

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

JOSEPH SMITH.

IN the *Banner of Light*, a paper devoted to, and published in the interests of, spiritualism, among the questions answered through the trance mediumship of Mr. W. J. Colville, is the following by M. Hamilton. "Question:—It is claimed by some that the Book of Mormon is divinely inspired, and that Joseph Smith was ordained to the Aaronic priesthood; is there any truth in these statements, and if Smith was ordained, by whom was it done? Answer:—If Smith was ordained to the Aaronic priesthood, he was ordained to the priesthood of a bygone dispensation; therefore ordained to something thousands of years behind his time. If he was ordained to this priesthood by any one, he could have been ordained only by the spirits of departed Jews, who had not unfolded out of the Israelitish sphere into the sphere of the universal heavens. Undoubtedly Joseph Smith was a medium, and reflected the ideas of a company of spirits in spirit-life, who were *ancient polygamists*. No doubt they were those connected with the Israelitish dispensation, as polygamy was undoubtedly the practice of Solomon and many of the leading kings of Judea. We regard Joseph Smith as a medium; and the Book of Mormon as inspired, yet not inspired by the highest spiritual intelligence—not inspired by intelligence equal to your degree of intelligence here in this mortal body, in the nineteenth century, in Boston."

In the above communication is revealed something of the uncertainty that characterizes a great many communications professedly, (and really, I believe), from spirit source; unfortunately, however, these spirits seem to have progressed in a crab fashion, (backward), sort of a way, or they should have learned what a great many mortals have learned, and others might learn, by a little personal investigation of the revelations of Joseph Smith, or the Book of Mormon; that Joseph Smith if a medium, reflected in his spiritual claims something other than "The ideas of spirits in spirit life, who were ancient polygamists." With all due deference to those whose opinions differ from mine, from my present status of knowledge, I think I can say that if the revelations of Joseph Smith to the world can do no more towards enlightening me in regard to the existence of a supreme ruler of the universe, his will and design in creating me, and future or ultimate disposition of myself, than what I have been enabled to learn from modern spiritualism, the visions of Emanuel Swedenborg, Ann Lee, or many who in the past have been called seers, I could never make up my mind to sacrifice what I am called to in contending for the faith delivered by angel dispensation to this man.

In the first revelation in the Book of Commandments given through this man, is contained the following, par. 5:

"Behold I am God, and have spoken it. These commandments are of me, and were given unto my servants in their weakness after the manner of *their* language, that they might come to an understanding."

Now let us see if these commandments and purported revelations are worthy of the character of the Ruler of the Universe.

"And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the Book of Mormon, and also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obsurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased," &c.

What is the Church of God? Paul said to Timothy that it was "the pillar and ground of the truth." 1 Tim. 3:15. When Jesus ascended on high, he led captivity captive, and gave precious gifts to men, and set in order in his church, first Apostles, secondarily Prophets, &c., with gifts of spiritual things. Fourteen centuries of learned ignorance have taught us, that to reinstate these things in the Church of God, is a heresy; or to claim the existence of prophets a species of fanaticism; and yet Amos says, "The Lord God will do nothing "without" them. Spiritual gifts were placed in the church, Paul says, to edify and instruct. All, when exercised under the law of God to be the mind of God and the Spirit of truth, the Holy Ghost, "the other Comforter," which, while abiding under the law, was to lead them ultimately "into all truth." Remember, these things were placed originally in the Church of God, for the education of the members (body) of Christ in spiritual things, the things which lie outside of man's natural ability to comprehend, "for the perfection of the saints." How long to remain? As long as the church remains, or a necessity for its existence, or as long as mankind remain imperfect; or, as farther stated, "until we, in the unity of the faith, all come to a perfect knowledge of the Son of God [life eternal] "unto the measure of the stature of the fulness of Christ." Look at yourselves, ye modern Christians; measure your moral and spiritual stature of attainment with that of Jesus Christ; and if you find no difference, then I am ready to dispense with the perfecting agencies which God placed in his church for our elevation toward himself. This is the church which Joseph Smith in ignorance of worldly wisdom, with other elders, according to the commandments and wisdom of God, organized upon the sixth day of April, 1830. The gospel revealed as per announcement of the angel, which John saw in prophetic vision on Patmos Isle, (Rev. 14:6); which Paul declared to be God's power unto salvation, to those who believed it; and which men or angels were forbidden to preach any other under curse,—this same original gospel, in the hands of an unlettered ministry has challenged an intelligent and fair disproval by the world, with all its accumulated wisdom, for over fifty years.

Not only do the mission of Joseph Smith and the character of the work God wrought by him surround itself with light, but to my mind reflect this light way back upon history as contained in the Bible. The history of Moses as a prophet becomes luminous in the light of the history of the modern seer. Egypt worshipped Osiris and Isis. Moses was an Egyptian priest, and "learned in all the wisdom of the Egyptians," like Paul in the school of Gamaliel and theology of the Pharisees; yet how sudden and startling the transformation, the change of gods and of worship. The story is that, while watching the flocks, the I Am, the One God, Jehovah, appeared to Moses in the burning bush, to order a fulfillment of prophecy made to Abraham, Gen. 15:13, 14. The moral code, surrounded by the ceremonial law, made necessary only by the ignorance of the people, and which could only serve as a discipline, schoolmaster, Paul says, was so much higher than that of the surrounding countries, so opposite to the teachings and traditions which he had learned among Egypt's priests, that it looks not like an education altogether, but a revelation; and as Moses' fortune led him to Midian to receive the true priesthood of God, so was Joseph Smith led to the State of New York, and near the records which were to be brought forth to the convincing of Jew and Gentile, that Jesus Christ is the Son of God. In the second book of Nephi of this record, it is written prophetically of the modern prophet, "He shall be a choice seer, he shall do my work, and he shall be great

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like unto Moses." Now, what did Moses do? "This Moses plainly taught the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God; but they hardened their hearts." Doctrine and Covenants 83:4. Paul says, "Therefore the law was added because of transgression, a law which could make no thing perfect in things pertaining to men's consciences; but the bringing in of a better hope, whereby we draw nigh unto God." When Jesus hung expiring upon the cross, he exclaimed, "It is finished," "the vail of the temple was rent in twain," and the way into the holy place open once, and for all who would become obedient to the "will of God," through faith in the eternal covenant of God with men, now sealed by the blood of its appointed mediator. The mission of Joseph Smith as a servant of God, was for nothing more than to reveal through a restored church and gospel, a process by which man might approach the author of his being, and father of his spirit, and introduce a school of moral and spiritual education, by which mankind might become possessed of that faith by which Abraham became "heir of the world."

Jeremiah sixteenth chapter, speaking prophetically of the restoration of the Jews, and display of God's power in their latter day deliverance, says: The Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies and vanity, and things wherein there is no profit. Shall a man make unto himself gods and they are no gods." The fulfillment of this prophecy in regard to the "Gentiles" awakening to the fact that false gods that are no gods," and false worship, "vanity and lies and things wherein there is no profit," had been the inheritance of their fathers, is placed by the context either in, or a day subsequent to, our own day, or time, in the world's history. See fourteenth and fifteenth verses. This prophecy might apply in a sense to all heathen worship; but evidently refers particularly to those civilized Gentile nations, who accept the authority of the Scriptures. Jesus said to the Pharisees, who really believed in sound doctrine in some cases, the resurrection, for instance, "In vain do ye worship," &c., and why? Because so mixed with tradition and superstition, as to make the law of God of none effect. Under the persistent, self-sacrificing, heaven-illuminated efforts of himself and his disciples, Jesus established a worship which only can be truly acceptable to God, and profitable to the devotee, conducted "in spirit and in truth." How all important that both these should be joined. But the night of apostasy from the true faith, as predicted by prophets and the apostles, drew on; "men of their own selves arose speaking perverse things to draw away disciples after them," and the fatal period of a popularized and prostituted church under Constantine, presents itself in the history of the world. Behold himself and bishops, not only altering and changing the ordinances which Christ established in his church; overthrowing the heavenly government; robbing the church of its priceless jewels; but actually dethroning Jehovah, and enthroning a god made from the chimera of men's brains, "gods that are no gods;" and from the choice of three presented by the bishops, the one "without body, parts or passions," was set up; and neither the wisdom of the Romish church, nor her Protestant daughters, the Pope, Henry the Eighth, Luther, Calvin, Knox, or Wesley, have had the spiritual discernment to discover the difference between this paradox of all idea or sense, and the God of the Bible, or the authority which could consistently entitle man to be an embassador of the heavenly government; and the authority which has repudiated and excommunicated them, neither many of the "vanities and lies and things wherein there is no profit," brought from the old creed into the new. With singular fatality have the creed makers copied from the errors of the past, and the daughters of the old mother, as one by one they have been born into the world, displayed the earmarks that betray their origin. Thus, for centuries have the Gentiles, as were the Corinthians in Paul's day, before they had obeyed the law, and received the spirit of adoption, been "carried away unto these dumb idols," "gods that are no gods," even as they were, and are led by blind leaders, who have taught us predestination, of not only men and women, but angels and infants, of fixed number, to the literal fires of Edwards and Calvin, not because of their own will, or that they had power to alter their fate; "but for the praise of his most glorious justice." See Presbyterian creed. "Vanities and lies and things wherein there is no profit."

Thus dawns the nineteenth century upon a world distracted with religions and gods, until the churches themselves are honeycombed with skepticism. Charles Darwin, the great scientist, abandoned the orthodox church at the age of forty, and claim of revelation, "because," he said, "it was not supported by evidence." A writer it *The Cotemporary Review*, says that as a result of this general skepticism and feeling of indifference, and I might add, carelessness, it has come to pass that a question has been mooted, which to our fathers would have seemed preposterous, is it of any consequence what we believe, or whether we believe anything? Suppose that by and by we all arrive at the conclusion that religion has been altogether a mistake, and renounce with one accord the ideas of God and heaven, having outgrown the theological stage of human progress, as says M. Compte, what then? Will it make any serious difference to anybody?

It was time for God, if there was any, to speak. He has spoken; but Joseph Smith, nor any of the servants of God, have not only had men and doctrines of men, but devils and doctrines of devils to contend against. If there are spirits at all, why may there not be seducing spirits with seductive doctrines to contend against? Any day or night, in the city of Boston, you can get a revelation from the "angel world," to dovetail with the moral status and desire of the individual, attended, too, with "signs" and "phenomena," that will make the hair of the uninitiated stand on end. Spiritualism is making thousands of proselytes, devotees too, who do not appear at their public meetings or lectures, but are seen Sunday in the fashionable churches; but who, *sub rosa*, consult familiar spirits, ordered up on short notice by the payment of the necessary fee, in regard to dead friends, lost property, bodily sickness, &c., "signs," which Jesus said an adulterous and wicked generation sought after, and which should be given, though "not unto salvation." I admit that spiritualism has produced an argument which may be hard to explain on any hypothesis but that of immortality, or life after death; but under what condition, or rule, or estate, is life in the future to be administered? The Revelations through mediums from Maine to California, of A. J. Davis, Swedenborg, &c., are as vague, dreamy, unsubstantial, contradictory, so utterly unlike the hopes of the prophets, Jesus, his apostles, and of the final "inheritance" that their appeals to scripture support, only reveals to the true Latter Day Saint their real character. I recognize their power of seership and reality of "signs" and "wonders," performed through trance speakers and physical mediumship. Nations and rulers of nations have entertained themselves of them. Nebuchadnezzar, king of the earth, did not retain them at his court simply as performers of legerdemain, or sleight of hand; no more does England's queen today; but to confound them with the seership or mission of Joseph Smith, is ignorance; to place their revelations thousands of years in advance of his calling, is the baldest absurdity, and reveals to me, either that these spirits, if other than those of men, instead of being "advanced," are altogether too ignorant of known facts to be valuable instructors, or that they belong to that order who, having "kept not their first estate," are roaming unseen, as subjects of the "Prince of the power of the air," whom Jesus referred to when he said, "I saw Satan fall as lightning from heaven;" who having failed there, his next theater of action was this globe of ours.

No revelation is necessary to know "that sin is in this world" of ours, "and death by sin." These calamities and distress, all belonging, not to the realm of fiction, but of hard, sorrowful, every day fact, suggest need of deliverance; Christ, the promised, undertakes the awful mission, angels and archangels watch its beginning, and announce first by special messenger, "the angel of the Lord, whose glory shone round about them," saying to the shepherds, "Fear not; for behold I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Immediately the grand chorus was taken up, "and suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, and good will toward men." Jesus having taken upon him "not the nature of angels," but our infirmities

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and discouragements, faces the enemy in the very first of his mission, to establish a kingdom of heavenly origin among men, who sought first to corrupt him by appeal to the strongest passion of his human nature—ambition. "All these, the kingdoms of the world and their power, and the glory of them, if thou wilt worship me, acknowledge my authority, all shall be thine." "Get thee behind me!" said Jesus. There is but one safe authority; failing in this, the more subtile tactics of scripture quotation and misapplication are employed, a challenge to Jesus to assert or prove his power by throwing himself from the temple's pinnacle. Jesus knew what all must learn, that angels will only guard us against unavoidable evil, or unnecessary trial. The kingdom was established, but not in earthly power; organized, preached to, understood and entered into by men, received the sanction promised by Jesus when he went away, suffered violence, and was overcome by the wiles of its common enemy, its ambitious, subtile, and spiritual foe, and the ignorance of men who understand not the scriptures, nor the power of God sufficiently to enable them to discern the enemy, who, by cunning craft, lying in wait to deceive, or blind leaders, who familiarly quote, "It is written," in order to draw away disciples from the truth. But much had been accomplished, that which "the angels desired to look into," which the spirit that was in the prophets testified to before, of the sufferings of Christ, the Judgment Hall, Gethsemane, the cross, "and the glory that was to follow," the women's return with spices to the tomb, the stone rolled back, the body gone, the men in shining garments, saying, "Why seek ye the living among the dead? He is not here, but is risen; remember the words which he spake unto you," &c. The rebuke to the two disciples journeying to Emmaus; the appearance to, and upbraiding of, the eleven for their unbelief in the scriptures; the showing to the multitude spoken of by Paul, this was in fulfillment of prophecy clearly foretold by the prophets. Shall we say that the prophecy was a fiction, and its fulfillment a fraud, as said the Pharisees? Jesus' friends say that the priests bribed the soldiers to circulate the story of the tomb-robbing. Their story is the most reasonable, the seal and watch were sufficient. There's nothing in the history of Jesus' disciples that will permit our reason to assent to the idea of such a fraud being entertained by them. Their hopes were blasted, their members scattered, and the chief priests, with their cunning, remembered better his words than they. After his ascension, the promise of Jesus was received; and under its power they went boldly forth, declaring the testimony of God to them, and what they had seen concerning him whom God had appointed to be a Prince and a Savior. Banished for this testimony on Patmos Isle, Jesus appeared in glorious surrounding to the disciple John, saying, "I am he that liveth and was dead, and behold I am alive forever more, and have the keys of death and hell. Write the things which shall be hereafter." What he did write as commanded, was this: "And I saw another angel flying through the midst of heaven, having the everlasting gospel to preach [or deliver] to men that dwell *on the earth*"—this earth.

Fourteen centuries of vain attempts through the wisdom of men have failed to preach a gospel which Paul said was God's power unto salvation, and a curse to follow men or angels that should preach any other, or restore the church, which is "the pillar and ground of the truth." Churches and forms of religious faith multiplying everywhere, but no heavenly intelligence to check the tide of unbelief and skepticism, blown about by every wind of doctrine, confusion and doubt concerning the true import of the scriptures, when lo! an angel surrounded with heavenly light appears, as on Bethlehem's plain to the humble shepherds, to Joseph Smith, the obscure boy, upon a like mission, the fulfillment of prophecy, clearly predicted, now, thank God, as clearly and literally fulfilled.

The direction concerning the plates from which the Book of Mormon is transcribed, the manner and testimony surrounding its coming forth, the facts fulfilled so clearly predicted so long ago, the preaching of the restored gospel and kingdom, foretold by Jesus, by an unlettered ministry since that time, the power of the Holy Ghost that has attended the preaching of this gospel, all this and more, much more, to be set aside by such men as Clark Braden, or disposed of in the more gracious and more dangerous anti-Christ theories of modern revelation of spirits whose employment and business are to destroy the existence of the kingdom of God, and the character of the work of his servants, by dismissing with a gracious and patronizing air, behind the curtain of the past, the literal and veritable Kingdom of God, which has been organized and established, as much as ever as in Paul's day, happily no more to be taken from the earth until Jesus shall give to the poor and oppressed of earth,—an equitable, just, and peaceful government and habitation. But it has its foes as did the first church. Celsus, his name might have been Clark Braden if he had lived in the nineteenth century, the first writer against Christianity, said that "Mary was divorced from her husband, and wandering about fell in with a Roman soldier by the name of Pandera, who was the father of Jesus." Stories were urged against the early saints of cannibalism of infants at their service of the Lord's supper, and tales too ridiculous to relate. Good people were kept from joining the church by malicious slanders; and even Tacitus, the renowned and just historian, was prejudiced against them by these and other's slanders; Clark Braden, his name might have been Celsus, has given us another historian of like caliber and disposition. Men are fallible. The Church of Christ as a means of perfecting humanity is infallible, "*the pillar and ground of the truth.*" The church and Kingdom of God *is a fact* in our day. Joseph Smith's work in relation to it is all important, and will not hurt us to remember it. The Spirit bears witness to its truth, Amen.

M. H. Bond.

Providence, R. I., March 9, 1885.

HE DID NOT.

Brother Joseph.—In a late issue of the *Herald* appears an article headed, "Is there anything suggested in dreams that is reliable?" The writer, after having related his experience in regard to persuasions, etc., to unite himself to the "Masonic Fraternity," goes on to relate a vision which he had, in which vision he saw one who had broken the oath of that order put to death in a peculiar manner—should what follows happen to interest any one let them read the article again, if they wish to refresh their memory. In conclusion the writer says: "This vision is real. What does it mean? Who can interpret it? Is it wrong to join lodges? Would you have joined after seeing this, had you been in my place? What say you? Did I join or not?"

Of course, Bro. Joseph, not knowing the writer, I am not prepared to answer this last question; but I am prepared to make an affirmation in the case, which is this: If he did join, to my mind, the first three of this brother's questions are entirely superfluous, since he himself is better prepared to answer them than any one outside of the fraternity; and if he ever finds one inside of it willing to answer him right to the point, I should like to see that one, for in all my life heretofore I have never met such an one.

Once in conversation with a friend upon events in his past history, in relation to our Civil War, he told me that he was shown by the Spirit, That he who voluntarily placed himself in a position to shed blood, was guilty of that blood, if it was shed." I believe, that so far as the Christian at least is concerned, this is a correct principle; and if correct in regard to the shedding of blood, it is also correct in regard to the violation of every other moral law, either written upon tables of stone by the finger of God, or written upon every closely interwoven fibre of man's moral, mental, or physical nature. To be plain, I hold, that he who so far forgets what he owes to God, as to take an oath upon God's word in the presence of fellow men, calling God to witness that under certain circumstances he will violate the laws of God, by doing such things as God has forbidden—I hold, I say, that that man, then and there, consents in his heart to do those things, and his very action (being voluntary and that as a free agent) shows the intent to do the deed—should the occasion demanding it ever arise. What follows. In the intent lies all the moral quality of the act. His intent is to do the deed contemplated in the nature of the oath; therefore, morally it is completed, whether the occasion for doing it does or does not arise.

"What say you?"

Last night while reading the vision before referred to, memory was busy, and imagination coming in, the two went to work somewhat in this wise.

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Memory: "But why are you so critical and strict upon this matter. Have you forgotten that yourself took such an oath? Now, Imagination, let me stand by you, while you faithfully portray the scene. Do not let me mislead you, for the plain unvarnished truth is bad enough."

Memory. "No! I never took an oath to shed blood, or commit murder. There you mistake."

Imagination. "Not to commit murder I admit. But just look here while I portray before you what you did swear to do; and then answer me if it is not as bad?"

"What say you." I am not going to give the readers of the *Herald* a pen picture of the painting Imagination brought out in bold relief upon the canvas of Memory. I am not yet ready to "perform unto the Lord my oath." And as this oath was taken before I obeyed the gospel, I believe that with other sins, it was remitted unto me at that time; but this much I am prepared to say: If it be a sin and a crime to place one's self in a position to do what God has forbidden—not only to place yourself there, but to swear solemnly before God, calling upon him to witness that you will perform that which you have sworn; then I say, if you want to keep your soul pure from such crime and such stain the Masonic Lodge is not the place in which to do it.

I have written the above in the fear of God. He knows that it is true; and I am willing to answer to him in the last great day. Should it fail to be in harmony with the feelings of those who to the obligations of the gospel of the Son of God, have added those of Masonry, I can only regret it, for they too know it is true.

VERITAS.

PROGRESSION.

"BE ye therefore perfect, even as your Father which is in heaven is perfect."—Christ.

Who is there believing the spiritual teachings of Jesus the Lord, that can be content, or rest satisfied with the present condition of self? Or who is there among Saints or Christians, who are so wise or so pure, that mental and moral progression are not needful for them?

The gospel may well be called "the perfect law of liberty." How infinitely high is the standard to which we are cited as a pattern for our lives, and by which we shall be judged. Proportionately, we think, as we conform to its righteousness, we shall be blessed. Narrow and upward, is the royal pathway, leading heavenward, and none can walk therein "except the Father draw him." Indeed, its royalty is obscure to all except those whose love for "righteousness" has secured to them the favor and blessing of God. It is paved with the rich jewels of heaven, and upon the right and left are blooming, in sweet splendor and never fading beauty, the fragrant flowers of life and happiness. Happy, joyful children of light and glory, press with eager feet onward toward the blissful realms of peace, virtue, and immortal glory.

Inherent in the human soul, is the desire for happiness. It is the goal for which we seek, and the desideratum of our lives. We are taught, and so we believe, that in heaven our fondest hopes and desires may be realized. Doubtless, in the providence of God, the idea of location will not be forgotten, but in reality, heaven to us, consists, not so much in location as condition. Though our surroundings may and do affect us internally, more or less, the happiness we seek, and so much desire, arises mainly from inward state, and not from outward surroundings. The two great essentials promoting felicity, are intelligence and purity. Without the latter, beatitude is unknown. Sin originates and is maintained in anarchy and confusion, elements foreign to peace and enjoyment. Where intelligence is associated with purity, happiness ranges in proportion to its degree; hence, being "pure in heart," the more intelligent we are the greater our joy will be. Little children are not susceptible of the same degree of enjoyment as are adults; not because they are impure, but because of mental incapacity. "Of such is the kingdom of heaven," refers not to their intellectual ability, but to their condition of innocence. Sin is not imputed to them. In more ways than one "knowledge is power." In all of our gettings, we should get wisdom by a proper cultivation of the mind and heart. The superiority and pre-eminence of man over the brute creation, is due to his superior intellect. It is the power by which the universe, visible and invisible, is governed. Omniscience and purity being associate attributes of deity, are the key to perfect bliss.

In obeying the divine injunction, by which we are made "perfect," the mind must be cultivated, enlarged, developed, while increasing purity and God-like love must pervade the soul, thus, together, elevating and refining the mental and moral natures, in making them more and more like our Father in heaven.

Scriptures teach, that the work of God is to bring to pass the eternal life and happiness of man. Adam and Eve, while dwelling in Eden's simplicity, knew not good from evil,—knowledge, which we affirm, is essential to a high degree of bliss in attaining to the character of and becoming like God. When Satan tempted the father of our race, "he knew not the mind of God, but sought to destroy the agency of man;" and though God does not look upon sin with the least degree of allowance, in that he is pure and holy himself, and desires all others to become like him, it seems necessary that, by practical experience, man should know good from evil, and finally receive the former from choice, in order to become like God.

Though the earth is veiled in darkness, and the children are bowing beneath the weight of sin, methinks in the golden future I see the bright crowns and spotless robes of those who "were made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," "coming up through great tribulation" to receive their reward; and I discern that the good in them is a positive quality, being the result of choice after knowing good and evil. Man's agency and power of choice were not lost in Eden; but now as he knows evil and its terrible consequences, and good with its rich reward, he is prepared to "choose whom he will serve." I see a grand pre-eminence in the resurrected Adam over the Adam in Eden. The condition of the latter was simply a negative quality, being the opposite of evil—mere innocence; while that of the former is positive goodness resulting from choice after being capacitated to choose intelligently. "Then why should we mourn, or think our lot is hard? All is well, all is well." It is time we cease to mourn over what our foreparents did. They sinned and learned its consequences; and through the plan devised before their fall, and "before the foundation of the world," they were repossessed of their lost estate, being made so much better than the angels, in that they have gained the crown in the kingdom of our God and his Christ, to whom be glory forever and ever. Amen.

Probably none will doubt the security of Adam's condition in the presence of God now; but the fact that he did transgress, in Eden, proves that his condition was not a perfect one, and that the experience undergone by him and his posterity was, and is essential to that final exaltation which secures eternal life and happiness to God's creature, man. Again, Adam's safety, present and future, does not lie in that he has lost his agency, individuality, or power to choose; but, in that through past experience he knows how and what to choose. Practical knowledge is gained in the school of experience, and can not be well learned elsewhere.

As regards Adam and Eve having posterity without the fall, let mother Eve answer. See New Translation. I have none with me, so can not quote verbatim, nor give chapter and verse. "Without our transgression our eyes would not have been opened, and we would not have known good from evil, neither would we have had seed." [Gen. 4: 11.—Ed.]

Now "let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man." Every intelligent mind, unbiased and unveiled by inordinate passion or desire, will quickly discern this to be true; but supposing we did not know the consequence of transgression, there would be an actual deficiency in our vital being incapacitating us for remembering perfect service to God.

He that does good simply because there is nothing else he can do, is worthy of no special reward; but, *vice versa*, those who are encompassed upon every hand with evil, and are beset by every allurement that Satanic power and influence can devise, and still maintain a love for the pure and good, are worthy, yes, thank God, they are worthy, and will receive rich reward.

We have drank the bitter cup of sin; we know its follies, disappointments, and terrible end; and we who have received the glad tidings of peace, have tasted the sweet waters of life—the flowing cup of

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salvation has quenched our burning thirst; from heaven's fountain our souls have been satisfied; in God and Christ we have found peace. Then with joy we will wend our way to heaven. By dilligent application, close observation, and prayerful solicitation, we shall succeed.

As oft in time my heart grows weary,
The path of life seems sad and dreary,
Sweet hope with smiling face draws near me
To cheer my soul.
Hope is humanity's great treasure;
It spans the dark and silent rivers,
And brings to man eternal pleasure
From realms above.

The soul, careworn with earthly fetter,
Aspires to something higher, better
Than wealth and fame or pomp and glitter
Can e'er bestow.

Within the human heart lies hidden,
A germ of life and light, and bidden,
Rejoices in the hope of heaven,
Our future home.

GEO. S. HYDE.

NUTS WITH MEAT IN THEM.

I can not be a follower of Christ and bear that horrid name, Latter Day Saint; for people would ridicule me, and call me a 'Mormon.'

"Whosoever, therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8: 38.

It is on account of the daily walk, and the inconsistencies of some who profess to be Latter Day Saints, that I cannot consent to unite with the Church.

"So then every one of us shall give account of himself to God."—Rom. 14:12. "Let no one deceive himslf that he shall not account for his stewardship unto me."—Doctrine and Covenants, 118: 4.

I am not yet ready to deny myself of the fun and pleasures of society, and live as it becomes a true worshiper of God. There is yet time enough for me, and after a while I will turn over a new leaf.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" —Mark, 8: 36, 37. "Behold now is the accepted time; behold now is the day of salvation."—2 Cor. 6: 2. "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2: 3.

I am somewhat fearful, that should I make the effort to lead a religious life, that I would not be acceptable in the sight of God.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. 11:28, 29. "Him that cometh to me I will in no wise cast out."—John 6:37.

O, I am not good enough to join the church. I am afraid that I could not live aright, and might bring a reproach on the cause. I would rather go it alone, than to be a stumbling block to others.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18. "Resist the devil, and he will flee from you."—Jas. 4:7. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."—Gen. 4:7.

I might add to the above, but will rest the matter here for a season, hoping that some may obtain meat in due season, to their present and future well being.

In bonds,

ROBERT M. ELVIN.

GO ON UNTO PERFECTION.—No. 2.

WERE it not that our title and work were given, and plainly indicated by revelation, it would be sheer presumption for us to attempt to write or treat upon this all important subject, that has ever been the cause of darkness and destruction, and hindrance of the church of Jesus Christ in all ages of the world and that is the total loss of our proper and only infallible teacher and guide, the Holy Spirit; and that this loss in the primitive church, occurred through their unfaithfulness to the requirements of the word, (the gospel), is also very evident. Our object is to relieve and build up the church according to our ability and opportunity, with our desires and efforts for the church, and all of its members, to go on unto perfection, and I may add with the apostle, "This will we do, if God permit."

First we call attention to the fact that the primitive church was perfect, first in its organization, secondly in its doctrines, thirdly in its power and adaptability. This we believe is warrantable from the character of its author, "who was the wonderful councilor," and had all power in earth and heaven conferred upon him. Matt. 28:18. First we would notice that the cause of darkness, distraction and apostasy, was the lack of the proper teacher and guide, the Holy Ghost, and its loss resulted from unfaithfulness and neglect to comply with the requirements of the gospel of Christ. Had man proved faithful in every particular, the church would have continued "perfect." This promise is proved by the following scriptures: "Now are ye clean, [perfect] through the word I have spoken unto you." John 15:3. "Abide in me," is the command, in order to work effectively. Again, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 14:7. This is positive, that if men had obeyed this order, and been faithful in the duties and requirements of the word, (the gospel), they would have remained as they were, (perfect). Here we have the key to the apostasy and darkness of the primitive church, under and through the human influence and counsel that had crept into or raised up in the apostolic church." See Jude 12, and onward; and 2 Peter 2:10; Heb. 12:15; and the church organized in 1830, shared the same fate, by the same means, and was rejected; and the present church will share the same fate if she pursues the same course that they did, or will lack power and efficiency in proportion as she fails to comply with the primitive pattern in the gospel. "Let no man deceive you by any means," is just as applicable as when written; for deceptions have increased, and all the sects have been deceived, more or less, by trusting to men to teach and guide them. The "Spirit is our guide." Neither are we to depend upon an angel. They are liable to err, and very many worldly wise are being deceived by them to-day, by what is termed Spiritism. The Holy Ghost, when obtained and retained in its regular gospel order, is our all-sufficient guide. To be dependent upon either of the above principles militates to that extent against present revelation; and to that extent "grieves the Spirit," and darkness and destruction ensue; and God's children lose the "unity of the Spirit," which we are to strive to keep, and can keep by giving "heed to the more sure word of prophecy whereunto we do well to give heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts, knowing this first," &c., for the Spirit is our guide, "and the testimony of Jesus is the spirit of prophecy;" Rev. 19:10; and if we have the testimony of Jesus, (see verse 3), we have the spirit of prophecy, whereunto we should give heed, and "be guided into all truth;" and all doctrines and usages added to the primitive pattern given us in God's word, "must be shaken out" in order to the advancement of the cause of truth, and the kingdom of Christ in our world.

We submit, that we do not attempt to controvert or oppose the true order, lest we be found fighting against God and his truth; "for he that is not against us is for us," so saith the infallible Christ, who is no more infallible than the Holy Ghost, though it may be given through mediums that are in some degree imperfect and fallible; and whatever imperfections the Seer of Palmyra might have been subject to, and however many failures he might have made in his plans and efforts in his day, there are some very, and all-important truths of the gospel restored through him. First we call attention to the restoration of the gifts of the Spirit to the true Bible status, see 1 Cor. 12; Eph. 4:11; and he also brought forth and taught the perpetuation and power of the Melchisedec priesthood. By what power, or in what way these principles were brought forth is not our purpose to argue at this time, but only the fact that these principles, which are strictly Bible doctrines, were brought forth and taught by him; and that they are rejected, and have been, by all other reformers and churches and men, since the apostasy of the original, apostolic church. I wish to call attention to the fact, that these doctrines faithfully adhered to would have purified and perfected the church of 1830; but the facts are—"history repeats itself"—the church partook of a human element, and was rejected and scattered to the four winds. But now, under the order, economy and toleration of the Reorganized Church, the same doctrines are held and attained, and will finally accomplish the purity and perfection of the church, if faithfully adhered to; or contrariwise, if not.

We wish to notice some two or three of these doctrines peculiar to us as a church and people. First I call attention to and offer a few suggestions in regard to the gifts and offices of the Holy Ghost or Spirit. We first notice that it is promised, John 14:15–17:

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"If ye love me, keep my commandments, and I will pray the Father, and he will send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

This promise is from an infallible source, and therefore it must be infallible. We call especial attention to the fact that the Holy Spirit, the Comforter, is to "be in you," not us baptized into it. We next call attention to the fact, that this promise was fulfilled on the day of Pentecost, Acts 2:2–4, recorded as follows:

"And suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting. [But this was not the fulfillment of the promise]. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; [and neither is this the fulfillment of the promise, for they were not baptized with wind nor sounds, nor with tongues, nor yet with fire]; and they were all filled with the Holy Ghost." This is the fulfillment of the "infallible" promise "of him that spake as never man spake;" this is the first and general spontaneous outpouring of the Holy Spirit, and at the house of Cornelius was the second, and these are the only instances of the kind, and were the introduction of the gospel, first to the Jews, and then secondly, to the Gentile world; and after this it is transmitted in every instance recorded, by the imposition of hands of those in authority, and endowed with the Spirit. Next I would call attention to the absolute necessity of the attainment of the Spirit, in order to belong to the family of God. Rom. 8:9: "Now if any man have not the Spirit of Christ he is none of his." This surely is conclusive, and yet there are many in the church that frankly admit that they have not the Spirit.

Next we notice the offices of the Spirit. First, it is our teacher. As the law was a school master, (teacher), to bring us to Christ; so the Spirit is our teacher, to bring us to the celestial kingdom; and if we abide in him, and his words abide in us, then he will guide us into all truth. There are conditions affixed to this promise, as there are to every promise God ever gave to mortal man; but as the promise is to all, the conditions are such that all may attain to it simply by obeying the gospel, and continuing faithful to its requirements. There is a diversity of requirements, "according to our several abilities" and responsibilities, as is plainly shown by Paul's answer to the jailer, Acts 16:30, "Believe and thou shalt be saved;" and Christ's answer to the young man that was rich, as to what he must do to be perfect." Matt. 12:21: "Jesus said unto him, if thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." This we see requires not only the surplus, and then one tenth of his interest, but it required all he had, and also his time and all his ability consecrated to his service. This the young man thought was too much, and so went his way sorrowful, and that is the last we hear of him. But a few years later he probably lost it all, and his life also, in the siege and destruction of Jerusalem. Thus we see there are different requirements and different duties, and these duties are required according to our several abilities and positions of trust. If any one, high or low, prove recreant to the teachings of the Spirit, just to that extent he "grieves the Spirit;" and just to that extent darkness ensues, hence comes our wranglings and dissensions in high places, and also in low, all through the body; and in place of keeping the unity of the Spirit in bonds of peace, we are trying to settle these vexed questions by arbitrary, intellectual discussions, while in darkness on account of the neglecting of some known, or willfully unknown duty. But thanks be to God, there is a remedy for all this. By rendering implicit obedience to the teachings of the Spirit, which plainly forbids these discussions and vain wrangling, about "genealogies." We will close with the apostle's prayer for the Gentile converts, recorded in Eph. 3:14,21:

"Wherefore, for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant unto you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth and height; and to know the love of Christ which passeth [human] knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceedingly abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Jesus Christ, throughout all ages, world without end. Amen."

GUY.

Selections.

LIBERAL CHRISTIANITY.

OPINIONS RESPECTING BAPTISM, HELL, AND CHURCH RAFFLES.

AT THE Latter Day Saints' Church, Council Bluffs, Iowa, on Sunday evening, March 29th last, the Rev. J. F. McDowell delivered an eloquent and highly instructive discourse, expressing the most sensible views in regard to the looseness of modern Christianity, where an effort is made to support liberality of sentiment and profess religion at the same time.

It is to be regretted that want of space will not permit here the introduction of an extended report of the sermon, but an idea of the views entertained may be derived from the following brief synopsis.

The phrase "liberal Christianity" would seem to imply that there is another kind, that might possibly be called "illiberal Christianity." These may be the two extremes necessitating the golden mean which would be "Christianity proper." I once saw a paper, one of the head lines of which read, "Devoted to the interests of liberal Christianity." I am aware that in the sixteenth and seventeenth centuries there existed a very illiberal form of Christianity—straight jacket Christianity—limiting the power of thought and the privilege to speak and act. Between 1650 and 1653 it was opposed in some of the writings of those days, and many people in England, especially in London, rebelled against this class of Christianity. An antipathy was stirred up against the prevailing faith of the times. It was brought into this country in 1620. We refer to the old blue laws of Connecticut. Blue, because they had a good deal of brimstone in them; blue, because they made people's minds blue; blue, because they turned upon people like a vise, and there really was a good deal of vice in them.

There was a change, and a reaction had to occur. It was bound to come. A writer produced a work which opened a door that admitted of people's breaking away from this strict religious life, which they took advantage of in France and other countries to such an extent that they ran into a state of depravity and licentiousness as the great extreme of this illiberal form of Christianity.

Christianity has passed through many phases till we come down to our own day, and find something of the kind now. In some respects it is a little better than it used to be, and in others a little worse.

Liberal Christianity in the first place dispenses with water baptism. It says that water cannot help your soul, and that the person who says that water baptism is essential to salvation and should not be dispensed with, is too strict, and so it dispenses with the necessity of the use of water baptism.

The next step is to dispense with the devil; a very good thing to dispense with and be rid of. But it cannot be done simply by saying that we do not believe in him. For all that he may still exist. A certain writer says the word devil has no application to an individual, being, or spirit. It means the sum total of corrupt desires and evil thoughts. But we discover that this is never in any one place at a time. It appears to be generally diffused throughout the world. But this idea of a devil dispenses with some other things that we do not believe can be dispensed with if we abide by the New Testament; and if the New Testament is a true mirror reflecting the actual views of the founder of Christianity, nothing should be done to that mirror to cause it to produce a distorted reflection. We must let it reflect just as we have it, and showing the reflection theologically it presents the doctrine of a devil. If there is no devil, why did Christ come into the world? What was the prime object of his mission? John said Christ came to destroy the works of the devil. According to liberal Christianity this would be a being that never had any existence, hence incapable of committing any works.

Liberal Christianity necessarily dispenses with the doctrine of a hell. A certain infidel lecturer says that a Christian can never talk about heaven without he has to talk about hell. I should like to know if you could talk about the comforts of home and

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friends without talking about jails, prisons, and penitentiaries. They exist and must exist. They are for transgressors. That is what we want a hell for. Hell is God's penitentiary. But if a person goes there that is no reason that demons are going to jump around him, and poke him with forks, any more than a man's going to state's prison would imply that he is to be horse-whipped all the time he is there. The punishment is banishment from God's presence. We need both hell and heaven.

Liberal Christianity is a destructive force and a dangerous one. Make a man believe that there is no hereafter, no spirit, no punishment, and that man will make life as miserable, low and degraded as appetites of a depraved nature can render it. We have an example in Lord Bolingbroke, and he died rotten with the sins of wickedness. It has its indulgences. It says it is no harm to take a drink once in a while just so you don't get drunk. I do not believe that any one professing Christianity has the right to go into a drinking saloon. He may have the privilege, but not the right. There is a difference between right and privilege. Show me a man professing to be a Christian who without any hesitation pushes back the swinging door of a saloon and goes in and takes his dram, and I will show you a man who has no regard for his Christian character or for the church to which he belongs.

The following is from a copy of a handbill advertising a church benefit in New Orleans: "Near the dancing platform is a tent in which are reserved seats for women and children. A restaurant is near at hand filled with refreshments and confectionery, and also a splendid bar stock of choicest liquors of all kinds and the best cigars." This is conspicuously posted around in the city of New Orleans, under the head of "Benefit for Christ's church." Do not call it Christ's church. Anything but that.

Again, the church raffles are complete specimens of gambling. It is as really gambling as the operations of the faro bank or the card table, but we give it the sacred sanction of religion. If the church fiddles the world will dance, of course—"Like priest, like people." The church may well bow penitently under the world's accusation and confess that it deserves the scourge of the old proverb, "Physician heal thyself."

If liberal Christianity is to take the lead, by and by the church will have sacred fairs on the Sabbath; sacred base ball games; sacred horse races; everything under the head of "sacred" until we find that there is no Sunday; no church; no Christians.

Now, I am not opposed to amusement, but I think there are lawful and unlawful pleasures, and where the Bible speaks about being lovers of pleasures, it is in this sense, that they are lovers of pleasures more than lovers of God. People who are carried away to that extent that they forget God, forget His house and forget His day, are that kind of lovers of pleasure.

Exercise your judgment about the enjoyment of pleasure, and remember that your duties to the church are laid down as a sacrifice if you love pleasure more than your life.

Miscellaneous.

DONATIONS.

Names of persons who donated to the support of Southern California District, from October 27th, 1884, to February 27th, 1885, with amounts:

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Los Angeles Branch	33 80
Sr. M. L. Anderson	50
Sr. Addie Burton	25
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Brn. Allen and Badham	2 20
Bro. D. S. Mills	27 70
	$149 90

J. R. BADHAM, solicitor for above moneys.

BORN.

POWERS.—At Green's Landing, Maine, March 7th, 1885, to W. M. and Sadie Powers, a daughter; grand daughter of Elder G. W. and sister Hannah M. Eaton.

MARRIED.

KELLEY—STEELE.—At Jonesport, Me., March 17th, 1885, by Elder F. M. Sheehy, Judson E. Kelley to Lillie B. Steele.

WINEGAR—MOODY.—At the residence of the bride's parents, Macedonia, Pottawattamie county, Iowa, March 8th, 1885, Mr. Joseph H. Winegar to Miss Nettie M. Moody. Rev. Brown officiating.

May their lives be as happy, and as free from care,
As the rose of the garden, or birds of the air.

DIED.

LLOYD.—At Beebeetown, Iowa, March 21st, 1885, sister Almira M. Lloyd, aged 84 years, 8 months, 29 days. She had been for many years a member of the Baptist Church; but was baptized by Elder David Chambers, into the Latter Day Saints' Church, December 3d, 1883. Funeral sermon by David Chambers.

KNIGHTS.—At City Hospital, Boston, Mass., March 22d, 1885, Perley E., only child of Edgar W. and Zora V. Knights, of general peritonitis, aged 16 years and 22 days. Funeral services by Elder John Gilbert.

BARTER.—At Green's Landing, Maine, March 27th, 1885, of old age, sister Mary Barter, aged 81 years. She died in full assurance of the gospel hope, having lived a member of the church seventeen years. She was the mother of six children, all of which survive her; also has forty-five grand children, and twenty-six great-grand children. Funeral sermon by Elder F. M. Sheehy, assisted by the local choir.

YOST.—Near Harding, Iowa, February 3d, 1884, Bro. James Yost, aged 72 years, 6 months and 4 days. He united with the church July 1st, 1883. Prayer at the house by Elder Thomas Wellington; singing and remarks at the same place.

YOST.—Near Harding, Iowa, March 24th, 1885, Sr. Emiline, wife of Bro. James Yost, aged 58 years, 7 months and 25 days. She united with the church about the year 1860, and remained firm in the faith till her departure. Prayer at the house by Bro. Oliver Bailey; singing and remarks.

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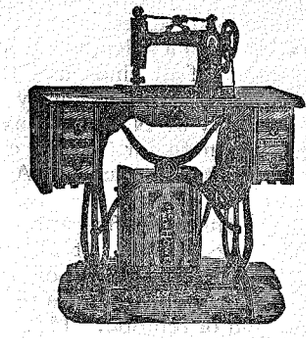

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN should have ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, April 25th, 1885.

SALUTATORY.

IN taking the position of Associate Editor of the HERALD and HOPE, we only need to say to their patrons that we shall seek by every proper means to serve in that capacity to the best of our ability. These are stirring times; God is moving the cause of Zion for good, in many ways; the wheels of progress are revolving rapidly; abominations both in and outside of the church are being developed and laid bare, and are doomed to desolation speedily; the walls of separation built up by the hands of blind bigotry and sectarian superstition are rapidly crumbling everywhere, and lovers of truth and righteousness of every name and nation are yearning for increased light, and for the final triumph of the right.

The Saints have a work assigned to them, and blessed are they who shall be found faithful therein. We trust that in our new field we shall have their prayers and confidence, and so attain success and give full satisfaction.

W. W. BLAIR.

BOARD OF PUBLICATION NOTES.

MARCH 30th last, the Board of Publication in session at Lamoni, adopted the following: "Resolved; that the Editor of the HERALD be instructed to refuse to publish anything in the HERALD that is in conflict with the commonly received doctrines of the church; and that he shall point out any and all historical errors he may discover in the HERALD articles, and do so in the same issue in which the said faulty articles shall appear; and, that he shall exercise such supervision in the matter and spirit of the subject matter of the HERALD as to make it the teacher and defender of the doctrines of the church as set forth in its accepted and authorized standards."

The above was intended, not to cut off legitimate discussion on any and all proper questions, but rather to prevent making the HERALD the battlefield in respect to doctrines and usages already settled and decided by the conferences and councils of the church.

AT a meeting of the Board in Independence, Missouri, the 14th inst, the following was adopted: "Resolved, That David Dancer be the Business Manager of the Board." Resolved, "That Joseph Smith be the Editor of the HERALD and HOPE and that W. W. Blair be Associate Editor."

THE Annual Conference closed at 10:30 a.m., on the 15th inst., after a session of ten days. Unity, peace, and brotherly love prevailed throughout, and almost without any exception. Order and effectiveness of method marked the work of both conferenee and council. Much of the work done was of the highest importance to the integrity and progress of the church. The services were of the practical kind, and of a high grade of ability. The prayer and testimony services were largely attended and generally very spiritual. The word of the Lord through the President of the Church was given on some questions of vital importance, by which doubts were removed and concert of action secured. The resident Saints were hospitable, the citizens kind and interested, the press both at Independence and Kansas City, were fair and full in their reports and courteous in their treatment. The preaching services were crowded and intensely interesting. On Sunday, the 12th inst., the Opera House was packed to its utmost, and many who came could not find even standing room. Pres. Joseph Smith delivered a practical discourse, which was "meat in due season" to both saint and sinner. At seven p.m. the Opera House and Chapel were filled with interested and appreciative congregations. Prominent citizens remarked that it was the largest religious assemblage ever convened in Independence, and that the conference was the finest body of representative religionists they ever saw. Truly, God is giving "favor and grace" to the Saints, and that, too, right where they once were put to shame.

Altogether the session was one of the most interesting and important ever held by the church. The dark clouds of prejudice melted quietly away before the bright beams of the Sun of Righteousness, while joy and gladness reigned in the souls of the tried but trusting Saints. God's hand has set anew the bow of promise, marking the fact that the Lord is coming forth in power and majesty to bless and redeem the children of Zion, and restore to them "much glory" now that their "much tribulation" is passing away. D. and C. 58:2.

And while so much to cheer and gladden was seen at our conference, the heart was made sad at the condition of the Utah people who held conference at Logan, a small town far away from the great Tabernacle where such bodies usually meet. Their leaders were in hiding from the uplifted hand of our great nation, and the people sorely distressed and humiliated. What a contrast! Will that people now pause and consider! Will they not read the hand writing, "Thou art weighed in the balances, and art found wanting."

Though sad and pained over the outlook in the affairs of the Utah Mormon Church, we feel joyful in the fact that God and the nation are doing marvelously in exposing and rebuking the errors and evils imposed on the confiding and honest ones of that society, and in breaking the power of the deceiver and oppressor. The Reorganized Church for the past twenty-five years and more has warned that people of their errors and consequent dangers whenever and wherever they could; but the Utah leaders have spurned and mocked and cast them out, while the body of their people have misunderstood and shunned them. The Lord said through the seer in respect to those leaders—"After their temptations, and *much* tribulations, I, the Lord, will feel after them; and if they harden not their hearts, and stiffen not their necks against me, they shall be *converted*, and I will *heal* them."—D. C., Rev. July 23, 1837. And now that the favor of God is seen upon the Reorganized Church in the "center stake" and elsewhere, and the wrath of God and the civilized world is seen upon the Utah leaders and those whom they have fettered with Polygamy and Gadianton Endowments, will the erring ones "learn obedience, if it must needs be by the things which they suffer?" Great events are transpiring, and greater events are at hand. Happy shall they be who are found on the Lord's side.

W. W. B.

AMONG the Kansas City *Journal's* notes of conference proceedings for the 14th inst., is the following:—

PROGRESS OF THE SAINTS.

Yesterday was the eighth day of the conference of the Reorganized Church, Latter Day Saints, at Independence. The business of the conference was not quite completed and a short session will be held at nine a.m. to-day. The business of yesterday consisted chiefly in the appointment of missionaries to the various missions. A proposition was received from Mr. Cornell Crysler, postmaster at Independence, to form an association for the purpose of developing a

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quarry of fine marble, which Mr. Crysler has recently discovered on some property of his. In connection with this proposition was one to the effect that enough stone would be given the Saints if they would quarry it, to build them a temple at Independence. The proposition was referred to the bishopric, with an expression of thanks to Mr. Crysler. The customary services were held at the church last night. The morning prayer meeting at nine o'clock was in charge of Elder Robinson, assisted by Elder Deuel. The morning sermon was preached by President Smith; subject, "The Gathering and Church Unity."

THE Kansas City *Times* of the 16th inst., in its notes from Wyandotte, has this to say of our Senior Editor's sermon at the latter place on the evening of the 15th inst.:

THE PROPHET JOSEPH SMITH.

Dunning's Opera House was well filled last evening with a representative audience to hear Christianity expounded by the prophet, Joseph Smith, president of the Re-organized Church of the Latter Day Saints. The preacher held the Bible as the statute law of God and argued that all should follow its teaching in spirit and truth to secure a place in the book of life. The sermon was argumentative and convincing, and many who went for curiosity were impressed with the undeniable truth set forth by the great expounder of the revelations of God to his chosen followers.

EDITORIAL ITEMS.

A GOOD letter from Sr. Mary S. Gill, of Wheeling, W. Va., is omitted for want of room to insert. Sr. Gill has had many trials, sickness being one of them, but still adheres to the faith of the Saints. She writes feelingly of Bro. and Sr. Griffiths, whom she holds in the highest esteem. She bears her testimony to the beauty and justice of the law of tithing, and the truth of the gathering feature of our faith.

Bro. L. D. Hoisington, of Union, Cass county, Nebraska, would like an Elder to preach the gospel in that locality.

WE clip the following from the *Oregonian*, Portland, Oregon, kindly sent us by an unknown hand:

John Codman of Massachusetts has found a new solution of the Mormon problem, and has recently made the same public in a small pamphlet. It is no less than the general support by Christian people throughout America of the Joseph Smith branch of the Mormon Church, by donations of money and such other assistance as may be deemed best to strengthen their numbers. This branch of the church is opposed to polygamy, and it is claimed by the author, is composed of an excellent class of citizens. They are poor, and can support few missionaries, but embrace nearly 20,000 members all told, over 1,000 in Utah and surrounding territories. Mr. Codman's plan has the merit of a peaceable solution of this vexed question, and will doubtless meet with wide approval, yet doubt will be felt as to whether the work of proselyting will go on as rapidly as plural marriages in the Brigham Young branch.

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Official.

QUESTIONS AND ANSWERS BY THE BISHOPRIC.

1.—IS THE law of tithing as referred to in Book of Covenants, page 300, a law to the church?

Ans.—It is not considered that the reference to surplus properties is applicable to the church in its present state. With the rules given to the church in 1831, sections 42, 64, 72, and in 1834, it enters into the basis on which the financial affairs of the church rest. Some of the objects named in the law of 1838 referred to, for which moneys are to be paid into the church treasury are not now contemplated, and are not now to be served. There is now no commandment to build a house, (other than the houses of worship different branches may erect for their own use and convenience), to be called the House of the Lord, or a Temple. There are no debts of the Presidency to be provided for, as the Presidents of the church have not in their work for the church contracted any for which the church is held responsible. For these objects, therefore, it is not needful that any contributions, or other exactions be laid upon the people. For all the other necessities of the church and its work, we believe that the observance of the rule of tithing and free will offering will be sufficient, leaving the weightier and more stringent matters of surplus and consecration to be executed when further commands may make them desirable and necessary, as provided for in the revelation of 1873.

2.—What is the beginning of tithing?

Ans.—For a person to contribute a tenth of all the means with which the Lord has blessed him over and above the living.

3.—What properties are exempt from the general law?

Ans.—1. That required for the living. 2. That upon which a person has already paid a tenth. 3. Any that a disciple of Christ may have, (if such a thing be possible), for which he is neither indebted, nor thankful to the Lord. Tithing under the gospel is founded in the principle that all given to us here, is by the mercies of God; and as a consequence, he may justly demand that a reasonable proportion be given for the good of his church. This demand recognizes the free agency of the individual, and hence, in its operation is upon the same basis of all other commands to the church; and made by our heavenly Father a means of discipline, and test of faithfulness in us as his children.

4.—Does the revelation of 1861, speaking of tithing, refer to the revelation in section 106; and if not, why not?

Ans.—The revelation of 1861 should be construed as referring to the law of tithing as a whole. In whatever the revelation of 1838 is applicable to the financial concerns of the church, it must be taken as being contemplated by the giver of the revelation of 1861; as would be all other laws given on the same subject, nor is it competent for the Bishop to say that this, or that rule previously given to the church was, or was not in the mind of the Lord when the revelation was given.

5.—If tithing, proper, is a tenth of all we possess, please cite to two, or more evidences outside of the law of Moses as applied to the law governing the Saints?

Ans.—Genesis 15: 39; Heb. 7: 2 and 8; Book of Mormon, (Alma), ch. 10, par. 1; Book of Covenants sec. 64, par. 5; and sec. 114, par. 1. The last two citations are determined as to amount, by the definitions of the words tithe and tithing. These terms were used as in the law when committed, and signify a tenth; and are so used twenty-five times in the Old Testament and twice in the New. The word tithe in the language of our own day also means a "small part or proportion."

6.—After the beginning of tithing is made, on what is the balance of tithing obtained;—or increase, interest, or income?

Ans.—It is on whatever is gained thereafter; whether called income, interest or increase. We are required to be industrious and economical in habits; and after thus employing our time and talents, whatever we shall find ourselves blessed with, let us feel thankful to God for, and consecrate a tenth part to the building up of his work. If we wish to do more than this, it is our privilege, as we may deem best.

7. If there are but two classes—one to pay and the other to receive—where, and how much should a member pay who is just able to make a living?

Ans.—Let such one show to the Bishop that he has lived rightly, and been wise and industrious, and the Bishop will, when satisfied on these points, issue to him a certificate of compliance as though he had laid down $100; and let him go his way rejoicing.

8.—If a man is in debt is he tithable? How much and where does he begin?

Ans.—The question of indebtedness is not considered in the law. It it easy to ascertain what a member is worth so as to pay on the same; (he is not called upon to tithe his debts). After paying upon what he has, let him pay upon what the Lord blesses him with thereafter, (over and above the living), without reference to debts. The tenth of his gain is a debt due the Lord, and the true Latter Day Saint will pay all his creditors.

9.—By what rule of law, or evidence, do you dispose of the surplus clause; as that seems to be the direction that the Lord gave for a beginning?

Ans.—At the time the revelation in which the "surplus clause" is found was given, there was need of more than the tithing furnished to the treasury; to furnish this need whatever could be spared was asked for, in answer to inquiry, How much dost thou require, O Lord. As we stated in answer to question one; some of the objects there had in view being now in abeyance, we deem it unnecessary to

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urge the observance of the clause asking for the surplus; the Bishopric being satisfied that compliance with the rule of tithing will provide for the present necessities of the work.

10.—By what rule, or law, do those who have no surplus (or do not make one) pay tithing?

Ans.—By the rules found in the general law governing the finances of the church, as stated in answer to question two. Doctrine and Covenants, sections 42; 64:5; 72; 106; and the necessity for the receipt and disbursement of moneys, in carrying on the purposes of the church in its organization. Persons having no surplus, can not contribute a surplus. If a person should be blessed with an increase much larger than his living and his business required; he may if he chooses, pay all, or any portion of it more than the tenth of such increase; and be credited with such amount, either as surplus, free will offering or consecration. Should such person, or any one who has a surplus desire to pay into the treasury such surplus, he may do so and receive a certificate in token of such payment, the arrangement for an inheritance, under the law of inheritances, to be made and consummated when the time for apportioning them is determined either by revelation and command, or by the counsel of the Elders as provided for in revelation of 1834 and 1873; such payment to be by agreement and understanding satisfactory to the Bishopric.

11.—Do persons paying tithes now, or at any time, have credit so as to apply on an inheritance when the time to thus obtain shall come?

Ans.—Such person will receive credit on the books now; and the duty thus performed will be to their credit in the time of such appointment. But no inheritances can be given either by the church, or the Bishop until such time as lands have been purchased, either by the church out of funds raised for that purpose; or by individuals singly, or in associations of two or more, and devoted to that object.

12.—Will not persons receive the same credit who pay free will offerings into the hands of the Bishop?

Ans.—No; not if it is meant that the offering is of a different amount than the tenth. All amounts paid into the treasury are free will offerings, including a tithe; but all free will offerings are not tithes. If one pays less than a tenth, he will not receive the same reward as one who gives the tenth. If he should give more there is provision by which it may go under the name of free will offering. Free will offering, or consecration, the term being determined by the circumstances and condition of the donor, and the sacrifice made by him in the giving. These are not demanded, though permissable.

13.—Is not tithing a tenth of what is to be tithed; and more than that, too much; and less, too little?

Ans.—As tithing, certainly.

14.—Can tithing be properly paid at promiscuous intervals and promiscuous times?

Ans.—Yes; if circumstances make such payments necessary, or desirable.

15.—Can a person tithe any part of his property that he may wish?

Ans.—Yes; but in making his returns he should so state; and tithe other property when he can.

16.—Is it desirable that every member of the church should pay tithing and so have their names recorded on the Bishop's books, or should heads of families be responsible and taught to pay?

Ans.—Every member whom the Lord blesses should contribute to his work, and the upbuilding of his kingdom. Teach the children to act for themselves.

17.—Should elders who have some means who labor under the appointment of the church and draw from the Bishop's funds, pay tithing?

Ans.—If they have means it should be tithed as was Abraham's means. If they gain thereafter, they should pay upon such gain. But it is not expected that elders who draw their support from the Bishop wholly will gain much. If an elder who has means gives his time wholly to the ministry and supports himself, he will in such way, aid the church more than would his tithing if paid in dollars and cents; provided he is as competent, judicious and careful in his ministry as an Elder should be; and the amount so expended by him (time and expense included), be more than such tithing would be.

18.—If an Elder preaches and sustains himself and family, should he have credit, either for time so spent, or expenses defrayed? If so, how much and on what basis? If not, why not, should such pay tithing?

Ans.—Tithing is on the basis of a debt due the Giver of all Good; and the payment, simply the cancellation of the claim as we pass along. No one should take too much credit for paying his debts, or performing an act of gratitude. Whatever amount of tithing one is able to give, he should give with the thought that he is only returning to the Lord what is the Lord's own. For this reason the reward for rendering tithes relates equally to the man who is able to pay his one dollar, and does it; and the one who is able to pay his ten thousand, and does that. The Elder who preaches and sustains himself and family, should therefore receive credit in the same way, and upon the same basis as the faithful and obedient preacher of the word who is compelled to receive this aid from the church. If one can both preach and pay tithing it is hoped that he will not fail to do all the good in his power. The servant to whom but two talents were given, received the same reward as was promised to him on whom five talents were bestowed. Neither had done much so far as comparison with the reward is concerned; but each had wrought according to the blessings of the Master unto him; and talents (goods) were given to each according to his respective ability.

19.—Should the law of tithing be taught to the world; or only to persons after they have come into the church?

Ans.—It should be taught as any part of the gospel and its economy, in time and place, to every one who may desire to hear. The Saints need to understand it, in order that they may live in accordance with its provisions; the world, in order that they may properly judge of the systems practiced by many. The law is not of our making, and requires no apology by us. There is no other system of finance known to mankind today that is so just and equitable in its application to all the members of the church as the system of tithes administered by Melchisedec and observed by the Father of the faithful in Christ. In it there is everything to commend, and nothing to condemn. In the hands of just men among a faithful people, its operation will injure none; but will serve the best interests of all. Let us not be frightened at a shadow. We are to teach the law, not to make it.

GEO. A. BLAKESLEE,
E. L. KELLEY,
E. BANTA,
} Of the Bishopric.

April 9th, 1885.

April 9th, 1885.

To the Brethren:

The Questions and Answers presented by the Bishopric were submitted to us by them, and we concur in them. We trust that the spirit in which they are presented may be with them when they are read, and all be benefitted by them.

In bonds,

JOSEPH SMITH,
W. W. BLAIR,
} Presidency.

Correspondence.

BLUE RAPIDS, Kansas,
April 7th, 1885.

Beloved Saints and Readers of the Herald:—Although I am in my ninety-first year, my zeal to promote this work is not in the least abated. The chief object of my life for the last sixty years, has been to obtain salvation; and by a long experience I have learned this important fact, that there is no possibility of obtaining salvation, only by keeping all the commandments of God; and having said so much by way of introduction, my text is found in the 58th section of the Doctrine and Covenants, last clause of the 4th paragraph: "For verily I say unto you, my law shall be kept on this land." In penning a few thoughts for your consideration, I shall show some causes why the law should be kept. In the third paragraph it reads, that on that land, the Zion of God shall stand; and that a feast of fat things might be prepared for the poor, yea a feast of fat things of wines on the lees well refined. We can see by consulting other texts of Scripture on this subject, that it is designed to be no small affair; but to accommodate many thousands or millions. The curse must be removed from the land, or such provision never could be made. This is why the Lord has commanded his law to be kept. By transgressing God's law, man brought the curse on the earth; and by obedience he must take it off. This is in accordance with the Lord's word to Israel in Deut. 28th chapter. If they kept the commandments their land would produce in abundance. All the sacred books teach the same doctrine. It is for the best interest of all Saints to learn to keep all the commandments of God as

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speedily as possible. Every commandment was given for the purpose of qualifying man by keeping them, to abide the presence of God, in whose presence is fulness of joy. The nearer we approach him, the more joyful we are. This fact should stimulate us to diligence.

We are anxiously waiting for a revelation to organize a stake in the center of Zion; and if we are not pure in heart, we can not stay there. It is better to stay where we are, than to go there and be driven away again. Let us double our diligence, and learn to keep every particle of the law, in keeping of which the Psalmist says, there is great reward.

Your brother in the Lord,

JOHN LANDERS.

WATSONVILLE, California,
April 9th, 1885.

Bro. Joseph:—We have just closed one of the best conferences that I have ever attended since I have been in the Church, (something over eight years). Nothing transpired to molest our peace, or prevent the flow of the Holy Spirit, which was abundantly in our midst; so much so that we did all our business in less time than I have ever known a conference to do before, and I verily believe the Saints returned to their homes feeling that we have had a profitable waiting on the Lord. But while we felt to rejoice in the goodness of God, and in the manifestation of the Spirit, there was a wave of sadness came rippling over our minds as we missed the companionship and cheering and wholesome counsel of one of our standard bearers, our beloved brother, John Carmichael, whom God in his wisdom has seen fit to remove from our midst; yet while we feel our loss, we realize that our loss is but his gain. May God grant we may be also ready, having our work done, and well done, when the Master shall see fit to call us hence is my earnest prayer.

Yours in Christ,

J. F. KINGSBURY.

LONDON, Ontario,
March 23d, 1885.

Bro. Joseph Smith:—I have tried in the past year to lift up the banner of truth whenever time and opportunity have permitted; and in all my feeble efforts the Master has verified his promises. He has ever been with me while in the discharge of my duty. I have not been without my trials, but I read that all things work together for good to those that love the Lord. He who wishes to live without a trial, wishes to die but half a man. I have found often, that a certain amount of opposition is a good help. Hardships are the native soil of manhood and self reliances. An acorn is not an oak tree when it is sprouted; it must go through long summers and fierce winters. It has to endure all that frost and snow and thunder and storm and side striking winds can bring, before it is a full grown oak. These are rough teachers, but rugged school masters make rugged pupils. I realize that one of the means that our Father uses to burn out the dross, is fiery trials. I know this work is of God, and if I let it have its effect upon me, it will qualify me to dwell with the redeemed. I hope to be able to stand by the books, the Bible, Book of Mormon and Book of Doctrine and Covenants. I believe them to contain God's eternal truth. I understand them to be as a light to my pathway, and a guide to my feet; for books sometimes true, sometimes false, are worse than none; just as a guide sometimes trustworthy and sometimes treacherous, is more dangerous than no guide at all. I intend by the help of the Master, to stay on board the gospel ship, though billows may foam and the tempest rage. The good captain is at the helm, and he will bring her safely into the haven of rest.

I have labored in Sr. Thomas, St. Marys, London and other places, and have had the pleasure of baptizing twenty-three since last I wrote you. May the good work roll on, till it winds its way to the dark caverns of the earth; till all the honest are gathered into the fold. I hope the battle will soon be over, the victory won, that we may be worthy to enjoy the rest that is prepared for the people of God.

Your brother for truth,

R. C. EVANS.

MUSCOGEE, Indian Territory,
April 11th, 1885.

Bro. Joseph: I wish to say to the Saints that as I am very badly afflicted with the rheumatism, so that I am not able to work, and one of my little grand daughters is afflicted with sore eyes, I desire the prayers of the Saints in our behalf, that the Lord will, in his goodness and mercy, heal us. I trust in the Lord, for I know that he is merciful to all who call on him; and I realize that the prayers of the righteous availeth much. So, dear Saints, remember us in your prayers. I am alone, the only Saint here, with little orphan grand-chilbren to raise, with no one to help me. I have need of the prayers of the Saints. I will also say to all, that I have one of the best receipts for putting up all kinds of fruit and vegetables without cooking or sealing air-tight. Can be put up in stone jars, or glass. Will keep good for as long as desired. Have used it for two years, with the best of luck. To any one desiring to procure one of the receipts, I will send it for one dollar, with full directions. Address me as above, with full name and address, so there will be no mistakes. It will be a great benefit to me, and you also; for after you have tried it, you would not do without it. Very little cost in putting up fruit, which is so nice when kept in its natural state.

With love to all Saints, your sister in the one faith,

EMILY SHUMWAY.

COUNCIL BLUFFS, Iowa,
Apil 12th, 1885.

Dear Herald:—I desire to tell of God's goodness to me. Seven years ago I had cancer on my shoulder, and I suffered a great deal for about three years; but by the power of God I have been restored to health again. I have no pain now, which I feel very thankful for. Dear sisters and brethren, if any of you are afflicted, put your trust in God; for he is willing to help you. I know that God hears our prayers. I desire to live faithful that I may obtain the prize. Your sister,

CHRISTIANA HANSON.

BURNETT, Nebraska,
April 8th, 1885.

Bro. Joseph:—We are holding meetings here, and have pretty good audiences, and I think if nothing happens, a number here will come into the church before long. The Lord is working with us here to the convincing of the people of the truth of his word.

I have been called to administer to a number of sick ones, and our Father has healed them to the convincing of the honest ones of the truth of the gospel. One among them had the rheumatism, and had not been able to do any hard work for eight years. He did not belong to the Church. A year ago last January, I think it was, he was taken worse; the rheumatism settled on his heart, and he sent for the doctor. As the doctor did not come soon enough, for some reason being detained, his mother told him he had better send for an Elder; for she believed the doctrine of Christ, although she belonged to the Baptist Church; but when she heard the truth, she believed; so he sent for me, and I went. Before I had been there long, the doctor came, and examined him, and said nothing could save him; for the inflamation had caused his heart to swell till there was no circulation of the blood. So the doctor left him some powders, and went away expecting soon to hear that he was dead. After the doctor went, he said he wanted to be administered to. It was done, and he said he felt the disease let loose of his heart, and go away; and last summer he carried on his farm, taking care to preserve the doctor's powders as a witness that he was not cured by medicine. When he got well, he and his wife and his mother obeyed the gospel. He is now Bro. Arthur Lewis, and he and his wife and mother heeded the lesson.

I remain your brother, and ask your prayers. I hold meeting next Sabbath eight miles from here.

OSCAR BEEBE.

FONTANELLE, Adair Co., Iowa,
March 25th, 1885.

Dear Herald:—Your columns I see continue to come mixed with various ideas. To some of your readers I suppose they are all good; to others not quite so agreeable; yet they may do good. As for myself, I have but little to say, being too old in the estimation of this learned and wise generation; yet poor, feeble and silly as I am in the estimation of some who think they know it all, I am pleased and glad in my heart to know how the Book of Mormon came into its present existence, and let the college bred gentlemen and ladies all join in the attempt to destroy its virtues, it will outlive their stories, and it will prove itself yet, with the testimony of the servants of God, to be the best book and record that the Lord has yet revealed to establish and build up the kingdom of God, the Zion, the heavenly Jerusalem, as seen in Isaiah 60th chapter, on this continent.

Though some of them have much to say about our Mormon affairs; yes, I see some of your Ohio friends indulge in the belief that Elder Rigdom was in connection with Joseph Smith in getting up the Book of Mormon. Here let me tell all men and women on earth or in heaven, who have read the *Herald*, and who read what I say, that Elder Rigdon had no more to do with the bringing into existence the Book of Mormon, than the Queen of England had. Elder Rigdon lived in Ohio when the plates were found, and remained there till it was printed, and in circulation nearly one year, before he heard of it or saw it. And let me tell your readers, that Parley P. Pratt, in the month of November, 1830, gave the Book of Mormon to Elder Rigdon, the first time he ever saw or ever heard of it. These being the facts in the case, what nonsense to talk about Joseph Smith and Sidney Rigdon stealing and lying to get the Spaulding Romance to conjure up the

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Book of Mormon. I thank God that Saints have no occasion to resort to any dishonest means to sustain the Book of Mormon, nor any principle of truth found in that book. O what a silly set of foolish ones the college bred gentlemen will be seen in a few years; many thinking that the honest and just, because they are unlearned, are like themselves trying to deceive some of their fellow-mortals. But remember that no honest, wise man, condemns a good book or doctrine, till he has read or heard it. Let all who love truth better than they love sectarianism, get hold of a Book of Mormon; and read the 11th, 12th, and 13th sections of second Book of Nephi; then read 14th chapter of Book of Nephi. Then if you have any faith in what you have read, you will see and feel the force of Nephi's language in behalf of the Gentile nations. "Hearken O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God; which he hath commanded me that I should speak concerning you; for behold he commandeth me, that I should write, saying, Turn all ye Gentiles from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and of your priestcrafts, and of envyings, and your strifes; from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins and be filled with the Holy Ghost; that ye may be numbered with my people, who are of the House of Israel." Now, all you who read this, see to it, and remember that Nephi, nor no other man on earth ever wrote this revelation to deceive, but to invite, to persuade all to come to Christ. See ye all do it. As ever,

BRIGGS ALDEN.

DES MOINES, Iowa,
March 21st, 1885.

Dear Herald:—I have received much comfort and edification from the contents you bring to our cots from time to time. Your message is one of love, and your object to bless all men, but especially the household of faith. It is a great pleasure to me to read the many truthful letters, which bear such faithful testimonies to the truthfulness of this great latter day work, which will most assuredly accomplish all that our Father has appointed it to do. I think all of my brethren and sisters feel that we have a great warfare to wage; and it is not against flesh and blood, but against principalities and spiritual wickedness; and that in high places. Seeing that we have come to a knowledge of the position of enemies, it is also necessary that we should know our armor, and by whom it is made secure, and by what means. Our Master has fully revealed the kind of weapons, and as Paul says, The weapons of our warfare are not carnal, but spiritual and are mighty to the pulling down of the strongholds of sin and Satan. Jesus said that we were to enter into our closets, and pray to our Father who seeth in secret, and our Father who seeth in secret shall reward you openly. Again, "Watch and pray, lest ye enter into temptation." If latter day Israel will gather up all the strength of the house of the Lord, and put on the whole armor of God, they will soon be sufficiently strong to throw down the towers of their enemies, and scatter them. The servants of God are to bind up the law and seal the testimony. Then what will be the condition of both spiritual and physical enemies of the church of Christ. "Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church, and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil; and do not impart of their substance as becometh Saints," &c. Doctrine and Covenants 102:2. "Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught perfectly, and have experience and know more perfectly concerning their duty. * * For behold, I do not require at their hands to fight the battles of Zion; for as I said in a former commandment, even so will I fulfill, I will fight your battles." Par. 3. Again, in paragraph 11, "And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good; therefore be faithful, and behold and lo, I am with you even unto the end. Even so, Amen."

I can not see where it is possible any one can infer from the 102 section of Doctrine and Covenants, that the Saints were to take up carnal weapons to destroy their physical enemies. I think there is some piquancy about the matter. Just as well infer from the beautiful hymns we sing that we are to arm ourselves with coats of mail, spears and swords, as from them.

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?"
"Soldiers of Christ arise,
And gird your armor on."
"Hark, listen to the trumpeters,
They sound for volunteers;
Commissioned by the King of Kings,
Behold the officers.
Their armor clean, and glistening bright
With courage bold they stand;
Enlisting soldiers for their King,
Soldiers of Zion's land.
Their King is Christ, their armour truth,
The word of God their sword,
Their shield the power of mighty faith,
Their General is the Lord.
It sets my heart all in a flame
A soldier brave to be;
I will enlist, gird on my arms,
And fight for liberty.
Lift up your heads, ye soldiers bold,
Redemption's drawing nigh;
We soon shall hear the trumpet sound,
That shakes the earth and sky.
The trumpets sound, the armies shout,
They drive the hosts of hell;
The conflict's ended, vict'ry won,
Hail! King Immanuel."

The hotter the battle, the brighter the Saints should keep their armour, and have all the sentinels performing their duties; viz., watching and praying, lest we enter into temptation, and be overcome, before the victory's won.

We held meeting all of last week here in Des Moines, and there was a perceptible improvement both in the Saints and congregation. The Saints seem to realize the necessity of living their religion, and there is a spiritual improvement and growth; and yet there is room for improvement. Wishing and praying for the welfare, peace, and prosperity of the church which shall never be destroyed, but shall break in pieces all other kingdoms. It is the Lord's doing, and it is marvelous in our eyes; and it is not "by might, nor power, saith the Lord." This is our hope, and crown of rejoicing, that the hour of redemption is nigh, even so, amen. Love to all Saints. Your brother,

JOSEPH P. KNOX.

CANAAN, Jefferson Co., Indiana,
April 6th, 1885.

Bro. Joseph:—We have been comforted by the presence of Brn. M. R. Scott and I. P. Baggerly, who came to this place the 28th, to conference. They held meetings one week after conference. The result was good. Two united with the church, and there are more who seem to be deeply interested. They were blessed by the Spirit; had good delivery. Splendid order prevailed during the meetings. The prospect in this place is good. Hope some Elders may drop in here soon. I feel encouraged in the work. I would like to see more accept the truth. May God bless all of us. JAMES D. PORTER.

Bro. Joseph Smith: There is an article in the *Herald*, July 19th, 1884, headed "The Kingdom." James the son of Zebede, is placed in the chair as Judge referred to in Acts 15:19. Still it is plainly revealed in Acts 12:1, 2, that he was killed by Herod. I believe that the James referred to in Acts 12:17; 15:13–20; 21:17, 18; and 1 Cor. 15:7; and Gal. 1:19; 2:9; was the brother of the Lord Jesus, referred to in Matt. 13:56. I believe his father Joseph, was a prophet, referred to in Matt. 1:18–25, second and third chapters Inspired Translation, and Patriarch for that generation; and his first-born son, James, was Patriarch by right, as referred to in Doc. & Cov. 83:2–4; and lawful heirs according to the flesh, 84:3; as your grandfather Joseph Smith, Sr., was a Patriarch for this generation, and his first-born son, Hyrum, took the office of priesthood and Patriarch, referred to in 29 verse, and was placed at the head of the priesthood in the church, 37, 40 paragraphs.

I believe the Apostle Paul placed the pillars in the right shape in Gal. 2:9, James the first president, Cephas (Peter) and John, counselors; and again when Peter was delivered out of prison by the angel, as recorded in Acts 12:17, made use of a phrase concerning James. And at the conference at Jerusalem, James was surely the First President: Paul went unto James, and all the Elders were present, Acts 21:17, 18, as I and other Elders came to your house in Plano in 1881. The Brighamites frequently claim that Peter was the President of the Twelve, and after Christ, he was the First President of the church, with two Counselors; and Brigham Young they say had the same right after Joseph Smith's martyrdom To my understanding there is no proof for that in the New Testament Scriptures. Christ promised to give Peter the keys of the Kingdom of Heaven, Matt. 16:20. Did he receive the key on the mountain referred to in 17th chapter? There is no evidence that he did, nor any evidence that they, Peter, James and John, were ordained or separated to any office; but in a vision, and they were forbidden to tell of it, 8 verse, Mo-

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ses and Elias appeared talking with Christ, 2 verse. The mission of Moses was to restore the Holy, or Melchisedec Priesthood, as Moses was taken out of Israel's midst, and the Holy Priesthood also, Doc. & Cov. 83: 4; and I believe Moses ordained Christ unto the Melchisedec priesthood; and Elias was with him, and held the key to the Aaronic Priesthood, as Christ before might have received from Elias, or John the baptist, and on the mountain received the Melchisedec. Read Hebrews 5: 7–10. Matthew 17: 4. A voice out of the cloud which said, "This is my beloved Son, in whom I am well pleased; hear ye him." Christ called twelve, and gave them power, (Matt. 10: 1); but no ordination as apostles, or Melchisedec Priesthood, but he sent them to preach the preparatory gospel, which gospel is the gospel of repentance, and of baptism and the remission of sins, (Doctrine and Covenants 83: 4). Christ prayed to his Father for his disciples, and said he had sent them, as the Father had sent Christ; and the glory God gave Christ, Christ had given his Apostles, (John 17: 17, 23). He gave them power to preach the gospel, and power over unclean spirits to cast them out, and to heal all manner of sicknesses, and all manner of diseases, and to baptize with water. But after Christ was risen from the dead, and ascended to the Father, and came again to his disciples, he saith, "As my Father hath sent me, even so send I you, receive the Holy Ghost." —John 20: 21, 22. I believe the disciples then received the laying on of hands for the gift of the Holy Ghost, and afterwards the ordination as Apostles in the forty days. I understand an Elder and Apostle is in possession of the Melchisedec Priesthood, and has the right to administer the gifts of the Holy Ghost. Moses and Elias appeared on the mountain to Christ, before he said, "Receive the Holy Ghost," and administered bread and wine; for there required an ordination first, even if the twelve were called. In the Book of Mormon we read that twelve were called, (Nephi 5: 9). One was ordained to break bread and bless it, (8: 6). I believe as a Priest laying on hands, he gave them power to give the Holy Ghost, 8: 10, and ordained them, Book of Moroni, second and third chapters. The keys of the Kingdom of Heaven, Matt. 16: 20, I believe are the authority to adopt into the Kingdom, through the ordinances, after they believe the gospel. And the first time Peter turned the key was the Day of Pentecost for the Jews, Acts 2: 38; and for the Greeks, or Gentiles, Acts tenth chapter. As Paul said, "I am not ashamed of the gospel of Christ; for it is the power God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1: 16; Eph. second and third chapters. And Peter, James and John had evidence as to where Christ got the authority; and they were to hear him on the mountain, Matt. 17; and as Christ received the gospel, he gave it to them. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Mark 16: 21. As the prophecy shows, the authority was to be taken away, John 16: 2; Acts 20: 29, 30; 2 Thess. 2; 2 Tim. 4: 3, 4; 2 Pet. 2: 1–3; Rev. 13: 4–8; Isa. 29: 10; Doctrine and Covenants 84: 1. A promise concerning the times of restitution of all things, Acts 3: 19–26; Eph. 1: 3–12; Psa. 84: 9–13; Isa. 26: 9; 8: 19, 20; 11: 10, 11; Rev. 14: 6, 7; Gal. 1: 6–12; Matt. 24: 32. How can we know when God has restored the gospel? It must be in a proper way, and by the rule of God, "Surely the Lord will do nothing, until he revealeth the secret unto his servants the prophets." Amos 3: 7; Malachi 4: 5, 6, to whom God has committed the keys of bringing to pass the restoration of all things. John the Baptist appears to Joseph Smith and Oliver Cowdery, and confers on them the Aaronic Priesthood, Life of Joseph the Prophet, page 43, and Doctrine and Covenants 26: 2; the first priesthood. And the greater priesthood administereth the gospel, and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God, Doctrine and Covenants 83: 3, 4. Now this gospel and power of authority by ordination to the Melchisedec Priesthood, was restored to Joseph Smith the Martyr and Oliver Cowdery, Doctrine and Covenants 26: 3; 84: 2–4. This is my belief, and a rule to follow and test all reformers by.

Yours for truth,

PETER N. BRIX.

MANCHESTER, Red River Co., Texas, April 6th, 1885.

Bro. Joseph:—I am still by the help and power of God, trying to spread the gospel in this wide land. Bro. Heman Smith writes me favorable letters from the western part of the state, and I think the work is brightening here. We preached Sunday last, at Fleming Chapel, on Peter's Prairie, at 11 o'clock. We have an appointment there for the first Sunday in each month, and the people seem to be manifesting much interest in the cause. The Baptist brethren concluded they would stop us, so they locked the door on us. It being a Union Church House, our friends wanted to brake the door open, but we told them not to do that. The school house was close by, and was opened, and we were welcomed in. Our friends sympathised with us and said they were sorry. We proceeded to preach, and was blessed with God's Holy Spirit, and good liberty. We told the people from the bible what was Christ's religion. After service, we were invited home by Mr. Tucker. I stayed Sunday night with Mr. Tucker, and presented our belief in full to him and family. It rained Sunday night, so I could not get home Monday, and I stayed Monday and Monday night. The young ladies and men came in, and we engaged in singing praise to the Lord. They are splendid singers. The Saints here are till trying to hold the fort. We know if we only do our part, God is not slack concerning his promises. I pray for the time to come, when the gospel can be preached all over thls wide land, without molestation.

I. D. ERWIN.

FLORA VISTA, Rio, Arabia Co., New Mexico, January 5th, 1885.

Bro. Joseph Smith:—I feel that my faith in the course can not be marred, and continue to defend it to the best of my ability, whenever an opportunity presents itself. There are many in our midst who are anxiously awaiting the appearance of a minister to introduce the doctrine that I uphold. I have not as yet met a person here who will attempt to oppose it. Many express themselves surprised, and say that I advance ideas that they had never thought of. I do not seek flattery, but insist that they hearken, and investigate the truth. A gentleman, Mr. John S. De Luche, of Jenet, P. O., Rio, Arabia Co., New Mexico, spent the night with me of late, who is well informed as to the polygamic doctrine; and supposed, and contended, that you represented the same, until I proved to him the contrary. He is very much taken up with the *Herald*, and promised to write, but I think he failed to take your address. He resides twenty-seven miles from here, and urged that I should let him know when I am to be baptized, and he would surely come. Can not you give me some encouragment, when to look for an official to call and establish a branch at this point?

As ever, yours in bonds,

E. N. BEACH.

BEAVER CITY, Utah, April 7th, 1885.

Bro. Joseph Smith:—We are feeling very much encouraged here as a branch; and the signs show that the day is at hand, when the Reorganized Church is to do a greater and more effectual work than it has done in the past. The people are surrounded by circumstances of late, which have caused very many to stop and think. Some have so done, until a shadow of light has shone across their minds. There is a greater desire to listen and investigate on the part of very many, who one year ago would not listen, but would shut their eyes and stick their fingers into their ears, as it were, so they should not hear, for fear they would be converted. But a different spirit has come over the people, in this place, and through the territory. We had a very agreeable visit from Bro. R. J. Anthony a short time ago. He stopped with us two weeks, I think. We were much pleased to see him, and hear him speak the words of encouragement and eternal life, and we all felt to praise the Lord for his good Spirit which aided him in his efforts, not only him, but aided six others—convincing them that our positions and principles were correct, and they were added to our flock. Two heads of families and several others are very near the door. Bro. Anthony is an able expounder, and an exemplary man, full of good works. His preaching was generally well received by those who attended regularly. He had good congregations. Our Methodist minister was very liberal. He gave him the use of the M. E. Church.

In bonds,

W. W. HUTCHINS.

Summary of News.

GENERAL NEWS.

April 10th.—Gen. Graham has issued a proclamation in which he urges the Arabs to submit to the British. The Suakin-Berber Railroad has been completed as far as "Station No. 1" at Handoub.

In the House of Commons Mr. Gladstone said that Russia had asked Gen. Komaroff to explain his conduct in attacking the Afghans, but that no explanation had been received as yet. The Russians do not occupy Penjdeh, but have retired to the positions they occupied before the battle with the Afghans. It is reported that England has given Russia twenty-four hours to recall Gen. Komaroff. The alternative is war. Sixty thousand men from the army reserves and the whole of the militia will be called out. The naval reserves will be relied upon for home defense. Various plans are being considered for striking Russia at vulnerable points outside of

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the present field of hostilities. The theory is that if England and Russia are to fight, Russia should not be permitted to choose the battlefield. One plan, which is seriously contemplated, is to attack the Russian Transcaucasian Provinces on the east coast of the Black Sea. If such a scheme were put into execution the friendship of Turkey would be of great importance to England, on account of the control of the Dardanelles. The Tories predict that Mr. Gladstone will again back down, as he did two weeks ago. The Russian newspapers charge Lord Dufferin and Sir Peter Lumsden with provoking the war by advising the Afghans to march into Russian territory. It is reported that the British Government has ordered an army of 30,000 men to be raised in Egypt.

It is semi-officially stated now that as soon as a decree shall have been issued by China ordering the execution of the Tien-Tsin treaty and the evacuation of Tonquin the French military operations will be stopped, the blockade of Formosa and Pakkoi will be raised, and Patenotre, the Minister to China, will go to Tien-Tsin or Pekin for the purpose of executing a definitive treaty of peace.

News was received of the killing of fourteen white settlers at Frog Lake, eighty miles from Battleford, by the Cree Indians. One woman was captured. Fort Pitt is in danger. Battleford is surrounded by 1,000 Indians, but no attack has been made as yet. A general rising is feared.

A telegram from Commander Kane at Aspinwall reports that United States troops are now guarding both ends of the Panama Railroad. Everything is quiet.

Gen. Barillos has succeeded Gen. Barrios as President of Guatemala.

Last Monday the Governor of Ohio received through the mail a small wooden box, from one end of which hung a string. The Governor's suspicions being aroused, he caused the cover of the box to be removed, and a carefully-arranged infernal-machine loaded with dynamite, slugs, and spikes was disclosed to view. The string had been so adjusted that to have pulled it the Governor would have caused an explosion and doubtless lost his life.

The Dominion Government has stopped warlike movements against the half-breeds, for the purpose of officially investigating their claims.

April 12th.—Von Moltke is said to be busy on a scheme for the thorough reorganization of the German colonial army.

There is now an almost unanimous consensus of opinion that England has been outwitted by Russian diplomacy. But the chances of peace are distinctly improved, and the most cool-headed observers believe that all reasonable excuse for further puttering is destroyed. The ground for this belief is the general conviction that the Cabinet must regard Gen. Komaroff's dispatch regarding the battle on the Kooshk, and its antecedent manoeuvres, as being virtually Russia's reply to Lord Granville's demand for an explanation. Gen. Komaroff's dispatch is published officially to-day in the *Praveitelstvenni Viestruk* (Government messenger) of St. Petersburg. He explains tha the Afghans crossed the Kooshk and encamped on the Russian side of the river Wednesday, March 25th. Wishing to avoid a collision, Gen. Komaroff remained quiescent during a few succeeding days. The Afghans continually increased in boldness, and eventually captured certain hights occupied by Russian pickets, forcing them back. Gen. Komaroff asked the Afghan leader to retire to the opposite bank of the river. The reply of the Afghan chief was that he was acting under English advice, and he refused to retire. A second friendly request to the same effect was made, but received no reply whatever. Monday, the 30th ult., five days after the Afghans crossed the river, Komaroff advanced upon the Afghan position. The Afghans opened fire, which was of course returned by the Russians. A battle ensued, which resulted in the total rout of the Afghans, who fled toward the south. This report, or defense, of Gen Komaroff, as it is variously termed, absorbs attention in military political circles tonight. The imputation that the English instigated the Afghans to advance is scouted by the politicians, but the report of Capt. Yates on this point is anxiously awaited. Gen. Sir Peter Lumsden has already described the Afghan movement as an act of purely defensive strategy, but his brief dispatch was based upon the report of his staff officer, Capt. Yates, and the details of the latter's report are needed to establish the facts to the satisfaction of military experts.

In view of the threatened rupture between England and Russia, the geopraphical and strategical situation in Afghanistan and on its borders should be clearly understood, and this may be easily done by studying a good map of Central Asia, as the field of operations in that quarter will be a comparatively limited one. The first move, according to Sir Peter Lumsden himself, was made by the afghans nearly two months ago. Upon the pretense that the Russians were threatening Ak-taps, which is near the confluence of the Kooshk and Murkhak Rivers, and about ten miles from Penjdeh, they csossed the river and advanced beyond Ak-taps to Puli-Khisti, which brought them within a short distance of the Russian advance post, and ultimately provoked the collision which occurred the 30th ult. After their defeat, the Afghans retired to Maruchak, which is on the Murghab River, twenty-eight miles south of Penjdeh, and within about eighteen miles of Bala Murghab, which has been the headquarters of Sir Peter Lumsden. The Russian Government claims that its forces returned after the battle to their lines. The English, on the other hand, claims that they occupied Penjdeh. Such is the situation at present. Meanwhile Sir Peter Lumsden, with his 500 soldiers and such an Afghan contingent as he may be able to collect, has been ordered to occupy the Robat Pass, which intersects the Barkhut Mountains and commands the approach to Herat. about eighty miles distant from that city. It is a narrow mountain defile, 900 feet in hight, which it is believed can be held by Lumsden against the Russians until the English troops arrive from the east via Quettah. In case of war, therefore, the Robat Pass will be the centre of strategic operations for the present. The english already have a considerable force in the territory between the Lower Indus and the valley of the Pishin River, of which Quettah, a strongly fortified post 490 miles southeast of Herat, is the central point. This latter place is not in Afghanistan, but in Kelat, one of the Beloochistan Provinces, and in one direction is within 100 miles of the railroad, which runs from Lahore to Kurrachee, on the Arabian Sea. It is said that a considerable distance of a branch line to Quettah has already been finished, and that it will now be pushed as fast as possible not only to Quettah but also to Condahar, about 280 miles southeast of Herat, which the English would approach through the Bolan Pass and over a comparatively good road along the base of the mountains. The troops in Egypt probably will be landed at Kurrachee, a terminus of the road, whence it is said they can reach Quettah and crossing the boundary into Afghanistan, it remains to be seen whether the march of the troops wilt be left uninterrupted. The Afghans of that section are more devoted to Ayoub Khan, who is now an English prisoner, than to the present Ameer, and their hostility to the English is so strong that the latter Power has already cautioned Lord Duferin that the English forces passing through there must be on the lookout. As to the number of the force now in the field, it is difficult to make an accurate statement. The Afghans are reported to have four corps—one at Herat, the second at Sir-i-pui, about 150 miles east of Penjdeh; the third at Takh-ta-pui, eighty miles further away; and the fourth at Kabool; the whole aggregating about 50,000 men. The English had some time ago 26,000 men on the Puettah line, and have probably largely increased the force since the trouble began, while India, all told, can probably send in 75,000 men, without estimating the forces the feudatories may tender the Government. Nearly 30,000 of the best of the English troops are in Egypt, and when needed will be quickly transferred. The Russians have probably about 60,000 men east of the Caspian Sea, and heavy reinforcements have been moving in that direction for some time, though to what extent is not known, as the Russian censorship effectually conceals their movements.

The Easter week has been a bloody one. It is well known that the anti-Semitic agitation, especially in Hungary, is founded on the assertion that the Jews need the blood of Christians for the Easter festivities, and for that purpose kill Christian girls and boys. To that agitation must be ascribed this year three Easter murders. In Krakan a girl was killed by a Christian couple in the cellar of a Jewish house. Through accident the bloody deed was detected, and the fact was established that the murder was committed for the purpose of stirring up an anti-Semitic riot. The plan miscarried, but the poor girl is dead. In the Liptoer Comital, in Hungary, a fourteen year old girl named Paula Zvara was induced to tell a story to the effect that she had been threatened by two old Jews with butcher-knives. Persecution of the Jews was the result. A number of Jewish business houses were destroyed and several people were wounded. The girl afterward confessed that the anti-Semitic agitators had induced her to tell that story. The most horrible of all is the third case. A State official, named Ballanties, chose the Jewish Easter for the purpose of killing his sweetheart, Veghpeczech. The motive of the deed was jealousy. He murdered the beautiful girl, who was twenty years old, by ripping her open. The deed was done in the house of a Jewish dentist, where the girl lived. Rosa Buday, the little eight year old cousin of the murdered girl, witnessed the act. The brutal murderer, noticing the little girl, also seized the child and cut her throat. The murderer then

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fled, and the anti-Semites of Buda-Pesth declared the Jews responsible for the murder, for it was the Jewish Easter, they said, and they needed Christian blood. After three days of terrible excitement the murderer was captured. He confessed the deed, and it seems evident that he chose for his revengeful murder the Jewish Easter in order to cast suspicion upon the Jews. Most luckily the murderer was captured, else a formidable riot against the Jews would have been the consequence.

An enormous emigration from Italy to America is expected this season. As a result of last year's cholera epidemic Italy is suffering from an almost unprecedented commercial depression, and all branches of industry show a lassitude which amounts in some trades to almost stagnation. In the rural districts the depression has caused almost total failure of the production of wine and oil, and other crops have suffered a severe check. The strike among rural laborers at Mantua is growing into larger proportions daily, and the authorities restrain the strikers from acts of violence and bloodshed with dificulty. Thus far 170 strikers have been imprisoned. The tyranny of the Government in making unwarranted arrests, suppressing or destroying telegrams containing truthful statements of the situation, and seizing all newspapers who are outspoken in their protestations against high-handed official acts, is widely denounced. The treatment meted out to such journals as have given voice to the existing misery and denounced the acts of the officials is almost unprecedented. The journalists are organizing a league for mutual protection against prosecutions which threaten to overwhelm them.

Cholera certainly exists in different localities in Spain. Cases of supposed cholera are reported from Cleveland, in the United States.

The proposed corn tax which was intended to keep American corn and flour out of Austria has been abandoned, it having been decided to keep the tariff question in abeyance.

"Buffalo" Miller, the President of the Western whisky pool, is of opinion that high license has proved beneficial to the whisky trade.

Khartoum is the chief city as well as the capital of the Soudan country claimed by Egypt. It is located on the peninsular formed by the junction of the Blue and White Nile. The dockyard and principal landings are on the Blue Nile. The water in the river is about 1,400 feet above the level of the sea. There is an extensive quay on the banks of the river, where the principal commerce of a large country naturally centres. A great part of the city lies low, so that at high water it is flooded, which renders it unhealthy, but it is believed that some day a remedy for that evil will be provided. The gardens around the city are extensive, and contain long rows of date palms, many of which are half a century old, and have become very valuable. The view of the city from the side of the river is very fine. The city is 1,500 miles from Cairo. The climate is severe. From June until October the thermometer ranges from 95 to 100 in the shade and is about 80 in winter during the day time.

Deseret News:—"Our dispatches announce that two more of our brethren in Arizona have been convicted of unlawful cohabitation with their wives—Charles I. Robson, Counselor to the President of the Maricopa Stake, and O. M. Stewart, Bishop of the Alma Ward of the same Stake. They plead guilty to the charges in the idictments, and were sentenced to ninety days each in the Territorial penitentiary, so that doubtless they are now in durance vile in Yuma."

April 13th.—It is now thought that no further trouble need be expected on the Isthmus of Panama.

It is reported that the Chinese forces in Tonquin have received orders to cease hostilities.

The French Ministers at Londcn, St. Petersburg, Berlin, and Vienna have been ordered to remain at their posts during the Afghan crisis.

In the House of Commons Premier Gladstone made a statement regarding the Anglo-Russian difficulty. Explaining the delay of the Government in reaching a final decision with Russia, Mr. Gladstone said the reports of the Russian officers who took part in the Penjdeh affair and those of the English who witnessed the engagement differed so materially in substance and effect that the Government felt obliged to make an independent inquiry. This was proceeding now, and the Government was doing everything in its power towards ascertaing the facts. The Earl of Dufferin is to meet the Maharajah of Cashmere at Lahore, and will probably secure his active support for the English. Meanwhile Sir Peter Lumsden has occupied a strong position at Tirpul.

The Fenians are said to be organizing for a fresh raid on Canada, and the news comes by the way of Detroit that they are now secretly drilling in Chicago. Riel, the leader of the half-breed revolt, is said to be in communication with the promoters of the proposed demonstration.

April 13th.—The War in Central and South America has ceased. Gen. Barrios, the active cause of the war is dead, his successor, P. Barellos in office, and a basis of peace has been agreed upon between San Salvador and Guatemala.

Deserters from the Mahdi's army report the evacuation of Birti and Metemneh. Italian troops have occupied a station on the Red Sea, and the flag of King Humbert now floats beside that of the Khedive.

Turkey is believed to have received tempting offers of alliance from both England and Russia. It is expected that the Sultan will join forces with the Power which he may regard as standing the best chance of victory in the coming contest, which it is thought is England, on account of her immense floating steel forts, and her ability with them to force the Dardanelles, and afterward blockade them.

Gen. Sir Gerald Graham in his report to-day to the home government says the road between Suakin and a point eight miles west of Handoub is now in condition to make work on the Suakin-Berber Railway easy. Convoys go daily to Handoub undisturbed. Osman Digma, Gen. Graham says, is trying to collect followers for the purpose of compelling the desert tribes to furnish him with supplies. The percentage of sick in the British force is reported by Gen. Graham to be but 4. The British cavalry this morning visited Otao, eight miles beyond Handoub. No hostile Arabs were encountered. Water was found to be plentiful. The country appeared to be entirely open. The Arab population freely sells supplies to the English. Deserters from the Mahdi's army report that the rebels have evacuated Berti and Metemneh, and that the garrisons of those two places have gone respectively to Berber and Khartoum. Numbers of the Bishareens are leaving Osman Digma's country and taking their families to Berber.

Dispatches from Shanghai received this afternoon state that there is a hitch in the final arrangements for the execution of the definitive treaty of peace between France and China owing to some concession which China asks and which M. Patenotre, the French Ambassador, refused to grant. A Hong Kong dispatch states that the difficulty encountered in adjusting the terms of the treaty of peace between China and France is found to be of such a serious nature that the French Government is seriously considering the advisibility of substituting M. Bouree for M. Patenotre, the present French Envoy at Pekin, in the negotiations. Notwithstanding the above dispatches the following telegram was received at Paris to-day from M. Patenotre, the French minister to China: The *Official Gazette* of Pekin to-day publishes an imperial decree ordering the execution of the preliminiary treaty of peace between China and France. The decree orders the Viceroy of Canton to send a Customs Commissioner and a Mandarin to Hanoi to make arrangements with Gen. de l'Isle for the evacuation of Tonquin by the Chinese troops. Luhninphuoe, Chief of the Black Flags, has received a title equivaient to that of Baron, and will be made Governor of a Chinese province, and will receive a large sum of money to enable him to pay and disband his followers.

Mr. Gladstone's hesitancy has emboldened Russia, who now in her turn is demanding explanations and withdrawals. Mr. Gladstone, in the House of Commons this afternoon, stated that word had been received from Sir Peter Lumsden which showed that there was no confirmation of the report that the Russians had advanced to the Murghab River after the battle of Penjdeh. Continuing, Mr. Gladstone said that the result of the Government's communications with Russia concerning its reported advance ammounted to a renewal of Russia's assuranc that no advance will will occur if the issue of a contrary intention can prevent it. Earl Granville, Foreign Minister, stated this afternoon in the House of Lords that the Government was still engaged in making inquiry into the reported advance of the Russians to the Murghab River. Refering to the Queen's message calling out the reserves, Earl Granville said that whatever measures might be taken they would entirely meet the requirements of the Indian Government. The British fleet intended for blockading, cruising, and fighting purposes in the Baltic if war is declared is now ready for sea. It could sail tomorrow if ordered, and could be in the Baltic Sea within four days thereafter. Every day's delay, however, is utilized by the Admirality Office in strengthening the fleet. The Government has decided to purchase four more steamers similiar to the America and to equip them as armed cruisers. The number of British men-of-war now being prepared for service is so great that it is believed that active officers cannot be found for them all, and that it will be necessary to resort to the retired list. The steel armor-plated turret ship Colossus, of 9,150 tons register, and 7,490 horse-power, one of the most formidable ironclads in the British navy, will be soon ready for sea, and, it is believed, will be attached to the Baltic fleet. Gibraltar and other British strongholds are to be put in a

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complete state of defense. Additional supplies of torpedoes of the latest approved pattern are being forwarded to all naval stations, both at home and abroad. A dispatch has been received from the Imperial authorities by Lieut.-Col. J. Vanc Gravely and Capt. H. J. Snelgrove, at Toronto, Ont., inquiring if the offer made some time ago by those officers to raise a Canadian contingent of 300 men for service in Egypt, which offer was provisionally accepted pending the decision of the Government, would hold good in case of hostilities occurring between Great Britain and Russia. Owing to the rebellion in the Northwest, which has drawn off large numbers of Canadian militiamen, the question of furnishing colonial aid has experienced a new phase, but the officers anticipate no dificulty in raising for foreign service the force named. A large draft of marines has been ordered to join the Baltic fleet at Devonport to-morrow. Lord Dufferin has informed the Government that the Ameer consents to the passage of British troops through Afghanistan. At Cirencester, in Gloucester, to-day, during a parade of 250 Gloucester militia, recruits, were invited to join the regulars and 148 men responded to the invitation. Victoria, B. C., advices say: One thousand men will be enlisted immediately for service if war breaks out. All the batteries are being connected by telephone. The harbor of Bombay has been lined with torpedoes so as to prevent a Russian fleet from entering it in the event of war, and 4,000,000 cartridges have been landed at Bombay. [Bombay is situated on a neck of land at the southeast extremity of the Island of Bombay. The name means "good harbor," and good anchorage is afforded for ships of the largest burden. Bombay is the chief Indian port connected with the establishment of steam navigation between India and Great Britian.] The Russian Grand Duke Vladimir has been ordered to Archangel to review the troops and fleet congregated at that port. [Vladimir is the oldest brother of the Czar. Archangel is a seaport town of Russia in Europe, the Capital of the province of the same name, on the Dwina, twenty miles from its embonchure in the Bay of Archangel, and 670 miles northeast of St. Petersburg.] The British foreign office has sent directions to the British Minister at Teheran to organize a courier service to fill up gaps in the telegraph lines by which communication is had with Sir Peter Lumsden.

There is news from Russian Poland to the effect that the Russian police are searching all the chateaus and castles in Podolia and Ukraine for arms, seizing all they find unless the possessors hold a special license to own them. This is attributed to a fear of a Polish uprising in the event of war between England and Russia. [Poland had a Constitution of its own from 1815 to 1830, and a separate government until 1864, when it was deprived of the last remnant of its administrative independence. There had been a great revolt for the two preceding years, and an imperial decree Sept. 1st, 1864, after its suppression ordered the kingdom placed under the rule of eight Military Governors, depending from a "Council of State" established at Warsaw, the Polish Capital. In 1867 the entire administration of Poland was transferred to a commission sitting at St. Petersburg, and finally in 1868 the commission was dissolved and the Government of Poland absolutely incorporated with that of Russia.]

An engagement between the half-breeds in the Northwest territory and the Dominion forces, is daily expected. Riel has drawn up a manifesto. A long account is given of the proceedings of the deputation which went to Ottawa in 1881 to put before the Government the complaints of the half-breeds of St. Albert and the Saskatchewan country. He says the appointment of the Half-Breed Commission is a confession that the half-breeds had not received justice. Strong representations had been made by Archbishop Taché and others, the answer always being that "something would be done." This went on until 1876, when Gov. Laird advocated a general settlement. In 1876, 1877, and 1878 urgent representations were made to the Government. In 1879, when Sir John Macdonald came into power, these representations were received. Riel says Mr. Dewdney must have misled the Government; that the Dominion surveyors had no sooner ceased to harass the half-breeds than timber inspectors began to fine settlers for taking timber off lands which they had been cultivating for years, though the patents had been withheld. Riel appeals to the white settlers to testify to the mismanagement of Saskatchewan and Alberta since 1870 and to the tyranny and dishonesty of the officials, and says his people did not fire upon Crozier until that officer fired first; that war is being forced upon them, though the Parliament knows they have been wronged. In conclusion he says they must die fighting.

This document, together with the bill of rights of September and the new bill of rights, will be sent to Gen. Middleton. Gabriel Dumont is the most active man in the rebel ranks and compels many followers by threats of death to stand out. He denies having incited the Indians, and says they are avenging their own sufferings and showing the Government they will not submit to Dewdney any longer. The rebel leaders say that if they are driven out of the Saskatchewan country they will go to Pease River and form a territory of their own and will not submit until other officials are appointed.

April 15.—In the English Cabinet council the Anglo-Russian situation, it is said, was represented to be as follows: England and Russia have agreed upon a basis for a delimitation of the Afghan frontier subject to a satisfactory explanation by Russia of the recent attack on the Afghans. According to this scheme it is said that Penjdeh will be ceded to Russia provided the Ameer consents. Despite this statement, however, recruiting for the British navy continues with great activity. The Admiralty have invited navy pensioners to volunteer.

Revolutionary disorders have been renewed in Cochin China. The rebellion in Cambodia, has not only been revived with increased strength but it has already got beyond the power of the Governor to suppress it, and he has urgently demanded reinforcements.

The Indians and half-breeds now in revolt against the Canadian Government have laid waste a large section of country to the north and west of Battleford. Over 1,000 settlers are rendered homeless by the raid.

The Mormon church organ [Deseret News] denounces the action of O. P. Arnold in pleading guilty to the charge of unlawful cohabitation and the declaration that he would live within the laws and give moral aid and support to the same. It says: "Notwithstanding that the course taken by Brother Arnold received the ecomiums of court, its officers and the approval of spectators, his example is not one that any consistent Latter Day Saint can afford to follow. The spectacle he presented is not a noble one. If every member of the church similarly situated to Mr. Arnold were to pursue a like course, it would appear as if men who profess to be observers of the commandments of God were overcome by the influence of fear. The Latter Day Saints can not afford to renounce any principle of their religion or any of its obligations, no matter what may be the degree of pressure brought to bear to compel them to be recreant to their duty. If they repudiate that which God has established, the Lord will throw them out and all lovers of consistency, and those who admire men who maintain the courage of their convictions, will despise them. We regret that Bro. Arnold should have assumed the position he has taken."

April 16.—At yesterday's Cabinet meeting it was decided to issue a proclamation notifying settlers on the Winnebago lands in Dakota that the country was illegally opened to settlement and that it must be vacated. It was also determined to remove the fences on public lands and to take prompt action on the Oklahoma question.

Gladstone's reply to various questions asked him in the House of Commons about the Afghan imbroglio is said to have satisfied neither his friends nor enemies. It seems that the Premier is anxious to avert hostilities even at the cost of concessions which would have appeared intolerable a few weeks ago. It is announced that the British Government has found it impossible to obtain a sufficient number of able seamen to man the ships ordered to prepare for service. The Lord Mayor of London presided at an indignation-meeting called to denounce the authorities for their neglect of the navy.

The British troops have occupied Otao, eight miles west of Handoub, Egypt. They encountered no opposition. Natives report that Osman Digma's forces have gradually dispersed as the British troops have occupied the places upon which the hostile Arabs depended for water and forage.

Admiral Courbet, commanding the French fleet in Chinese waters, reports that before he received notice of the peace between France and China, the French cruiser D'Estaing had captured a Chinese vessel with all on board, comprising 750 soldiers and three Mandarins. In a dispatch from the Pescadores, dated April 12, Admiral Courbet says that the Chinese vessel captured by the D'Estaing is a wooden ship named Pingon, and is of no great value. The vessel was conveying official Chinese dispatches from Formosa to the mainland, which were thrown overboard before the vessel was captured. Gen. de l'Isle, in a telegram from Hanoi, dated April 15, says that he sent envoys to notify the Chinese of the cessation of hostilities, but that before the envoys were able to deliver the notice 2,000 Chinese troops, unaware of the conclusion of peace, attacked Kep the 14th inst., and were repulsed beyond Bacle. The French loss was one killed and seven wounded. The garrison at Honghoa made a sortie and dispersed a Chinese detachment which had attacked the French gunboats containing envoys to Honghoa to give notice of the cessation of hostilities.

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The English language is taught in 50,000 schools in Japan.

There is said to be but one book to every 10,000 inhabitants in Russia.

FINANCIAL AND CROP REPORTS.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: A slight rainfall has brought spring grain all forward. The imminence of war between England and Russia has caused native wheat to advance 3s.@5s. The actual business done has been very small. The sales of English wheat during the last week were 42,809 quarters at 33s. 3d., against 47,770 quarters at 37s. 9d. during the corresponding week last year. It is believed that from three-fourths to four-fifths of the English wheat crop of 1884 has already been marketed, and that millers hold but little stock. These conditions, together with the small reserves of foreign wheat and the fact that half of the 3,000,000 quarters of foreign breadstuffs on passage are from two to four months off, would warrant belief that the position is sufficiently elastic fo bring about an advance of 20 shillings per quarter within a week should war be declared. Values are so low that there is plenty of room for such an advance without making wheat dear. How long such an advance would be maintained would depend upon the action of American speculators during the next two months. At present trade is experiencing an extreme tension which deters both buyers and sellers from operating. Foreign trade is greatly excited on account of the war rumors. The off-coast market is in a state of suspense. Ten cargoes arrived. Six cargoes were sold, five were withdrawn, and eleven remained, including six of California. About nine sailing vessels with cargoes are due. To-day, in the absence of definite news regarding the probabilities of war, the tension of the market was extreme. English and foreign wheats since Easter have advanced fully 4s. Flour today was very firm. American corn sold at 24s. ex-ship, an advance of 1s. 6d. Round corn was scarce. Barleys were 1s. 6d. dearer. Oats showed an advance over a fortnight ago of 2s. Beans and peas were 1s. 6d@2s. dearer.

Six hundred or more employees of the Chicago Malleable Iron Works struck April 10th, for an advance of 15 per cent in wages. The officers of the company agreed to an increase of 10 per cent, which the men accepted.

There were 174 failures in the United States during the last seven days, a decrease of fifty-one as compared with the preceding week.

Chicago elevators contained Apr. 11 15,881,150 bushels of wheat, 2,037,835 bushels of corn, 533,613 bushels of oats, 135,353 bushels of rye, and 50,438 bushels of barley; total, 18,638,389 bushels of all kinds of grain, against 20,976,223 bushels a year ago. During last week our stock increased 66,379 bushels, including a decrease of 23,067 bushels of wheat and an increase of 123,407 bushels of corn. For the same date the Secretary of the Chicago Board of Trade states the visible supply of grain in the United States and Canada as 46,851,232 bushels of wheat, 9,958,466 bushels of corn, 2,418,310 bushels of oats. 312,799 bushels of rye, and 755,570 bushels of barley. These figures are smaller than a week ago by 716,086 in wheat and larger by 1,072,503 in corn.

The April returns to the Department of Agriculture indicate a reduction of over ten per cent of last year's area of winter wheat. The aggregate shortage amounts to 3,000,000 acres. A decrease is reported in every State except Oregon. It is 22 per cent in Kansas and Virginia, 20 in Mississipi, 15 in California, 14 in Alabama, 12 in Tennessee, Illinois, and Missouri, 11 in New York and North Carolina, 10 in Maryland and Texas, 8 in New Jersey, West Virginia, Kentucky and Indiana, 7 in Georgia and Ohio, 6 in Pennsylvania and Delaware, 5 in Michigan, 3 in Arkansas, and 2 in South Carolina. The present condition of wheat as reported is worse than in 1883. It is 77 per cent against 96 last year and 80 in 1883. In 1881, the year of lowest recent rate of yield, the condition April 1 was 85, and serious loss was sustained afterwards. The real status of the crop will be better shown a month hence, when the vitality of the roots has been demonstrated and the character of the spring determined.

The statement of the National banks made March 10, shows that in three months the amount of gold certificates held by these institutiens increased over $27,000,000. Treasury officials regard this as an indication of a purpose to hoard the precious metal.

Unfavorable exhibits are still being reported at the prominent clearing houses. The volume of business last week shows a decrease of 20.7 per cent as compared with the corresponding week of last year. Outside of New York the decrease was but 6.7 per cent. The unfavorable report is made more noticeable by the fact that six days of 1885 are compared with but five days ot 1884, Good Friday having intervened last year. In Chicago the decrease was 17.3 per cent.

The president made the following appointments to be Consuls of the Uuited States: Charles T. Russell of Connecticut at Liverpool, England; A. Haller Gross of Pennsylvania at Athens, Greece; William W. Lang of Texas at Hamburg, Germany; Henry Vignaud of Louisiana, Secretary of the Legatiou of the United States at Paris; Augustus Jay of New York, Second Secretary of the Legation of the United States at Paris.

HOLLISTER, Cal., April 11th, 1885.

Bro. Joseph:—I have just attended the conference of the Central California District, held at Watsonville, Santa Cruz county. We had a good conference. The Spirit of the Lord was with us in our business sessions and preaching meetings. And we were all made to rejoice that we are numbered with the Saints of God.

I expect to return to Santa Rosa again, in a few weeks; and God being my helper, I shall try to hold the fort in that place, and keep the little band of Saints together.

Your brother in Christ,

C. W. HAWKINS.

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Selected Poetry.

STRENGTH ENOUGH.

The morning mists that lie
About the day, that comes so softly in,
Hide all its secrets from the searching eye,
And none may tell what want, or pain, or sin
Shall break, new-risen, from the enfolding shroud,
Nor what is in the cloud.

Before the busy feet,
In the hot noontide 'neath the blazing sun,
Shall with their rapid step-sounds fill the street,
Before the willing hands their work have done,
There may have burst some great and new surprise
Before our shrinking eyes.

It may be ours to stand,
Forsaken, single-handed, in a fight
With a determined and a hostile band,
For the dear cause we honor as the Right,
And either be o'ercome or win a crown
Before the sun goes down.

We may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have to-day
To lay all work aside, and in the gloom
That suddenly creeps up around the way
Take the short journey that shall find the tomb,
And see the earth-home fade before our face
In some strange place.

But howsoe'er it be,
We dare go forth to meet the dim unseen,
Tranquil and patient, God is near, and he
Will be our Helper as he yet has been;
And let the day for us be fair or rough,
We shall have strength enough.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

HEAVEN AND HELL.

HEAVEN.

WE claim that the word "heaven," is improperly used when applied to a world, a locality. In the first chapter of Genesis, eighth verse, we read: "And God called the *firmament heaven.*" It was spoken of as space, illimitable space. "In the accepted version of the Bible, *Rakia* is translated, "firmament." *Shamayim*, "the heaven and earth." *Maram*, "heaven." Ps. 18: 16. *Shamaram*, "upper and lower regions." *Shechakim*, "Expanses," with reference to the extent of heaven."—*Smith's Bible Dictionary.*

I believe the word paradise should be used instead of the word heaven. Paul says: "How that he was caught up to paradise."—2 Cor. 12: 4; Rev. 2: 7. "To the idealist school of Alexandria, of which Philo is the representative, paradise was

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nothing more than a symbol and an allegory. Spiritual perfection was the only paradise. The trees that grew in it were the thoughts of the spiritual man."

We must have, not only one paradise, but many; and if one hell, various departments. We have good society; the rights and liberties, social joy and happiness may constitute its pleasures and reward for a compliance with right principle. We have evil society or transgressors of law, and for such we have prisons of various kinds. Upon like principle God operates, and purposes dealing with humanity, spiritually.

A place of enjoyment and pleasure, to the present finite condition, inconceivable. A prison for violators of his spiritual laws. "Every transgression receives a just recompense of reward." If it is just to punish wrong doing here, it is equally just for such to be done in the hereafter. But, incarceration constituting the punishment, which consists in a denial of the enjoyment of liberty, must be performed with the object of bringing about a reformation of character in the person so "suffering."

"Heaven has been viewed by many as being a place "beyond the bounds of time and space" (!) A place of comparative idleness. The highest aspirations unto which the major part of the Christian world has attained, are experessed in the following: "Simply to thy cross I cling" —nothing (?) in my hand I bring." A robe and a crown shall our labor (?) reward." "I want to be an angel, and with the angels stand; A crown upon my forehead, a harp within my hand." People have thought and taught that all Christians were going up, and all sinners going down. They inform us that they get the idea "*out* of the Bible," I believe a great way *out* of it too. The Bible emphatically teaches that Jesus shall come to earth; that the ransomed throng, disembodied as yet, sang that they should "reign with Christ on the earth." "And God himself shall come down." "Behold the tabernacle of God is with men. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21: 3–5.

This language gives us to understand plainly, that the place the righteous are to inherit is a place where sorrow, pain and death had once existed. Do such things exist in the "heaven" people talk about; if so; then it shall be their eternal habitation. But not so. We know that in this world such things exist, but the former things shall pass away. When a child asks its parent, "Where is heaven, ma?" "Up in the sky!" How definite, how comprehensive the answer. Paradise is a world—celestialized, revolving in space like "our own world." It is common sense to believe, that having been born in this world, forming an acquaintance therewith, becoming inured to its surroundings, discovering what of ill we see, that it is productive of many misfortunes, &c., and having complied with the terms upon which God has promised an inheritance here, that when resurrected, or changed, we remain and gladly discover how beautifully God has re-adorned this world, removed therefrom the grievous "former things." We will highly appreciate the change, the grandeur of our then present surroundings, compared with the state of things we once mingled with. We will, moreover, "feel at home." Rejoice in God's goodness, walk here and there, view "old homesteads" beautified; remember old time acquaintances, "know as we are known;" see as we are seen, and dwell forever in a state of blessedness and peace. We will plant our own vines and fig trees; and assist in making every thing beautiful. Having had the light of the sun and moon, we will no longer need them on account of the grander and more glorious light we will have. We want to have our home here. Herein we agree with the skeptic who says, "one world at a time." Our hope implies such; we are only preparing to live in immortality on this earth renewed. One world at a time. The skeptic fails to damage gospel truth.

HELL.

Concerning hell: As it has been advocated by many, I can not accept, nor endorse. I believe with Thomas Paine, that "any religion that has connected with it anything that shocks the mind of a child, can not be true." I am willing that the religious principles, the basis upon which Christ founded his church, should be tested by this "rule." It has been taught, and is yet, that hell is a place of torture, severe torment. This torture is to be inflicted by a God, who tells us in "time" that He is merciful and kind. We have been taught that the happiness of the saved shall consist in part, in witnessing the sufferings of the damned, in hell. That after the damned have drunk down whole draughts of brimstone one day, they shall do the same the next. Every part shall fry in the flames; the hands, the feet, &c. This is abominable! Horrible!! Blasphemous!!! Hell is God's great prison house. The Rabbi's of our Savior's time, taught that there was a region of the dead of Sheol, in the heart of the earth. Gahenna was on one side with its flames and torments; paradise on the other, the intermediate home of the blessed. Hell is not a place of literal fire. What sense would there be in placing anything in a fire that could not be consumed, such as immortality of existence. If the wicked are to be cast into outer darkness, this darkness being literal as is urged, how can it be a place of fire? Is not fire always luminous? If in it there is to be weeping, such being productive of tears, can moisture exist in "fervent heat?" Read Prov. 25: 22; Isa. 9: 18; 31: 9; Jude 23; Luke 12: 49; and you will discover that literal, actual fire is not implied. Hell is a place of confinement. Various conditions may be a hell to man. Jonah 2: 2. We read in Ps. 9: 17, of persons being turned into hell. Again, we read in Rev. 20: 13, 14, of their being turned out, and hell destroyed; no new one made. Hence we ask, How can people "forever" remain in a place that is not itself to exist forever? It is the height of folly to so believe, and yet more absurd to so teach

DURATION OF PUNISHMENT.

We must understand the use of words and their connections. For instance: "The boy is learning his letters; Dr. Johnson is a man of letters; the merchant is writing his letters." Here the word letters is used in three different respects. So with the terms eternal, forever, everlasting, perpetual, &c. We read in Lev. 17: 34, of a statute to make an atonement once a year, it was to be an "everlasting statute." Ex. 21: 6. Only a natural life time. Jonah 2: 6. "Bars of the earth compassed me about forever;" three days and nights. Jude 7, "Sodom and Gomorrah suffered the vengeance of eternal fire;" only lasted a few hours. Mark 9: 43–4, 49 is explained in Isa. 66: 24, Isa. 30: 33, Jer. 19: 2. When the demands of justice are satisfied, (and shall they never be with God?), the prisoner must be liberated, and rewarded for his good deeds.

Jesus said: "Whosoever shall give unto the least of these my disciples a cup of cold water, * * shall in no wise lose his reward." Whosoever. It makes no difference whether that person believed in any church, Bible, God, or any such thing —"he shall in no wise lose his reward." To eternally inflict punishment upon a person, would, in my estimation, be a poor way in which to tender a man a vote of thanks for services rendered. To reward people for good deeds, necessitates a cessation of imprisonment, by the way of punishment for wrong doing. Shall we say that there is one person who never did a good thing in his earth career? If so, we would be in favor of releasing him from being punished to give an opportunity for doing good, in the sweet bye and bye. To inflict punishment without aiming to endeavor to work out a reformation of character, would be to punish mercilessly, without any sense of propriety. Moreover, it will not be corporeal. If so, who will torment or torture? God? If so, how will he do it? What means will he employ? And while suffering, hearing the cries of suffering ones forever, he will not extend a hand of relief throughout "the countless ages of eternity;" we have not conceived of a demon half so cruel, half so tyrannical. A God with an ear of eternal deafness, and heart of adamant. Horrible blasphemy! I do not believe God will damn any man for the entertainment of honest convictions, let those convictions be favorable or no toward Christianity, its principles, its author. That person must be rewarded for his goodness, and that reward consist in an inheritance in a world of glory. If any are to inherit a "kingdom not of glory," it can not be one of humanity's sons or daughters. I have never met with that person who believed and held so tenaciously to the dectrine of "eternal hell fire punishment," that would be willing to try by way of experiment its torture, one moment. While they are perfectly willing that some one else should forever, worlds without end, Amen. We have been taught that not a holy thought, nor desire enters the mind; nor is expressed in

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hell. Please read Luke 16. We have heard that no comfort was to be found there under any circumstances. Read Isa. 24: 22; Ezek. 32: 31; Job. 3: 17–20.

We are asked: "If punishment has an end, will not joy and happiness have an end also." No. Because it is compatible with the character of God to do all the good he can for the benefit of his creatures, we are all his creatures, all of humanity. God's good creatures; God's bad creatures; God's rich and poor creatures; God's learned and unlearned creatures; God's wise and unwise creatures. He the creator, we all, the "creatures of his care." Anything that represents God as a being of cruelty, of tyranny, I can not and will not accept, nor endorse, it matters not to me what book may so represent him. I believe God manifested himself to humanity in the great and good person of Christ, who presented to the world a life pure and blameless; who lived without spot or blemish, to mar or defame the character he possessed, and maintained, and continued to present to the world during his earth life.

The thought of immortality, the hope of a rest in a life beyond the tomb, is fraught with good. It cheers the heart, gladdens the soul, enlightens the mind, comforts, consoles, gives joy unmixed with grief, enriches, enlivens, encourages to do good; it is all radiant with life and light, and brightens as the day-star of the soul. The thought of an "orthodox hell" is laden with gloom, despondency, misery, woe, weeping, wailing, anguish of soul, horror, fear, untold of terror, wrath, vengeance, fierceness, cruelty, fire and brimstone, gods worse than demons. I despise the doctrine. It was born of worse than heathenism, of a heart void of mercy, love and justice. I treat it with the utmost contempt. For the man who believes in such, I have pity. I believe in all that is good and pure. I believe in all that tends to elevate my estimation of God, as a divine, merciful, kind, loving, benevolent, just, pure and holy being. All that represents him to me in a different manner, I reject. I can love only that which is lovable. I love all that is beautiful in nature and art. I love humanity. I love to see the mountains, with their summits capped in snow, towering far in the firmament. I love to see the starry sky. I love to see the sunlight, the effulgence of the moon. The craggy, rocky mountains' steeps. The forest with its foliage. The valleys with their wide expanse of living verdure. The widespreading prairies. The beautiful rivulet. The gurgling fountains. The birds of beautiful plumage, warbling forth their songs of praise. I love music, because it is ennobling, and enlivening to the soul. I love beautiful pictures of varied kinds, tints and hues. Give me these! and whosoever will may have their satisfaction and joy in a burning hell, and all connected with such an abominable doctrine.

"I think heaven will not be shut forevermore,
Without a knocker left upon the door,
Lest some belated wanderer should come,
Heart-broken, asking just to die at home;
So that the Father will at last forgive,
And looking on his face, that soul shall live."

J. F. McDowell.

WHAT IS APOSTASY.

Apostasy is to abandon the party, sect, or religion to which one has belonged or adhered, according to Webster. In many communities, to forsake or abandon old associates for something new, is simply horrible, unorthodox, insufferable, and is generally treated in a contemptible manner, sometimes a cold shoulder; ruled out of society; deprived of employment; boycoted; in some instances robbed, property destroyed; waylaid with intent to murder, &c. In every instance slander, vituperation, falsehoods, are put in circulation, when the wonder is, that people did not know of this before, and how it had all been found out. This seems to be the condition of the world and society, and I think more particularly of religious societies.

We might draw these conclusions in particular, in regard to those who style themselves Latter Day Saints—located in Utah; or in regard to any other people whose self-righteousness precludes investigations, who have no question to discuss, whose religion has become a fixed fact, whose priesthood is infallible, who are above sin and reproach, do what they will, and whose calling and election are sure. Some may think that we have drawn our picture a little too strong, but we know what we are saying. As one of old testified, "We speak that we have seen and testify that which we know." Now it is a fact, when we lay aside our prejudices and look the matter square in the face of facts, all denominations of religionists send out their elders to proselyte among all religious societies, without discrimination; and if they should succeed in gaining any increase to their numbers, a large proportion would be apostates from other churches. When the Book of Mormon was printed and the Church of Christ was organized in 1830, men were ordained to preach the gospel, and sent out with authority to administer its ordinances to believers. Those that believed as a general thing, were apostates from other churches. Many of those now in power in the Utah Church, were apostates from other churches, as were their fathers, many of them, yet they are the first to cry, apostate, and are the most cruel in their treatment of others of their brethren; and it seems for this reason, because they are in power and can make their power felt. But to come to the point at issue, is the Utah Church the Church of Christ organized in 1830? If it is we have no case to discuss; but should it appear that it is not the same church, then we have our point. In evidence we will quote Judge Sherman in a suit for the Kirtland Temple, Lake county, Ohio, February term, 1880. Here the facts were presented in court; Reorganized Church, plaintiff; the church of Utah, of which John Taylor is president, defendant. A disinterested witness states:

"That the church in Utah, the defendant of which John Taylor is president, has materially, and largely departed from the doctrines, faith, laws, ordinances and usages of said original church; and has incorporated into its system of faith the doctrines of celestial marriage, and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church; and the court do further find that the Plaintiff, the Reorganized Church of Latter Day Saints is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints organized in 1830; and is entitled in law to all its rights and property."

This is confirmed by the laws of the land. Now if we find direct testimony characterizing the Church from the Almighty who established it by revelation, and the testimony of the Holy Ghost, it will answer our purpose at the present time. In 1851, in answer to prayer, the word of the Lord came: "Behold, I the Lord have not cast off my people, neither have I changed in regard to Zion. * * In mine own due time will I call on the seed of Joseph, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church, and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited; as I said unto my servant Joseph, After many days shall all these things be accomplished."

The Reorganized Church resolved in conference, that the whole law of the church is contained in the Bible, Book of Mormon and Doctrine and Covenants, and these were adopted as the law of the church; whereas the Rigdonites, Bickertonites, Strangites, Brighamites, and other organizations of the church, had all practically laid aside the books containing the law given to Joseph the Martyr. Now we will quote the voice of the Spirit given to Joseph in 1863, where he acknowledges the church through him, presided over by him:

"Hearken unto me, O ye Elders of my church. Lo! I have seen your efforts in my cause and they are pleasing unto me." Again in 1865 he testifies that this is his church. "Hearken, ye elders of my church, I am He, who hath called you friends." Here we have the direct statement by the Lord backed by that of the Holy Ghost, to confirm the word to all true believers; besides any amount of evidence in the Scriptures pointing out the great apostasy of the last days, before the coming of our Lord and Savior Jesus Christ. Now we have briefly shown that God accepts the church under Joseph the son of Joseph the Seer, and that the Utah Church is a rejected church, for rejecting Jesus Christ and his words, the three books containing the law to the church. This rejection of the law is manifest as in the case of B. Young assuming that he was the law unto this people, and at one time a god; (the people feared and obeyed him as a god); denouncing the Scripture as of no value; claiming in himself to be a living law—the mouthpiece of Jehovah; exalting himself above all that is called God, or that is worshiped; claiming infallibility in himself, and endorsed by all his subordinates, until his extravagancies were thrown up to him and then changing the name to priesthood, which it remains to the present day, and which is

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considered to mean the same thing by the people. Now that this is an apostate church we have all the testimony of the word of God, the prediction of prophets and apostles, and the voice of the Lord and of his Spirit the Holy Ghost, and the record of heaven. Now who are the apostates? If placing ourselves under the law of a pure gospel, and in communion with heaven, and in harmony with the law of the land and true saints, is apostasy, let us rejoice that we are found worthy to suffer contumely, falsely, for Christ's sake and the gospel's. B.

PROVIDE FOR THE HOUSEHOLD.

"But if any provide not for his own, and specially for those of his own house, he has denied the faith and is worse than an infidel."—1 Tim. 5:8.

Would Paul have us suppose by the above quotation, that if any have failed to provide for their own families, they have denied the faith, even though they deny themselves and take up their cross, leave the comforts and peace of home in obedience to the call of the Master, to proclaim to the inhabitants of the earth the glorious gospel of liberty and peace, as it was preached in the beginning? They do this because of love toward their fellowmen, their faith in God, and for the hope of the rest which remains for the faithful. For this cause many willingly suffer privation. Now shall we say of such, they have denied the faith? Surely not; for Paul says in the seventeenth verse, "Let the Elders who rule well be counted worthy of double honor, especially those who labor in word and doctrine;" but to understand more fully what he means, let us see what he has written to the other brethren on the subject. In Galatians sixth chapter and tenth verse he says: "As we have therefore opportunity, let us do good unto all men, especially unto the household of faith." Now we begin to understand what he means. It is those who have covenanted with God to keep his commandments, and have entered into his kingdom, and are members of the household of faith, or as it is written to the Ephesians in second chapter, nineteenth verse: "Now, therefore, ye are no more strangers and foreigners, but have full fellowship with the saints, and are members of the household of God." This then is the house. Paul admonishes the Saints everywhere to see that it is amply provided for. Even the house of God, in which our faith rests; and in failing to provide according to our means, do we not show by our acts, that we do not fully trust the promises of God, which were given to the prophet Malachi; and whose words Jesus caused to be written by the Nephites for our remembrance and our good? Could each individual member realize the necessity of keeping the commands of God in words and deeds, to insure the fulfillment of his promises, what a glorious work could be done for the Master. His cause would no longer languish. Those who are laboring for the ingathering of the honest in heart, would not have to leave the good work, to labor for that which perisheth; for there would be meat in the house of the Lord; and he in turn would pour us out such blessings that there would be no room to contain them, and ours would indeed become a delightsome land. Do we as saints believe this? For remember the promises of the Lord are yea; and in him amen. Should any doubt his promises, and fail to comply with the conditions, are they not denying the faith unto themselves. And if we profess faith unto others, would we not appear unto the searcher of the hearts worse than an infidel. For it is written, that faith without works is dead. It is also written, that without faith it is impossible to please God. Let us as Saints try to square our lives by the word of God. And when scorners see us partake of the delightsome fruits, let us not be ashamed, but let our light shine on all, that others may be constrained to say, "God is with them of a truth, and they are the people whom the Lord doth bless."

Your sister in the love of light and truth, L. C. W.

EXTRACT FROM A LETTER TO FRIENDS.

"In such times of need, I advise you to put your trust in the Lord; for he is able to help. He is "mighty to save, or to destroy;" mighty to save the obedient to his law with an "everlasting salvation," or to destroy the rebellious and unbelieving. Whatever the Lord has or ever will say to us in his law unto us, he has said in Luke 13:3: "I tell you, nay, but except ye repent ye shall all likewise perish." And in Matthew 7:7–11: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Or what man is there of you whom if his son ask bread will give him a stone! Or if he ask a fish will he give him a serpent? How much more shall your Father which is in heaven give good things to them that ask him." When Jesus had cursed the fig tree, and it withered away and died, he said to his disciples, Matthew 21:21, 22: "If ye have faith and doubt not, ye shall not only do this which is done to this fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." From the last quotation it is shown that we are to ask in faith, believing that we will receive the things we desire, and stand in need of; and that we will not receive anything until after we exercise faith. To make this more plain I wish to quote to you again. Mark 11:22–24: "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." It is evident from this that this promise was not to the apostles only, but "whosoever," that is to you or me or any one else.

In James 1:5, 6, the promise is seen again in these words, "If any of you lack wisdom, let him ask of God, that giveth to all men [or people] liberally, and upbraideth not; and it shall be given him. But let him ask in faith." It is so often repeated that we must ask in faith," that it is impossible for us to misunderstand, that to ask in God's way is to ask in faith. John 14:13, 14: "And whatsoever ye shall ask in my name [Jesus Christ] that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." From this it is shown that we must always ask in the name of Jesus Christ. We must first get into Christ, and wear him as a garment; and then we can ask in his name, and receive. See John 14:20. But we can not expect to enjoy many mighty blessings from God, unless we obey his law. We have seen that a part of his law is repentance; and when we do this, and humble ourselves before him and say, I ask thee, O Father, in the name of Jesus Christ, to give me so and so, or something you really need, it is impossible to withhold from us. But we want to see what further law we must obey, that will bring us nearer to God, that we may be worthy to enjoy his richest blessings in this life, and insure us eternal life in the world to come. In Mark 1:14, 15, Jesus preached the gospel, and said: "Repent ye, and believe the gospel." The gospel was preached by Peter on the day of Pentecost. Acts 2:38, 39. "Then Peter said unto them "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, [from the apostles' days, even to us in the last days] even as many as the Lord our God shall call."

In order to prove that immersion is the only proper mode of baptism, I will only have time to bring a couple of the many passages that bear on it. Matthew 3:16: "And Jesus when he was baptized, went up straightway out of the water;" showing he had been in the water. If a handful of water had been sprinkled in his face, or a little poured on his head, why did not the passage say so? Acts 8:36–38: "And as they went on their way, they came unto a certain water; and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still. And they went down both into the water, both Phillip and the Eunuch, and he baptized him." It is very plain that this person was not sprinkled in the temple, for they were going "on their way" no doubt in the woods, and came to "a certain water,"

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"and they went down both into the water," that Phillip might lay him under the surface of that deep water they had found.

There is another ordinance of equal importance to baptism, and still it is as you know not practiced by the many churches of our day. It is the laying on of hands, for the conferring of the Holy Ghost; and confirming members of the Church of Christ. Acts 8: 17: "Then laid they their hands on them, and they received the Holy Ghost." It is evident that they did receive the gift. This I think is one of the greatest gifts of God to man. The Holy Ghost is the Holy Spirit of God. Is to be in us forever, and teach us all truth. Bring to our remembrance all things, whatsoever Christ has ever said to us, and show us things that are to come, which you will see by reading John 14: 16–26; 15: 26; 16: 13.

Now I wish it understood that I do not believe in asking the Lord to give us this day our daily bread, and then leaning on the fence all day, wondering why prayer is not answered; but I believe that priests and people should earn their living by the labor of their own hands. The Lord will help them that help themselves. We must work and watch and pray.

I send you the Epitome of the faith and doctrine of the church to which I belong. You are at liberty to ask any question.

EDWARD T. DAWSON.

September 16th, 1883.

GODLESS BENEVOLENCE.

SATAN has many carnal traps of financiering, as a counterfeiting for Christian benevolence. Not only does he gull people into giving balls and unclean theatricals to raise money for orphans' asylums and hospitals, but by putting on another coat of whitewash on his face and dressing in the livery of heaven, he rushes amongst the people to raise funds to carry on fairs, festivals, pleasure parties, doll-baby shows, spelling bees, all under the guise of Jesus' love, and for dear pity's sake! It is false love. Benevolence that has to be gotten up by oyster suppers, ice cream and water melon parties, is a base counterfeiting of Christian giving; yet thousands are so duped as to think it benevolence, because ministers and their accomplished wives and other noted personages are there. They have lived on the devil's grace so long that they do not know God's genuine coin of true Christian benevolence. When the people have fallen and lost the joy of Bible truths, they seek enjoyment in carnal excitement and worldly amusements. When a people has lost its first love for the faith "once delivered to the saints," and for Christ, which promises true benevolence and abundant reward here and hereafter, its covetousness is evinced by furnishing the ungodly and the vile, with worldly fun in order to obtain money for the treasury of the Lord, a foolish attempt to induce Satan to pay Christ's bills, when Christ is able and willing to pay his own when his people walk aright. They meet and pray and sing, and testify for Christ one night; and the next night fool, frolic, and flirt. Be not deceived! The world loves its own. You are known by the company you keep. Do you belong to a church, having the form of godliness, but denying the power thereof? If so, from such turn away. God says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Turn from the wickedness which makes "God's house a house of merchandise and a den of thieves." What do you think of a king's son or daughter being yoked together with Satan's partners? The clean and the unclean; the converted and the unconverted; the sheep playing with the wolves. "If sinners entice thee, consent thou not."

When leading officers, and members of Christian churches can abandon all religious services except Sunday preaching, denouncing special providence, denying the inspiration of the Bible; print, sell, and buy, and encourage Sunday newspapers; take their wives and their children to the theatre; gamble in wheat, deal in lotteries, drink, and encourage the sale of intoxicating liquors; and use profane language, I think it is time the sons of Levi should buckle on the armor, and the true badge of the cross. For if preaching the everlasting gospel will bring prosperity, faithfulness, and persecution, then I say let the truth, the diamond truth be preached. There is little hope of having true prosperity outside of Christ's Church. Because very few of the ministers outside of Christ's fold, perseveringly preach the truth, the whole truth; and fewer churches will even tolerate such true preaching. When most of her clergy and church officials worship their lodge idols and mammon more than God, it is a well known fact that they are in the adversary's clutches, and either wink at or directly promote these fashionable sins. Christ is pleased with the conversion of sinners, and the entire sanctification of believers; but the taking away from the churches of those vanity fair sinners, who willfully and habitually break their baptismal vows and church covenants, and will not repent—is a work that God must do by his tried servants.

Real prosperity must be transient even in a church where its members will not separate themselves from the world. "Remove the decaying garbage from your midst, or else seek a home amongst the living." The Psalmist says:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be removed."—Psalm 15.

WILLIAM STREET.

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Selections.

REV. W. H. THOMAS ON FUTURE PUNISHMENT.

A WEEK ago last Sunday evening [in May, 1876,] we had the good fortune to hear the Rev. Dr. Thomas preach in the First Methodist Church, Aurora, Illinois, on a subject of intense interest to all who have any thought of the hereafter. The preacher, though a Methodist, has gained some reputation of being "liberal" and unorthodox, and we were glad to hear him on the much discussed question: Is there punishment in the future?

The beautiful church was crowded to its utmost on that evening; the pulpit platform was beautiful with calla lillies in bloom, a gorgeous scarlet cactus in luxuriant flower, and other fine flowering plants and boquets decorating the whole platform. The Doctor has a pleasant service, and it is quite novel to one accustomed to only the routine of ordinary church services. There was much to attract the curiosity of a stranger. Old fashioned tunes and hymns were sung by the congregation led by a large organ and choir; the preacher does not kneel in prayer, as is customary among Methodists, and he weaves in scriptural readings, hymns, prayer and choir voluntaries very pleasantly. He is a mild-spoken man, tall, thin, with hollow cheeks, and mustache and hair of auburn tinge, as it looked to us in gas light, but he has a deep, thoughtful, convincing manner as he quietly talks to you which fastens every eye and every mind upon him.

We went to his church prepared to dislike him as an overrated, assuming preacher; we came away convinced that Dr. Thomas was a deep thinker, a sound reasoner, and a Christian minister whom we should like to listen to every Sunday.

THE SERMON.

The text was from St Matthew 25: 46. "And these shall go away into everlasting punishment, but the righteous into life eternal." He commenced to speak of the future state, and of the differences of opinion among the best men of the world on the question of eternal punishment; then made the statement that God had an organized government and laws which must be obeyed, or the consequences follow; followed by the theory of orthodox churches and of the Universalists, with texts by which each supports his theory, following with the belief of Swedenborg and others, closing with his own (Dr. Thomas's) theory and belief, which we copy in full from the Aurora *Herald:*

PERSONAL VIEWS.

Turning from the various theories that have obtained on this subject, you may now want me to tell you my own views, and I have no reserve in expressing them. In the first place, I believe in the eternal and immutable distinctions between right and

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wrong. I believe in the everlasting principles of right. In the second place, I believe that the laws of God are unchangeable, and that the laws of God in this world and in all worlds are the same, that the same laws that abide here will abide yonder, now and forever; that what is right in this world is right yonder, and what is wrong here is wrong there. I believe, further, that there is what in moral philosophy is called the law of sequence, that certain results follow certain courses of conduct; if a certain act be performed, a certain result will follow—it may be immediately, or it may be long delayed; and that the laws of sequence are as immutable and certain as the law of gravity or any law of chemistry or of the natural world. Believing these things, it seems to me that both heaven and hell begin in this world. Men begin the formation of character in this life.—They array themselves on one side or the other of these questions; they become, as it were, parts of right or parts of wrong: they have characters which assimilate to the right or the wrong, according to the nature of their associations; and with these characters men are passing through the gates that open into the endless beyond. Believing this, I have not a shadow of doubt of after-death punishment for men who die in sin. The opposite of this would be to me illogical and unreasonable.

But the great question you would ask is, Will this punishment be eternal? The answer depends on the answer to two other questions: First, will there be after death a period of probation that will probably eventuate in a reformation of character? The scriptures are painfully silent on this subject of an after death probation. While there is less than is generally supposed to teach that there will not be a future probation, they nowhere affirm that there will be. I would not for my right arm lead any soul to believe that there is an after-death probation. I do not know the fact. Nor am I able to affirm certainly that there may not be. I do not know what changes may be effected as the soul journeys on. I can only say that while there is nothing that would encourage the thought of a probation beyond the grave, there is nothing which positively forbids the thought. After years of study and agony on this subject, that none but myself can know, I can only say I don't know. —It is a risk I ask no soul to take. The other question is: If there be a probation will it certainly eventuate in the reformation of character. If it will, then the doctrine of Universalism will be true. But holding, as I do, to the doctrine of the freedom of the human soul, I can not certainly predict the turning around of a free being. I can not say with certainty that sometime it will turn from the wrong and do the right. We hear people say, "Oh, if I could have another trial, I would live differently;" or, "If I could live my life over again, I would live a better life." You do not know the fact. If there be another trial, and another and another, each trial must begin where the other left off. If there be a trial after death that trial must begin where this trial leaves off, and if the life lived here has sent its roots down into lust, or if it has perverted its powers of truth and justice, it must begin the next world just as it leaves this. So that I can not say, if there be a probation, that it will certainly mean reformation; nor can I say that it will not be a reformation. Admitting the doctrine of the soul's freedom, I do not see how any man can form an opinion as to what will certainly be the result. Of this I am certain, that so long as there is sinning, so long there will be suffering. If men sin in the future, they will suffer in the future. There can be no heaven without purity.

THE NATURE OE FUTURE PUNISHMENT.

As to the nature of future punishment, I do not and can not believe in a literal lake of fire into which human souls are plunged to burn forever. I do not and can not believe in the terrible ideas of hell that have come down to us from the past centuries, such as the representations of Dante, Milton and Pollock, and Allien's Alarm. Such severe literalism, such awful pictures of torment are enough to negate the idea of God, to render the thought of God an impossibility. That a God of love could so torment His lost children is absolutely unthinkable. Nor can I believe in a punishment that is warful or vindictive. I must forever stand by the thought of the Eternal Goodness. To me it seems that it is more a suffering than a punishment that comes upon lost souls—a suffering of the consequences of wrong doing, of the remorse of conscience, and the deep sense of loss of what they might have been but are not, and then there may be the raging of angry passions, and the fire of human lusts, and the dark companionship of evil spirits. Such a hell we can readily conceive, men carry it out of this world with them, and in some such suffering mankind can easily enough believe; but there is evidently a very general turning away of the public mind from the ideas that have come down to us from the darkness of the past. To preach such a hell now, is either to disgust sensible men with the idea of religion, or to drive them into infidelity. As long as God reigns and the sentiments of justice live in human breasts, there must be some respect to what is reasonable and right even in our ideas of hell.

But the reaction from the old view is likely to carry us too far in the opposite direction. We are in danger of losing the strength and character that can come only from a proper conception of law and justice and reward and penalty, and lapsing into a weak and irresponsible sentimentalism. The ideas of law and penalty can not, with safety either to the individual or to society, be let go. They are founded in fact, and must be held fast in theory. In parting from the old and over-statements concerning future punishment, we are in danger of losing sight of the truth that still remains. The real hell of the Bible is certainly as much a fact now, and as much to be feared now, as ever, and as such should be preached from every pulpit. And it is to be feared that not a few ministers, feeling unable in a good conscience to state the doctrine in the old way, and dreading to encounter the criticism that would come upon them if they preach a modified view, say nothing at all.

I have detained you fully as long as I ought in the discussion of this painful subject. Let me bid you look to a higher and different ground. I assure you that, if any soul dreams of going to heaven on the slender hope that there may be a trial after death, and on that hope continues the love and practice of sin, that soul is very far from heaven. That soul has got to reach a point of character that turns from the wrong, that has left the wrong and clung to the right. It must be so in the nature of things. If you would be sure of a blessed life hereafter, turn in this life to the right. Do right for the sake of right, and not from the low motive of escaping punishment. The highest type of virtue is that which turns away from wrong with aversion, and cleaves to the good because it is good. There is darkness along the way of sin, so far as we can see, here and hereafter. The wisest thing is to break with sin in this world. Unite yourselves to the right here, and enjoy the sweet consciousness of the hope of endless life in the regions of right hereafter.—*Kendall County Record.*

Conference Minutes.

TEXAS CENTRAL DISTRICT.

The conference convened with the Live Oak Branch, at ten o'clock a.m., in a house on the premises of Bro. F. M. Roe, March 28th and 29th, 1885; H. C. Smith in the chair, A. J. Cato clerk *pro. tem.*

Branch Reports.—Live Oak and Elmwood report no changes. Texas Central and Elkhart reports were referred back for correction. Elders' Reports.—J. W. Bryan and Elias Land reported by letter; H. C. Smith (baptized 7), A. J. Cato; Priests Samuel R. Hay, John Hassel by letter; Teacher J. L. Wilson, reported.

On motion, the committee to solicit means to defray delegates' expenses to last General Conference, was continued, and requested to report at next conference. Bishop's Agent's report read and accepted. Bro. W. G. Allen tendered his resignation as secretary of the district, and Bro. E. Land was chosen to fill that position.

Resolved, That we sustain the general church authorities in righteousness, such as accept and teach the standard works of the church, namely, Bible, Book of Mormon and Book of Doctrine and Covenants.

H. C. Smith was appointed to preside over the district until next conference. District and local authorities were sustained in righteousness.

On motion it was resolved to petition General Conference to continue brethren H. C. Smith and A. J. Cato in this mission, and send us such other help as they can.

Resolved, That brethren William T. Bozarth, E. W. Cato and Heman C. Smith represent us at General Conference.

Preaching in the evening by H. C. Smith, assisted by S. R. Hay. Sunday Sessions.—Prayer

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meeting in the morning in charge of H. C. Smith. Preaching in the forenoon by A. J. Cato; preaching at night by H. C. Smith. Bro. W. G. Allen reported.

Adjourned to meet with the Texas Central Branch, on Saturday before the full moon in June, 1885. Elias Land secretary of district.

SALT LAKE DISTRICT.

Conference held at Mission Chapel, Salt Lake City, Utah, April 4th, 5th, 1885. R. J. Anthony president; E. Barrows secretary.

Branch Reports.—Lehi 38; Elsinore 17; Beaver 25; Union Fort 32; Richfield 26; Salt Lake Mission 80; Springville 26; Heber City 19; Wanship 29. Bishop's Agent's Report.—February 28th, on hand tithing account $16.25; on hand Rocky Mountain Mission account $19.38.

Elder Anthony gave a report of his labors in this mission; felt justified in laboring outside in the country places; had labored in Summit county, on the Weber, he thought with good effect; and had just came up from Beaver, where he had baptized seven. There was good interest manifested. Said it was the best time to preach in the settlements that he had ever seen. A great many are asking, Why don't Joseph come? If he has a work to do here, why don't he come now? Elders William P. Smith, E. Barrows, — Leadingham; Priest, J. F. Weston; Teacher Curtis, reported.

Resolved, That Elder E. Barrows, and A. T. Christenson constitute a court to investigate a charge against George E. Ward for un-Christian like conduct. His whereabouts are unknown; That we uphold and sustain the authorities of the Church; and that this conference endorses the sentiments of the Presidency in the discussion now going on in the Saints' *Herald*; That R. J. Anthony preach this evening and Elder Leadingham in the forenoon to-morrow, and R. J. Anthony at night; That this conference sustain Elder Anthony as president of the Rocky Mountain Mission, and of the Utah District; also E. Barrows secretary of the district, and R. Warnock as Bishop's Agent and recorder of Utah District; That when we adjourn, we do so to meet at the call of the district president.

Miscellaneous.

MITE SOCIETY.

The following is a report of the Sisters' Union Mite Society, of Lamoni, Iowa, for one year, commencing April 8th, 1884, and ending April 8th, 1885.

The number of names enrolled on the secretary's book is 67; average attendance 10. The members of said society have met together 49 times during the year. Have cut and sewed rags for 53 yards of carpets, for which we have had ready sale. Have done work for different individuals to the value of $8. Expended money for different ones to the amount of $17.25. Money now in treasury, $72; of which $70 are loaned for eight per cent interest. The amount due the society from different persons for articles sold them, is $15.25, making a total $89.15. The society at present is in a prosperous condition, for which we feel grateful to all who have so kindly assisted in advancing its interests. We also extend thanks to sisters at home and abroad, who have extended a helping hand by presenting articles to the society, such as quilts, tidies, wristlets, needle cushions and ladies' mittens, which have been sold and the money put into the treasury.

All moneys received over and above what is needed for the poor, will be expended upon the new Saints' Church at Lamoni, Iowa.

SARAH M. BASS, President.
CALLIE E. STEBBINS, Vice President.
MARY A. WHITE, Secretary.
JULIA CLUM, Treasurer.

BORN.

COMSTOCK.—At Mill Creek, Iowa, October 11th, 1884, to Bro. John and sister Sarah Comstock, a son.

DOUGHERTY.—At Hamburg, Iowa, March 19th, 1885, to Bro. Milton and Sr. Ella Dougherty, a daughter.

RICHARDSON.—At Williamsburgh, Nebraska, February the 23d, 1885, to Otis and Kizzie Richardson, a son; named Earl Elvin.

DIED.

HOUGHTON.—At Davenport, Iowa, February 21st, 1885, Mrs. Mary Houghton, wife of Brother James Houghton, Jr. Mrs. Houghton was twenty-two years and two months old at the time of her death, and was a general favorite among a large circle of friends. Her suffering was great, but was borne with patience and resignation. She leaves a husband, and little daughter eighteen months old. The funeral was from the family residence, and was largely attended. Services by Elder Jerome Ruby.

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.30 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 42 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

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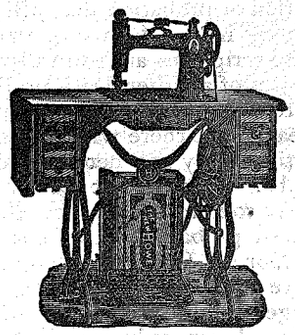

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

JMLeland 96585

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE W[illegible] AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DE[illegible] WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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GENERAL CONFERENCE MINUTES.

APRIL 6TH TO 15TH, 1885.

The forty-seventh annual conference of the Church of Christ, being also the thirty-third since its reorganization, convened at Independence, Missouri, at ten o'clock, on Monday, April 6th, 1885.

Bro. Elijah Banta was chosen as temporary chairman and Bro. H. A. Stebbins as secretary. The service began by singing the hymn, "Redeemer of Israel," and prayer was offered by Bro. I. L. Rogers, after which the assembly sang, "Nearer my God to thee, nearer to thee."

Bro. Banta addressed the conference upon our duties, privileges, and obligations as ministers for Christ and members of his body, the church, after which a committee of five on credentials was chosen, namely, brethren H. J. Hudson, R. M. Elvin, Heman C. Smith, John Pett and W. H. Kelley. Also brethren T. W. Chatburn, J. W. Waldsmith and Charles Derry, were chosen as committee on permanent organization, after which adjournment was had until two o'clock.

At the appointed hour the hymn, "Let us pray for one another" was sung, and Bro. J. W. Waldsmith offered prayer for the blessing of God to rest upon his people.

The committee on credentials reported. The report was received and the committee continued till all the delegates shall have arrived and presented their credentials. Bro. Heman C. Smith being also delegate from the Texas Central District it was deemed a violation of the rules that he should also represent the Oak Island Branch as its delegate, and the report of the committee was amended by striking ing out said vote. The report was adopted, after further amending by authorizing the Secretary of the Church to insert the proper numbers, according to his records where district officers have not stated the totals of their districts in the credentials given to their delegates. Bro. E. L. Kelley having mislaid his credentials as delegate from the Philadelphia District was on motion accepted as the delegate from said district. Subsequently, by report of the committee, other names were added till the total representative delegation was as here given:

We, your committee on credentials, find that the various districts are entitled to delegates and votes as follows:

London, Canada:—Joseph Luff, John H. Lake	13
Southern California:—H. L. Holt, E. J. French	12
Florida:—George Montague	9
Kewanee.—M. T. Short, J. A. Robinson	11
Northern Illinois:—J. S. Patterson, I. L. Rogers	25
Nauvoo and String Prairie:—B. F. Durfee	7
Decatur:—J. R. Lambert, E. Banta, J. W. Gillen, J. R. Evans, J. S. Snively	40
Des Moines:—I. N. White, J. S. Roth	16
Fremont:—J. Goode, H. Kemp, Wm. Leeka, J. M. Stubbart	15
Galland's Grove:—John Hawley, Eli Clothier, John Pett	26
Little Sioux:—Chas. Derry, J. C. Crabb, J. C. Johnson, D. Chambers, W. C. Cadwell	27
Pottawattamie:—H. N. Hansen; J. F. McDowell; P. Anderson (alternate)	17
Central Kansas:—David Williams	6
North-Western Kansas:—H. R. Harder, A. H. Parsons, A. Kent	9
Spring River:—J. T. Davies, J. A. Davies	10
Northern Michigan:—G. E. Deuel, Wm. H. Kelley	19
Southern Michigan:—G.A. Blakeslee, C. Scott, H. B. Hulse, Wm. Lockerby, D. B. Teeters	10
Northern Minnesota:—Thomas Nutt	3
Central Missouri:—E. B. Mullin, E. W. Cato	4
Far West:—J. T. Kinnaman, J. D. Flanders, D. E. Powell, T. T. Hinderks, Alex. MacCallum	20
Independence:—F. G. Pitt, Wm. Newton, F. C. Warnky, Wm. Clow, T. H. Humes	18
North-East Missouri:—J. T. Williams	8
St. Louis:—W. O. Thomas, W. T. Kyte	20
Central Nebraska:—James Caffall	5
Northern Nebraska:—W. M. Rumel	11
Southern Nebraska:—R. M. Elvin, L. Anthony, J. B. Gouldsmith	17
Philadelphia:—E. L. Kelley	5
Pittsburg:—J. Ells, G. T. Griffiths, Mark H. Forscutt	14
Central Texas:—H. C. Smith, W. T. Bozarth	4
Utah:—W. W. Blair	18

The paper presented from Eastern Maine is not signed by the district officers, nor dated, therefore it is not available. The Malad Sub-District is without a delegate by reason of Bro. W. W. Blair having been previously chosen to represent the Utah District.

H. J. HUDSON, chairman.
R. M. ELVIN, secretary.

The committee on permanent organization reported:

We, your committee on permanent organization, report that we recommend as follows, namely: Joseph Smith as president and W. W. Blair as vice-president of the conference; Henry A. Stebbins secretary and W. C. Cadwell assistant secretary; F. W. Barbee chorister.

T. W. Chatburn, Charles Derry,
J. W. Waldsmith, committee.

The report was amended by substituting the term associate president for that of vice-president, and was then adopted.

President Smith requested the various quorums to be seated together in their order after to-day's session. He also outlined the business to be transacted at this conference, the reports to be heard, etc.

MINISTRY REPORTS.

The secretary read the following reports:—

Elder *W. W. Blair*, of the First Presidency, present, reports:

The Semi-Annual Conference of 1879 having appointed me to labor in and preside over the Rocky Mountain Mission, and the Annual Conference of 1884 having released me therefrom, appointing Elder R. J. Anthony in my stead, who could not come to the mission till as late as last August, about the first part of the same month I took steps to remove to Lamoni, Iowa, where I located in the same month, my family following me the first of the following October, where we now reside.

When I entered upon that mission, November, 1879, (in connection with Elders C. Derry, J. Luff, R. J. Anthony and Gordon E. Deuel), it was found to be in a state of lethargy and partial disorganization. Since that time more thorough organization has been had, and more active work done all through the mission, which comprises Utah, Idaho, Montana, Eastern Nevada and Western Wyoming. Many have been added to the church, many others have been freed from the errors and evils of Brighamism, the bands of Brighamism have been notably weakened, the true doctrine of the church has been vindicated and become better known throughout the Mission and abroad in the world, and the way better prepared for the crushing out of polygamy, the overthrow of the hurtful doctrine of the unity of church and state. These, with other important ends have been gained, all of which serve to remove the reproach and condemnation which have been brought upon the name and fame of Latter Day Saints by their disobedience to God and apostasy from the doctrines of his church.

A commodious, substantial chapel has been built near the center of Salt Lake City, also one at Reese Creek, Montana. Much credit is due to the few Elders sent as missionaries to that field during my connection with it, and much praise to the Saints in various parts of that Mission—especially Montana—for the cheerful, liberal aid given to sustain it, both for means to build chapels and to sustain the ministry and their families.

It was found advisable to appoint a Mission Treasurer, (Bro. R. Warnock), who has done well in that capacity, and the financial affairs of the Mission from its organization, have been continued, mainly, under the order as begun, till I left the Mission. If a change in these matters is deemed advisable by this conference, I would respectfully suggest that it be so ordered.

Since my return from that mission, I have, by the counsel of Pres. Joseph Smith, made one trip to Independence and Richmond, Missouri, one to Stewartsville, Missouri, another to Independence, Missouri, one to the "Reunion" in Harrison county, Iowa, also some to other points in the Decatur District, Iowa. Aside from this my labors have been devoted in doctrinal and historical research, in writing, and other duties which properly appertain to my office and calling in the church.

Elder *Jos. R. Lambert*, of the Twelve, present, reports:

One year ago, by action of your honorable body, I was placed in charge of Iowa, Missouri, and Kansas. I have tried to do all within my power to advance the interests of the work, and am thankful to be able to report a fair degree of success. Much of my labor, however, has been

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of that peculiar kind which is neither apt to be seen or appreciated by the masses. At Burlington, Iowa; Bevier, Missouri; and Goshen, Kansas; considerable of time and much labor have been spent in the adjustment of difficulties, some of which were of long standing, and had, as usual, developed party and party spirit in the branches. In this unpleasant work I was ably assisted by Brn. Stebbins, Foss and Kinnaman.

I have spent about seven months in the field; and when at home, have not been idle, nor unmindful of the important work entrusted to my care. My correspondence in the interests of the work in my mission has been quite large, and some of it difficult and trying. On the other hand, I am pleased to say that communications received from numbers of the missionaries and other brethren, indicate faith in God, and the latter day work, as we have received it. Such brethren are co-laborers indeed. As a rule, the missionaries in my field have done well; however, there is some room for improvement, and when all are willing to observe just rules and proper discipline, they may become still more useful to the cause, and they will not be so liable to lose influence in the church. The financial condition of the church has crippled some and stopped the labors of others. Brn. Geo. Hicklin and J. M. Terry felt compelled to quit the field on this account, and others have been sorely worried and perplexed. Those who reject tithing as taught in Doctrine and Covenants, have not yet filled up the coffers of the church with their weekly donations—have not yet purposed in their hearts to practice the teachings of Paul. But when this purpose becomes fully established in their hearts, it is safe to predict that but very few will be found stumbling at the law of tithing, or discerning any conflict between that law and the teachings of Paul. In some parts of my field the cause has languished for the want of proper labor; while in other parts the local ministry have come to the rescue and their labors have resulted in great good to the cause. Taking as comprehensive a view as possible of the work in this field, I discover that we have taken some steps in advance, and the outlook for the future is encouraging. Should I be continued, I hope that Kansas at least, will be dropped from my charge and assigned to another, as my field is entirely to large; neither time nor means will permit me to meet all the emergencies that arise and seem to demand my presence.

Elder *Thos. W. Smith*, of the Twelve, writes from Papeete, Tahiti, Society Islands, as follows:

Although it is two full months till the meeting of the Conference, yet if I do not write now you can not get it in time, because the next vessel after the one leaving February 12th would not arrive at San Francisco till after you have met, and probably adjourned.

I learn that Bro. Joseph F. Burton and wife left San Francisco the latter part of November for Australia. I have not heard from him yet. He will no doubt write you direct from his field. We reached here on November 6th, 1884, after thirty-five days' sail. We were cordially received by the native Saints. However, I found quite a division among them, as two men whose names have appeared several times in the *Herald*, Tehopea, and Terohea, were cut off, some two years ago, and a number who at that time lived here at Ziona, as it is called, refused to lift hands against them, and they all were laid aside. I found that the best course would be to insist on the return to the Church of these parties by baptism. I gave Tehopia and Terohea ample time to appeal their case, and have a rehearing, but they did not avail themselves of the opportunity. So on December 21st I baptized some forty-seven, including Tehopea and Terohea; and, on the Sunday following, I organized them at Papeete (Pah-pay-tay) into a branch, called Sharon (or Tarona by the people here). Tapuni (Tah-poo-nee) as president. They appear to get on very well. It will no doubt grow much faster than this one. Where we live is some seven miles from Papeete, and on the mountain side. We have a fair view of the ocean, and the locality is much more healthful than in Papeete. I think that I can ere long get Tehopia started off with some other Elder to try and get an opening in some of the islands where our faith has not been preached. These people are like many that I have found elsewhere, who are first rate in promising to do, but they soon forget their resolutions; this is true, in a good many directions. They need constant urging and directing. In many ways they are just like chiidren.

I have not been away from this island as yet, nor have we seen much of it. I have been very busy in preparing works for translation, in writing words of instruction to different branches, and in a number of things, have I been kept busy. It is no different with me to what it was in America. I find but little time to read, and not one tenth as much time to study the language as I need. There are some eleven branches, and about eight hundred members in this part of the mission. At Aana, an island of considerable size, there are some two hundred who are waiting to get a better understanding of our position than they now have, they were baptized by Grouard about 1841 and 42, that is many were, and others have come in by baptism since. I think there will be no difficulty in bringing them into the Reorganization. I aim to visit them soon after the conference, which will be held at Matea, (an island) on April 6th, and I hope that we will not be forgotten in your prayers at that time, that, when you meet for prayer in the mornings, you will not fail to pray for us and especially that we may speedily master the language. My memory is very poor, compared with what it was when I was a school boy. If I had such a memory now as I had then, I could have preached in Tahitian by this time.

I find that there is a great mistake existing in the minds of many as to the matter of clothing of the people here. I have not yet seen a woman who was immodestly dressed.

In regard to our living: We have bread, meat, potatoes, onions, cabbage, beans, bananas, cocoanuts, etc. We have a good frame house, with glass windows, and a small plot fenced in. But no one lives near us, or nearer than Papeete, who can talk English, or American rather, for some kind of English we could not understand as well as we do Tahitian. David Brown who is an East Indian, and not a white man, as we all supposed in America, talks so we can understand him, but he does not always understand us, or if he does he fails to correctly represent us at all times. He is one of that kind of men who have ten enemies to one friend. Whose fault that is you may guess. We get pretty thoroughly disheartened sometimes, and then again we feel cheered and hopeful. One thing is certain, this mission must not be abandoned, and for several reasons. One is that it has a good foothold here, and it can spread from here to many other islands. Other denominations have considered these islands worth spending tens of thousands of dollars to evangelize as they call it, and still are spending much to keep their missions up. And again, we have a good deal of church property here. There are several good, substantial frame structures here. And further, there is no native here that I have yet found who is suitable to take charge of the mission. Now I hope that the Church will send a youngerly man, one of good memory who can soon grasp the language. Bro. John J. Cornish and his wife would do, I think; or Bro. Gomer T. Griffiths and Sr. Hattie; or a couple of men, two Elders, or an Elder and a Priest. Some one ought to be sent, who can come here right away, who can get accustomed to the work before we leave. If you can not do any better send a young Elder out here alone, or some one who has got a good retentive memory, and some grit. If Bro. Mahlon Smith thinks he could put in a couple of years here send him.

In regard to the other part of the field, I feel that the Church ought not neglect New Zealand. I hope that Bro. Heman C. Smith, and any one that he may select for a companion or fellow Elder, will be sent there. That is a fine field, one that the Brighamites are appropriating all to themselves. It ought not be neglected The fact that the revelation of 1882 says that "Ye can not now prosecute missions in *many* foreign lands," implies that you can prosecute missions in *some* foreign lands. In New Zealand, the preaching would be among English speaking people. But do not forget to send a couple of Elders here to Tahiti, or an Elder and his wife. If an Elder only can be sent, would like Bro. Clapp to come. But I do not wish to dictate, nor do I name any on the ground of personal preference, but such as I believe would be suited to the work. Yet I have faint hope of having my desires granted in this matter. The United States is a much more desirable field. The branches here are fully organized, and are in about as good condition as the average is in the States. I have just finished a pamphlet of some seventy-five pages, which is being translated. I expect to continue in this field a year at least.

Elder *Charles Derry*, President of the High Priest's Quorum, present, report:

Since my last report I have tried to labor in the field assigned me, and in harmony with my brethren. I have done some preaching in Shelby and Pottawattamie counties, Iowa; but my chief labor has been in Harrison county, Iowa. I believe I have performed all the duties, except that of baptizing, which an Elder is called upon to perform, such as preaching the gospel, confirming members, administering to the sick by night or day, solemnizing the marriage rite, blessing of children, etc. My labors have not been as extensive as I would have made them had not circumstances prevented; but I have labored faithfully to preach the gospel of Christ in plainness; others have watered the seed I have sown; and all the honor and glory is the Lord's. I still love the cause in which we are engaged; I believe in the restoration of the gospel in these last days; that it still is "the power of God unto salvation;" in the literal gathering of Israel, whether they be of Israel, whether they be of the literal seed, or become the seed of Abraham by adoption. I believe in a literal Zion, to be on the land chosen of God and pointed out by him in these last days. I believe in all the means God has ordained for the accomplishment of his purpose, so far as I can understand that means. I believe in the final triumph of truth, the establishment of God's kingdom on the earth. For that I labor and pray, and still expect to labor and pray, as God may direct my efforts.

Elder *Henry A. Stebbins*, of the High Priests, present, reports:

By arrangement between Apostle J. R. Lambert and Bishop G. A. Blakeslee I was appointed to labor six months in the active ministry, and was so informed on April 30th. From that time to November 4th I was constantly engaged, either in the district over which I preside, or in other regions of Bro. Lambert's charge, as desired by him; and always, so far as I know, in harmony with his views and wishes in the matter.

I preached in Davis City, Lamoni, Pleasanton, Union Hill, Lucas, Burlington, Zero and two points near Creston, all in Iowa, and in Allendale, Lone Rock, Bevier, and another point in Missouri. I was reasonably blessed, and I endeavored to make my preaching plain and in the saving power of God's Spirit. I still believe that God's work will triumph and that his word in the three books will be fully justified in due time and the truth be proven; also that Zion will yet flourish as a substantial city, and that the kingdom of God will be established according to His promises in past ages, the dispensation that His prophets foretold being the one in which we live.

Since November I have made but three trips away from home, one of these was in answer to telegram from Bro. J. R. Lambert to come to Bevier, Missouri, and assist him and Bro. Kinnaman at that place. The rest of my time has been occupied in labor upon the Church Records and in Secretary's work. I ought to have taken more time to these than I did, in order to have done all the work that should have been done.

During the year I have baptized seven souls, at unnumbered times have administered to the sick, also officiated in ordainations, and in blessing children, and united six couples in marriage.

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I expect to devote more time to the Records the coming year, but will preach in district as time and opportunity permit, without compensation from the Bishop, because of the present condition of finances, though I may not be able to labor nearly so much.

Elder *C. G. Lanphear*, of the High Priests, writes from Greenwood, Steuben county, New York:

My faith in the gospel and latter day work has not changed, but is the same as heretofore, believing all things that have been given by the word of the Lord concerning Zion and the gospel are of vital importance and needful to be accepted and properly observed and adhered to by the church. Should any question arise in Conference touching the validity of the revelations in the Book of Covenants, and a resolution obtain favoring the erasing or expunging any part or portion of the revelations, my voice would be decidedly opposed to any such movement of making any change in the book whatever. But I trust that wisdom and understanding may be had, that such things as are enacted may be for the permanent good of the cause, and that error may be held in check from destroying the hope of the Saints, and that their prospects may grow brighter until the perfect day.

As my letters in the *Herald* have given account of my labors here in the east, I will not supplement them. But my desire is, as heretofore, to do what I can by the help of the Lord to build up his kingdom, and both by precept and example to make a record that may be to my credit when the great day of final reckoning shall come. To this end may I continue to be remembered in your prayers. There are some here who desire that Bro. Kelley or some other of the Elders should come into this part and lend a hand in showing the people gospel light, and where the good way is. But there is a great amount of bigotry, superstition and prejudice. Nevertheless certain ones see the light when it is presented to them, yet few embrace it for fear of the people, their faith being weak.

Elder *E. C. Brand*, of the Seventy, present, reports:

Since last Conference I have traveled four thousand thirty-six miles, laboring in Utah, Idaho, Nebraska and Iowa. Have preached one hundred and thirty-nine times. Ordained two Elders, one Priest, one Teacher; organized one Danish branch in Utah, baptized eighteen, blessed seven children, sat on three Elders' Courts, held two days Elders' Council Meeting. Responded to every call to administer to the sick and in many cases with most blessed results. Have endeavored to hold to the rod of iron that leads to the tree of life, which rod I understand to be the word of God, as contained in the three standard works of the church. I have preached as follows: In Utah: Salt Lake City 5, Bountiful 4, Centreville 2, Farmington 2, South Weber 3, American Fork 1, Provo 3, Carterville 1, Springville 2, Levan 2, Scipio 9, Richfield 15, Elsinore 7, Pleasant Grove 2, Horn Silver 2, Holmes' Hall 1, Wanship 2, Kamas 2, Nephi 1. In Idaho: Albion 6. In Nebraska: Omaha 2, South Omaha 1, Webster 22, Fremont 7, Crowell 1, Clearwater 10, Jamestown 4. In Iowa: Plum Creek 9, Raglan 1, Shady Grove 2, Crescent City 5, Council Bluffs 2, Plum Hollow 1. Total 139. In almost all places preaahing services are acceptable and the work of the Reorganized Church is daily more understood and appreciated. Amongst the Saints I find much dissatisfaction expressed on account of the publication in the *Herald* of so many controversial articles, thereby rendering it useless as a tract to hand to their neighbors; and many are discouraged by the laxity with which the law is enforced, or rather not enforced, in the case of transgressors.

Elder *J. S. Patterson*, of the Seventy, present, reports:

The following summary of labors performed in the field assigned me at Stewartsville, is hereby offered. After the close of conference I returned to my home in Illinois, where, with but one or two exceptions, I was kept by the sickness and subsequent death of my companion in life, till the latter part of May, when I so arranged my affairs that I could take the field. And although my heart was made sad by my recent loss, and because my future worldly prospects were the reverse of encouraging, yet I realized that there was but one safe course open before me, if I wished to obtain the prize I had so long hoped for and labored for. So concluding to let the future take care of itself, I went forth to battle. I will not particularize, as this might be tedious. But as Northern Illinois and Southern Wisconsin was the field assigned me, I there devoted my time continuously to the spread of gospel truth, and in doing so I was blessed and comforted individually while striving to instruct and comfort others. And all things considered I have had a fair degree of success; have made quite a number of openings in places where no preaching had been done previously, removing prejudice, making friends, and in some instances adding to our numbers. As the Northern Illinois District is in the field assigned me I have, by request of its members, held the presidency and done what I could to regulate its affairs, all in harmony with the local officers. I have also succeeded in reorganizing several branches which from various causes, had in the past become disorganized. The prospects are fair for said branches to continue as they have commenced. I have also found it expedient for the interests of the work to ordain two, one an Elder, the other a Priest, and to place them over two branches, one in Illinois, the other in Wisconsin, by consent of members in said branches. The severe winter brought on me an acute attack of rheumatism from which I am still suffering, and which has hindered me some. The spiritual condition of the Saints in my field, taken as a whole, may be said to be fair, yet there are localities where this could not be truthfully said; still I have the consolation of knowing that I have done the best I could to bring about harmony and activity among the members. Some unpleasant duties have fallen to my lot, yet I have tried to meet them in the fear of God. Although financially embarrassed, and temporarily hindered by physical afflictions, I yet desire to give my time and ability, such as it is, to assist in the advancement of the work. And in keeping with the wishes of the Northern Illinois District as expressed in their last conference, and in accordance with my own wishes and circumstances, I request to be returned to my former field of labor. I trust that the acts of this conference may result in good for the cause that we all love and labor for. I have unshaken faith in the ultimate triumph of truth and its defenders.

Elder *J. C. Foss*, of the Seventy, present, reports:

At your last session, I was assigned a mission to labor under J. R. Lambert. I have labored to the best of my ability for the onward progress of the gospel. Last summer I was called by Brother Lambert to visit Goshen, Kansas, to assist in settling a little business there. I responded, but aside from this I have labored in the state of Missouri. I found in my travel many God fearing saints who want to see the work roll on, and they so express their desires by aiding the ministry. But some others are fond of strong drink, and they love to growl, growl, and are always finding fault. Nothing goes right, because others don't conform to their unhealthy ways. And when they are called upon to observe the word of wisdom, the answer is, "It is not a commandment, hence we can do as we please." Paul advised Timothy to take a little wine, so I find a few that takes advantage of Paul's advice to Timothy, and instead of their taking a little, they are sure to take a good deal. May God have mercy on such poor souls. Can we drink the cup of devil's, my brethren, and the cup of the Lord Jesus, too? No, verily no! Come to the front comrades and stand to the law of God, the Bible, Book of Mormon, and Doctrine and Covenants. Take these books from us, and where are we. What have we to be governed by? If I take the ground that I can throw away one of the revelations, and that you throw away another, and some one else another, then we virtually say, "We have but little faith in the prophets and servants of God."

I have been blest of my heavenly Father in standing for the works of the church, and so will every Elder in this Church of Christ. But woe, woe to the one who goes contrary to the revelations of God. I baptized fifteen, organized one branch, and reorganized another, preached in four different churches to colored people, in St. Louis and East St. Louis, which has set the colored folks to thinking, and they are very anxious to hear more of our faith.

Elder *G. T. Griffiths*, of the Seventy, present, reports:

At your last session I was assigned to Bro. J. Ells' field, which comprises Ohio, Pennsylvania and West Virginia. I have labored constantly but have not complied with every call, for I was unable to do so. Have endeavored to preach the truth in simplicity, and have been greatly aided by the Holy Spirit. Have opened several new places for preaching. My labors have been confined principally to the Pittsburg District, over which I preside. The work in some parts of the district is making very slow progress, but in other parts we are gaining rapidly. A greater work could be accomplished if the officers in their respective branches would only put forth an urgent effort to reach the people in their immediate vicinities.

Bro. M. H. Forscutt has been very successful in his labors in the city of Pittsburg, and the Saints urgently request the conference to return him to the east. I am pleased with the present prospects that are before the church. I am not in the least discouraged over the debate that has been going on in the *Herald*, for I believe that all of these grievances will be adjusted by and by. Wisdom suggests that we exercise much patience and wait the Lord's time. I have baptized thirty-one, confirmed twenty-one, blessed eleven children, ordained one Deacon, solemnized one marriage, administered to several sick people, both to those in and to those out of the Church, in some instances with marked results. Am still anxious and willing to labor for the Master's cause, providing that the necessaries of life can be provided for my family. I earnestly pray that wisdom may characterize our deliberations and God be glorified.

Elder *Heman C. Smith*, of the Seventy, present, reports:

Since my re-appointment in charge of the South Western Mission by the Annual Conference of 1884, I have, with the exception of a few weeks, been constantly in the field. I have usually been blest with good liberty in presenting the word; and in defending it against opposition I have felt to rejoice at the perfection and strength developed therein. Right here permit me to say that I have listened to a great many new and plausible theories in connection with this latter day work, but my experience is that in time of controversy the modes of defense, the manner of presentation, and the interpretation of Scripture usually adopted by the early defenders of the church are the easiest to stand by, and in this course I have been more liberally blest with the spirit. The present controvesy in the *Herald* is affecting the work in this mission to some extent; and I fear it will prove the overthrow of at least a few. I think however the final result will be good. I notice a marked difference between those leaning to the one side of the controversy and those leaning to the other. With the one class hope, peace, faith, strength, devotion, humility and love are on the increase, while with the other it is plainly apparent that discouragment, distrust, coldness and apathy are increasing. It is not necessary to explain to which side these conditions apply. May God overrule in this matter as in all others, to his own honor and glory, and to the salvation of his covenant people. I have not lost faith in the great latter day work, nor am I discouraged in working for its advancement. The cloud will lift by and by, and those who shall have been steadfast will be satisfied. My labors have been confined to the Texas part of the mission—have not been able to

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either go or send to Arkansas, Indian Territory or Louisiana, though I would have been very glad to have prosecuted the work in those regions. I have opened some new places, baptized several, cheered and encouraged the saints to the best of my ability. My co-laborers, Brn. W. T. Bozarth and D. H. Bays, who were appointed at your last session to assist me, both came and labored zealously for a season, but they retired from the field sick.

Their retirement crippled us sorely, and my plans for the future were to a great extent thwarted. In harmony with a resolution passed at the Stewartsville Conference Bro. A. J. Cato was appointed to labor in the mission the present year; and he has done considerable work in Northern Texas, some in the western part of the state, and he is now laboring in this vicinity. He will probably report to you more fully than I can. By agreement with the Bishop I also called Bro. J. A. Currie, jun., to my assistance, and he has been traveling with, and assisting me for the past three and a half months. The local Elders, for reasons in part justifiable, have not made as great efforts and sacrifices as in the past. Bro. J. D. Erwin a young Elder from the Red River Branch however has labored considerably in his own county, and also extended his labors into Arkansas. I am still at the disposal of conference to go where directed. I would feel more justified in leaving this mission than ever before, but am willing to remain if thought advisable. Whether I remain or not I hope the conference will supply this field with more laborers than it has been supplied with heretofore. I believe that had my recommendations last Spring been confirmed the work here would have been in far better condition; but I will not complain.

Elder *George Montague*, of the Seventy, present, reports:

A report of my labors in the South Eastern Mission up to January 30th, has appeared in *Herald*. During the months of February and March my work was mainly confined to Florida District. I visited each branch, holding two day meetings and other meetings as circumstances permitted. In the series I enjoyed the liberty of the Spirit; and notwithstanding the weather was cold and disagreeable, the meetings were reasonably well attended. I believe that the efforts will result in good to the work.

I can not report the work in a very prosperous condition. In some parts the interest is fair, in others but very little. There is great need of labor throughout the entire mission, and if possible, more Elders ought to be sent there.

As to the future of my labors I have this to say: If my family can be sustained I am ready and willing to continue to work in whatever field it is thought I can do the most good; but if there is no prospect of my family being better sustained then during the past year, I shall have to remain with them and labor for them, as in duty bound.

Elder *R. J. Anthony*, of the Seventy, writes from Salt Lake City, Utah:

At your last session you saw proper to send me to the Rocky Mountain Mission; but, owing to a change of my location from Iowa to Nebraska, and because of a multitude of other difficulties, I was not able to reach my field until the latter part of September. From that time until now I have traveled and labored without ceasing.

On my arrival in Salt Lake City I found the branch in charge of Bro. R. Warnock. The Saints were feeling well spiritually. They had just been enjoying a spiritual feast under the able preaching of Brn. A. H. and T. W. Smith and E. C. Brand, but these brethren had all left and I alone was to take up the laboring oar. Bro. Blair had also left, so I was compelled to enter upon my duties without counsel or advise, except such as I received from Bro. Blair by letter. A number of additions had been made prior to my coming and a few were made after my arrival; but a reaction seemed to set in. The United States Courts began a vigorous prosecution of the polygamists, which seemed to them as wormwood and gall. The courts were denounced by the leaders of the Utah Church as mission judges, "scallawags" and "tramps," while we, as "Josephites" came in for our share of abuse, and were accused of being the instigators and abettors of the "persecution," as they called it. Hence, for a time, the way for preaching was pretty well blocked.

But, as the courts went on with their prosecutions, drawing the cords closer, and as the law began to reach out its strong arms for the First Presidency and a number of the Twelve, another reaction came. Up to this time John Taylor and his immediate co-workers had been brave, defiant and boastful, telling the people to stand true and faithful to their covenants and the Lord would defend them. In a public discourse last winter President Taylor told the people that they wanted no "trembling in their boots," neither, "shaking in the knees;" that they never would give up their religion; "no never." But two days after one of his rabid and boastful sermons in the Tabernacle he and his counselors, with many others, were fleeing from the officers of the law. In all parts of the territory presidents of stakes, bishops, and noted polygamists are fleeing. It is the same in Idaho and Arizona, while the people that have been faithful to counsel remain smitten with astonishment. Their shepherds have fled and the sheep have been left to the beasts of the field. The people hardly realize their situation at present, and when asked what they think of the conduct of the leaders the general answer is, "It beats hell." Hundreds, yes I may say thousands have lost confidence, and others are watching and hoping for a change. It is like the drowning man catching at a straw; it is hope against hope.

At this present writing this is the best time I have ever seen in Utah for the Reorganized Church. I have visited the Weber District where I found a fine interest; also Beaver, two hundred miles south of the Salt Lake City, where the interest was most excellent. I remained there some time, and it was remarked by all, that such an interest had never been awakened in Beaver. Not many have broken loose, yet the collapse has been so sudden that they hardly know what to do. Many are now asking for Joseph. "Why don't he come?" is the cry now in very many places. Brethren, we want help. Now is a good time. What it may be by and by I can not say, but now is a good time. My mind is for brother Joseph to come right away with what help you may think best to provide. There may not be a great many unite with us just now, but Joseph's coming will give strength to the mission and confidence to the troubled in spirit. I have only baptized nine, but I am happy to report a brightening up all along the line. I have not been able to visit Idaho and Montana yet. Let us have help that the Saints there may be visited, as they have aided us with temporal blessings and we desire to minister to and for them in spiritual blessings. Bro. A. H. Smith knows of the spirit of the work in the city, and I have written the Presidency also of the general outlook in Utah.

I am at your service. If you deem it wisdom to sustain me I will do all and the best I can. If you should think best to send me to other fields or put me on the retired list I will say, Amen, conscious that I have in the past done the best I could. May the Lord's peace be with you in all your sessions and that the Church may pass the fiery ordeal purified and sanctified.

Elder *Jos. C. Clapp*, of the Seventy, writes from Moscow, Idaho:

Acting upon the advice of Bro. Blair, I have been trying to break loose from my entanglements and go into Montana as a defender of the faith. I tried to get over there last fall, but did not succeed in making the necessary arrangements. I have now got my family so situated that I can leave them, and I have written to several of the Saints in that Territory notifying them of my willingness and readiness to come, providing I can raise the funds to defray my traveling expenses from here into that field. It is an easy matter for us in this country to get food for the body, but money is quite out of the question. My little property in Moscow will be quite saleable when the railroad is finished, but at present it would bring but little more than enough to pay my debts. So I will not sell now, but will leave wife and babies here, with instructions to sell when the boom comes. If there is any other field that you, in your wisdom, think would be more suited to me, or that I could do more good in, let me hear from you. I am now (God helping me) going to spend the balance of my days in the service of God. I have heard the Macedonian cry long enough without going to help, and if the way now opens so I can get into the field, I shall use what little talent I possess and what God may give me in telling the old, old story. And I ask the prayers of all Saints that I may come boldly once more to the front and be a "workman that needeth not to be ashamed." May God's kind hand lead and his wise council instruct us in all of our labors.

Elder *T. E. Jenkins*, of the Seventy, in charge of Welsh Mission, writes from Dowlais, Wales:

My feelings are good towards the church and the work of God. I have retired from all temporal labor, and the company for whom I worked sixteen years give me now a monthly retiring allowance, so that I could spend my whole time in the work of God without aid from the church, but I am weak in body, constitutionally so. At the district conference, March 8th, eleven of the Elders resolved that at a special hour, every Sunday morning for seven weeks, they would pray earnestly that God would strengthen me. I hope that their prayers will be answered. I also ask a part in your prayers at conference, that God will strengthen me and enable me to perform my duties to the benefit of his work and the glory of his name. I have preached at Merthyr, Aberaman, Rhondda, Nantyglo, Morriston and Llanelly, all rather short sermons.

Elder *B. V. Springer*, of the Seventy, writes from Davis City, Iowa:

For the year last past I labored almost continually in Missouri and Iowa; baptized, confirmed, ordained, blessed children, and administered to the sick; sat in Elders' Courts, and, in short, performed the duties of my calling to the best of my ability; and as this is perhaps the last report I shall ever be called upon to make, I desire to make a statement for the consideration of your honorable body in relation to the past and present, so far as my labors and connection with the church as a mintster are concerned. It was well understood two years ago that my family should be provided for; it was agreed that my wife should receive $10 per month. When I returned home I found that she had been compelled to go in debt $74.39 for her living, including the surgeon's bill for attending to her broken arm, and the taxes, etc. Having nothing else to pay with, I let our little home go to pay the debt. Again on the 18th day of July last, a telegram came to my wife from Montana, calling her to the bedside of our dying child. She had no means to go with, nothing but the promise of $10 per month. A good brother promptly came forward and offered to stand as security at the Davis City Bank for the required sum of $65, six and a half month's promise from the church. From July 18th to March 18th, eight month's pay due my wife, just $35 has been paid. The remaining $30, with bank interest, I have to pay. The $45 actually due my wife up to March 18th, 1885, makes a sum total of $119.39. Brethren what think you? Is it right, is it just, after having labored faithfully for nearly twenty-five years, going wherever the church choose to send me, enduring all kinds of hardships, privations and persecutions, often with my life threatened? You know I never flinched, nor tried to shirk from duty; and now, in my sixtieth year, I am turned out like the "old horse" to die. I ask again, is it just? I will not say as some have said, that the good name of the church demands that this money shall be refunded to me, for I do not think I am of sufficient importance to affect the good name of the church, whether it does right by me or not, but if I had been fortunate enough to be some other man, $500 would not be considered too much to pay to save the reputation of the church.

I do not ask nor expect the church to again

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assume the responsibility of sustaining me as a missionary. As I wrote the Bishop, my poor, weak labors costs the church too much, and I am willing to drop out as an active minister. But am not willing to drop out of the faith, no, never. The testimony I left among the hills of Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Kansas and Nebraska, was and is true. Further, I do not ask nor expect my quorum to retain my name on the roll while I am inactive. I need say no more at present only to ask your honorable body to consider the matter of right in my claim on the church for the money, which I think would be but a simple act of justice, in my poverty and struggles to live. Sympathy is a very good thing in its place, but it will not buy a shelter nor bread.

Praying that God will bless you my brethren, in your councils and deliberations, that all may be done for the best interests of the cause, and to the honor and glory of God. My address hereafter will be Lucas, Iowa, where I expect to make a struggle for life. I need help and need it now.

Elder *Wm. T. Bozarth*, of the Seventy, writes from Cameron, Missouri:

Having been appointed by the April Conference of 1884, to labor in the South-Western Mission, I began as soon as conference was over to prepare for the work. While making preparations to go, I continued to preach in DeKalb and Caldwell counties, Missouri, what time I could spare. On June 1st I started for my field. Stopped at Wyandotte, Kansas, where I spoke twice. I waited there and at Independence a few days for Brn. H. C. Smith and D. H. Bays, but as they did not come when I expected, I moved on, and arrived at Elkhart, Anderson county, Texas, in time to attend the conference of that district; spoke there four times with fair liberty. I continued to preach in that vicinity for a while, then moved east to Houston county, where I again tried to tell the gospel story. By this time the weather was getting extremely warm and very dry. This and out door speaking began to have a bad effect on my vocal organs, so much so that I was compelled to take rest. I returned to Anderson county, and after resting some, began work again there with good effect. Then went to Hearne, Robertson county, where I met the Saints of the Central Branch. I began preaching here and continued as long as I could possibly endure it to talk. Here I had the privilege of baptizing two precious souls. I went with Bro. William Sherrill to Burleson county, and tried to get the people out to hear, but did not succeed. After recruiting I went to Temple, Bell county, where I had the pleasure of meeting Brn. Bays and H. C. Smith. We went to the Elmwood Branch, and after a little rest, meetings were announced for Bro. Bays and myself. The day before the meetings began Bro. Bays was taken very sick, so that he could not attend, also Bro. H. C. Smith had gone to fill another appointment, so that the labor fell on me alone. On Sunday at eleven o'clock I tried to preach as best I could, but discovered ere I was through that I was going down too. However at the close of the service it was voted for me to preach at three o'clock, which I agreed to try to do, but when the hour came I found I was too sick to preach, so I dismissed the congregation and sought for rest. I returned to where Bro. Bays was and found him quite ill. By this time I was quite sick and continued so; then the ague set in in earnest. By the kindness of Bro. Ballew we were removed to Temple, but I got no better. So, feeling that I was now completely broken down and my lungs in such bad condition, I started for home, where I arrived completely exhausted. After coming home it took me some time to recruit so that I could talk. As soon as I was able I reported to Bro. Joseph Smith my condition and desire to be at work. He referred me to Bro. Lambert, and I wrote to him; he gave me permission to labor in his field. Since then I have been trying to do what I could, under the circumstances that have surrounded me. I had the misfortune to get thrown from a sleigh while going to preach and was crippled so badly for a time that I could not do anything. Since last conference I have baptized eleven, blessed five children, and have administered to the sick. I still desire to labor for the Master, and can say that I never felt a greater interest in the work than I have for the last few months. I do earnestly hope that I may be able to do more in the coming year than in the past. My poor health and the circumstances that have surrounded me the last year have worked against me; but through it all, I have hoped and prayed that a brighter future would come. I am willing and ready to labor as directed by you.

Elder *Duncan Campbell*, of the Seventy, writes from Pleasanton, Iowa:

My report of labor is very limited. As I was on the eve of starting for the field of labor appointed me by last Annual Conference, I was seized by affliction and laid aside from the prosecution of my ministry. During the summer we lost two of our children by death, and this was followed by ill heath on the part of my wife. My own infirmities continuing at beginning of winter I was compelled to still remain at home; and now the state of my health is such that I can not offer my services as a missionary for the present. The labor done last year has been local and must of necessity be of the same character in the near future. May the Spirit of peace and wisdom preside over your deliberations.

Elder *J. F. Mintun*, of the Seventy, writes from Magnolia, Iowa:

In pursuance of my appointment, I entered upon missionary labor as soon as arrangements could be made. On account of special business connected with my former mission (Nebraska), I labored there from May 30th till July 2d, leaving my home on May 25th, stopping at Missouri Valley and at Modale in Harrison County, Iowa, to hold services. This labor was done by permission of those in charge of the mission to which I was assigned and those in charge of the field where I labored, and by their special request. On July 11th I again left loved ones to make acquaintance with strange faces, and on my way attended a two days meeting held at the Union Center Branch of Litttle Sioux District, and also at Little Sioux and River Sioux. Arrived in Minnesota July 22d, where I remained till the 30th of September, spending my time wholly in Rock and Noble Counties. I opened some new places, but the most of my time was spent in regulating the affairs of the Grand Prairie Branch, which was much scattered, and the membership had become very neglectful of their duties. I found honest hearts there, but false spirits and worldly influences had nearly overcome them. While there the branch was disorganized, on account of removals. The people in that mission were very prejudiced, but as soon as the prejudice was removed I found them to be a kind and liberal people, wish some exceptions, and those exceptions were with those who had an ax to grind, while others turned the stone, generally.

Wherever the Utah Elders had been they told the people they had been sent to preach the gospel, but on being pressed, they would acknowledge their belief in polygamy. This caused the people to be quite urgent to feel of us and see where we stood; but when they had carefully examined our belief, they did not find the club (polygamy) with which to misuse and they felt worse, I believe, than if they had found it, for they had doted somewhat on the use of polygamy as an excuse to justify them in not accepting—as they called it—"Mormonism"

After enjoying the Reunion and a visit with loved ones at home, I started again; but I did not reach my field for the reason that I could not get the means to arrange my affairs at home and get my family sufficiently supplied for me to remain away during the cold weather; and, knowing that if the winter was as past ones have been, that I would be blockaded in Minnesota, and I might not be privileged to return before Spring, I felt that I could not leave my family that long, for the reason before mentioned. Hence I labored in North-Western Iowa, at Little Sioux, River Sioux, Sioux City, and Akron, Persia, Missouri Valley and Magnolia, as far as I could. I have baptized six persons and have attended to all the duties of my calling when called upon, except preaching, and other things being considered I did as much of that as I could. Wherever errors have been made they have been of the head and not of the heart. I have labored as God has given me strength and wisdom.

In theoretical belief the church is my home; in practical belief—like the sectarian world—the church is not true to Christ—the head, by which to merit the confidence of those who look to it as worthy to be trusted in all things. Yet I still shall do what I can by the grace of God, to remove that which in practice belies our profession as the church of the living God, whom we claim should be our ever present guide, until the bride shall be fitted for the bridegroom, without spot or blemish or any such thing. I probably shall drop from the active ministry for a time, how long God only knows; it may be for all time. I shall desire that my life shall be one ray of light, that I may be found worthy to abide with the celestialized; and I ask your prayers that slothfulness shall never be revealed as the cause of my not being able to stand, or that zeal shall not be the cause of my overthrow.

Elder *Peter N. Brix* writes from Aalborg, Denmark:

Since my last report I have baptized two. It is going slow with the gospel to be spread. The people have not rightly before seen the difference between us and the Brighamites. "*Sandhedens Banner*" (the Truth's Banner) is doing well and some of the Brighamites are reading it with interest, and some others are well pleased with it. I believe the prospects will be better now for the Mission than it has been. May the good Spirit lead the conference.

Elder *J. F. Burton* writes from Sydney, Australia:

I arrived here December 20th, 1884, having been assigned this field of labor under the presidency of Bro. T. W. Smith by the committee appointed at the General Conference of April, 1884, for this purpose. As arrangements to proceed at once to this mission could not be effected, I was requested to labor in California till such could be done. I therefore did so, in connection with Bro. D. S. Mills, H. Holt, Wm. Gibson, A. W. Thompson, E. J. French, P. M. Betts and others, in the counties of Los Angeles, San Bernardino and Ventura, until November 19th, when I left Southern California for San Francisco and Sydney.

Since my arrival I have visited the Saints of this place and vicinity, Newcastle, Wallsend, and places contiguous, and have written to the brethren in the more distant parts of this continent; and by request of the brethren, have began a crusade in this city. We have hired a hall for three months, in which we preach every Sunday evening; and every Sunday afternoon we hold forth on the "Public Domain," a large grassy plat with shade trees here and there and a few flower plats. Here the citizens flow by thousands every Sunday afternoon, and all sorts of speakers are allowed here to give vent to their overflowing feelings. So you may hear Blue Ribbon, Army men, Methodists, Temperance orators, politicians, free thinkers, and now-a-days a genuine Latter Day Saint, all spouting as loud as possible, and each trying to interest and keep his audience. No sleepy sermonizing or generalities will do there. Drop into a prosy style and from a congregation of three hundred or six hundred, you will be left alone in five minutes. It is the hardest place I ever preached in, and is far from being congenial to my feelings. But as it is thought to be the only way we can get ourselves into notice, so that the people will either hear us or fight us, we feel perforce "the Elder must go," and intend to give it a fair trial. As we can not hold meetings during the week, I publicly invite any persons who feel disposed to investigate our principles to meet me at my rooms evenings to reason together, and some have come. During the day I distribute tracts, having our

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appointments on them, through the suburbs. These were kindly furnished by Australia's Bishop, R. Ellis. The Saints I have met here or heard from are desirous of helping on the work and anxious for the missionary work in this land to prosper. But some have been assailed by strong temptations and the adversary ever watchful, has caused grief, sorrow, and coldness. But as they all seem to desire to overcome, we have hopes that by God's rich blessings, all, with many more from this land will be able to overcome evil and be permitted an entrance, redeemed, past the cherubim and flaming swords to the tree of life. I have had the pleasure of sealing my ministry in this land in baptizing a fine young man, who ere long will be a Lamonite probably. He is Bro. Ellis' convert. I also since last report have baptized fourteen in California and two in Missouri. I do not see anything very bright in the future for this land, only that by continuous "fighting the good fight," and in meekness proclaiming the gospel, a few here and there may be brought out of great darkness into the marvelous light and liberty of the "sons of God."

Elders *Torahia* and *Teavin*, pastor and clerk of the Church at Sharon, Tahiti, Society Islands, write:

We were very much pleased on receiving your kind and affectionate letter, we received it on the first of the year, and perused it with attention and pleasure, and we are all much pleased in contemplating the way through which the Lord our God hath led us. Our brother is now with us; he and his partner in life, and we are very, very much pleased with the fact. We receive them cordially, in love and friendship. We also ask you whether the works we sent you have been printed, those that were translated into Tahitian. We refer to the first Book of Mormon. Some time has elapsed since it was translated, it ought to be now ready. Try and have it sent out. Salutations and love to you.

Elder *R. M. Elvin*, President of the First Quorum of Elders, present, reports:

Immediately upon the close of last session, I entered actively in the work of spreading the good news of the gospel, in the field appointed me, and continued until the warm weather and political interests, made gospel work almost impracticable. I returned home the latter part of October, and by the advice and consent of the President of the Church, I assumed the secular duties of Bro. J. W. Waldsmith, while he and Bro. Mark H. Forscutt made an effort to do some missionary labor in the "Keystone" State. Since that time I have been detained at home, on account of the protracted illness of my wife, and the death of our little one. I might have devoted the past month in the field, but found it necessary to work for to provide bread for my "camp followers." I have preached in Missouri, Iowa and Nebraska; have baptized three, and performed other duties incumbent upon an Elder. My success has not been as great as I could have desired, but I have no compunction of conscience, under the circumstances. Several have been added to the church in the localities where I have preached, and there are still some awaiting baptism. Have used my pen in defense of our cause, in the public press, and I believe some good was accomplished. I pray for the triumph of Zion's cause.

Elder *R. Etzenhouser*, President of the Fifth Quorum of Elders, present, reports:

Since last report with small exception I have labored continuously. Entered my field on June 18th and continued to labor in it till March 16th. The varied experiences of the missionary was had, from the pleasant to actual danger of personal violence; but never before have I seen the manifest care of the Master as in the year just closed. In preaching, and the administrations in the line of my calling I have been blessed, and sometimes in an unprecedented manner. I have baptized five, on other occasions having branch officials officiate, as also temporary associates; confirmed or assisted in behalf of some thirty or more; administered to the sick, often with excellent or fair results. Preached and held other services as often as opportunities afforded, from one to three on Sundays, or one to ten weekly. Am pleased to have it to report that the prospects are good, both among Saints and others for the advancement of the work. While there are some unpleasant cases and difficulties, the entire situation is decidedly better than at any time within the last five years. A number of promising points have been opened in several counties, as also the old ones kept up, making the outlook for accesions good.

Bro. I. N. White's departure from Central Iowa is justly deplored by the Saints and friends to the work there, for few if any districts, have more faithful and energetic workers. Should there be none of the general ministry in that locality the number of points worked will necessarily decrease, although the district forces can and will do much. It might be proper to mention, that by being an attendant of the Reunion and reporting to the *Daily Iowa State Register* the proceedings, some good was done, for I found that favorable impressions were made at different places by it, where we had been repulsed before. I am led to think the press could be used more by us than it is. I have felt the responsibility of my calling more and more as experience increases; am ready and willing to serve the church still, if it shall be found expedient to retain me as a traveling minister.

Elder *Joseph Luff*, present, reports:

According to an understanding had at last conferance I left home September 8th, 1884, for the mission in Canada and Michigan. While in Canada I labored in several townships, making some new openings. Found considerable encouragement everywhere. Canada is becoming an inviting field and ought to be supplied with more laborers to meet its demands. After four months there, I went to Michigan, and for the remaining two months of my stay in the mission I acted under the direction of Bro. W. H. Kelley, visiting several towns and doing what I could to meet the demands made upon me. Here as in Canada, I found excellent opportunities for our ministers. I have baptized six since last conference, and officiated in other ordinances frequently. My faith in the work becomes more settled, and my hope brighter as I gain experience in this work. I am at the disposal of conference and shall strive to honor its decision regarding me, whatever they may be.

Elder *G. E. Deuel*, present, reports:

Since the April Conference I have preached in Iowa, Michigan, Indiana, and the Dominion of Canada. Was in Lampton county (Moore township), and Petrolia, and visited Oil City, all in Canada. I married one couple, baptized three and confirmed them. In Indiana I baptized six in Clear Lake, and confirmed them. In Michigan I baptized four in Branch county, seven in Ingham county, one in St. Clair county, and twenty-eight in Lapeer county, and confirmed them. Blessed twenty children and ministered to the sick many times. The Lord blessed and healed some, praise his name. Have preached two hundred and twelve times, baptized forty-nine and confirmed them.

Elder *Henry Kemp*, present, reports:

I have spent my entire time in the ministry, and chiefly in the Fremont District, doing the best that I could according to the ability God had blessed me with. I am happy to state that the work is in very fair condition. Prejudice is giving way to reason; many are investigating our claims as a church, and they express a strong belief in the doctrine. Have baptized fifteen during the last year; some more have been added to our numbers in the district. Have administered both in word and in deed, in all of the ordinances of the gospel pertaining to my office and calling as an Elder. I have sought to labor diligently and effectively by precept and example, with an eye single to the glory of God, and for the general good of the cause. Am still willing to do what I can for the advancement of the work.

Elder *Willard J. Smith*, present, reports:

Since my appointment by General Conference, 1884, have been almost continually in the field, and have endeavored to discharge my duty to the best of my ability; have labored both in Michigan and Canada. Have baptized and confirmed nineteen, have organized three branches, and otherwise officiated in the ordinances of the Gosple, such as blessing children, administering to the sick, etc: Have also ordained two Priests, two Teachers, and two Deacons. Have been blessed in my labors and felt encouraged in the faith.

Elder *Thomas Nutt*, present, reports:

After Conference in 1884, I returned to Shelby, Iowa. Preached some, baptized one and administered to the sick. From Shelby, went to Wheeler's Grove by special request, baptized and confirmed two. Returned home to make ready for my mission. On my way to Minnesota and Wisconsin, preached at Des Moines. The Saints there remembered my necessities, for which I thanked them. After arriving at Minnesota, preached at four different places. Attended district conference at Girard, which passed off very pleasantly. Six were baptized and confirmed. After conference, started for Becker county. While in this State, preached at nineteen different places, eleven of which were new places; was blessed with success, and there is a good prospect for the future. Baptized thirty-one. The Saints in Minnesota were very kind in supplying my many wants. From Minnesota, went to Western Wisconsin, the other part of my field. But owning to the amount of snow and the inclemency of the weather, was not able to do as much had it been otherwise. Attended district conference at North Freedom. Then traveled in five counties and preached in seven places. The outlook in these places was good. While in Wisconsin, was invited to preach in a Christian Church, and had very good attention. There are some very good members in Wisconsin, those who are trying to do what is right. Bro. F. M. Cooper is a man able to do much good. He is striving to build up the cause of Christ. There are but two branches in this district now in working order; there are many calls for preaching. Had the pleasure of seeing old Bro. Newkirk, who is not long for this earth. He is as firm in the faith as the pillars of heaven, and is rejoicing in the Spirit. From Wisdonsin, returnec to Wilber, Nebraska, found all well, and Dr. L. Anthony awake to the cause. He requested me to take the stand and battle for the truth, which I have been trying to do ever since. March 15th, four honest souls were baptized. Since my last report to General Conference, have preached two hundred and sixty-three times, besides attending other meetings. During the time I have baptized thirty-eight, blessed several children and administered to the sick with good results. Met a great deal of opposition, but God blessed and supplied my many wants, for which I feel thankful.

Elder *Peter Anderson*, present, reports:

Since last Conference I have labored in the field assigned me. Have preached in Council Bluffs, Weston, Omaha, Fremont, and Blair; and also a few times in Nodaway County, Missouri. Have baptized two. My work as Editor of the Danish paper I have endeavored to perform to the best of my ability. As you are all aware, we succeeded in getting out the first number in October last. Some of the Scandinavian brethren are interested in the matter, and I am happy to learn from encouragements received, that my efforts have not been in vain. My endeavors in the future shall be to so act and labor as to retain the confidence and good will of our people.

Elder *A. H. Parsons*, present, reports:

My labors were bestowed in the following counties: in Kansas: Clay, Mitchell, Jewell, Osborne, Marshall and Ellsworth; and Webster, Nebraska. Preached a few times in Nemaha and Jackson. Have enjoyed fair liberty in presenting the word; baptized five, blessed a number of children, and administered to the sick. The

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work is progressing as fast as could be expected with the number of laborers and the labor bestowed. It is a large field, and needs more ministers. There are more calls than I have been able to answer. Am willing to work for the advancement of this cause.

Elder *F. P. Scarcliff* writes from Lamberto, Alabama:

Since my last report, have labored in the mission assigned me, and have baptized nine. Financial matters have hindered me some, but I have tried to keep at work for the Master. The condition of the work in this mission Bro. Montague will report to you; I will only remark that the mission needs help, and that proper labor would result in good to the work; for I still believe that a good work will yet be done in the south. My health has improved during the past year, and if sustained by the conference will continue in the missionary field.

Elder *A. J. Cato* writes from Paige, Texas:

Since your last session I have continued to labor in Texas, and have acted according to my understanding; and can further say that whatever my errors may have been, all that I have done has been prompted by the purest motives. Have preached as often as health and circumstances would admit of; the most of the time has been spent in new fields. Have baptized eight, administered to the sick when called upon. The prospects for preaching in this mission were never better, and if Brn. Bays and Bozarth could have remained in the field there would have been considerable work done the past year. Bro. Smith has done all his circumstances would allow. He has labored zealously to impress upon the minds of the Saints the necessity of a faithful discharge of their spiritual and temporal duties, but to what extent he has succeeded I can not say. His efforts have not been entirely fruitless. I have been away from home four years next May, and the time seems to be long, yet I know for whom that time was spent; and notwithstanding I have received money from the Bishop to assist in getting home. am willing to remain in this mission, if you think best, another year at least. The counties of Bell, Young, Jack, Parker, Dallas, Bandera and Bastrop, are the field of my labors since the last General Conference, and there are good openings in all of these counties.

Elder *J. J. Cornish* writes from London, Canada:

Having been appointed by you to labor in Michigan and Canada, I now report that I could not get out of my business and take the field at once, but have spent nine months in the ministry, chiefly in Michigan. Made four new openings, and labored where it seemed most necessary; and have been blessed by the good Spirit of the Master. The work is onward; have baptized thirty-three, chiefly heads of families, and attended to other ministerial duties; and feel encouraged to go on in the good work. May the Lord bless you all in the conference, and may you be directed by his Spirit for good.

Elder *John Gilbert* writes from Fall River, Massachusetts:

Having been appointed by the General Conference of 1884, in charge of mission in Massachusetts, I hereby report having continued in the field until the middle of October, when for reasons not wise to state here, I was in a measure compelled to retire from the active ministry for a season. My labors were in Fall River, Providence, Scituate, Georgeville, Plainville, Douglas, Cumberland, Arnold's Mills, East Attleboro, New Bedford, Little Compton, Boston, Fitchfield, Plymouth, Cohasset, Beechwood and Brockton. Baptized five, and confirmed a number; ordained several in the branches, blessed several children, preached funeral sermons, solemnized several marriages, and attended generally to what is expected of a minister of the gospel. When I left the field Bro. Bond took charge, and no doubt will give proper report of the condition of the work. Although I have not traveled constantly, yet have not been alltogether idle, but have preached as a local Elder on the Sabbath as opportunity presented, both at home and abroad; have always been kindly received by the Saints. Shall be at liberty to enter the field again by the 1st of June, provided I am so appointed. Hope you will kindly remember the East. There is a great field here, "the harvest is truly great, but the laborers are very few." Many things arise which are perplexing, and which require patience and the exercise of wisdom for their proper disposal. May peace be with you in your assembly, that good may result from your gathering, and may the mists soon clear away that we may "see eye to eye" in things that pertain to the peace and prosperity of Israel.

Elder *M. H. Bond* writes from Providence, Rhode Island:

Since last conference I have been laboring according to appointment, though it has been confined mostly to the Massachusetts District. And of this part of the eastern mission only, can report advisedly. Have endeavored to preach the word as much as wisdom would allow. Have not always sought to please men, but to testify in regard to our *necessities* as a church, and feel sure many times that our intelligence does not permit as yet a standard of judgment that is always just or wise; but we are growing and learning. The Massachusetts Saints are watching with interest the outcome of the discussion of the "mooted questions," the proper place for which would seemingly have been where and when "the Elders" meet from time to time to transact business, instead of choking babes with strong meat. But if we are among those "who have taken the Holy Spirit for their guide" the outcome will not be serious, perhaps. The gospel will save; there is no discussion upon that point, thank God. I do most earnestly profess my faith in Jesus Christ and the ultimate triumph of his government over all opposition; and the rarest moments of this life are while testifying to the world of the great ultimate which God has revealed for all the race through the gospel of his Son under the sanction and approval of the Holy Spirit. The Eastern Mission presents a field of labor in the interests of truth large enough to satisfy the ambition of more than one "good Elder." The Kelley brothers, Bro. C. Scott, Joseph Luff, or others I might name, would supply to us a lack under which we are suffering. It is quite probable Joseph Lambert might improve in health nearer the salt sea, and am certain he would do good for the cause. Men of wisdom, experience, and intelligence are now needed in the large cities of the east, to be able to place the gospel standard anywhere and defend it against opposition from every quarter. For such there are plenty of opportunities, and the interests of the church demand their presence. We shall never take the place before the world, nor wield the influence we might, until the intellectual and spiritual standard of the ministry is raised. Paul's experience taught him that study was necessary to approved workmanship, and a man needs to get farther than "the signs" in his teaching, or he is liable to build for others to reconstruct. The branches need help and there is plenty of opportunity outside for ministerial labor. There is no one in this field but myself. This district is entitled under the circumstances to the labors of Bro. F. M. Sheehy. We urge the Macedonian cry.

Elder *J. M. Terry*, writes from Stewartsville, Missouri:

Some time after the last conference, I took a mission from the First Presidency as a protege of Bro. J. R. Lambert. On May 22d, with Bro. I. N. Roberts, I started for Blue Rapids and held meetings for one week; thence to Goshen Branch, and attended quarterly conference. Labored extensively in Glen Elder, Mitchel county, and opened the work there for the first time, with good interest and large attendance. Bro. B. D. Warren took me into Jewell county, on Little Oak Creek, where I occupied their stone school house with a small audience. Returning to Glen Elder I held forth with fair interest. At Linn, in Washington county, I held a series of meetings with good attendance. Returning to Blue Rapids resumed operations, but hearing of the sickness of my wife, I returned home. Have since visited Kingston, Caldwell county, Missouri, and held some meetings with most excellent liberty. I distributed 95 tracts, and traveled by rail and otherwise 678 miles, preached 38 times. Lately have had charge of the Stewartsville City Branch. My heart is wholly in this work, and I hope that the time may soon come when I con engage all my talents for its advancement.

Elder *H. C. Bronson* writes from Kewanee, Illinois:

During the year past my entire time has been spent in the ministry, trying to do for the Master's cause and for the salvation of souls. A great part of my labor, have been associated with M. T. Short, and a portion of the time with Columbus Scott. Have labored in the following places: Kewanee, Buffalo Prairie, Millersburg, Joy, Aledo, Rock Creek, Burnside, Rushville, Hindsborough, Maro, and Princeville, Illinois, and in Clinton, Inland, Buffalo, Burlington, Montrose, String Prairie and Keokuk, Iowa. I tried to do what I could in all places, but there still remains much for some one to do. I think the conference should make farther provisions for this field of labor. The mission embracing Western Illinois and Eastern Iowa should be continued, for local laborers are scarce. It has fallen to my lot to be chosen Presiding Elder of the Nauvoo and String Prairie District, which position I am now trying to fill. Have baptized five.

Elder *L. R. Devore* writes from Creola, Ohio:

On December 27th our district conference convened at Centerville, West Virginia, at which time I was released from its presidency. From that time until January 20th, Bro. T. J. Beatty and I labored together, holding meetings almost every night, and frequently in the day time. During the time four were added by baptism, all heads of families. After that date he returned to Ohio, and I continued preaching at Centerville, Tom's Creek, Wayne C. H., Cassville, and Queen's Creek, and baptized seven more, making eleven added to that branch since the December conference. Since April last I have baptized twelve, and ordained one Priest. There has been above thirty added by baptism in the district since last April. The work is onward, but this district needs a lengthy visit from our Bishopric; hope they will visit us at no very distant day.

Have never in all my ministerial labors had the measure of liberty in presenting the word of life as during the past winter. Should you deem me worthy of a reappointment to this field, will do what I can to keep the little stone rolling.

Elder *David Chambers* writes from Persia, Iowa:

At the last General Conference a mission was assigned me to California, unexpectedly to me; and by counsel, I went to Utah. My health was poor when I started; and it continued to get worse, so I returned home, doing but little good, but I trust no evil. I have labored locally as my health would permit, and have baptized five. My desires are to do some good in the Master's cause as my health permits.

Elder *Albert Haws* writes from Oakland, California:

Having been sustained by the General Conference as a missionary on this coast, I report my labors. They have been limited on account of my health. Have preached in Sacramento, in connection with Bro. Alex. H. Smith, and near Brighton, with good liberty. Have administered to the sick several times with marked effect; have worked what I could in connection with Bro. Brown and others on the *Expositor*. My faith is unshaken in the great work, and hope to do all that my health will allow. May the spirit of peace and wisdom prevail in your conference, that all difficulties may be adjusted and prosperity reign supreme.

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Elder *Thomas Daley* writes from Sacramento, California:

I have not been able to devote much of my time in the field; have been working in the mines. Have devoted some time to preaching since the 19th of November, 1884, and the Lord has blessed my labors. Have preached in Eldorado and Sacramento counties, and baptized five since the above date. Never had better liberty in presenting the word. Had full houses in Eldorado county, and have letters requesting me to come back. Am anxious to get my mine open so that all of my time can be devoted to the service of my Master. May the Spirit of God control every mind and tongue, that his righteous will may be done.

Elder *Harbert Scott* writes from Scottsville, Indiana:

As I am not able to be with you, I take this method of reporting my labors in the ministry during the past year. Financial embarrassment and bad health have hindered me from prosecuting my mission, so my labors have been mostly confined to Floyd and Jefferson counties. The work in Southern Indiana needs more care than it has received in the past; the district is almost destitute of ministerial workers. Bro. I. P. Baggerly has been laboring in Crawford and Perry counties this winter. Bro. V. D. Baggerly is holding up the standard in the southern part of the district, and Bro. J. G. Scott is doing some labor in the northern part. This constitutes our force, and they are only partially employed. As I am unable to magnify my calling as a missionary of the church, I ask you to release me, not wishing to hold a position I can not serve. I pray for the spread of truth and for the establishment of righteousness in the earth.

Elder *Isaac P. Baggerly* writes from Madison, Indiana:

By permission of the First Presidency, December 17th, 1884, I came to this field (Indiana), and have been engaged ever since in the counties of Dubois, Crawford, Perry and Jefferson. Have delivered thirty-five discourses, baptized two, and administered other rites of the church, done the best I could under the circumstances, and feel thankful that my labors have not been in vain. When this field is supplied with efficient men, much good will accrue to the church. Two or more Elders are needed. The church in general is in a healthy condition, so far as I know. Bro. M. R. Scott ought to be continued here. We attend to the ordinance of baptism tomorrow. I have partially agreed to remain here three months more, but will be governed in the matter by you. Should you continue me for the coming year, would like a change to the north part of Missouri. This will be nearer my home, and I could see after business matters pertaining to my family. May peace and harmony prevail in your councils.

It was resolved that the president of conference have the appointing of the meetings, and those to preach and to have charge. He announced that prayer meetings will be held at nine o'clock in the mornings, preaching at ten thirty, also at seven thirty in the evenings. Business meetings at one o'clock. He appointed Bro. J. W. Gillen to preach this evening, Bro. Roderick May to assist him. Announcements were made for the Seventy and the Fifth Quorum of Elders to meet to-morrow morning, and conference adjourned.

At half-past seven in the evening, after singing, also prayer by Bro. R. May, Bro. J. W. Gillen preached one of his forcible sermons.

TUESDAY, APRIL 7TH.

At nine o'clock the appointed prayer meeting was held. It was in charge of brethren John Hawley and G. E. Deuel.

At half-past ten, sermon was preached by Bro. Hiram L. Holt, assisted by Bro. Willard J. Smith.

At one o'clock, sang hymn "Lord of the harvest hear." Prayer was offered by Bro. H. C. Smith. President Blair presided over the afternoon session.

The minutes of yesterday were read by Secretary Stebbins. Pres. Blair announced that no reports of the ministry will be received after tomorrow, unless in exceptional cases.

The committee on credentials reported the additional delegates, and the report was adopted. This additional report will be found incorporated with the original report of yesterday. It was received and the committee was continued. The credentials of delegates from the Spring River District were read, and the delegates were accepted.

MINISTRY REPORTS.

The secretary read the following additional reports that had been handed in.

Elder *J. W. Briggs*, of the Twelve, writes from Wheeler's Grove, Iowa:

In view of the appointment of your last session to labor in the field in connection with that of preparing a History of the Reorganized Church, etc., I respectfully report, that immediately upon the adjournment of conference I proceeded to New York, and entered upon the work of the history and continued this until about the first of August, visiting and preaching at intervals in the following places: Brooklyn, (a number of times); Bridgeport, Connecticut; Fall River and New Bedford, Massachusetts, (attending the district conference at the latter place); Providence, R. I. and Philadelphia, Pa.; also Hornerstown, New Jersey. In all of these places, while some variety of sentiment exists in regard to the details of faith and policy supposed to be held by the body, the Saints compare favorably with a like number anywhere for earnest effort to promote the interest of the church.

Ill health of myself and in family made it necessary to return to this place, which has interrupted the anticipated progress in the history. I have devoted what time I could to it, but circumstances above my control impeded the work. I shall continue the effort to complete that work just as fast as circumstances shall permit.

It is impracticable for me to attend your session, but in view of the variety of sentiment upon vital points of the faith and policy of the church, I offer for your consideration the following suggestions and recommendations:

1st. I suggest the defining of what constitutes "the General Assembly" provided for being called by resolution of the April Conference of 1874.

2d. I suggest that Pres. Joseph Smith who was charged by that conference with the fixing of the time for the calling such assembly, be called upon to report why this has not been done. And further, if it shall seem wise and proper, that the conference fix the time for the calling of such "General Assembly."

3d. I suggest and recommend the passage of a resolution declaring that all subjects and points of controversy upon "faith" and policy are, and shall be considered open questions, until passed upon by the said General Assembly.

And in any event, I ask that these suggestions and recommendations be spread upon the minutes. Invoking upon you the full endowment of the Spirit—of practical truth.

Elder *J. H. Lake*, of the Twelve, present, reports:

Since your last session I have been laboring in Canada, the mission assigned me. My first duties were to attend the two district conferences. At the close of the London conference, Bro. James A. McIntosh and I went east in the mission. Our first effort was at Price's Corners; preached a few times; removed some prejudice, and made friends to the cause. Bro McIntosh held one night's discussion with P. H. Howe, Adventist, on the Sabbath question, but his opponent did not have sufficient argument to make it interesting. We next went to Victoria county, preached first in a grove on Mr. Levi Wildon's farm. He is my brother-in-law. On invitation we next went to Cameron, preached twelve times in the Methodist Church, and were notified that we could not have the house any longer. By the kindness of Mrs. Deuel, we obtained her pleasant hall, and there we unfurled the Banner of King Immanuel, and proclaimed the gospel of Christ, continuing until twelve had been baptized. Then Bro. McIntosh went to Napanee and I went to Irondale, preached twice while there. It was a new place. There I preached to and baptized John Boland, a Lamanite. While explaining to him the coming forth of the Book of Mormon how it revealed the true history of the forefathers of his race coming from Jerusalem, also showing him that the time had come for the Lord to remember his covenants with Israel, his dark eyes sparkled with delight, and the tears coursed down his cheeks. Isreal is remembered. The spirit attends the word of the gospel when it is preached.

I returned to Cameron and baptized those who desired it, and September 8th, organized the Cameron Branch with thirty-three members, and ordained G. F. Robinson presiding Elder, also on the 21st a Priest and Teacher was chosen and ordained.

October 4th and 5th attended the Alliston Conference. We had a pleasant session. October 11th and 12th attended the Kent and Elgin Conference, visited and labored among several branches in the two districts. December 27th, I went to St. Mary's. Bro. Robert Brown bought the old M. E. Church, and Bro. Joseph Luff, R. C. Evans and A. Leverton labored there. January 20th, went to London and Corinth. While at the latter place, Bro. R. C. Evans came from London and we went into Houghton township, a new place. Preaching was commenced there by Christopher Pearson. We left some enquiring after the old way. Then returned to Corinth and Bro. Evans to London. Febuary 27th, I went to St. Thomas, and baptized three, and March 2d organized a branch of thirteen members, with George Hanley Priest; Samuel Evisan Teacher; James Reynolds Deacon and clerk. Went to London, Blenhiem, and preached.

The work in the mission is onward. The local laborers have done well. Bro. McIntosh has devoted all his time and has done good work. Samuel Brown has spent most of his time, and has done well. Bro. Luff's work was good. Bro. W. J. Smith's labors were blessed. I learn that Bro. Deuel was in the mission, and that he was battling for the truth. J. J. Cornish is laboring in the Mission. I know of no very serious troubles with the members in the Mission, and only one case with the officers. I have preached one hundred and twenty-five times, organized two branches, baptized forty persons, blessed twelve children, ordained four Elders, two Priests, three Teachers, one Deacon, and have assisted the officers of the branches. I can truly say the Lord has greatly blessed me in the discharge of my duties during the last year, and my desire is still to be found true to the Gospel of the Lord Jusus Christ, and to the great latter day work, which was brought forth by the power of God, in fullfilment of the word revealed in the Bible, Book of Mormon and Book of Doctrine and Covenants, the three witnesses. I have no other desire than to labor the balance of my life in helping to preach the Gospel and in building up and establishing Zion, that Jesus may appear in his glory. To that end

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I hope to be remembered in the prayers of all of God's people.

Elder *A. H. Smith*, of the Twelve, present, reports:

Last April I was appointed in charge of the Pacific Slope Mission, and also as one of a committee on examination of manuscript of Book of Mormon. The work of the committee and other causes prevented my starting for my field until August 28th. On my way stopped at Salt Lake City, and labored until September 25th. On the 27th reached Sacramento, California. Here the little band of Saints were completing a very nice chapel. By sacrifice, prayer, and hard work, they have a house that does credit to the faithful ones who reared it. God's Holy Spirit met with us to cheer and comfort, giving us an earnest of the joys held in reserve for those who make covenant by sacrifice. October 3d, was warmly welcomed to my field by the Saints of the Northern District, in conference. This mission is a large one, and I could scarcely expect to go over it in a twelve months. A long and arduous work lay before me, but loving hearts and willing hands were extended to aid in the work, so far as circumstances would permit. I did not find the work in as good condition as hoped for; improvement came when a better understanding obtained. A willingness was manifest upon the part of all to do their very best. During the conference the Spirit was present in a marked degree, and all felt that a better day was dawning for the work in California. The suggestion was made that a newspaper in the interest of the work on the coast was needed, and would do much good in reaching many of the hundreds of old Latter Day Saints scattered all over the coast, and that it would also be the means of showing the western world the radical difference between the true Church of Christ and the apostate church in Utah. As a result, Brn. G. S. Lincoln, A. Haws, H. P. Brown, T. J. Andrews and Richard Ferris organized a board of publication, and "*The Expositor*" sprang into being. Three numbers have been printed and sent out all over the land. The work is receiving a new impetus, and much good is being done by the little visitor.

From Sacramento, went to San Francisco and Oakland, and labored in those two cities till called by telegram to Lake county, on the occasion of the sickness and death of Bro. Wm. Cobb. I found very much prejudice existing there, but after a few efforts much of this was removed, and four were baptized. At Healdsburg I made several efforts, but found prejudice very strong. Went to Windsor, and aroused quite an interest. Went to Santa Rosa and found a little branch of good Saints, the greater part of whom are sisters, presided over by Bro. C. W. Hawkins, a noble soldier who is young in the work but full of zeal and courage. From Santa Rosa returned to San Francisco and Oakland. Baptized two in Oakland, and then went to the Southern District, laboring in Newport Branch, Laguna, Los Angeles, Azusa, Green Meadows, and San Bernardino. While laboring in the latter place, assisted in confirming three. In this Southern District I found there had been a more united effort; and a better condition was the result. I make honorable mention of Brn. Mills, Burton, Holt, Gibson, and J. R. Badham, and other Elders who have kept the stone rolling until nearly all the available ground in the Southern District has been visited with the gospel sound, and still the good work goes on, and prospects of a better day for the work in California are brighter.

Oregon and Nevada, parts of my field, I could not visit. I have felt in my labors of late the great wisdom in the commandment, "two by two let them be sent." It was the order of Christ our Lord to his disciples; it was enjoined through the Seer to the early church; and again God said through our present prophet, "two by two let them be sent." Do we not err in departing from the rule as given by commandment?

On my way here I again visited Salt Lake City, and again lifted a warning cry, asking the deceived and oppressed ones to come out of the darkness into the light of the true fold. I would urge upon the conference the necessity of continuing the good work begun in California; send, if possible, two efficient ministers to the Pacific Slope Mission. If it is the will of God and the church that I should return, I shall try and do so; will try and do my duty, and put my trust in God, for I love this work. May God speed it.

Elder *James Caffall*, of the Twelve, present, reports:

My last report was from Manassa, Colarado, where I remained until last June. Five were added. All members save four migrated to more congenial climes, with many who believed, and others prepared to follow in the Fall. From thence I proceeded to Starksville, Colorado, and held a few meetings. Thence to Coal Creek, remaining there long enough to hold thirty-three meetings. Three were added and a branch organized of eight members; but the fact of most parts of Colorado being composed of a floating population, it is difficult to retain an organization, or establish the work therein. After visiting Hutchinson, returned East in September, and since that time have been quite busy in responding to calls from branches and districts in Nebraska and Western Iowa, and have sought to build up, as my limited ability and opportunities permitted. More frequent conferring, with corresponding efforts to co-operate according to the given pattern, with branch and district officials for the building up of the cause, is necessary; and this can only be effected by a realization of responsibilities incumbent by virtue of our profession and calling. Nebraska offers many opportunities for the presentation of the word, nor is Western Iowa as yet fully evangelized. Hence, for each locality we need an increase of ministerial labor. And, with such an increase, and a corresponding increase of zeal, and labor by the local ministry, with God's inspiring and guiding power, we hope to keep the gospel banner floating in the breeze; and to contrast its beauty with the folly and assumption of man.

Elder *Josiah Ells*, of the Twelve, present, reports:

Since last conference I have traveled and labored as conditions presented and opportunity afforded, and expect to so continue; but the hand of Old Time weighs heavily upon me. This being known, beyond a man's ability nothing is required. My principal labor is striving to confirm the Saints. I urge "the old paths" as the way of life, the renewed covenant in the latter day, involving the gathering of Israel as a part of the restitution, and the law of tithing as a part of an eternal law. These things have with me become fixed facts, I expect they will so remain.

Elder *John Landers*, of the High Priests, writes from Blue Rapids, Kansas:

Beloved Saints; my prayers do and will ascend to heaven for you that you may enjoy a fulness of love to God and man so long as your conference continues, that you may depart to your several fields of labor as giants refreshed with new wine. I am prevented from being with you by circumstances which I can not control, for I am far advanced in my ninety-first year. I still preside over this branch, and have preached once nearly every Sabbath day all winter, and am blessed with a good measure of the Spirit of the Lord. I love the cause as well as ever, and only wish to live to promote it, and am one with you in faith and doctrine, and pray that harmony and love may prevail and discord cease.

Elder *Columbus Scott*, of the Seventy, present, reports:

During the year past I have tried, to the best of my ability, to honor the calling vested in me. My labor in the ministry has been hindered to some extent by ill health, and by a visit to Southern Indiana consequent upon the death of my father in November last. I was able only to respond to a few of the very many calls in my field of labor, Michigan, Ohio, and Indiana. The greater part of my work has been in Michigan. Much labor is greatly needed as is the case in fact, in all parts of the mission. While on my way here, calls came for me from two different points in Indiana. There is a much greater demand for preaching than we are able now to supply. I have traveled some two thousand miles; have lost no opportunity to hold forth the word of life, occupying new grounnd most of the time. Have met strong opposition. Have baptized nine, confirmed ten, blessed a number of children and administered to the sick with blessings attending in many instances. Have been signally blessed in my efforts in the cause, still feel strong in the faith, and have a desire to see the work move on to victory and glory.

Elder *I. N. Roberts*, of the Seventy, present, reports:

Since last conference I have labored in Kansas and Missouri to the best of my ability. Have baptized forty-one, organized one branch, blessed nine children, and solemnized two marriages. The work is advancing rapidly in Kansas, and needs more labors. My heart is in the work. I desire to continue in the ministry if the means to sustain my family can be procured.

Elder *M. T. Short*, of the Seventy, present, reports:

Since last appointment I have preached in four or five states, at times and in places too numerous to mention. In the Kewanee District insubordinate malcontents claimed much of my time. One Charles A. Hall was silenced for what was deemed proper and sufficient reasons; but he has set up on his own hook, and styles himself "an Elder of the Church of Christ." Who will be the next to follow? I served one quarter as presiding Elder of the Nauvoo and String Prairie District, and felt greatly blest while in that charge. My labors were confined almost wholly to South Eastern Iowa. In Keokuk baptized five, one in Farmington, and one at Vincennes; used my influence to have father Warnock, Sr. Cameron, and Bro. McKiernan join the Farmington Branch, which they did cheerfully; was called to Buffalo, Iowa, to preach the funeral of Sr. Page, and the day following immersed her married daughter. At Seligman, South Western Missouri, I delivered a score of discourses and administered the rite of adoption to a lady of eminent piety. Elder Isaac Stapleton of the M. E. Church South reviewed me in five efforts, to all of which I responded in two two-hour sermons. The Baptists raised ten dollars for Rev. Bone of Pea Ridge; and some border ruffians said that he could have two revolvers to do me up. Since my departure he has contented himself in branding us as liars, theives, robbers, and murderers. His feeble, unjust, and false endeavors rendered him and his confederates odious, and created a strong and abiding sympathy in favor of the cause of truth, and transferred ten dollars of alien change into my pocket. The interest was wrought up to a fever heat. The multitude was mixed, but the thinking, sincere, intelligent part, bid me a reluctant farewell, with the promise to pay my way over the railroad when I could resume operations. From thence went to Pleasant View Branch, Kansas; had a glorious conference. Evan A. Davis, the young but able district president, accompanied me around the old stamping ground. At Webb City, Missouri, the sectarian waters were troubled while the Saints were refreshed and strengthened. One old, praying sinner thought we ought to be mobbed out of town, for we were ruining all the evangelical Christian Churches. The Campbelites of Mound Valley, Kansas, agreed to let us have their house for a respectable length of time, but all at once they got uneasy and remembered that the Mormons were disloval, and Old Joe & Co. stole hogs for a living. We were his followers and all explanations were as useless as the feeding of "wild asses on the east wind." I baptized a young man near Columbus. Elder Lake and I called on David Whitmer, and he affirmed as heretofore.

Elder *John T. Davies*, of the Seventy, present, reports:

I have endeavored to fill the mission assigned me to the best of my ability under existing circumstances. The field is large and promising, and it needs persistent and continued effort. The work is looking upward. The local Elders are giving good aid and life to the work by their

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good and faithful preaching. Several baptized, more coming; the faith of the Saints stronger, and their hope and love broader,—but they object to contentions in high places.

Elder *George S. Hyde*, of the Seventy, writes from Clearwater, Nebraska:

Nebraska was given me as a field of labor. I have done but little effectual work, but have sought to be loyal to God and his church. But his economy and the polity of the body I have seen poorly exemplified in some instances. About all the consolation I gather from some of the experiences of the past is in the belief and hope that an effectual lesson has been learned. Circumstances render it impractciable for me to labor as an itinerant minister for the ensuing year. As opportunities shall present, I hope still to do good in publishing the gospel of peace. The *Burnett Blade* has favored me in printing a short introduction to our faith, and it gave promise to repeat the favor as space may allow. I cherish the desire and hope of future usefulness in the work of God, and crave the prayers of the church in my behalf. Our district conference has just closed. It was a peaceful and very profitable session. Elder James Caffall was with us and did the preaching. It is the expressed wish of the conference that Bro. Caffall should be returned to this mission. As the president of this district I shall seek to magnify my calling.

Elder *J. T. Kinnaman*, President of the Third Quorum of Elders, present, reports:

I have labored almost entirely in the Far West District. Am still president of the same. Have visited the Saints at Good Intent, Kansas, and preached for them. Attended a series of grove meetings last summer and strove to help forward the work in my district. Was called to Bevier, Missouri, by Bro. J. R. Lambert, and for about three weeks assisted him to bring about peace and harmony. Since the last of February have been engaged in district affairs, also was in Gentry county, and preached a number of times to full houses. Had good liberty and good attention, and left a good impression. Baptized and confirmed one. Have only baptized two, but have done about all practicable under the circumstances. Have traveled at my own expense except in my visit to Bevier. That branch paid my traveling expenses there and back. Am willing to still work for the Master, if thought worthy. I hate red tape, hence claim no honor: to God be all honor and glory.

Elder *Alfred White*, present, reports:

After my appointment last April, went to Cedar County, May 3d, where I continued up to the 25th, setting in order the Clintonville Branch. Was called to Grundy county in July; and August 30th, went with Bro. Foss to the quarterly conference at Stewartsville. Labored in Cameron and Kingston, mostly in connection with Bro. Bozarth up to September 22d. October 1st returned to Cameron, but found it inexpedient to continue preaching as the minds of the people were wholly occupied in the affairs of the Presidential election. Went to the Reunion, and refreshed my memory and rested from labor a few days. After Reunion attended the debate held in Marshall county, between Rev. Scull and Bro. I. N. White. From thence went with Bro. Etzenhouser to Viola, where we broke the bread of life to the few who loved to hear. Returned home November 28th, and found sickness in my family. Since then have done little labor abroad. Visited Kansas City and Armstrong a few times and labored during the interim with local brethren. Have administered to many sick, and in some cases with marked effect. When my family have fully recovered from illness, am ready to continue my mission.

Elder *George Hicklin*, present, reports:

Since my appointment one year ago to the North-East Missouri District I have labored in and acted as the president of that district. Also preached a great number of times in places outside the branches, as well as visited and labored in the branches. The branches are in fair condition, but one. Have labored all the time from April up to December 16th, and then had to go to work in the mines as I was without means and in debt. Have paid my debts, and one branch is now indebted to me. Have labored in the following named counties: Macon, Randolph, Knox, Linn and Chariton. When I had to leave the field, the work was the most interesting. Several were on the eve of coming into the Church, as I then understood. Am ready and willing to do all I can in the time to come; and if my wife can be cared for, am ready to go anywhere this conference may need me or deem wise to send me.

Elder *F. C. Wanky*, present, reports:

My labors during the last year have been in Jackson, Johnson, and Cedar Counties, Missouri, and in Cherokee, Labette and Wyandotte counttes, Kansas. Part of the time have acted as President of the Independence District. Have preached fifty-seven times, including a discussion of twelve nights; baptized five, confirmed three; blessed two children, solemnized one marriage, and administered to many that were sick. Have been made to feel the loving influence of God's approval in my labors.

Elder *E. W. Cato*, present, reports:

I left home December 5th, 1883, for the South. Began preaching in Washington county, Alabama, at Lamberta. From there went to Beaver Meadow and Whistler, in Mobile county, then to Monroe county. I met Bro. F. P. Scarcliff at Lone Star Branch, reported to him, and began laboring under his direction, until brother Montague arrived. I preached one hundred and thirty times while in the South. The brethren were very kind in helping me around. I preached in Biloxi, Mississippi, where no preaching was ever done before by our Elders. The people were well pleased with the doctrine. Preached at a new place in Santa Rosa county, Florida. I baptized five, administered to the sick, ordained one Teacher, and did all I could in the great work. May the Lord bless the Saints of the South with wisdom and knowledge to guide them through.

Elder *E. A. Davies*, present, reports:

I have not been able to devote all my time in the field, but have done all in my power to promote the great work. Have labored in Kansas and Missouri. Have met with success as a general thing. Am also in charge of the Spring River District. It is in a prosperous condition, with few exceptions.

Elder *F. M. Sheehy*, writes from Green's Landing, Maine:

Since my appointment to this mission I have labored constantly in the ministry. My work in Maine has been chiefly at Jonesport, Indian River, Jonesboro, Green's Landing and Bray's Mountain; in Nova Scotia, at South Rawdon, Delhaven, and Parrsboro, although other places have been visited by me. Have been signally blessed and sustained by the Holy Spirit, and have enjoyed greater liberty and power in preaching than ever before. The territory assigned me was more than one man could do justice to. The mission is sadly in need of laborers. The work in Maine has been on the retrograde in consequence, decreasing instead of increasing. Where labor of late has been bestowed, prospects are brightening. I feel to urge the necessity of your increasing the missionary staff here. The Church can not afford to lose the labors that have been bestowed in the past, which will be the case if not provided for. In regard to Nova Scotia the work of Bro. Burton can not be commended too highly. The material composing the little nucleus there is exceedingly good; but they need help from you, for the disadvantages they labor under are greater than usually attends the opening of the work in new places. The intolerance, bigotry, and prejudice there is almost unbearable. The Saints are maintaining themselves bravely against it, and are expecting help from your strong arm, for they are in their infancy. May they not be disappointed. The opportunities for preaching in this mission are abundant, and will render a good fruition if attended to. One missionary in all this vast field is entire inadequate.

Elder *Samuel Brown*, writes from Blenheim, Canada:

Not being able to meet with you, I forward a summary of labor done for the Master the past year, by the assistance of the Spirit of God. Have preached seventy-nine times, baptized five, confirmed nine, assisted to confirm two; administered to twenty-five sick with good results, and assisted to administer to others; blessed ten children, conducted twenty-six prayer and testimony meetings; preached three funeral sermons, made three new openings, ordained two, and organized one branch. Have been blessed in the discharge of my duty, and still desire to labor to the end; but the way things are with me at present, can not devote all my time in the field. I have a wife and one child to care for, and having nothing ahead, deem it wise to get a home. I could devote my time next fall and winter if you deem it wise to sustain my family.

REPORT OF CHURCH SECRETARY AND RECORDER.

Elder H. A. Stebbins read his report as Secretary and Recorder of the Church, as fellows:—

ORGANIZED BRANCHES.

The Church Records show the present membership of branches as follows:

My annual report to the church is as follows, concerning the numerical standing of the branches of the church throughout the world, also of fragments of branches and scattering members so far as placed upon the record. Since November last I have written nearly three hundred letters to branch, district and general church officials concerning the records

AUSTRALIA.—Bungwall 19, Nambuccra 39, Queen's Ferry 23, Sydney 19, Wallsend 27, total 127.

DENMARK.—North Star 22.

ENGLAND.—Birmingham 76, Burton-on-Trent 32, Clayeross 29, Derby (new) 12, Devonport 11, Enfield 8, Farnworth 40, Hackney 29, Hanley 51, Limehouse 65, Manchester 71, Sheffield 24, Stafford 16, Summerfield 27, Walsall 17, Wigan19, total 527.

SCOTLAND.—Penston 15.

SWITZERLAND.—Zurich 29.

WALES.—Aberaman 19, Carnarvon 7, Llanelly 48, Llansamlet 26, Merthyr 16, Nantyglo 7, Ogmore 10, Rhonda 14, total 147.

CANADA.—Alliston 19, Augerman (new) 13, Baddertown 26, Blenheim 39, Cameron (new) 33. Carlingford 27, Corinth 32, East Dover 13. Egremont 51, Howard (new) 14, Lindsley 12, London 132. McKillup 10, Olive 25. Petrolia (new) 21, Puce River 7. Ridgetown (new) 20, River View (new) 11, Usborne 29, Walsingham 15, Wellington 20, Wilkesport 35, Zone 42, total 646.

MANITOBA.—Green Ridge 8.

NOVA SCOTIA.—Cornwallis 11, Upper Newport 12, total 23.

ALABAMA.—Butler 35, Lone Star 91, Salem 37, St. Joseph 16, Macedonia 14, Pleasant Hill 67, Pleasant View 15, Perseverance 74, total 349.

ARKANSAS.—Silver Hill 13.

CALIFORNIA.—Alameda Creek 54, Humboldt 18, Jefferson 19, Laguna 31, Long Valley 15, Los Angeles 34, Newport 140, Nortonville 15, Oakland 86, Sacramento 90, San Benito 31, San Bernardino 188, San Francisco 23, Santa Maria 14, Santa Rosa 65, Stockton 39, Uniontown 16, Visalia 12, Watsonville 43, total 933.

COLORADO.—Freedom (new) 19, Rocky Mountain 34, total 53.

FLORIDA.—Coldwater 50, Eureka 37, Hinote 17, Mill View 9, Mount Olive 44, Santa Rosa 38, Unity 15, total 210.

IDAHO.—Malad 36, Soda Springs 18, total 54.

ILLINOIS.—Alma (Schuyler Co.) 24, Alma (St. Clair Co.) 39, Alma (Marion Co.) 14, Amboy 33, Barry 9, Belleville 67, Braidwood 59, Brush Creek 85, Buffalo Prairie 69, Caseyville 32, Chester (new) 12, Second Chicago 32, Dry Fork 29, Elvaston 23, Henderson Grove 40, Kewanee 78, Leland 8, Marengo 13, Millersburg 43, Mission 110, North Bend 26, Pecatonica 9, Peoria 22, Pilot Grove 29, Piper City 19, Pittsfield 46, Plano 185, Princeville 14, Rock Creek 41, Rock Island 9, Sandwich 63, Second Streator (new) 12, Springerton 66, Truro 12, Tunnel Hill 84, White Eagle 5, total 1,461.

INDIANA.—Canaan 23, Clear Lake 63, Eden 31, Low Gap 19, Mount Pleasant 9, New Trenton 15, Olive 15, Pleasant Ridge 29, Union 33, total 237.

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INDIAN TERRITORY.—Delaware 25.

IOWA.—Boomer 13, Boonesborough 67, Boyer Valley 38, Buffalo 18, Burlington 66, Butternut Grove 34, Camp Creek 17, Clinton (new) 37, Coalville 23, Council Bluffs 141, Crescent City 75, Creston 17, Davis City 65, Des Moines 90, Des Moines Valley 52, Edenville 89, Elm Creek 37, Farm Creek 31, Farmington 55, Gailand's Grove 229, Greenville 20, Hamburg 29, Jackson 16, Keokuk 50, Keystone 53, Lamoni 515, Little Sioux 185, Lucas 215, Mason's Grove 104, Magnolia 221, Mill Creek 25, Montrose 62, Newton 43, North Coon 21, North Star 60, Pilot Creek 17, Pilot Rock 26, Little River 104, Pleasant View 7, Plum Creek 84, Salem 83, Shelby 19, Shenandoah 94, Sheridan 46, Six Mile Grove 23, Spring Creek 51, Union 58, Unionburg 21, Union Center 89, Union Hill 11, Weston 20, Wheeler's Grove 80, total 3,646.

KANSAS.—Arcadia 19, Armstrong 17, Blue Rapids 66, Centralia 24, Columbus 41, Elmira 31, Gaylord 35, Good Intent 25, Goshen 44, Indian Creek 14, Jacksonville 8, Keighley (new) 13, Minersville 7, Mound Valley 43, Netawaka 32, Pleasant View 96, Prairie Home 21, Scranton 33, South Logan 12, Wyandotte 49, total 630.

KENTUCKY.—Farmington 29.

MAINE.—Bray's Mountain (new) 21, Brooksville 44, Deer Isle 25, Green's Landing 33, Kennebeck 38, Mason's Bay 32, May 31, Olive 42, Pleasant River 18, Pleasant View 21, Saco 6, Seaside 23, Union 9, total 343.

MASSACHUSETTS.—Boston 81, Brockton 20, Douglas 20, Dennisport 51, Fall River 121, New Bedford 27, Plainville 54, North Plymouth 22, total 396.

MICHIGAN.—Black River 11, Coldwater 62, Delaware (new) 15, Forester 23, Galien 78, Hersey 80, Hopkins 17, Laurence 45, Lebanon 35, Maple Valley 30, Mill Creek 24, Reese 23, Sherman 22, St. Clair 8, St. Johns 33, Vassar 14, total 520.

MINNESOTA.—Hope of Zion 22, Oak Lake 25, Silver Lake (new) 20, total 67.

MISSISSIPPI.—Three Rivers 37.

MISSOURI.—Allendale 38, Alma 28, Bevier 113, Boon Creek 13, Breckinridge 7, Carrollton 33, Center Creek 18, Center Prairie 27, Cheltenham 33, Clintonville 15, Delana 78, Eureka 21, Far West 45, Gravois 55, Hannibal 26, Holden 5, Independence 370, Kansas City 18, Lone Rock 53, Moselle 11, Mount Hope 12, Oregon 20, Platte 69, Pleasant Grove 46, Renick 25, Ross Grove 22, St. Joseph 92, St. Louis 189, Salt River 25, Starfield 29, Stewartsville 74, Stewartsville City 48, Stewartsville German 59, Waconda 40, Whearso 21, total 1,778.

MONTANA.—Butte 17, Gallatin 45, Willow 11, total 73.

NEBRASKA.—Blair 29, Blue River 88, Cedar Creek 19, Clearwater 66, Columbus 40, Deer Creek 27, Douglas 23, Glen Alpine (new) 18, Lake Shore 23, Moroni 27, Nebraska City 129, Omaha English 82, Scandinavian 29, Palmyra 32, Platford 14, Plattsmouth 34, Platte River 22, Platte Valley 38, Pleasant Grove 25, Union 32, total 797.

NEVADA.—Carson 32, Dayton 7, Elko 12, Franktown 17, Mottsville 39, total 107.

NEW JERSEY.—Hornerstown 24.

NEW YORK.—Brooklyn 28, Savannah 8, total 36.

OHIO.—Amanda 28, Belmont 20, Byesville 10, Church Hill 19, Lampsville 27, Lebanon 28, Liberty 47, Morgan 5, Syracuse 51, total 235.

PENNSYLVANIA.—Danville 19, Hyde Park 27, Mansfield 13, Nanticook 7, New Park 17, Olive 19, Philadelphia 41, Pittsburg 109, Plymouth 11, total 263.

RHODE ISLAND.—Little Compton (new) 31, Providence 164, total 195.

TENNESSEE.—Eagle Creek, 20, Foundry 14, total 34.

TEXAS.—Bandera 26, Central 20, Cheeseland 11, Elkhart 18, Elmwood 35, Live Oak 15, New Hope (new) 9, Red River 19, total 153.

UTAH.—Beaver 21, Elsinore (new) 17, Ephraim 34, Heber 19, Kaysville 6, Lehi 48, Plain City 29, Provo 20, Richfield 26, Salt Lake Mission 67, Santa Quin 8, Springville 26, Union Fort 30, Wanship 29, total 380.

WISCONSIN.—Second Burlington 20, Excelsior 9, Fredom 37, Janesville 25, Webster 12, Wheatville 13, total 116.

WEST VIRGINIA.—Benwood 20, Cabin Run 11, Clarksburg 23, Fairview 30, Sugar Creek 36, Union Grove 17, Wayne 19, total 156.

WALES.—Beaufort 5, Carnarvon 2, New Tredegar 13, Ystradgyulais 11, total 31. Aggregate 178.

CANADA.—Botony 6, Buxton 3, Norton Creek 12, Picton 22, Saint Thomas 11, Toronto 12, total 66. Aggregate 712.

ALABAMA.—Brewers Creek 8, Flat Rock 13, total 21. Aggregate 370.

CALIFORNIA.—Davisville 9, Healdsburg 14, Lodi 10, Pine Mountain 9, total 42. Aggregate 975.

COLORADO.—Denver 5. Aggregate 58.

CONNECTICUT.—Brooklyn 5, Fair Haven 3, total 8.

FLORIDA.—Evening Star 38, Gainesville 11, total 49. Aggregate 259.

ILLINOIS.—Alton 28, Batavia 13, Boone 6, Bryant 14, Canton 38, First Chicago 28, Deer Creek 8, Elm River 10, Fox River 27, Saint Davids 8, First Streator 20, Victoria 9, Wabash 16, total 225. Aggregate 1686.

INDIANA.—Hope 4, Yellow River 8, total 12. Aggregate 249.

IOWA.—Bunea Vista 4, Burlington German 5, Chariton 8, Croton 5, Davenport 24, Earling 14, Evening Star 4, Fontanelle 4, Franklin 7, Fremont 10, Glenwood 17, Harlan 8, Hazel Dell 6, Inland 9, Lemars 9, Nephi 4, Pleasant Grove 3, Pleasant Ridge 2, Pleasantville 6, Redding 6, String Prairie 19, Union Grove 15, Vincennes 17, What Cheer 9, Yell 7, total 222. Aggregate 3,868.

KANSAS.—Armstrong Acadamy 22, Atchison 8, Fanning 18, Leavenworth 13, Nobletown 20, Pleasant Ridge 3, Solomon Valley 10, White Cloud 8, Wolf Creek 6, total 108. Aggregate 738.

MAINE.—Bear Isle 5, Rockland 10, total 15. Aggregate 358.

MASSACHUSETTS.—North Dartmouth 1, South Yarmouth 14, total 15. Aggregate 411.

MICHIGAN.—Bridgehampton 11, Genesee 15, Union 26. Aggregate 572.

MINNESOTA.—Crystal Lake 8, Grand Prairie 38, Little Cannon 12. Aggregate 125.

MISSISSIPPI.—Bluff Creek 8. Aggregate 45.

MISSOURI.—Biglow 4, Betton 1, Clear Fork 8, Coon Creek 4, Galesburg 33, Grand River 4, Guilford 3, Hazel Dell 3, Joplin 9, Knoxville 6, Valley 16, total 91. Aggregate 1,869.

MONTANA.—Dry Creek 1. Aggregate 73.

NEBRASKA.—Bell Creek 8, Clear Creek 9, Desota 9, Elkhorn 3, total 29. Aggregate 826.

OHIO.—Brookfield 6, Buchtel 3, Jackson 9, Kirtland 17, Monroe 9, West Wheeling 17, total 61. Aggregate 296.

OREGON.—Coos County 12, Myrtle Creek 11, Prairie City 12, Sweet Home 44, total 79. Aggregate 79.

PENNSYLVANIA.—Bethel Star 5, Bethlehem 1, total 6. Aggregate 269.

RHODE ISLAND.—Pawtucket 7. Aggregate 202.

TEXAS.—Lone Star 6, Oak Island 15, Shawnee 7, Stockdale 11, total 39. Aggregate 192.

UTAH.—Providence 4, Salt Lake City 89, total 93. Aggregate 473.

WISCONSIN.—Binghamton 35, First Burlington 11, Darlington 7, Viola 16, Willow 24, total 93. Aggregate 209.

FRAGMENTS OF BRANCHES

The following members still stand upon the records of disorganized branches, or those broken up by removal. The district officers in which such fragments are left should see to the records of such past branches, and obtain possession of them, also so far as possible they ought to see that all losses by death or expulsion of such members are reported to the General Church Recorder, that a record of the fact of loss may be kept, as done with organized branches.

There are 519 branches and fragments of branches mentioned above, 19 of which are now put on record for the first time during the past year: One in England, six in Canada, one in Colorado, one in Illinois, two in Iowa, one each in Kansas, Maine, Michigan, Minnesota, Nebraska, Rhode Island, Texas and Utah More have been baptized during the past year than were during either of the two preceding years, but through the bad custom of "dropping" names from the branch records because the parties are absent from the branch without letters, and also because there have been many expulsions during the past year for cause, or at their request, they having grown weary in the race, on these accounts the net gain has only been six hundred and twenty-six, (626), or eighteen (18) less than the net gain shown a year ago.

By a persistent correspondence I have been able to obtain nearly full corrections in records in reply to my three hundred letters, so that my records agree, or within one or two numbers of doing so, with nine tenths of the branch records, and correspondence is continually being had upon existing differences so that errors in branch reports, or neglect to report, may not be passed by till the records become that much harder to correct.

I append a table showing the aggregates by States and the net gain by branches for the year. The net gain means those branches that have had increase of membership over loss and the net loss means those branches whose loss has been greater than the gain, hence the total loss and gain in the branches is not shown by the table; that would be a great task to tell for every branch throughout the church. One column shows the net gain by States or loss by States, as the case may be, that each State may know whether it has lost or gained during the year.

	Totals 1884	Net Gain	Net Loss	Totals 1885
Australia	120	7	...	127
Denmark	19	3	...	22
England	490	41	4	527
Scotland	15	...	...	15
Switzerland	29	...	...	29
Wales	125	2	49	178
Canada	656	118	62	712
Manitoba	8	...	...	8
Nova Scotia	21	2	...	23
Alabama	366	4	...	370
Arkansas	10	3	...	13
California	975	25	25	975
Colorado	46	19	7	58
Connecticut	10	...	2	8
Florida	257	2	...	259
Idaho	57	...	3	54
Illinois	1,682	64	60	1,686
Indiana	246	12	9	249
Indian Territory	25	...	...	25
Iowa	3,638	338	108	3,868
Kansas	701	49	12	738
Kentucky	30	...	1	29
Maine	360	25	27	358
Massachusetts	390	34	13	411
Michigan	552	27	7	572
Minnesota	97	28	...	125
Mississippi	45	...	...	45
Missouri	1,764	135	30	1,869
Montana	79	1	6	74
Nebraska	754	104	32	826
Nevada	110	...	3	107
New Jersey	25	...	1	24
New York	37	...	1	36
Ohio	296	31	31	296
Oregon	80	...	1	79
Pennsylvania	257	16	4	269
Rhode Island	183	31	...	202
Tennessee	36	...	2	34
Texas	191	15	14	192
Utah	463	52	42	473
West Virginia	144	16	4	156
Wisconsin	215	2	8	209
TOTALS	15,704	1,206	580	16,330

Bro. T. W. Smith writes me from the Society Islands that there are eleven branches there aggregating between seven hundred and eight hundred members, and at his request I have had blanks sent to him upon which to make full copies of their records, as he has kindly offered to do, that they may be placed upon the General Church Records. See his report to the present conference in which he gives a statement of the number of those native Saints on the Islands of the Sea. He is among those most willing and able to do such a work, being one of the ministry who makes it his interest to see to the records wherever he goes. There are also in hand various calls for the labor of the ministry, with petitions from some regions that those whom they love and honor may be re-appointed to their former fields. These I hand over to the Presidency and Quorum of the Twelve.

DISTRICT REPORTS.

I present the following synopsis of district reports that have been sent or handed to me:

Welsh Mission: 8 branches, 149 members; last total 160; during the year 9 expelled, 2 died; net decrease 11 members Thomas E Jenkins, president; David Lewis, clerk. Bro. Jenkins writes that the majority of the Saints in Wales are faithful ones. Some of the Elders are becoming aged and feeble, but some are very faithful, especially those of Aberaman. They have preached at every opportunity and are determined to continue, though their success has been limited. The Saints are anxious to see the work prosper there. Peace and union continue in the branches.

Canada, Kent and Elgin District: At last report 9 branches and 233 members; 4 branches added and present total 386 members, also 14 scattering ones, or an aggregate of three hundred During the year 34 have been baptized and 1 expelled. Richard Coburn clerk.

Nova Scotia District: 2 branches, 23 members; 3 baptized during the year, 1 died. They need a laborer there very much, that the work may be continued.

Alabama and Florida, Mobile District: 5 branches,

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about 165 members. A new district formed by dividing an old district. F. P. Scarcliff, president. He writes that in most of the branches the Saints reside far apart and but few meetings are held, also very little preaching is being done by local Elders. Yet it is expected that the organization into a new district will prove beneficial to the work.

Illinois, South-Eastern District: 5 branches containing 265 members, also 8 who are not recorded in branches, total 273, including 1 High Priest, 13 Elders, 7 Priests, 8 Teachers, 4 Deacons. Bro. I. A. Morris, the president, states that the district is in a very good condition.

Iowa, Decatur District: 8 organized branches and 3 fragments aggregating 1051 members. During year 57 received by letter, 34 baptized, 22 removed by letter, 4 expelled, 9 died, one branch of 10 members withdrawn to Des Moines District; net gain 46 added to 1005 last years report, making 1051 members. As shown above there have been a fair number of baptisms, though only a limited number of Elders, compared with the total of them, have labored in the ministry Those who have been out have been encouraged by attentive listeners and good results. Henry A. Stebbins, president; E. H. Gurley, clerk.

Iowa, Des Moines District: 6 organized branches and 2 fragments, total 400 members During the year 72 baptized, 38 received by letter and vote, 31 removed by letter, 2 died. W. C. Nirk, president; John Sayer, clerk. Bro I. N. White reports that the district is in fair condition. The number baptized indicates an upward tendency. The field is large, more than the local Elders can attend to, and he considers that a good man should be appointed by the General Conference to that field because the necessities of the work demand it. The Saints of that district are deeply interested in the success of the work, and they look for the redemption of Zion if it needs be by power.

Iowa, Fremont District: 7 branches, 352 members besides 43 scattered ones, total 395, including 33 Elders, 13 Priests, 12 Teachers and 7 Deacons. There have been 24 baptized, 3 received by letter, 23 removed by letter, 4 died, making gains and losses equal. Henry Kemp, president; J. M. Stubbart, secretary.

Iowa, Galland's Grove District: 12 branches, 662 members besides 15 scattering ones. There are 3 High Priests, 3 of the Seventy, 40 Elders, 18 Priests, 19 Teachers and 2 Deacons During the year 40 have been baptized and 6 received by letter and vote; 4 have removed by letter, 2 been expelled and 4 died, leaving a net gain of 36 members The Franklin Branch of 7 members has been disorganized. Eli Clothier, president of district; John Pett, clerk.

Iowa, Little Sioux District: Present membership in five branches 577, including 3 High Priests, 3 of the Seventy, 38 Elders, 12 Priests, 11 Teachers, 7 Deacons. Changes since last report: 18 baptized, 47 received by letter or vote, and 2 gained by error in previous report. Total gain 67. 17 removed by letter, 1 expelled, 13 died. Total loss 31. Net gain 36. The scattered membership of the district is estimated at 103. Total membership of the district 680. J. C Crabb president, Wm C. Cadwell secretary.

Iowa, Pottawattamie District: 5 branches, 440 members, including 3 Apostles, 5 of the Seventy, 26 Elders, 13 Priests, 11 Teachers, 6 Deacons. During the year 10 have been baptized, and 3 were received by letter; 1 was expelled and 8 deaths, leaving a net gain of 4 members. H. N. Hansen, president; Fredrick Hansen, clerk.

Maine, Eastern District: Bro. Joseph Lakeman, president, writes that some things are not as they should be, but he has been trying to bring about a better condition. Bro. F. M. Sheehy has labored faithfully and wisely, thereby aiding the work and making many friends. Bro Lakeman recommends that Bro. Sheehy be re-appointed and that he be appointed only to the Eastern Maine District. A year's work there by him would bring great results, Bro. Lakeman thinks, and he feels encouraged at the prospect. What is needed is the labor of wise and consistent Elders there as well as elsewhere

Maine, Western District: 5 branches, 141 members, including 9 Elders, 4 Priests, 5 Teachers, 4 Deacons. During the year 6 persons have been baptized and 1 was received by letter; 3 were expelled and 2 died, leaving a net gain of 2 in the district. Wm. G. Pert, president; M. R. Cousins, clerk. Bro. Pert writes that the work is losing ground because very little labor is done: but the Saints who stand fast are increasing in earnestness and love for the work. Bro. F. M. Sheehy, missionary in charge, has recently arrived at Green's Landing, and was preaching every evening when Bro. Pert wrote last. Bro. Pert suggests that if Bro. Sheehy was appointed only to Maine, not to Nova Scotia also, that he could do them much good, and his help is greatly needed throughout Maine.

Massachusetts District: This district includes the States of Massachusetts, Rhode Island and Connecticutt. There are 10 branches with 611 members. John Smith president, Thomas Whiting clerk. Bro Whiting writes that the district is in a good condition, and the prospects are bright. The Elders in the district are alive to the work and are improving their opportunities to preach the word. The only General Conference missionary in that field is Bro. M. H. Bond. Bro John Smith presides wisely and judiciously, over the district.

Michigan, Northern District: 14 branches, 475 members, including 11 Elders, 16 Priests, 9 Teachers, 6 Deacons. Andrew Barr, president; Willard J. Smith, clerk. During the year 54 baptisms have taken place, 20 have been received by letter and vote; 4 have been expelled and 1 has died, leaving a net gain of 69 for the year. There are from 50 to 75 members in the district not numbered in branches. The work is in good condition, as a rule. The chief labor has been by Elder G. E Deuel, J. J. Cornish and W. J. Smith, and also Elders A. Barr, J. J. Bailey, J. A. Carpenter and E. Delong have done considerable preaching.

Missouri, Independence District: 5 branches, 477 members, including 1 Apostle, 1 High Priest, 2 of the Seventy, 41 Elders, 20 Priests, 10 Teachers and 11 Deacons. The spiritual condition of the district is very fair, except for a few discordant elements caused chiefly by lack of confidence in brethren F. C. Warnky, president; T. W. Chatburn, clerk.

Missouri North-East District: 4 branches, 210 members, including 14 Elders, 8 Priests, 6 Teachers and 4 Deacons. As a whole the district is not in good working order. Many calls for preaching, but owing to troubles in the past there has not been much labor done, but a better feeling is gaining ground among both officers and members. Bro. J. R. Lambert labored faithfully in one part of the district, assisted as faithfully by Brn. J. T. Kinnaman and H. A. Stebbins It is hoped that their labors may be crowned with blessings. Here is a large and a good field and it is needful that each officer should learn his duty and not neglect to pray for divine aid. Geo. Hicklin president, J. T. Williams clerk.

Missouri, St Louis District: 9 branches, and 2 fragments of branches, 503 members, including 2 High Priests, 27 Elders, 18 Priests, 11 Teachers, 6 Deacons. During the year 30 persons have been baptized, 18 were received by letter and vote; 20 removed by letter, 9 died and 3 were expelled, leaving a net gain of 16 members Noah N. Cooke president, J. G. Smith clerk.

Nebraska, Central District: 5 branches, 163 members, including 1 High Priest, 1 of the Seventy, 13 Elders, 9 Priests, 4 Teachers and 4 Deacons. During the year 22 have been baptized and 26 received by letter and vote; 3 have removed by letter and 1 has died, leaving a net gain of 44 members. There are about 20 members within the bounds of the district who are not in any branch. There have been some serious difficulties that for a time retarted progress, but through the aid of Brn. Brand and Caffall there has been an improvement in affairs. Geo. S. Hyde president, Levi Gamet clerk.

Nebraska, Southern District: 6 branches, 335 members, including 2 High Priests, 1 of the Seventy, 15 Elders, 15 Priests, 7 Teachers, 9 Deacons. During the year 12 baptized, 15 received by letter and vote, 8 removed, 1 died, leaving net gain of 18 members. The laborers outside of the local ones were Brn. James Caffall, M. H. Forscutt, R. J. Anthony, Heman C. Smith, Henry Kemp and A. H. Parsons, to a limited degree Prospects are considered good if they only had men to occupy the inviting fields. Levi Anthony president, J B Gouldsmith clerk.

Tennessee District: 2 branches, 33 members, including 2 Elders, 1 Teacher, 2 Deacons. No increase or decrease during the year. What little labor has been done was done by Brn. P. B. Seaton and W. H. Griffin. P. B. Seaton president, S L. Cooper clerk.

President Blair remarked upon the statement made in the report concerning the custom of dropping members from the branch records, that he considered that it should not be done, and that the ministry ought to discountenence the custom wherever they see it manifested. Unless Letters of Removal are issued to the members they ought to be retained on the record as scattered members.

HERALD OFFICE REPORT.

Report of Board of Publication was read:

Report of the Secretary of the Board of Publication for the year ending March 14th, 1885.

RECEIPTS.

Cash on hand and in Bank last report	$2,526 51
Cash borrowed	2,200 00
Cash receipts, publishing department	8,363 69
Exchange and Bank interest	114 15
Dividend on Order of Enoch stock	25 00
Rent of Conover house	100 00
On accounts and deposits	167.887 39
	$181,216 74

EXPENDITURES.

Wages to employees	$6,338 45
Postage on papers	346 88
One half the taxes	31 28
Insurance	70 00
Express charges on cash to Bank	7 75
Fuel, freight, postage, &c	1,047 03
Cash paid for paper	1,680 86
Binding books	864 65
Books, &c., bought	117 26
Type, &c	99 07
Oil, Benzine, &c	7 20
Safe and time-lock	900 00
Heating apparatus	389 34
Braden and Kelley Debate	380 00
On Notes	1,280 00
Conover place	300 00
To Mary S. Gilman	200 00
Interest on Notes	532 40
On accounts and to depositors	161,557 68
Cash on hand	5,066 89
	$181,216 74

SUMMARY.

Inventory	$22,461 12
Bills receivable	110 00
Accounts receivable	1,807 00
Cash	5,066 89
	$29,445 01

LIABILITIES.

Accounts payable	$6,302 55
Bills payable	8,708 57
	$15,011 12
Net capital	$14,433 89
Net capital last report	$17,550 85
Less Conover acct.	$3,432 30
Cash to Mary S. Gilman	200 00
	3 632 30
	$13.918 55
Net gain	$515 34

Sales, &c., charged on account aside from the above, $2,885.72, and there is due Office arrearages on *Herald* subscription about $1,500, which if added to gain, would reduce indebtedness.

ASA S. COCHRAN, *Sec'y*

It was moved to refer it to a committee of three, but no books of the Board being present, a motion to receive and spread upon the minutes, was substituted, and it was so ordered.

On motion it was

Resolved, That a committee, consisting of Brn. W. W. Blair, S. Maloney and I. L. Rogers, be appointed to confer with the committee appointed by the brethren of the Church of Christ known as Hedrickites.

The appeal of Brn. W. O. Thomas and H. C. Bronson *vs* the Saint Louis District was, on motion, referred to a committee consisting of Brn. J. W. Chatburn, Charles Derry and J. W. Gillen.

The report of the committee on Sabbath

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School lessons was read by Secretary Cadwell, accepted, and the committee was continued:

We, your committee, to whom you delegated the work of preparing a series of lessons, for Sabbath School study, in the *Hope*, would respectfully report: That, owing to circumstances over which we had no control, we were unable to do any work in the line of our appointment until about the first of September, 1884. That, at that time we prepared and forwarded the first attempt, as we believe at such lessons in the history of the church; and from that time to the present we have endeavored to keep that department of the *Hope* supplied, as in our wisdom and the assistance of the Spirit of God we were enabled to do. If there has been any lack of interesting matter, or error in doctrine or arrangement, we plead your indulgence, in view of the inexperience of your committee, and their inability to do better under the circumstances; while on the other hand, whatever merit may have been developed in the preparation of these lessons, should be credited to Him who has promised to be light and wisdom to his children in every hour of need. Few are prepared to appreciate fully the difficulties attending a work of this kind. The responsibility resting upon those who undertake the training of the young, is among the greatest that is connected with this work, The youthful mind is so easily influenced for good or evil, so susceptible to impressions of either correct or false doctrines, that it would seem that none should be hastily burdened with such a task, nor should any one attempt to assume the task of teacher, who can not look to God with a full assurance of his divine favor in granting such wisdom and knowlege as will enable him to plant the feet of the young in the ways of righteousnesss and truth. But while realizing the difficulties that surrounded the work, we should not permit those difficulties to blind us to the importance of continuing its prosecution.

There has always, until lately, been a backwardness among Latter Day Saints in undertaking Sabbath School work. One of the principal reasons of this is, the claim that it is a species of sectarianism. That there is no direct command for its institution, and that the mission of the church being to preach the gospel, when that mission is filled, our responsibility as God's servants ceases. That our attempt to adapt ourselves to the spirit and method of modern Sabbath School work, amounts to an attempt to ape after modern religious methods and thoughts. These objections call to our mind the incident in the life of Christ, where his disciples are represented as objecting to certain men pretending to cast out devils in the name of Christ. He gave them to understand that he that is not against us is for us. So we understand that any line of work undertaken in the spirit of meekness and righteousness, that is not contrary to God's commands, and seems necessary to be done from force of attending circumstances, can be made auxilliary to our work, and should not be frowned down. We do not feel, however, that any argument is needed at the present stage of the latter day work, in favor of a continuation of Sabbath School labor; as we believe those who oppose are now comparatively few, and that the great body of the church is prepared to say a hearty God speed to our efforts.

The most that can be said of the work of the committee is, that it is but an experiment as yet; and that if continued by this committee or by others, new thoughts will be continually presenting themselves, and new methods will without doubt be adopted, as the Spirit shall direct or the needs of the hour demand. We submit our work in the hope that it will meet with at least a fair measure of approval, and that having acted to the best of our ability the part of torch bearer, to show the way, some more competent brother or sister, or committee of such, may be found to take up the work where we now leave it, and carry it on. We would recommend that the work be continued in the general manner pursued so far, and hope that the friends of the enterprise will make an especial effort to so increase the circulation of the *Hope* that the paper can be enlarged, and more space can be allotted to this department; or some means devised to give it more elbow room as it shall develop and seem to demand it. In gospel bonds,

WM. C. CADWELL,
ALICE COBB,
D. F. LAMBERT,
} Committee.

EX OFFICIO MEMBERS.

Secretary Stebbins presented the following list of the ex-officio members in attendance at this conference:

OF THE FIRST PRESIDENCY: Joseph Smith, W. W. Blair.
OF THE TWELVE: Josiah Ells, A. H. Smith, J. H. Lake, J. R. Lambert, W. H. Kelley, James Caffall.

OF THE HIGH PRIESTS.

Charles Derry,	H. A. Stebbins,	David Dancer,
M. H. Forscutt,	R. C. Elvin,	J. W. Chatburn,
I. L. Rogers,	G. A. Blakeslee,	S. S. Wilcox,
H. J. Hudson,	J. C. Crabb,	E. Robinson.

OF THE SEVENTY.

E. C. Brand,	Geo. Montague,	J. T. Davis,
J. S. Patterson,	G. T. Griffiths,	I. N. Roberts,
H. C. Smith,	M. T. Short,	W. T. Bozarth,
J. C. Foss,	Columbus Scott,	J. W. Gillen.

FIRST QUORUM OF ELDERS

Bailey, S. V.	Hicklin, George	Nutt, Thomas
Banta, E.	Hilliard, G. H.	Pitt, F. G.
Beaird, John	Holt, H. L.	Smith, W. J.
Brackenbury, J. W.	Kemp, Henry	Stubbart, J. M.
Clothier, Eli	Kelley, E. L.	Waddel, S. O.
Deuel, G. E.	Newton, Wm.	White, Alfred
Elvin, R. M.	Williams, David.	

SECOND QUORUM OF ELDERS.

Cadwell, W. C.	Maloney, Stephen	Thomas, Thomas
Davis, Evan A.	Merriam, J. H.	Warnky, F. C.
Durfee, B. F.	Roth, J. S.	White, I. N.
Jacobs, Odin	Lloyd, T. E.	

THIRD QUORUM OF ELDERS.

Anthony, Levi	Goode, John	Munn, Daniel
Bishop, Albert	Goreham, W. M.	Myers, Bartley
Booth, N.	Hawley, John	Parsons, A. H.
Cato, E. W.	Hayward, Geo.	Powell, D. J.
Chatburn, T. W.	Kemp, George	Waldsmith, J W
Crawley, D. S.	Kinnaman, J. T.	Curtis, Josiah
Kinyon, W. C.		

FOURTH QUORUM OF ELDERS.

Clark, J. T.	Hardman, J. C.	Rathbun, Hiram
Crum, Samuel	Hopkins, Wm.	Spencer, Geo.
Flanders, J. D.	Powell, D. E.	Westwood, Jos.
Frampton, D. A.	Preator, Richard	Williams, J. T.
George, Griffith		

FIFTH QUORUM OF ELDERS.

Anderson, Peter	Falk, Hiram	Humes, T. H.
Curtis, Emsley	Herzing, Charles	Lee, J. H.
Etzenhouser, R.	Hudson, T. N.	Moyer, F. B.
Robinson, J. A.	Thomas, W. O.	Tignor, W. B.
Rumel, W. M.		

ELDERS NOT IN QUORUMS.

Atkinson, Levi	Johnson, Knud	Pett, John
Hines, A.	Leeka, Wm.	Pilgrim, G. W.
Luff, Joseph		

The following was moved by Brn. G. A. Blakeslee and E. L. Kelley, and adopted by a rising vote:

Resolved That it is with great sorrow and solcitude that we are compelled to chronicle the fact of the severe trial and affliction of that great patriot soldier and our beloved countryman, Gen. U. S. Grant, and that during this conference we invoke in his behalf our united prayers, that if it may please our Heavenly Father he may yet be spared to the joy of his family and countrymen.

It was stated that Bro. Thomas Nutt had been called home by telegram, and it was moved that Bro. George Kemp be appointed as alternate delegate from the Northern Minnesota District to act in the absence of Bro. Nutt. Such an appointment by the conference was considered as being contrary to the rules and was defeated.

On motion the name of Bro. E. W. Cato was dropped from the delegation of the Texas Central District, and placed among those from Central Missouri, where it was stated he was also chosen as delegate.

President Joseph Smith addressed the assembly, saying that he doubted if any felt the odium attached to association with this work more than he did; also probably none have any greater repugnance to what is called priestcraft than he has. It has been said that order is heavens first law, and the speaker said that he distrusts the man that quotes that saying, and yet does not show a willingness to be subject to order. The statement that the children of this world are wiser in their generation than are the children of light, applies to a great extent to us as a people. What would be the opinion of the Saints of me if I would fail to obey and carry out their instructions when regularly given. We can not blame any one for calling representatives to account for non-observance of the accepted laws of the church. If red tape at all facilitates the work of the church, then let it be used; if it hinders, then cut it. Our Secretary has labored hard to have the reports prepared and ready that have been handed in, but there has been a remissness in duty, even with those who ought to be the foremost to observe order of this kind, and to send in their reports early. In the past I was grieved by delay resulting from the old system of conducting conference business, but I have seen some of the evils overcome. The partial system of representation now in vogue has also aided in expediting business, and has resulted in good to the cause.

Announcements were made for meetings to-morrow of the Quorum of High Priests, of the Seventy, and of the First, Second, Third, Fourth and Fifth Quorums of Elders. A hymn was sung, and the benediction was pronounced by Bro. W. C. Cadwell. According to appointment, the evening sermon was by Bro. Charles Derry; he was assisted by Bro. J. W. Chatburn.

The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 2d, 1885.

THE conference which has just passed, was in some respects the most important of any held by the Reorganization since 1852. A feeling of unrest, in some of downright dissatisfaction, and in others of annoyance and distress, had gone out into the different districts of the church, and affected the delegates when they came together, in regard to the affirmation of the belief of the church. The delegates to the conference, and the members by virtue of their office, came into the session with this feeling, and it was made apparent before the reading of the reports of the Elders in the field had come to a close, that the church as a body was in no immediate danger of disentegration. A strong determination to stand by the standard books, as heretofore endorsed, was manifested from first to last; and the idea that the church had spoken with sufficient definiteness to be understood by her

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representative men was not entertained by any. Great harmony of both sentiment and spirit prevailed from first to last, with scarcely an exception. By some it is thought that in this respect it was the best session ever held in the Reorganization.

The two leading papers of Kansas City had each a reporter in attendance, and gave fair, and for the most part very accurate reports of the proceedings daily; and for their issue for Sunday, the 12th, the *Times* gave a four-column article very favorably written, giving an outline of the history of the church from the beginning. The reporters were in their demeanor respectful and attentive.

The citizens of the city of Independence were friendly, and showed courtesy to the visitors from abroad; seemingly willing to give the Saints credit for the best of intentions.

The representation was large, and the best by far that the church has had. All was present for the best good of all the people, and had come to attend to the business in hand, full of keen appreciation of the situation, its gravity, and its consequences; as well as cheerfulness and determination. The interest was intense and was maintained to the end of the proceedings.

Some of the business men of the place requested Bro. S. G. Mayo to invite those of the delegates and visitors who might so desire to a ride through the city and its suburbs, directing him to provide the carriages at their expense. Some of the Saints were pleased with this attention, and availed themselves of the opportunity, and were delighted with the country.

The attempt to force the church into the declaration of a formula ed creed, failed as heretofore. There was no disposition to build the "iron bedstead" upon which to stretch the devotee. It was equally apparent that the body had little sympathy with any effort to destroy the integrity of the revelations of God to the Church. It was considered that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of some one else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the office work of the Spirit in leading into truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarkation drawn where belief might safely rest and dogmatism assume the rule. It was and is far safer to affirm the books of the church, as with one so with the other, than to build a creed.

There was no ambiguity in the declaration of the Presidency in the fall of 1879; nor any mistake in the adoption of their report. The affirmation of the report respecting the ministry was clear in each of the articles where a faith in the books was named; and any one with the clearness of perception to make him a representative of the faith of the church so far as the Bible and New Testament are concerned, need be under no dubiety as to the affirmation concerning either the Book of Mormon or Doctrine and Covenants.

So far as any attempt being made by the church to compel any one to accept this, that, or the other decree, or suffer the pains and penalties of purgatory is concerned, it is scarcely needful to say none has ever been made, and it is not likely any will be. It is equally certain that the church, the body of Elders and members constituting the body, will not submit to the process of having any man's particular hobbies of belief, or disbelief, prescribed for it.

Bishop G. A. Blakeslee and the Editor visited Alton, Illinois, from Independence, by the way of St. Louis, Missouri, stopping at the latter point over Sunday and meeting with the Saints at their hall, No. 1302 Broadway. The day was reasonably pleasant, and the services were fairly attended under the circumstances. The visit was hastily decided upon after conference, though contemplated for some time—snow falls and blizzards last winter spoiled two agreed upon—and hence the notice was but partial, and a funeral service of one of the Saints in another part of the city; prevented many from attending.

The Editor addressed the audience at eleven in the forenoon; the meeting being in charge of the Priest, brother Joseph Cole, a young and promising laborer. In the afternoon, the presiding Elder, Bro. J. G. Smith being present, after sacrament, the Bishop gave a short, pleasant address upon the duties of members toward the finances of the church. It was apparently well received. At the evening hour the Editor tried to interest the people in a rapid discussion of the position and work of the Reorganization. He received the best of attention.

We here greeted many with whom we had met from 1864 to 1875; but missed sadly the faces of some whose bodies now lie waiting the summons of the Master, who shall quicken both small and great.

The visit to Bro. Whitehead, of Alton, who was at Nauvoo in the office of Joseph Smith during his lifetime, and employed largely in writing for the church; both in keeping the books and attending to the correspondence and records, kept in that office. This brother is in his seventy-third year, is quite hale, and bears a strong testimony to the work. He was an active participant in the stirring scenes at Nauvoo, from his arrival there in April, 1842, to his removal in the Spring of 1847. He remembers quite well many things that came under his observation; and though conversing freely, shows that the goodness of his heart and purity of his purpose, has kept him from bitterness in his memories. He remembers what men did and said, but judges not, feeling pity rather than malice. He has served the people of Alton as a member of the City Council, and as a Justice of the Peace, for several years; peremptorily declining one election tendered him on the 21st of April at the annual city election.

The branch at St. Louis feels the need of some one to be actively engaged as a preacher there, and in the district as well. Bro. N. N. Cooke, who lives at 2723 Rutger street, is at present presiding over the district. He is a master mechanic, employed in a large railway works, and can not spend the time from his employer's service that the needs of the district demand; though he does what he can. He has refused promotion, and places where larger wages would be paid, because such situations required Sunday work; this he could not engage to do, and neglect his Christian duty as would be required of him.

The district has had the labors of Brn. A. H. Smith, Joseph R. Lambert, B. V. Springer, J. C. Foss, H. C. Bronson and M. T. Short, at intervals during the past two years, who have all tried to do good. There are several young brethren coming into labor in the city, who will, by and by, fill up the decimated ranks, replacing those veterans who have fallen at their posts, and those who have moved from the city into other parts. The Saints are talking of building a church as soon as the chief difficulty can be overcome—that of obtaining a suitable central site on which to build.

St. Louis is a thriving city; very great changes have occurred and improvements been made since our last visit to the city. To those Saints of the city and district whom the Editor could not stay to greet, he offers his regrets for the shortness of his stay.

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JOSEPH THE SEER said to the ministry at Kirtland, March 30th, 1836, that they should go forth "in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This," said the Seer, "I delivered by way of *commandment*; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as *a prophecy*, and sealed with hosanna and Amen."—*Mill. Star* vol. 15, p. 727.

We have observed during the past thirty-four years that those ministers who have followed the course so clearly indicated in the foregoing have done best for the cause of Christ, while those who have gone contrary to it have lost friends both with those in and those out of the church. The ministry are called "fishers;" and they should use the sagacity, patience, and wisdom of fishermen, and do nothing to drive the fish away from the gospel "net."

They are called "shepherds," and should manifest the gentleness, faithfulness, and untiring care of the true shepherd in hunting for the "lost sheep of the house of Israel," leading them into the true fold, into "green pastures," and beside the still waters." The true minister will study and seek to emulate "the gentleness of Christ," and do nothing to unnecessarily offend, either by word or deportment. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James 3: 2.

"Whatever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church or God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."—Paul—1. Cor. 10: 31–33.

"No one can assist in this work, [ministry], except he shall be humble and full of love, having faith, hope and charity, being temperate in all things."—D. C. 11: 4.

"Be patient; be sober."—D. C. 5: 8.

W. W. B.

THE *Deseret News* of April 14th has the following, from which it is seen the Utah Mormons have little favor to expect from the present administration:

"Secretary Arthur L. Thomas has returned to this city from this nation's capital, where he went to attend the meeting of the Utah Commissioners, held there on the 31st ult." * * * *

"The Secretary, on being questioned in relation to the interview of the Commissioners with President Cleveland, said it was necessarily limited as to time, but that the President, (whom he described as a firm, solid-looking man, with but little resemblance to the usual pictures shown of him,) during the conversation upon Utah affairs, expressed a determination to enforce the Edmunds law, with the provisions of which he manifested considerable acquaintance. On it being stated to him that there was an idea among some people in Utah that under his administration a change in affairs would take place more favorable to the "Mormons," the President answered that he knew of no reason on which to base such a hope. He also said that Hons. George Q. Cannon and John T. Caine had paid him a visit, but that he gave them no hope for any relief. The President further stated that he would give the question at issue thorough consideration, and requested the Commissioners to keep him fully informed concerning events in Utah.

"Attorney General Garland was also visited by them, and he stated that the Presitent had the "Mormon" question very much at heart. Mr. Garland gave them to understand that the course of the Federal officers here, in the prosecution of polygamists, would be strongly backed up by the Administration."

THE United States Supreme Court has affirmed the decision of the lower court in the case of Rudger B. Clawson, not long since arrested and tried upon a charge under the Edmunds Law. We clip from the St. Louis *Globe Democrat* for the 21st of April.

THE CLAWSON POLYGAMY CASE.

A decision was also rendered by the Supreme Court to-day in the polygamy case of Rudger Clawson against the United States, brought here by writ of error from the Supreme Court of Utah. Clawson, plaintiff in error, was indicted for polygamy at the April term of 1884 of the District Court of Utah, and after trial found guilty, and sentenced to a fine of $800 and four years' imprisonment. He appealed to the Supreme Court of the Territory, and that tribunal, having affirmed the judgment of the District Court, he brought his case here for review, upon the ground that the grand and petit juries by which he was indicted and tried were illegally constituted. The alleged illegality in the impanelling of the Grand Jury consisted in the exclusion upon challenge of persons who believe that a man had a right to have more than one undivorced wife living at the same time, and in the case of the petit jury in the drawing of jurors from an open venire after the whole annual jury list of 200 had been exhausted through the exclusion of polygamists. This Court, in a carefully prepared opinion by Justice Blatchford, decided against the plaintiff in error upon both the points raised. Section 5, of the Edmunds act, provides "that in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juryman or talesman, that the he believes it right for a man to have more than one living and undivorced wife at the same time." This Court holds that proceedings to impanel the Grand Jury which finds indictment for one of the offenses named, under the statute of the United States, against a person not before held to answer, are part of the prosecution, and that the indictment is good, although the persons drawn and summoned as grand jurors were excluded by the Court from serving on the Grand Jury, and being challenged by the United States for the cause mentioned in the act, the challenges having been found true. With respect to the alleged illegality in the case of the petit jury, the Court holds that where, under section 4 of the act of June 23d, 1874, relating to courts and judicial officers in the Territory of Utah, the names in the jury-box of 200 jurors provided for by that section are exhausted, the jury being only partly impaneled, the District Court may issue a venire to the United States Marshal for the Territory to summon jurors from the body of the judicial district, and the jury may be completed from persons thus summoned. It is held that the record shows no error, and the judgment of the court below accordingly is affirmed.

This decision ought to convince the "two per cent" polygamous men of Utah, that when common sense occupies the Judicial Bench of the United States, it will take more than a technical objection to the enforcement of law to vitiate a well founded charge against a wrong doer in the United States Courts.

Any one of fair understanding should have forseen what the ruling of the Court would be. But we presume that the appeal was made for the purpose of testing the law in the facts attending its enforcement, as well as its validity under the Consttiution. Both the validity of the law, and the facts of procedure, in one case at least, have now been tried. Will those people who claim to be lawabiding now yield to the decision of the courts. We shall see.

Correspondence.

KIRTLAND, Ohio, April 22d, 1885.

Editor Herald:—Upon my return trip from conference, I stopped at Chicago, at the earnest request of Bro. M. E. Culver, so as to meet the late cut Elijah, *alias* Bro Branch; but in fact, simply W. W. Styles. The position of this pretender was, that he had a message to deliver of vast importance to the human family, and that eventually he would gather the people to Palestine There was no place else. What made things appear in his favor, too, was the fact that he wore his hair very long, and combed it a little different from ordinary mortals, tucking it up under an old stove-pipe hat. He had but one eye, and consequently could not be called a Seer, and hence claimed to be a dreamer of dreams. Of course, all of this told heavily on people who are never found either watching or praying. Elijah was also very straight and circumspect in his moral ideas. He would not accept the Inspired Translation of the Scriptures, or the revelations in Doctrine and Covenants given after 1834, for the reason assigned that Joseph Smith was in transgression after that time. This was another of Satan's old dodges. He never pretends to raise an issue upon the principles contained in the writings, and to stand or fall by the things taught; but falls to accusing and slandering others. No wonder that "he abode not in the truth" from the beginning.

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It was in this case as in all others that I have probed to the bottom, too, this party *knew* nothing about any transgression of Joseph Smith, and in fact never saw the man. He had gulped down all of the stories. Well, I waited till the brethren should bring around this embodiment of morality; but alas! The messenger returned with the sad news that "Elijah" had again left the society of his friends. This time he had failed to pay his rent to the landlady; had failed to settle with about a score of whom he had borrowed small sums of money; and they said that he was living with two women as his wives at the same time he was talking morals to others. I give this history in a mild form in comparison with what was the general history of the affair as told me there; but hope this will be sufficient to put the Saints at least on their guard as to these self-righteous frauds who are traveling about to deceive. If the one half be true that is stated of this very *alias*, who has been trying to lower the character of the dead in order to build himself up so as to deceive the unguarded, he ought, to-day, to be working at a trade in Joliet prison; and yet he has deceived some by slandering Joseph Smith. When will the people learn the lesson, that a person having a message must stand or fall upon the facts connected with that; and not upon what some other person may have done, whether good or bad? "Let every tub stand upon its own bottom," is a pretty good injunction; and one that can not do it is a very sorry pattern. "He that is of God heareth God's words." But those who are pretenders only, hear the false tales and run with this kind of a message. Whatever others do, I hope the Saints will be equal to the task of making and giving a hearing upon the true issues.

For the truth.

E. L. KELLEY.

Joseph Cook, in talking of students who did not have time to go to prayer meeting, said that when he was in college he always took time for such things. "When a student becomes unspiritual," said he, "his mind is beclouded; but when he is lifted into a high spiritual atmosphere by the influence of an hour or two of prayer, he can swoop down upon his studies like an eagle on his prey." Very few students would deny that "prayer is the highest occupation of the human soul," and yet it is a common thing to see professedly Christian students deliberately neglect the prayer-meeting where it seems to conflict with social or intellectual pursuits.

Alas for the man who refuses to accept of the guidance of the great Leader—who has never yet, it may be, taken the first earnest step on the consecrated, upward path! That man, whosoever he be, is "yet in his sins"—he is "unjust still." He knows no comfortable communion with God on earth, and has no hope of beholding his face in righteousness.

MISCELLANEOUS.

The Problem of Human Life, Here and Hereafter, by A. Wilford Hall; 524 pages, in cloth boards	1 50
Universalism Against Itself, by A. Wilford Hall; in cloth boards, 336 pages	1 00
Josephus, complete in 1 vol., library leather	3 50
Gibbon's Decline and Fall of the Roman Empire, cloth boards, 5 vols.	4 00
Mosheim's Church History, cloth boards, 2 vols	4 00
Baldwin's Ancient America, (Illustrated) cloth,	1 80
Rollin's Ancient History, 2 vols. in one, leather	4 00
The Koran, library leather	2 00
Gieseler's Ecclesiastical History, from A.D. 1 till 1854, cloth boards, 5 vols	10 00
The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, cloth boards	2 00
Cruden's Complete Concordance of the Bible, cloth	1 75
The Bible Text Book	1 00
Apocryphal New Testament	1 65
Brown's Concordance of the Bible	60
Emerson's Ready Binder, Herald size	85
Five Quires of Note Paper, 120 sheets	40
Five Quires of Note Paper, better quality	50

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Peoria and Kansas City,
Peoria and St. Louis,
St. Louis and Omaha,
St. Louis and St. Paul,
St. Louis and Rock Island,
St. Louis and Chicago,
Kansas City and Denver,
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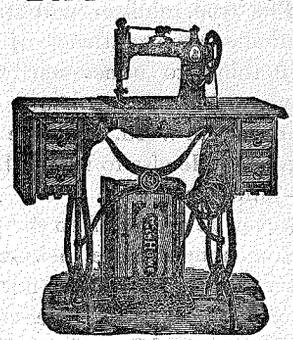

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JOSEPH SMITH - - EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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[Concluded.]

GENERAL CONFERENCE MINUTES.

APRIL 6TH TO 15TH, 1885.

WEDNESDAY, APRIL 8TH.

The morning prayer meeting was placed in charge of Bro. John Hawley and R. Etzenhouser.

Bro. W. W. Blair preached at half-past ten o'clock, assisted by Bro. Joseph Luff.

At half-past one, after singing, "Watchman, tell us does the morning;" prayer was offered by Bro. J. Caffall. President Blair presiding, appointed Bro. W. B. Tignor and G. E. Ross as ushers and door keepers during conference.

The minutes of yesterday were read.

MINISTRY REPORTS:

The following additional reports of the ministry were read:

Elder *W. H. Kelley* of the Twelve, present, reports:

As a special field of labor you assigned me to Michigan, Indiana, Ohio, New York, and Pennsylvania. Have been able personally to do something in the way of defending the cause in all of these states, except New York. There is an interest to hear, and opportunities to present the word. There is work for the careful, consistent laborer all the time. He will be encouraged with the thought that he will see desirable fruits for his labors. The ministers have been too few to answer all the calls for preaching. They have done what they could, some even in making more of a sacrifice to keep in the field than justice demanded. We have labored together in harmony; and confidence and respect have been extended by all.

The declared intention of the church at last session of conference, to stand by her authorities sent abroad to look after the interests of the church has had a salutary effect in that inciters of party spirit and discord among the brethren, in opposition to proper authority, church rule and discipline have ceased to show themselves. It is not needed that I mention by name the laborers sent to that mission, as each will doubtless send an individual report. We need more efficient workmen, however. Much of my time during the last year has been taken up with duties aside from regular mission work. As a committee man, comparing the printed and Manuscript copies of the Book of Mormon, the months of June and July were mainly devoted to that work and preparing for it. Our report is as published in the *Herald*. In the fall, by request of the Presidency, I went east to the Philadelphia and Massachusetts districts. Held meetings in Phildelphia, Hornerstown, Brooklyn, Providence, Fall River, Plainville, Attleborough, Boston and on Cape Cod. There are good Saints in those places, and many are doing what they can to aid the cause. The Philadelphia District needs help the most of any. In a word, the East demands a wise able missionary. There is much resident help in Massachusetts. The conference should, in my judgment, supply the East with some efficient laborers, making it a first consideration. There has never been so opportune a time to preach in Ohio, and portions of Indiana and Michigan as now. Local laborers are doing what they can, and the Saints are in the faith and striving to honor the cause. This is the rule. They are not all dead spiritually, either. I feel well in spirit about the faith, and have been blessed in my labors. That there is a wrong somewhere that is working an injury, and militating against our progress—making some faint hearted, I believe. This should be righted. By request, Bro. E. L. Kelley accompanied me to the East. I had a premonition that he should go, and this proved correct all the way around. My traveling expenses have been necessarily heavy, as may be seen by looking at the territory passed over. This please take into account when reading up the finances.

Elder *M. H. Forscutt* of the High Priests, present, reports:

At the last Annual Conference I was assigned to labor in Bro. Wm. H. Kelley's field, conditionally on the Bishop being able to meet the requirements for my family. This was not arranged till July, so that I could leave home. Since then, I have labored as best I could, preaching in Kansas and Nebraska previous to my permanent engagement in the field assigned me. I preached at points in Iowa, *enroute*, and in Illinois. Have labored in Michigan and Pennsylvania chiefly; my labors in the latter state confined mostly in Pittsburg and vicinity. During my labors have baptized 29 into the church, and done such other work as properly fell to my calling. Am still willing to work if the Master shall so direct, and this conference so appoint.

Elder *E. L. Kelley*, present, reports:

During the past year my time has been constantly employed in the interest of the church as best I knew, either in duties connected with the Bishopric or general work. In part, however, these labors have already been reported, and I can not attempt a further summary now. My labors have been in Northern Ohio, Pennsylvania, St. Louis District, and the eastern states, with some little work in Michigan. Notwithstanding many discouraging things, so far as I have been able to judge, the work is upon a firmer and more sure basis than heretofore, and I am still in the firm belief that our Heavenly Father's hand is directing in the work.

A letter from Bro. D. S. Mills, to the Bishop was read.

The report of Bro. *G. A. Blakeslee*, Bishop of the church, was read as follows:

Herewith is respectfully submitted for your consideration my third annual report of the state of the church treasury. The net receipts for the fiscal year just ending are $14,634,90, against $14,177,87 for the preceding year, showing a net increase in the receipts of $457,503. The expenditures have been $16,355.89, as against $15 160.92 for the previous year, or an increased outlay of $1,204.97. In addition to the foregoing, the ministry has received and expended of individual contributions, so far as reported by them, moneys to the amount of $3,321.64, making the aggregate paid for the year $17,956.54, and expenses $19,677.53.

At the last General Conference it was determined by the body to supply the Australian and Tahiti Mission, which has been done at the necessary expense of near Two Thousand Dollars, and this in part accounts for the increased expenditure, as shown in the general report.

For the past year there has been a total of ninety-four ministers who have been receiving aid from the church, as against sixty-five for the preceding year, which increase in the number of laborers has also necssarily increased the demand upon the treasury. At the last session of the conference these laborers were placed in the field in the hope that by the earnest effort of the body the proper wants of the same might be met; but by reason of the closeness of the times, and more particularly the undue controversial agitation through the church organ, the increase in the receipts have not been so great as was anticipated at the last session. For this reason a number of the Elders who received appointments at the last conference have not been supplied as was proper, and just complaints have arisen by reason of this. The church should and must perform her obligations.

In supplying the Elders under these circumstances, I have endeavored at all events to look to the wants of the families of those who were called great distances from home, and placed the burden of shifting, for the time being, in part upon those more convenienced, but without any thought of unjustly injuring any.

I call attention again to the increased expenditures for the year in caring for the poor, and the fact that conference has taken no action upon the recommendation to provide for the lessening this expense, as made in my report for the previous year.

It is believed that the exhibition of the financial report has been so arranged by the faithful work of Elder M. H. Forscutt, that the conference will have little trouble in the examination of the same, and I therefore submit without further summary. G. A. BLAKESLEE, *Bishop.*

The Bishop's financial report was received, and referred to a committee, consisting of Brn. J. C. Crabb, H. J. Hudson and E. C. Brand.

A request having been made by one of the local papers for a synopsis of our proceedings, Bro. R. M. Elvin was requested to furnish such synopsis.

The following reports were read:

QUORUM OF THE TWELVE REPORT:

We, the members of the Quorum of Twelve Apostles, present, beg leave to report: As the First Presidency have decided, as a quorum we are unable to act, in matters wherein decisions affecting the body is concerned, by reason of there being only six of the quorum present, that all matters of appeal made to the quorum will necessarily have to await our next convening. But as it has also been decided we can act advisory upon missions, and other matters of a general nature referred to us, we hereby notify the body we are ready to act so far as possible in that direction. A. H. SMITH, *Acting Sec'y.*

The appeal in the case of Bro. D. H. Bays and the Galland's Grove District was presented, and a committee was appointed to consider the case and report as to what disposition shall be made of it, consisting of Brn. E.

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L. Lelley, I. L. Rogers, M. T. Short, J. C. Foss and Joseph Luff.

The following was moved by Brn. M. T. Short and J. T. Kinnaman, and tabled subject to call:

Resolved, that the true names of all contributors to our publications be attached in good faith.

It was moved by Brn. M. T. Short and G. T. Griffitth, that the name of David H. Smith be dropped from the Quorum of the Presidency of the church.

Remarks were made by Joseph Smith, E. C. Brand, M. T. Short, Joseph Luff, J. W. Gillen, and J. H. Lake, when a substitute moved by E. C. Brand, and I. N. Roberts, as follows:

That we sustain Joseph Smith as President of the High Priesthood of the church, and his two counselors.

This was ruled against, as being of so different a nature from the other, as to be out of order as a substitute. It was then moved by B. F. Durfee and D. J. Powell.

That we sustain Bro. D. H. Smith as a counselor in the First Presidency of the church, with our earnest prayers for his recovery.

This was spoken upon by Josiah Ells, W. H. Kelley, J. H. Lake, F. G. Pitt, and Columbus Scott, and then the following was moved by Joseph Luff and E. L. Kelley:

Resolved, that this conference present the case of D. H. Smith and the condition of the first quorums of the church, before the Lord in special prayer, and that information be sought from Him, through the President of the church, in relation thereto, that we may act wisely concerning the matter.

This amendment to the substitute was adopted, as also the substitute as thus ammended.

The following was moved by Brn. R. Etzenhouser and W. M. Rumel:

Whereas, some of the acts of the General Conference have at least been lost sight of for a time, and there is a possibility of transcending the rules, as enacted by the body; therefore, be it

Resolved, That measures be taken for the compilation of all resolutions and acts now binding, and that all of these be numbered, and kept in schedule form from time to time, and be it further

Resolved, That a committe of three, of which the Church Secretary shall be one, be appointed to make such compilation, and report to this body in April, 1886.

It was taken up by sections and adopted, after which the following named were added to the committee with Bro. H. A. Stebbins, namely Brn. R. Etzenhouser and D. F. Lambert.

Brn. A. H. Smith and H. A Stebbins moved the following:

Whereas, In the usage of the church in the past a departure from the law has been made, in the selection of courts of Elders to try transgressors to the virtual exclusion of the Bishop as a common judge in Israel; Therefore be it resolved, That in all cases in the future when it is possible the Bishop or his councilors be appointed on all cases coming clearly within their jurisdiction.

It was spoken on by Brn. A. H. Smith, E. C. Brand and W. C. Cadwell, when it was moved to substitute the word "practicable" for the word "possible," which was discussed by Brn. Charles Derry, John Hawley and G. H. Hilliard, and being put to vote, this effort to amend was defeated. Then the original was spoken to by Brn. J. C. Crabb, and W. H. Kelley and a vote being taken it also was declared lost.

The following from the Pottawattamie District was presented by the delegates therefrom:

Whereas, much discussion has been had in columns of *Saints' Herald* on items of doctrine long entertained by the Church, and whereas, by these discussions the validity of certain doctrinal tenets in some revelations in Book of Doctrine and Covenants has been questioned, thereby calling into doubt the certainty of what we believe to be God's word; and believing that in consequence of such discussions the office of the *Herald* as a church organ has been abused, believing its exclusive use should be the actual reflection of the well defined tenets of faith named in "Epitome;" Therefore, be it

Resolved, That we discountenance such abuse, and we hereby recommend to General Conference the taking of action relative to the general and special use of the *Herald* as to being a church organ.

It was moved by Brn. Joseph Smith and J. W. Chatburn that the matter be referred to the Board of Publication. This was opposed by Bro. E. L. Kelley, and then he and Bro. E. Banta moved to strike out the words "Board of Publication" and insert in the place thereof the words "a committee of five." This was approved by the conference and Brn. E. L. Kelley, C. Scott, G. T. Griffith, J. T. Kinnaman and J. W. Gillen were appointed as said committee.

Announcements were made for meetings in the morning, of the High Priests, the Seventy and the First, Second, Third, Fourth and Fifth quorums of Elders, also that services would be held this evening both in the Saints' chapel and in the Court House.

In accordance with the above announcements Bro. James Caffall preached in the chapel, assisted by Bro. John T. Davies, and Bro. J. H. Lake spoke in the Court House, assisted by Bro. F. G. Pitt.

THURSDAY, APRIL 9TH.

At nine o'clock the Saints met for prayer, Brn. J. B. Gouldsmith and William Leeka had charge. Following it was a sermon by Bro. Hiram Rathbun. He was assisted by Bro. Henry Kemp.

At half-past one o'clock the assembly sang, "Brightest and best of the sons of the morning." Bro. M. T. Short offered prayer, and the minutes of yesterday were read.

MINISTRY REPORTS.

Elder *Thomas Taylor*, president of the English Mission writes from Birmingham, England:

I feel great pleasure in reporting to you the condition of the work in this part of the Lord's vineyard. Since we last reported we have been laboring as far as possible to spread the truth among the children of men, by the preaching of the word, and also by the press. I am thankful to say that we have been successful, quite a number have been added to the church by baptism, and new branches have been organized in the mission. We have lost some few of our fellow-laborers by emigration. We miss them, but trust that our loss may be their gain. The brethren throughout the mission, I believe, are putting forth their best efforts to further the cause; and, upon the whole, we think that the work in this country is in a very fair condition. We are not weary in well doing, and ask an interest in your prayers, that we may continue steadfast to the end. May you have a profitable time at conference, to the accomplishment of much good.

Elder *J. A. McIntosh* writes from Gameron, Canada:

Another year has rolled around, and something of a report is expected from each of the Elders laboring for the Master's cause. A more full account as to my ministerial work will be found in the hands of the Fifth Quorum of Elders, which I sent some time since. I have spent my entire time in the field, and have not omitted an opportunity to preach when it was to be had. Have baptized about thirty-five, and confirmed most of them; blessed several children, and administered to the sick with good effect, and in several cases with immediate relief. On account of the extremely cold winter, have not done as much in making new openings as I could have done otherwise. Have been laid up sick for some days. The Canada Mission needs more help—those who can be in the field all the time. There is a good demand for preaching, and here there is plenty of persecution, particularly from the Methodists. Several threatening letters, with bogus names attached, have been sent to us, and masked men have made demonstrations; but no force has been used yet, and still the work is onward. As to my prospects for the future in regard to remaining in the field, I can not see my way clearly, as I am indebted by mortgage on my house, which falls due May 1st. I leave the matter with you, and if you can advise, or devise how to get out, let me know by appointing me again, if wisdom directs.

The following report from the Quorum of Twelve was read and received:

WHEREAS, In the present seeming crisis upon the Church, when it is the duty of every member of this quorum to be present in the councils, for the good of the whole body, and

Whereas, the members present were led to believe that this quorum was to convene for the express purpose of meeting the crisis, and such have made diligent effort to be present at considerable expense, coming from distant fields and

Whereas, brethren J. W. Briggs, E. C. Briggs and Z. H. Gurley, members of this quorum have failed to meet, or report by letter to the quorum, thus virtually ignoring the members now present; and

"Whereas, the quorum and conference are left without their aid and counsel at a time when their advice should be had; and

Whereeras, their thus absenting themselves from this conference is a hindrance and detriment to the quorum, and to general good of the Church; and

Whereas, no competent reasons have been assigned for thus absenting themselves; therefore, be it

Resolved, That we deprecate such action, and require of them acknowledgement and confession for such treatment, and that we hold them under censure until such acknowledgements are made; and further we do so report to the body.

Resolved, That it is the sense of the members of this quorum who are present, that any man who accepts appointment and ordination as a representative of the Church, is under obligations to teach, sustain, and seek to establish the faith of the Church; and no one, be he whomsoever he may be, has any right to attack the divinity of the faith, in part or as a whole, as said faith is set forth in the Bible, Book of Mormon, and the Doctrine and Covenants.

ALEXANDER H. SMITH,
Acting Secretary of Quorum.

The case of Bro. John O. Stewart, of Texas, was presented by Bro. Heman C. Smith and referred to Brn. J. Hawley, J. W. Brackenbury and J. D. Flanders, as a committee to examine and report.

The following was moved by Brn. M. T. Short and H. R. Harder:

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WHEREAS, The Voice of Warning has been revised and enlarged; and whereas, other endorsed tracts do not even bear the names of their authors; and whereas, the author of the first edition of the above named work apostatized from the faith and purity therein set forth, and said first author died by violent hands for corrupting and breaking up the family circle, by teaching polygamy; therefore, be it.

Resolved That his name be erased from all of said books on hand and for sale in the Herald Office, and that his name be withheld from all subsequent issues.

It was spoken against by Brn. E. L. Kelley, E. C. Brand, E. Banta, J. A. Robinson, W. H, Kelley and A. H. Smith, and favored by Brn. M. T. Short and J. S. Patterson, and being put to vote was declared lost.

The following from the Second Quorum of Elders was moved by Brn. W. C. Cadwell and J. C. Foss:

Resolved, That it is the opinion of the Second Quorum of Elders that it would be expedient that Elders, branches and conferences when ordaining brethren to the office of an Elder, be requested to endorse across the licenses of such Elders the words: "The holder of this license should seek to join some quorum at his earliest opportunity, and present his license to be exchanged for a new one from the quorum he unites with," or words to that effect.

This was discussed by Brn. E. C. Brand, W. H. Kelley, J. A. Robinson, E. L. Kelley, J. T. Kinnaman and W. C. Cadwell, and being put to vote it was adopted.

A resolution presented by the Third Quorum of Elders was moved by Brn. J. T. Kinnaman and D. S. Crawley. It was amended by inserting the word "some" in the place of the word "many," and as adopted reads as follows:

Inasmuch as some of the members of this church are in the habit of visiting saloons and drinking intoxicants, which habit seems to hinder the spread of the work, therefore be it

Resolved, That we as a quorum, request that it be made a test of fellowship for any member of this church who will persist in this practice.

A proposed amendment to the Book of Rules was presented, and it being ruled not to take it up at this time, it was moved by Brn. W. C. Cadwell and J. C. Foss that it be read and spread upon the minutes, and action be deferred until next conference. It was so ordered, and it was read by Secretary Cadwell, as follows:

WHEREAS, There has never been any well defind rules of procedure adopted for disposing of offenders against the law, or of adjusting difficulties that may arise in the branches, or other recognized bodies in this church; therefore, be it

Resolved, That the Book of Rules be amended by striking out chapter XIII of the same, and inserting in lieu thereof the following:—

CHAP. XIII.—COURTS AND TRIALS.

Sec. 152.—Elders' Courts are courts of inquiry, composed of two or more elders, or those holding offices equivalent thereto, appointed by the church, through proper officers, to sit and make suitable inquiry, hear evidence, and determine as to the truthfulness or falsity, of complaints, and the guilt or innocence of members of the church against whom those complaints may be made. When appointed they have the right to appoint the time when, and the place where, they shall sit to hear the case, due notice of which time and place shall be given to all persons who are expected to be present at the hearing of such case. *Provided*, that in fixing said time and place, care shall be taken to not purposely do injustice to either party to the case.

Sec. 153.—The First Presidency, The Twelve, High Priests, Seventies, and Elders, when traveling in missions, or in localities where no organization, branch or district has been perfected; Presidents of Districts, and Presidents of Branches, branches and conferences, have power to appoint Elders' Courts, according to the nature of the complaint, the time, and the emergency of the case. Where a branch or conference appoints a Court of Elders, it should be done either by vote authorizing the presiding officer to name the elders who shall compose the court, or by nomination from the members confirmed by vote. In no case whatever, should a Branch or District President appoint a court to try a case in which he is to be a party, either as complainant or defendant; or in the issue of which he is directly a party in interest.

Sec. 154.—Par. 1. When the elders appointed to act as a court meet to try a case, or hear the matter to be submitted to them, they shall choose one of their number to act as chairman, and preside during their sittings. (The one holding the highest authority, other things being equal, has the preference; but the choice is left to the court, they to decide according to rank, fitness, qualification, &c). It is his duty to decide questions of order, the admissability of evidence, and to keep order. The court may also appoint some one to act as clerk, who may or may not be a member of the court, whose duty it shall be to keep a record of all the proceedings had before the court, take charge of all papers and documents presented and used in the examination of the cause heard, and return the same, with the verdict of the court, when found, to the chairman of the committee at the close of the sitting.

Par. 2. The Elders composing a court should take especial pains to see that the clerk keeps a full and complete record of all the proceedings, which record should be made in duplicate, one copy of which should accompany the decision to be sent to the person or body appointing said court, and one copy filed securely away by the court to be kept by them.

Sec. 155.—Par. 1. It is the duty of the court of Elders to hear patiently both the accuser and the accused; the counsel of either or both, should counsel be employed, and the testimony of the witnesses who may appear; and to strive by every lawful means to give the case a fair and just trial.

Par. 2. The functions of a Court of Elders being those of a commission of inquiry, it follows, that when they have heard the allegations and the evidence, their only duty is to decide as to the truth or falsity of the matter inquired into, the guilt or innocense of the member accused, and report the result of their inquiry to the authority appointing them. The court is not to pass the final sentence of acquittal or condemnation upon the one under trial; nor, if they find the accused to be guilty, to state definitely what shall be the punishment inflicted; but they may recommend to acquit, to exercise mercy, or suggest what in their judgment would be adequate punishment for the crime committed; and upon this suggestion or recommendation, the church may act. The language of the law is: "And the Elders shall lay the case before the church, and the church shall lift up the hand against them."

Sec. 156.—Par. 1. It is permissable for members who are accused of offenses, should they so desire, to appear by counsel, or by some other member of the church, who may conduct their defense, examine the witnesses, and do other acts the same as their principal might do; but should any member so appear by counsel, but one shall be permitted to address the court, and it shall be at the option of the accused, whether to speak for themselves by counsel.

Par. 2. The same rule shall apply to Branches or Conferences as to counsel, in case of appeal.

Sec. 157.—Par. 1. Courts of Elders have the right to request the attendance of the witnesses desired by either party to the suit; and all others whom they may be informed are in possession of information deemed necessary to a proper decision in the matter to be heard.

Par. 2. It is not requisite to administer an oath to witnesses testifying before a Court of Elders; it is not to be supposed that a member of the church will testify falsely, either in court or out of it. Persons not members of the church are not competent witnesses to give evidence before a Court of Elders, as the court has no right to demand their attendance to testify; but by consent of both parties, such persons may be permitted to give evidence, where it is known no other proof can be offered. Matters of record, and of public notoriety, should be received in evidence, without further proof than is required in courts of law; questions of the general reputation of an individual for truthfulness or virtue should be received; records of trials and conviction for crime in the civil courts, and matters of like character, duly certified to, are to be received in evidence.

Par. 3. Any member of the church failing or refusing to attend the sitting of a Court of Elders, either as a principal or as a witness, after due notice and request, shall be held to be guilty of a breach of church discipline and fellowship, and shall be liable to be dealt with, the same as for any other act of unchristianlike conduct; unless good reasons for such absence shall be shown.

Sec. 158.—In all cases affecting the action or standing of members of the church belonging to branches, which shall appear to demand the action of the church as hereinbefore shown, charges may be prefered by any member in good standing in the church, after having exhausted the other means provided in the law for a proper understanding and settlement of the difficulty. Such charges should be preferred in writing against the offending member to the President of the Branch, or to the Branch, in which case the said President or Branch, as the case may be, shall at once appoint a Court of Elders, as hereinbefore provided, to consider said case. In case the member offending belongs within the limits of an organized district, but is not enrolled as a member of any branch in said district, the charges shall be preferred to the President of said District, or to the District Conference, and said President or District Conference, as the case may be, shall proceed as in case of branches.

Sec. 159.—All cases relating to the action of Branches in organized Districts, from which action members may wish to appeal, shall be presented first to the District conference of the District to which the said Branch may belong; and all cases relating to the action of districts shall in like manner be presented to General Conference. All cases relating to the action of branches or members not belonging to branches not in an organized district, may by mutual consent of the parties to the controversy be referred to a committee of three, of which the missionary in charge may or may not be one, to be appointed by the missionary in charge, if there be one; but if there is no missionary in charge, or if the parties to the controversy are not agreed as to referring to said committee, then such cases shall be presented directly to the General Conference.

Sec, 160.—No charge shall be preferred against a brother to be tried by an Elders' Court appointed by Branch or District authority, for an offense committed more than three years prior to the time of preferring such charge. In case of appeal, such appeal must be made by notice, in writing, to all parties interested, stating specifically action appealed from, and time and place at which said appeal shall be desired to be heard; such notice to be given in appealing from action of courts appointed by branch authority within three months from the time of the rendering of the decision in controversy, and in appealing from action of Courts appointed by district authority within one year from the rendering of said decision. The time governing notice of appeal from District Courts shall apply in like manner to courts appointed by missionaries in charge in cases heretofore referred to arising outside of organized districts.

Sec. 161.—Nothing in this chapter shall be construed so as to prevent any of the regularly organized quorums from proceeding to the trial of members of their respective quorums in the manner provided by the rules governing said quorums; nor the trial of difficulties in the church by judges composed of High Priests, or the Bishop and his counsellors, as provided in the law, whenever in the wisdom of the church it shall be deemed necessary for them to act.

The following was moved by Brn. G.

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T. Griffiths and John C. Foss, and was adopted:

Resolved, That to-morrow be set apart and observed by us as a day of fasting, and that the morning session from nine o'clock to half-past ten, be occupied in offering special prayer concerning D. H. Smith and the first quorums of the church, as provided for in the resolution adopted yesterday touching this matter.

The subjoined questions were presented by the Second Quorum of Elders:

Does a member of a quorum who has been dropped from the quorum to which he has belonged retain the right to officiate in his office independently of the quorum to which he formerly belonged?

What ministry, if any, does a person possess who has been expelled from his quorum, but who is still retained in the church?

It was moved that these questions be referred to the Presidency, to be answered through the *Herald*. This was defeated, and it was then moved and adopted:

That the First Presidency be constituted a committee to whom the questions be referred, to be answered at this session of conference.

Motions were made favoring the following places as suitable points for the meeting of the Annual Conference on April 6th, 1886, namely: Kirtland, Ohio; Lamoni, Iowa; Plano, Illinois; Salt Lake City, Utah; and Galland's Grove, Iowa.

Kirtland was advocated by Brn. W. H. Kelley, E. L. Kelley and C. Scott. Lamoni was advocated by Brn. E. Banta, J. W. Gillen and R. M. Elvin, and Bro. J. W. Chatburn advocated Galland's Grove, each making a speech in favor of the places named. On a rising vote the count was as follows: Lamoni 61, Kirtland 34, Plano 2, Salt Lake City 2, Gallands Grove 2, after which the two highest being taken and a call for the yeas and nays being made, the secretary called the roll of *ex-officios* and districts with the following result:

FOR LAMONI.

EX OFFICIO.

W. W. Blair	R. M. Elvin	Bartly Myers
A. H. Smith	G. H. Hilliard	A. H. Parsons
J. R. Lambert	Wm. Newton	D. J. Powell
Charles Derry	F. G. Pitt	Nathaniel Booth
I. L. Rogers	J. W. Waldsmith	Levi Anthony
H. J. Hudson	S. O. Waddel	Griffith George
R. C. Elvin	David Williams	J. C. Hardman
H. A. Stebbins	W. C. Cadwell	Wm. Hopkins
J. C. Crabb	B. F. Durfee	J. T. Williams
David Dancer	S. Maloney	D. E. Powell
J. S. Patterson	J. H. Merriam	J. D. Flanders
Heman C. Smith	Thos. Thomas	J. T. Clark.
M. T. Short	F. C. Warnky	Richard Preator
Geo. Montague	Albert Bishop	Peter Anderson
J. T. Davies	E. W. Cato	Emsley Curtis
W. T. Bozarth	D. S. Crawley	Hiram Falk
J. W. Gillen	Josiah Curtis	W. M. Rumel.
S. V. Bailey	John Hawley	C. Herzing
E. Banta	G. Haywood	L. Atkinson
J.W.Brackenbury	J. T. Kinnaman	John Pett
Eli Clothier	Daniel Munn	J. W. Pilgrim
Odin Jacobs	E. A. Davis	Andrew Himes
Wm. Leeka	K. Johnson	Total ex-officio 68.

DISTRICTS.

Florida 9	Northern Nebraska 11
Northern Illinois 25	Southern Nebraska 17
String Prairie 7	Central Texas 4
Decatur 40	Utah 18
Des Moines 16	Galland's Grove 26
Little Sioux 27	Pottawattamie 17
Central Kansas 6	North-West Kansas 4½
Spring River 10	Central Missouri 4
Far West 20	Independence 18

North-Eeast Missouri 8.

Total district vote 287½, grand total 355½.

FOR KIRTLAND.

EX OFFICIO.

Joseph Smith	I. N. Roberts	John Goode
Josiah Ells	John Beaird	George Kemp
John H. Lake	G. E. Deuel	J. Westwood
James Caffall	Geo. Hicklin	H. Rathbun
W. H. Kelley	Henry Kemp	R. Etzenhouser
M. H. Forscutt	E. L. Kelley	J. H. Lee
G. A. Blakeslee	J. M. Stubbart	W. O. Thomas
J. W. Chatburn	Alfred White	W. B. Tignor
E. C. Brand	H. L. Holt	J. A. Robinson
J. C. Foss	W. J. Smith	Joseph Luff
G. T. Griffiths	J. S. Roth	F. B. Moyer
C. Scott	I. N. White	Samuel Crum

Total ex-officio 36.

DISTRICTS.

London, Canada 13	Northern Michigan 19
Southern California 12	St. Louis 20
Kewanee 11	Philadelphia 5
Fremont 15	Pittsburgh 14
Southern Michigan 10	Central Nebraska 5
North-West Kansas 4½	

Total district vote 128½; grand total 164½

The vote was decided in favor of Lamoni by 355½ to 164½, and on motion Lamoni was declared as the unanimous choice of the Conference.

It was moved that we reconsider the resolution of yesterday with reference to the first quorums. Objection was made by E. L. Kelley.

Announcements were made for meetings of the Seventy, and of the First, Second, Third, Fourth and Fifth quorums of Elders, also of the services this evening.

Bro. Evan A. Davies preached in the evening at the chapel, assisted by Bro. A. H. Parsons; Bro. Columbus Scott preached in the Court House, assisted by Bro. John Beaird. Both houses were filled with hearers, as was the case throughout the conference whenever the weather was propitious.

FRIDAY, APRIL 10TH.

The morning prayer meeting was placed in charge of Brn. Charles Derry and H. J. Hudson, and special prayer was offered for the first quorums of the church and for the revelation of God's will concerning them, according to the resolutions adopted yesterday and the day before.

At half-past ten Bro. H. J. Hudson addressed the Saints, assisted by Bro. Joseph Smith.

At half-past one the business session convened and the service was opened by singing, "My faith looks up to thee," and prayer was offered by Bro. E. C. Brand. Pres. Smith in the chair. The minutes of yesterday were read by Secretary Stebbins, and it was

Resolved, That the secretary be requested in giving the names of the parties speaking upon the resolution concerning expunging the name of Parley P. Pratt from the Voice of Warning, and upon all questions discussed hereafter, to record those speaking as they may appear for or against the same.

Moved by Brn. E. L. Kelley and M. H. Forscutt and adopted.

A correction was made and the minutes were approved.

The report of Elder *E. C. Briggs* of the Twelve was read:

Since my last report have labored in Iowa, Illinois and Michigan; did not go to Wisconsin and Minnesota as I intended to. Finances failed. I was in Chicago nearly four months. It is an interesting field. But few Saints in the city, and misunderstandings have hindered them much. While there took charge of the work, and asked them one and all to suspend judgment, and quietly seek the unity of the Spirit. Their desires were to see the cause prosper. We occupied a small room on Madison street on Sundays, and on Wednesday evenings social meetings at private houses. The mission ought to be vigorously prosecuted. Former difficulties came more through misunderstanding than a desire to do wrong. There are as good people in Chicago as anywhere else, and many of them are famishing for the bread of life, know not where to go for help. Have never felt more interest for any one field than Chicago. One thing that is lacking to accomplish an abundant harvest of souls is a commodious house or hall. The interest of the church demands that we shall do a vigorous work in the large cities of the United States, and Chicago is a central one. The courts and Congress are punishing the evils of the latter day apostasy, and it behooves us as the Church of Christ, to make every effort to show indeed that we are the church, and are high above the abominations charged upon Latter Day Saints, and so make our garments clean in the eyes of the whole world. This year bids fair to unravel the horrible meshes of Utah wickedness, and while the leaders of that people have done everything to disgrace the fair name of the Saints, we should make the contrast between the church and the apostates appear plain in the eyes of the nation, or we shall suffer loss. In the event of that people crumbling to pieces, as they eventually must, the true church of Christ ought to reap the benefit without any of their losses. I am not disheartened, brethren, but I am anxious to see our forces wheel into line and let each rank stand firm, with faces fixed, and with determination to gain the victory and the glory. I trust I may be able to do more church work the coming year.

QUORUM OF SEVENTY REPORT.

The following report of the Seventy was read:

The Quorum of Seventy report that they have held four sessions, in which unity and peace have prevailed. The following twelve members have reported in person:—E. C. Brand, James Gillen, J. S. Patterson, W. T. Bozarth, M. T. Short, J. T. Davies, J. C. Foss, C. Scott, G. T. Griffiths, George Montague, I. N. Roberts and H. C. Smith. Bro. Andrew Hall reported by proxy. The following six members reported by letter:—J. B. Lytle, T. E. Jenkins, J. F. Mintun, J. H. Hansen, R. J. Anthony and G. S. Hyde. All report the blessings of God upon their labors and their desire to continue in the field if provided for.

A resolution of condolence touching the death of our lamented president, Glaud Rodger, was unanimously adopted, and read as follows:

"*Whereas*, It hath pleased God to call from our quorum, and from the church, our highly esteemed and well-beloved brother and president, Glaud Rodger; and

Whereas, We do most sincerely feel that by his demise we have sustained a sore loss, by which we are sadly bereaved of his congenial presence, wise counsel, and Christian bearing; and further believing that by his decease his family have been bereft of an affectionate father and husband, a tender and loving parent and companion; therefore, be it hereby

Resolved, That we as a quorum do tender to the family of our estimable brother an expression of deep sympathy, sincere condolence, and kindly regard for them; and pray God our loving Father, and Infinite friend, to sustain and comfort them, and make their hope bright in the promises of the gospel of Christ—the gift of eternal life.

The following resolutions were adopted, and are hereby submitted for your consideration and approval:

Resolved, That we, the Quorum of Seventy, do hereby re-affirm the resolution presented by the High Priests' Quorum, and adopted by the General Conference of September, 1880; wherein it is stated to be the duty of the church to sustain the Twelve and Seventy in their ministry as special witnesses of the gospel, before means are supplied to send out the members of the other quorums.

Resolved, That this quorum hereby declare that it recognizes the Holy Scriptures, the Book of Mormon, and the revelations of God contained in the Doctrine and Covenants as the standard of authority in church government and doctrine, and the final Standard of reference in all controversies.

The officers of the First Quorum of Elders reported as follows, concerning the Fourth Quorum of Elders:

We the officers of the First Quorum of Elders,

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report that we met with the members of the Fourth Quorum of Elders, and gave them such advice, by which they were enabled to elect a president, and that we put them in a condition to transact business.

R. M. ELVIN.
F. G. PITT.

FIFTH QUORUM OF ELDERS.

The following report was read:

The Fifth Quorum of Elders have held four meetings; fifty-four reports were received viz:—W. Morris, D. Davies, W. Kendrick, W. B. Tignor, W. M. Rumel, T. N. Hudson, J. Carmichael, H. Hinderks, J. V. L. Sherwood, W. Waterman, W. Aird, J. E. Reese, J. J. Watkins, D. Powell, J. Drown, J. H. Lee, L. L. Babbitt, J. A. Currie Jr., J. H. Lawn, G. Gould, C. G. Gould, T. Venable, N. Stamm, C. Hirzing, T. N. Fields, P. C. Peterson, A. S. Davison, C. E. Aldrich, P. Anderson, G. S. Lincoln, N. N. Cooke, E. Curtis, T. J. Bell, W. H. Garrett, W. G. Pert, H. S. Gill, L. Phelps, G. Reese, R. H. Wight, C. J. Hawkins, J. Richards, A. V. Clossen, J. R. Anderson, N. N. Hazelton, C. A. Sherman, T. Daley, J. Lambert, J. Houston, H. Falk, E. A. Shelley, J. A. McIntosh, R. Etzenhouser, J. A. Robinson, F. B. Moyers. Chas. A. Hall was dropped from the quorum and F. W. A. Reidel wrs expelled. L. L. Babbitt was silenced until the charges which he is under, be removed. J. W. Wight and F. B. Moyer were added to the quorum.

Resolution relative to the reporting of members reconsidered, and amended so as to read,

That Elders comprising the Fifth Quorum be required to report their labors to the president, or secretary on, or before the first day of March of each year, and any member of this quorum failing to report each year, unless for just reasons, shall be considered not in good standing.

Resoultion was passed that the names of those who have not yet received licenses, be published at least twice in the *Herald*, and that after the expiration of six months from the first publication, all not having then been heard from be dropped from the record, and that then the applicants whose names are now pending such consideration shall be enrolled and they be furnished license.

Resolution was also passed that members of the quorum be requested to pay into the treasury fifteen cents, or more, each year, for the purpose of defraying the expenses of said quorum.

The following names were recommended for appointment: Peter Anderson, L. Phelps, C. Herzing, W. M. Rumel, H. Falk, E. Curtis, J. A. McIntosh and R. Etzenhouser. Those now ready have been presented to the Quorum of the Twelve, the others to be disposed of by Bishopric and those in charge of missions. The quorum especially desire that Peter Anderson be in the active ministry, as that would be conducive to his best serving the work of editor of *Sandhedens Banner*.

Total number baptized 70, and nearly as many more directly of their labor.

R. ETZENHOUSER, *Pres.*

Report of committee on the Bishop's report was read:

We, your committee, report that upon examination of the Bishop's books we find them correct, as set forth in his report to conference.

J. C. Crabb, E. C. Brand, committee.

The report was received and the committee discharged, with the instruction to sign their names in the books, stating that they are correct.

The committee appointed to meet the people known as Hedrickites, reported as follows:

We, your committee appointed to confer with a committee of the church known as "Hedrickites" report that we met with said committee—Elders Richard Hill, George Frisby and George Hedrick,—at the house of Bro, Stephen Maloney, and after a free interchange of views, it was agreed to arrange with the Independence branch of the church for a free, Christianlike discussion, in their Chapel in this city, in respect to questions of doctrine and church government which exists between the two societies, if found agreeable to the will and wishes of said branch.

W. W. BLAIR, Chairman.
STEPHEN MALONY,
ISRAEL L. ROGERS.

It was moved that the committee be discharged, and the matter be referred to the Independence Branch. This was opposed by Brn. W. H. Kelley, J. C. Crabb. J. W. Brackenbury and J. A. Robinson. Then Bro. Henry Kemp asked a question, and on motion by him, Bro. W. W. Blair gave information in regard to the claims made by that organization, and on the situation between them and us. A substitute was then moved, and prevailed, that the report be received and the committee be discharged.

The committee in the case of J. O. Stewart reported, but owing to a misunderstanding by the committee, the matter was referred back to them.

The committee on the resolution submitted by the Pottawattamie District reported:

The committee to which was referred the resolution presented by the Pottawattamie District conference, relative to the adoption of certain measures which shall govern in the publication of articles through the *Saints' Herald*, submit the following:

1. That in its opinion, the enforcement of iron-clad rules and arbitrary decisions by persons who were not governed in their work by broad and liberal principles of toleration, as is shown by the history of societies in the past, has had such a tendency to subvert the liberties and retard the progress of the race, as to make the enactment of any set rules to be followed under all circumstances of doubtful propriety and final good.

2. That in our opinion there is a just and proper line to be drawn between the positions of permitting a fair hearing of the views of any and all through the church paper, and the abuse of the sacred principle of toleration and freedom adhered to by the church by using to excess the columns of the church paper, in making a series of attack upon the life of the body, or an undue effort to enforce personal views upon the people, when they are clearly in parts antagonistic to the accepted faith of the body; and that the responsibility is upon the Editor and Board of Publication to see that this line is truly made in their discrimination, the improper exercise or abuse of such discretion, or agency, to be remedied by the selection of such persons for these positions as will fill them in wisdom and fairness to all.

3, That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the *Herald*.

4. That in our opinion in the acceptance of articles for publication through the *Herald*, the parties doing the same should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being neither sound argument nor wisdom attained by such methods.

5. The committee has not deemed it within its duty to pass judgment upon the right or abuse of the exercise of privileges in the extended controversy of the past few months, but to point out the proper steps to be taken in case the rights of the body are left unguarded in the future.

E. L. KELLEY,
J. T. KINNAMAN,
J. W. GILLEN,
C. SCOTT,
G. T. GRIFFITHS.

The report was received and the committee was discharged.

It was then moved that the recommendations in the report be adopted. This was favored by brethren Crabb, Patterson, Derry, Hudson, Scott, J. W. Chatburn, E. L. and W. H. Kelley, Gillen, A. White, and opposed by Bro. Brand. It was then moved by Brn. Forscutt and Derry to amend by adding a sixth paragraph, reading as follows:

6th. The Editor and Board of Publication shall not permit any article to appear in the *Herald* that is written by any member of the body as an assault upon the three standards of reference accepted by the church, known as the Bible, Book of Mormon, and the Revelations contained in the Book of Doctrine and Covenants; nor shall any assault be permitted in the columns of the *Herald* on the life or character of the dead, whom the church regards as honored instruments in the hands of God to accomplish His work.

This was opposed by Brn. J. R. Lambert, E. L. Kelley and W. H. Kelley, and favored by Bro. M. H. Forscutt.

Brethren W. H. and E. L. Kelley then moved as a substitute the resolution presented by the Twelve yesterday to be adopted, which reads:

Resolved that it is the sense of this body, that any man who accepts appointment and ordination as a representative of the church is under obligations to teach, sustain, and seek to establish the faith of the church; and no one, be he whosoever he may be, has any right to attack the divinity of the faith in part, or as a whole, as said faith is set forth in the Bible, Book of Mormon, and Doctrine and Covenants.

The substitute was favored by Bro. E. L. Kelley, and opposed by Bro. E. C. Brand, and brethren E. L. Kelley and E. Banta moved to amend the substitute by striking out the word "quorum" and inserting instead thereof the word "body." It was so ordered, and the substitute as amended was spoken in favor of by Bro. Forscutt, and the previous question being ordered, the substitute was adopted.

Then Bro. Blair called for the reading of the whole, and suggested a further amendment, but there being no motion made, the report of the committee as amended, was put upon its passage and adopted.

Presidents Smith and Blair vacated the chair, on account of their being members of the board, and Bro. J. W. Chatburn was by vote of the body called to preside.

The following resignation was read and received:

Being assured that the interests of the Herald Office require a change in its Board of Management, I hereby, respectfully resign my membership of the Board of Publication, in order that another more suitable to the purpose may be chosen by you.

In bonds of labor and love, yours,
JOSEPH SMITH.

It was moved that the resignation be accepted. Bro. M. T. Short favored the acceptance and Bro. W. H. Kelley opposed. Bro. J. W. Gillen asked if the regulations of the board provide that the Editor of the *Herald* must be a member of the board. Answered, "No."

Being put upon its passage, the motion to accept was defeated by a vote of 18 for and 55 against. Bro. Smith thereupon peremptorily resigned, and refused to serve as a member of the board, and upon a second motion to accept, he was released "with our thanks for, and our unqualified approval of his labors as a member of the board."

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The Bishop then presented the name of brother David Dancer to fill the vacancy thus made, and on his expressing his willingness to accept, the nomination of the Bishop was confirmed by the conference. Then the board, as now constituted, consisting of brethren G. A. Blakeslee, David Dancer, P. Cadwell, E. Banta and W. W. Blair, was sustained.

Presidents Smith and Blair resumed their seats, and the following was moved and adopted:

WHEREAS, The amount paid to the Elders, and expended otherwise for church purposes, by the Bishop of the Church, stands against the Elders, and the several accounts for which they were expended, and there is now no provision made to balance those accounts in the Bishop's Ledger, be it hereby

Resolved, that when Elders shall have reported labor done for the church, on account of which labor such expenditures were or shall have been made, and when their reports of labor done shall have been accepted and approved by conference, and the Bishop's report to conference shall have been audited and approved, the several accounts so presented and approved shall be balanced on his ledger by means of entries that shall cover the amounts charged, each credited entry being a statement in effect that account is closed by services rendered.

On motion of brethren J. W. Chatburn and J. W. Gillen, three o'clock to-morrow was set as the hour to consider the sustaining of the quorums of the church.

The Bishop's Agents were asked to meet the Bishop to confer with him, and appointments for meetings of the various quorums were made, also for preaching this evening, and the conference adjourned.

In the evening Bro. J. S. Patterson addressed the congregation that gathered at the Chapel, and Bro. Joseph Luff preached to another assemblage at the Court House. The former was assisted by Bro. Peter Anderson, and the latter by Bro. J. T. Kinnaman.

SATURDAY, APRIL 11TH.

The nine o'clock prayer meeting was in charge of Brn. R. Etzenhouser and Eli Clothier. The morning sermon was preached by Bro. Joseph Smith, assisted by Bro. G. E. Deuel.

At half-past one o'clock the hymn "Come thou fount of every blessing," was sung, and prayer was offered by Bro. J. W. Chatburn.

Minutes of yesterday were read, corrected and amended.

The committee in the case of W. O. Thomas and H. C. Bronson *vs.* St. Louis District, reported:

We, your committee, respectfully report that in our opinion the St. Louis District erred in not confirming the finding of the court of Elders appointed by that body Oct. 4th, 1884, in the case of Richard Hughes and Margaret Hughes (or Davis), and we affirm the decision of said court of Elders. Signed,

T. W. Chatburn, C. Derry, J. W. Gillen.

It was moved by Bro. B. F. Durfee that the report be adopted and the committee be discharged, which was spoken against by Bro. J. C. Crabb, who, with Bro. J. T. Kinnaman, then moved as a substitute that the report be referred back to the committee and that they be instructed to report the nature of the case. It was opposed by Brn. C. Derry, J. W. Chatburn, J. W. Gillen and E. C. Brand, and favored by Bro. J. C. Crabb. The vote being taken this motion was lost, and the original motion to receive and adopt prevailed.

The committee in the case of J. O. Stewart reported:

In the case of J. O. Stewart we report that we have examined all the evidence at hand, and in our judgment we think best to refer his case to his branch. Signed,

J. Hawley, J. D. Flanders, J. W. Brackenbury.

On motion the report was received, the recommendation was adopted and the committee was discharged.

The report of the committee in the case of D. H. Bays *vs.* the Galland's Grove District:

The committee appointed to examine and report as to what action the conference should take in the appeal case of D. H. Bays *vs.* the Galland's Grove District, report:

1. That while they find that notice of appeal was duly given by the appellant, yet no further action has been taken by him to perfect the appeal and make a full showing of his grievances; and we therefore recommend that it is not necessary to appoint a court for trial of the same by this body.

2. That after also carefully examining into all the matters presented to us, as contained in the proceedings of the several courts already sitting upon the case, we feel it our duty to discourage any further prosecution of the matter by way of recommendation, and further express the opinion that the true way for the matters to be rightly settled is for the original parties in the cause to come together as the law of Christ provides, and mutually become reconciled.

E. L. KELLEY,
I. L. ROGERS,
M. T. SHORT,
J. C. FOSS,
JOSEPH LUFF.

Moved to adopt and discharge the committee. Questions were asked by brethren J. W. Chatburn and C. Derry, and they were answered by brother E. L. Kelley. The adoption was opposed by brethren J. W. Chatburn and John Hawley. It was then moved by brethren T. W. Chatburn and N. Booth that all be stricken out after the word "recommendation" in the second clause. This was opposed by brethren John Pett and E. L. Kelley. It was then moved by brethren A. H. Smith and J. R. Lambert to refer this matter to the High Council of the Church. Bro. A. H. Smith spoke in favor and brethren E. L. Kelley and M. T. Short against. It was then moved by brother J. A. Robinson to substitute "Bishop's Court" for "High Council." Bro. A. H. Smith opposed and John Pett spoke in favor of the substitute.

Then the motion to so amend was adopted and the report as amended was adopted.

It was moved by brethren W. H. Kelley and J. W. Brackenbury that Joseph Smith, J. R. Lambert and E. L. Kelley be appointed as a committee to formulate a set of rules to govern in cases of trial and appeal in the church. The conference approved of it by vote.

The hour (three o'clock) having arrived for sustaining the quorums of the church, Pres. Smith and Blair vacated the chair and brother M. H. Forscutt was called to preside.

It was resolved that we sustain the Church officials individually and by a rising vote.

On separate motions brother Joseph Smith was sustained as President of the Church and Bro. W. W. Blair as his Counselor.

It was then moved to sustain brother D. H. Smith as Counselor to the President. Bro. J. S. Patterson asked if any communication had been received in answer to the prayers offered on the subject. President Smith replied: "The voice of the Spirit is that David H. Smith be released. He is in mine hand." It was so moved and adopted.

The sustaining of the Quorum of the Twelve being next in order, brother E. L. Kelley asked if any information had been received concerning said quorum. Pres. Smith answered, "The voice of the Spirit is that E. C. Briggs be sustained for the present. J. W. Briggs and Z. H. Gurley are in your hands, to approve or disapprove, as wisdom may direct. Be merciful, for to him that is merciful shall mercy be shown."

Bro. E. C. Briggs was sustained, only one opposing vote.

On separate motions the following members of the Quorum of Twelve were sustained unanimously: Josiah Ells, J. H. Lake, W. H. Kelley, James Caffall, J. R. Lambert, A. H. Smith and T. W. Smith.

On motion to sustain J. W. Briggs, the reading of the report of the Twelve presented by them on the 9th was called for, and the motion to sustain was favored by brethren E. L. Kelley and J. H. Lake, and explanatory remarks were made by brethren Joseph Smith and W. H. Kelley. Motion to sustain was opposed by brethren M. T. Short, A. H. Smith, E. C. Brand, F. C. Warnky, H. A. Stebbins, C. Scott, J. T. Kinnaman and J. Hawley, and during the discussion the report of Bro. J. W. Briggs was called for and read. The previous question being called for, the motion to sustain was defeated by a vote of 44 to 40. Before the vote was announced Bro. E. L. Kelley called for the yeas and nays, which was decided by the chair as out of order, the conference having ordered sustaining by a standing vote. The decision was appealed from, but the chair was sustained by a vote of 66 to 36, after the subject of right in the case had been discussed.

Pres. Smith here took the chair, and on request, Bro. E. L. Kelley's request for the yeas and nays being also denied by him, a rising vote was again taken, resulting in 46 to sustain Bro. Jason W. Briggs and 53 against.

It was moved to sustain Bro. Z. H. Gurley, and the result was 9 in favor and about 60 against.

Bro. E. C. Brand inquired if any information had been received regarding the Seventy, and Pres. Smith replied: "The voice of the Spirit in relation to the Seventy is that those who are present of that quorum shall choose from among their number the seven presidents provided for in the law, the members of the presidency now of that quorum to be included among the seven." The question was asked as to what should

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be done if either of those now living were under censure, or not sustained by the quorum. The president replied that then they should be released.

It was announced that the subject of sustaining would be continued on Monday. Meetings of quorums were announced, also services for this evening and to-morrow, and after singing "We thank thee, O God, for a prophet," the benediction was pronounced by Pres. Smith.

Bro. E. C. Brand preached in the evening at the Chapel, assisted by Bro. Heman C. Smith, and Bro. W. H. Kelley addressed the assemblage at the Court House, assisted by Bro. G. T. Griffiths.

SUNDAY, APRIL 12TH.

In the morning three persons were baptized by Bro. Robt. M. Elvin, Bro. F. G. Pitt having charge of the services at the water's side.

At eleven o'clock, at Wilson's Opera Hall, President Joseph Smith preached the morning discourse, assisted by Bro. M. H. Forscutt. As the house was so crowded, it was announced that services would also be held at the Saints' Chapel in the evening, in order to accommodate all who wished to hear.

At half-past two, at the Chapel, the sacrament was administered by the branch officers, brethren F. G. Pitt and R. May, and the time was spent in bearing testimony. The spiritual gifts were enjoyed, and the Spirit of God gladdened every heart present. The three previously baptized were confirmed by brethren J. H. Lake, R. M. Elvin and F. G. Pitt.

In the evening President Smith again preached in the Opera House, assisted by brother J. H. Lake. The sermon at the Chapel was by Bro. J. R. Lambert, assisted by Bro. E. L. Kelley. Both places were filled, in fact crowded, with earnest listeners.

MONDAY, APRIL 13TH.

Brethren J. A. Robinson and R. C. Elvin had charge of the morning prayer meeting. It was followed by a sermon from brother E. L. Kelley, who was assisted by brother G. H. Hilliard.

At half-past one, sang, "All hail the power of Jesus' name." Prayer by brother E. Robinson. The minutes of the sessions of Saturday and Sunday were read. President Blair in the chair.

President Smith suggested that the committee appointed in April, 1884, to compare the Book of Mormon with the manuscript be discharged, their work having been done and reported through the *Herald*. On motion the report as published was received, adopted, and the committee was discharged. Inquiry as to the expense incurred was answered by the Bishop and the two of the committee present, who together showed that all expenses had been paid by the Bishop.

The committee on repairing the Kirtland Temple reported no work done the past year, on account of circumstances. It was then moved and adopted that the Bishop be requested to make out a statement of the sources from which moneys were received for reparing the Temple since his last report of the same, and the committee on repairs was continued. In answer to questions it was stated that it was intended that the work go on, and it was expected that the cost of finishing the repairs would be about $3,000, of which there are now $600 on hand. It is not thought best to continue the repairs till they can be completed.

The regular order was taken up, namely, the sustaining of the quorums and officers of the church.

Brn. G. A. Blakeslee, E. L. Kelley and E. Banta were sustained as the Bishopric of the Church.

The motion of Saturday to sustain each man singly was rescinded, and it was decided to read the names of the High Priests and of the Seventy, and if any objection shall be made to any they can be considered separately, but those not objected to in each quorum shall be sustained as a body.

Secretary Stebbins read the names of the forty-four High Priests, as found in their report to this conference, and, no objection being made to any, the quorum was sustained.

The thirty-two names presented by the Seventy, as sustained by them and named in their report to this conference, found elsewhere, were read by the Seventy, and, no objections being made, those presented were sustained as a body.

Following this the five quorums of Elders now organized were sustained as quorums; also the quorum of Priests now organized was sustained.

Following this, it was

Resolved, that we request the Bishop to organize a quorum of Teachers and a quorum of Deacons, also another quorum of Priests.

On separate motions Bro. Henry A. Stebbins was sustained as Secretary and Recorder of the Church, and Bro. John Scott as Church Librarian.

It was then moved that we sustain Bro. J. W. Briggs as Church Historian. Bro. M. T. Short opposed this, and brother J. W. Chatburn moved that the motion to sustain be laid on the table till next conference. Brn. J. W. Chatburn and J. C. Crabb favored this, and brethren E. L. and W. H. Kelley opposed it. Bro. H. C. Smith asked a question, and the chair decided that if the motion to lay on the table prevailed it will leave the matter in *Statu quo*, the same as if the question to sustain had not come up. The motion to lay on the table was put to vote and declared lost, and the motion to sustain was adopted.

A communication from brother Alfred Munns was read:

I have purchased thirty-two acres of land, laying south of the Missouri Pacific Depot, and have got it all layed off in lots ready for market, for which I paid and am to pay nine thousand dollars. The balance due is five thousand six hundred sixty-five dollars, with interest on the same, and has been at eight per cent interest since August 20th, 1884. I propose to let one man, or more, pay moneys and take an undivided interest and form ourselves into a company to do business. I lay it before the conference to have them set a price on the same. ALFRED MUNNS.

On motion, it was referred to the Presidency, the Bishopric and Twelve.

The chairman of the committee appointed to examine the books of the Church Secretary and Recorder reported that they had not been able to meet together at Lamoni, one in Michigan and one in Ohio, and the committee being so separated he desires to be released.

Bro. E. C. Brand moved the following:

WHEREAS, This body requested that the Concordance be bound with future editions of the Doctrine and Covenants, and as this has not been observed; therefore be it

Resolved, That the attention of the Board of Publication be called to this omission.

Secretary Stebbins read the resolution adopted on April 12th, 1880, as referred to above, and the foregoing preamble and resolution was adopted.

In answer to a question about the music book, Pres. Smith replied as follows:

There are two hundred and five of the tunes for Saints' Harmony, in manuscript form, now in the possession of the Board of Publication, ready for the procuring of plates. R. R. Meredith & Son, publishers of Chicago, was visited, and an offer secured to put into plates, at $2,50 and $4,50 per page. Owing to want of funds to appropriate to this use, no plates have been procured. It was proposed that plates for twenty to twenty-five pages should be obtained at a time, and proofs be printed and issued to choirs and others who may wish them for use until the whole can be published.

A resolution regarding two branches at Stewartsville, each called the Stewartsville Branch, was referred to Brn. J. C. Crabb, Wm. Leeka and H. L. Holt, as a committee.

The following concerning the Church Library was offered:

WHEREAS, There are books in the Church Library which are rare, and valuable to the office of Publication; and Whereas, said books are becoming worn and defaced by handling; and Whereas, it is important that said books be preserved and kept in the office of publication for the use of those who control the literary concerns of the church; Therefore, be it

Resolved, That the Editor be and is hereby instructed to select and control such books as he may choose.

It was amended by including the Church Librarian with the Editor to carry out the resolution.

Elder M. R. Scott's report, written at Canaan, Indiana, was read:

Since my reappointment by you I have labored to the best of my ability. By the sickness and death of my wife I was hindered for some time. I have labored at different points in Floyd, Ripley and Jefferson counties. There is among the people an increasing desire to hear, and judging from the increased attendance the interest was never greater than now. I have administered to some sick with good results; blessed some children, and baptized two persons. I sowed the seed in some new fields, and the harvest will come by and by. We see a demand for more laborers. I thank God for the blessings of his spirit in presenting the word of truth. I never enjoyed it to such an extent in all my life as I have in the last few months. Should it be wisdom to sustain me in the ministry I will do the best I can. May peace and harmony prevail in your conference.

Elder E. Delong reports from Reese, Michigan:

I have labored in Tuscola, Iosco and Lapeer counties; have baptized seven, and in most places there is a desire to hear more of the Gospel. Michigan is a fine field, and seems white for

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harvest. Hope the conference will send two or more Elders to labor in Northern Michigan. I wish to be released from further appointment at present, but will do what local preaching I can and provide for the needs of my family.

On motion of brother Joseph Smith, the suggestions of brother J. W. Briggs, contained in his letter read on the 7th, were ordered to be upon the minutes.

The chair ruled that no new business will be received after this session.

The following was moved by brethren Crabb and W. C. Cadwell:

Resolved, That the report and resolutions of the Quorum of the Twelve, as printed on pages 285 and 286 of the *Herald* for 1884, General Conference proceedings, and as acted upon as shown on page 299, be and the same are hereby repealed.

Brethren Joseph Smith and C. Derry moved that the resolution be received, and action thereon be deferred till next Annual Conference, and be made the special order for the third day of the session.

The resolution concerning names of contributors being attached to articles which was presented and tabled on the 8th instant was taken up and favored by brethren Morris T. Short, William B. Tignor, J. T. Kinnaman, E. C. Brand, Thomas W. Chatburn and Heman C. Smith, and opposed by Bro. John S. Patterson. Being put upon its passage it prevailed, by a vote of 40 to 26. Then the following was moved by Joseph Luff:

Resolved, That it is not necessary to publish the names of contributors to articles in the *Herald*, unless requested by the writers.

This was spoken in favor of by brethren Joseph Luff, William H. Kelley, Jonas W. Chatburn, E. C. Brand, Henry Kemp and J. A. Robinson, and opposed by brethren M. T. Short and J. T. Kinnaman, after which it was adopted.

The names of those chosen by the Fourth Quorum of Elders as president and counselors of said quorum were read, and their ordination was ordered.

The subject of the ordination of brother John McKenzie was referred to the First Presidency. They reported favorably, and his ordination was also ordered.

Bro. J. Brackenbury said that he had some books, the former property of the late Wm. E. McLellin, and if among them there were any that would be valuable to the Church they could have them. A vote of thanks was given to Bro. Brackenbury, and brother Joseph Smith was appointed to examine said books and make selections therefrom.

Bro. J. W. Gillen called for the report of the Seventy received on the 10th, in relation to the Apostles and Seventy being first sent out as missionaries before other quorums are sent.

In connection therewith Secretary Stebbins read the action of the conference, September 16th, 1880, endorsing the resolutions presented by the Quorum of High Priests at that time.

It was moved that the resolution of the Seventy be adopted as the sense of this body. Brn. Luff and Brand favored it. Bro. W. H. Kelley favored in general, but thought there was a misunderstanding in part. Bro. Joseph Smith thought there was no need to re-enact, as the body in September, 1880, had declared the will of the church on the subject.

Pending the discussion the motion to adjourn was made, and after announcing various quorum and committee meetings the conference adjourned.

The evening sermon was by brother Heman C. Smith, assisted by brother R. M. Elvin.

Following the afternoon adjournment, Brn. W. H. Kelley and E. C. Brand officiated in ordaining Bro. J. D. Flanders as president of the Fourth Quorum of Elders, and Brn. D. E. Powell and J. T. Williams as his counselors; also brother John McKenzie as an Elder. Bro. Brand was spokesman in ordaining brethren Flanders and Williams, and brother Kelley in the case of brethren Powell and McKenzie.

TUESDAY, APRIL 14TH.

The prayer meeting at nine o'clock was in charge of brethren G. E. Deuel and J. A. Robinson. The morning sermon was delivered by Pres. Joseph Smith. He was assisted by brother John Hawley.

At half-past one o'clock the assembly sang, "Mid scenes of confusion and creature complaints." Prayer was offered by Bishop G. A. Blakeslee. The minutes of yesterday were read.

The consideration of the resolution contained in the report of the Seventy that was pending at adjourment yesterday was taken up. Brn. J. C. Crabb and E. L. Kelley opposed to the adoption of the Seventy's resolution reaffirming the action of the General Conference of September 16th, 1880. Bro. J. W. Gillen favored it, and brother A. H. Smith made some explanatory remarks. The motion to adopt was then put before the house and lost by a vote of 20 for to 37 against.

HIGH PRIESTS' QUORUM.

The secretary read the following report:

We respectfully report to the General Conference that we have held three meetings, during all of which the spirit of peace and harmony prevailed, even God's Spirit, to bless and cheer us. The following twelve members present at this conference reported to the quorum, namely: Charles Derry and M. H. Forscutt, the presidency of the quorum; and J. W. Chatburn, J. C. Crabb, I. L. Rogers, H. J. Hudson, R. C. Elvin, H. A. Stebbins, David Dancer, G. A. Blakeslee, E. Robinson and S. S. Wilcox. Also, reports from P. Cadwell, George Derry, J. Parsons, J. Landers, J. Goodale, C. G. Lanphear, D. S. Mills and W. B. Smith, were read.

A most excellent, earnest and prayerful feeling prevailed, and special prayer was offered by every member present, at our second meeting, in behalf of Bro. James Whitehead of the quorum, according to his request, and for Bro. D. H. Smith of the First Presidency; also special prayer was offered by some for the well-being of General Grant.

Upon report by the Secretary of the death of Brn. A. M. Wilsey, L. W. Babbitt, John Macauley and D. M. Gamet, a resolution of condolence and respect was adopted, the secretary to foward copies thereof to the families of the deceased.

WHEREAS, in the providence of God, our esteemed brother and co-laborer has been taken from us by death, be it

Resolved, That the High Priests' Quorum does hereby express its deepest sympathy with the family that mourns the absence of him whose loss to them and to us we deeply deplore; but we would extend to them the sincerest testimony of our faith that the brother has but left the sorrows of earth for the joys of Paradise. We are deeply impressed with the conviction that our brother had so lived that he has now gone to his rest, to await the distribution of rewards promised the faithful; and that we, his brethren of the High Priests' Quorum, may be worthy to meet him and his family in the kingdom of the redeemed, is our earnest prayer.

Besides the twelve named as being present, and the eight who were reported by letter, there are twenty-four others living, so far as known to us, whom we sustain as members of the Quorum, namely: Wheeler Baldwin, Stephen Richardson, James Whitehead, Edwin Cadwell, W. H. Blair, Zenas Whitcomb, O. P. Dunham, James Anderson, W. H. Hazzledine, Hiel Bronson, Isaac Butterfield, Fredrick Ursenback, Thomas Squires, A. J. Squires, H. P. Brown, J. A. McIntosh, T. P. Green, D. P. Young, G. W. Brooks, W. D. Morton, Cyrus Newkirk, George Sweet, C. G. McIntosh, Justus Morse,—total 44 members.

Bro. Derry as President, and Bro. Forscutt as Counselor, were sustained by the quorum, also Henry A. Stebbins as Secretary. The death of Bro. D. M. Gamet leaves a vacancy in the presidency which was not filled by us at this time.

QUORUM OF SEVENTY.

The following report being the second from this quorum, was read as follows:

The Seventy's Quorum hereby submit an additional report. The following business was done, for which we ask the approval of the body. The quorum having had access to a letter written by Bro. J. F. McDowell to the First Presidency, stating his inability to take a mission, on account of previous arrangements, passed the following preamble and resolution:

WHEREAS, Bro. Joseph F. McDowell, of this quorum, has arranged with the Council Bluffs Branch for his labor and support; therefore, be it

Resolved, That it is the sense of this quorum that no member of this quorum has any legal right to arrange with local authorities for labor or support, independently of the General Conference, or the Quorums of Twelve, Seventy, and Bishopric.

Bro. E. C. Brand was sustained as one of the Presidents of the quorum. A motion to sustain Bro. Duncan Campbell as one of the Presidents was laid on the table subject to call. A motion to sustain Bro. J. F. McDowell as secretary was lost. Upon motion Bro. Heman C. Smith was chosen secretary of quorum.

The quorum has sustained the following named brethren belonging to the quorum.

E. M. Wildermuth, Heman C. Smith, Andrew Hall, R. J. Anthony, James W. Gillen, Davis H. Bays, Isaac A. Bogue, Morris T. Short, Stephen J. Stone, Isaac N. Roberts, Bradford V. Springer, James F. Mintun, Thomas Revel, Gomer T. Griffiths, J. B. Lytle, George Montague. Geo. S. Hyde, Joseph C. Clapp, Wm. T. Bozarth, James McKiernan, C. Scott, Jno. H. Hansen, John L. Bear, Edmund C. Brand, Chas. L. Jones, John C. Foss, Thos. E. Jenkins, John S. Patterson, Peter N. Brix, Joseph F. McDowell.

We have some few more names, but their cases are under advisement, and we ask for more time to investigate their standing.

In view of the instruction given to the quorum on the 11th inst., we proceeded to select five of our number to fill the vacancies in the presidency of the quorum, namely: John S. Patterson, John T. Davies, James Gillen, Heman C. Smith, and Columbus Scott. We hereby recommend these names for your approval, and ask that they be ordained. We have also chosen Bro. E. C. Brand as the president of the seven, and ask for your approval.

If our action meets with your approval the presidency will stand in order as follows:—1st E. C. Brand, 2d Duncan Campbell, 3rd John S. Patterson, 4th John T. Davies, 5th James W. Gillen, 6th Heman C. Smith, 7th Columbus Scott.

Unity and peace have universally characterized our proceedings, and God's spirit has been with us.

On motion of brother J. T. Kinnaman, the recommendations were adopted and

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the ordination of those selected as presidents was ordered.

QUORUM OF TWELVE.

The following report, being the third from the Quorum of the Twelve, was read:

We the members of the Quorum of Twelve present, in council, by advice of the First Presidency and Bishopric, do hereby report:—Under the present depressed state of the finances of the church, we do not deem it advisable to send out as many missionaries as in the year just past; but do advise, if it can be so arranged, and meet your approval, the appointing and sustaining the following named ministers to the respectively named fields of labor; and while we regret the necessity of lessening the number of appointees, we trust all those who have hitherto had appointments, and who may have had reason to expect appointment from this conference, will accept the situation in the proper spirit, and labor for the good cause, as circumstances shall permit, until such time as the church finances shall enable them to take the field. Praying for the spirit of wisdom and patience to be given, we humbly submit the following:

W. H. Kelley: Michigan, Northern Indiana, Northern Ohio, New York, Pennsylvania, the Eastern Mission, New Jersey and New England States, in charge.

A. H. Smith: Pacific Slope Mission, composed of California, Oregon and Western Nevada.

John H. Lake: In charge of Canada Mission.

J. R. Lambert: In charge of Iowa and Missouri.

James Caffall: In charge of Kansas, Nebraska, Colorado and Wyoming Territory.

T. W. Smith: In charge of Australasian Mission.

J. Ells: Ohio, Virginia, West Virginia, Pennsylvania, and to travel farther east as he may feel able.

E. C. Briggs: Northern Illinois, Southern Wisconsin, Minnesota and the Chicago Mission.

Of the Quorum of Seventies we report as we have learned their circumstances and advise to sustain as follows:

E. C. Brand: In Nebraska and Western Iowa.

Columbus Scott: In the field with W. H. Kelley and Northern Illinois District.

Gomer T. Griffiths: In present field at direction of Wm. H. Kelley, Western Virginia, Ohio and Pennsylvania.

I. N. Roberts: In Kansas.

Heman C. Smith: In charge of South Western Mission.

We recommend the release of brethren W. T. Bozarth and D. H. Bays from the Texas Mission.

John C. Foss: In the mission of Bro. E. C. Briggs.

George Montague: In charge of Southeastern Mission.

M. T. Short: Eastern Iowa and Western Illinois.

John T. Davies: Missouri, Kansas and Indian Territory.

R. J. Anthony: Rocky Mountain Mission.

We advise the release of P. N. Brix from Danish Mssion.

Joseph C. Clapp: To Idaho and Montana if proper arrangements can be made with the Bishop.

W. T. Bozarth: To Minnesota and Northern Iowa.

J. F. Mintun: Be referred to missionary in charge and Bishop, and if practicable put in the field.

High Priests Quorum.

Charles Derry: In Western Iowa.

M. H. Forscutt: In Pittsburgh and other parts of W. H. Kelley's field as directed by missionary in charge.

Of the Elder's Quorums.

F. M. Sheehy: In Eastern Mission.

J. J. Cornish: In Michigan and Canada.

M. H. Bond: In Massachusetts District.

R. M. Elvin: In Nebraska.

J. F. Burton: In Australasian Mission.

John Gilbert: In Philadelphia.

R. Etenhouser: To Central Iowa.

James A. McIntosh: In Canada Mission.

Henry Kemp: In Fremont District, Iowa.

I. N. White: In Western Missouri. Self sustaining.

F. C. Warnky: In Missouri. Self sustaining.

Charles Herzing: In Kansas. Self sustaining.

A. H. Parsons: In Kansas.

J. T. Kinnaman: In Missouri and Kansas.

Peter Anderson: In Eastern Nebraska and Western Iowa.

John Moore: In Southern Iowa and Northern Missouri. Self sustaining.

Hiram Rathbun: Michigan and Indiana. Self sustaining.

Hiram L. Holt: Northern Iowa, Southern Minnesota, Southeastern Dakota.

Joseph Luff: In St. Joseph, Missouri.

Wm. Anderson of California appointed a mission when it can be arranged with the Bishop and missionary in charge.

We do further advise, that when it shall be deemed advisable by the missionaries in charge of the respective fields of labor and the Bishop, to appoint other laborers during the ensuing year, who are not mentioned by General Conference, that they be authorized to so appoint, when men can be had.

Resolved, That this quorum request of the body assembled the reasons why they have failed to sustain brethren J. W. Briggs and Z. H. Gurley as members of this quorum, that the quorum may act on their cases advisedly.

Resolved, That we, the members of this quorum, request of the First Presidency what the result of the action of the body in regard to brethren J. W. Briggs and Z. H. Gurley is, in this quorum? Does it remove them from the quorum?

ALEXANDER H. SMITH,
Acting Secretary of Quorum.

The items were read separately, and after the following amendments were made, the report was accepted as amended.

On coming to the consideration of the mission field of Bro. E. C. Briggs, President Smith presented the following as being the mind and will of the Lord:

"It is my will that my servants shall contend no longer one with an other in regard to the Chicago Branch. Let that branch be instructed to report to the conference of my Saints of the district where the branch is located, the Northern Illinois District. My servants, the Elders when passing to and from should labor in the city when time and opportunity permit, that my people there may be strengthened and encouraged. And this should be agreeably to the Elders in charge of the branch and the district, who should ever be willing to aid such ministration; and this should be without jealousy on either part."

Bro. E. C. Brand moved to amend the report by striking out the words, "and Chicago Mission," which was done.

On reading the recommendation concerning Bro. Luff, he objected to his appointment to St. Joseph. Bro. W. H. Kelley favored it, and Bro. Forscutt made an explanation. Bro. Luff then moved that his name be stricken out, which was adopted. It was then moved by brethren J. A. Robinson and Short, that brother Luff be assigned to the Utah Mission, should he find himself able to go. It was favored by brethren Short and Brand, then a substitute was moved by brother Banta: That when he finds that his circumstances permit him to go, that he so report to the First Presidency; and that, thereupon, he be sent, if thought wisdom. This was adopted.

It was moved that we do not approve of that part of the report wherein request is made as to the reasons why the conference did not sustain brethren Briggs and Gurley. A substitute was moved, that a committee of five be appointed to draft reasons and present to this conference. It was then moved to amend by providing that the committee shall report at the next conference, instead of at this. This was debated and the motion to amend being put to vote was declared lost, as also was the substitute. Then the original motion of disapproval prevailed by a vote of 31 to 25.

Bro. J. S. Patterson objected to the appointment made for him, and asked to be returned to his former field, according to the petitions sent in. It was moved to strike out "Canada Mission" and insert "present field." This was defeated by a vote of 26 for and 29 against. Bro. Patterson said that his circumstances were such that he could not accept the appointment to Canada. It was then moved and carried that the name of brother Patterson be stricken from the list of General Conference appointments. The report as amended was adopted.

Bro. E. L. Kelley asked a question as to the appointment of the Bishopric to travel, and a motion was adopted that the law fully provided as to that, and they were instructed to so travel.

Brn. M. H. Forscutt, Joseph Smith and others, spoke concerning the appointment of a mission to Holland

On motion of brother J. C. Crabb it was

Resolved, That the Chicago Branch be instructed to hereafter report to the Northern Illinois District.

The question being asked as to who had the right to reorganize the branch, whether the one in charge of the mission or the authorities of the district, President Smith stated as a special and general decision that the Chicago Branch is under the supervision and control of the Northern Illinois District, as are all other branches in the district.

A communication from Mr. Cornell Crysler was read:

INDEPENDENCE, Mo.,
April 14th, 1885.

To whom it may concern:—Know ye, That whereas there has recently been discovered a superior quality of marble and cement rock, in the river bluff north of town.

Now, therefore, for the purpose of developing the same, and opening up an industry heretofore unknown in this locality, and for the purpose of employing capital and labor, and inviting immigration, I hereby invite all who may feel interested to investigate the same, and if it meets with their approval as a source of profitable investment, that an association be formed for the development of the same; and I hereby agree to become a partner in the enterprise, on any terms that the said association may agree to be just and reasonable; and I wish further to state, that I own one half mile front where the said marble and cement rock crops out; and I further agree to, and do hereby donate to the Reorganized Church of the Latter Day Saints, at the quarry, and to be quarried by them, so much of the said marble and cement, and other rock as may be required by them for the purpose of building any Temple or house of worship in the city of Independence, Jackson County, Missouri.

CORNELL CRYSLER.

P. S. The above proposition is on the express condition that the same is made available while in my possession. CORNELL CRYSLER.

A vote of thanks was given to Mr.

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Crysler, and a motion to refer the matter to the Bishopric prevailed.

FIRST QUORUM OF ELDERS.

A report from the above quorum was read:

We have held up to the present date, during this conference, four meetings; peace, unity, and an anxious desire for the welfare of the quorum and church are exhibited by all. R. M. Elvin in the chair, and J. M. Stubbart Secretary pro tem. The following Elders reported by letter:

Henry C. Smith, W. A. Moore, J. D. Jones, D. Hougas, V. White, R. Warnock, J. M. Smith, S. F. Walker, Geo. S. Yerrington, O. J. Bailey, F. P. Scarcliff, E. F. Hyde, H. N. Snively, M. McHarness, J. Kemp, C. C. Reynolds, J. P. Johnson, R. Lyle, J. S. Keir, J. Ruby, T. J. Andrews, T. Nutt, J. P. Dillen, J. F. Burton, D. K. Dodson, H. C. Bronson, E. Stafford, J. R. Badham, M. H. Bond and Geo. Adams; and the following verbal reports were received: H. Kemp, J. Beaird, Geo. H. Hilliard, F. G. Pitt, A. White, E. Clothier, Wm. Newton, Geo. Hicklin, G. E. Deuel, D. Williams, S. O. Waddell, H. L. Holt, J. W. Brackenbury, S. V. Bailey, J. M. Stubbart, R. M. Elvin, E. L. Kelley, E. Banta and W. J. Smith.

The number of members present are 19, and the baptisms reported aggregated 190. Bro. J. R. Badham, sent in his resignation as second counselor, and upon motion the same was accepted.

Report of committee on difficulties was received. Resolution from the Quorum of Seventy was received and acted upon.

Vacancies were filled with the following: H. L. Holt, W. J. Smith, T. Whiting, Mahlon Smith. E. J. French, Geo. H. Hulmes and D. L. Harris, and licenses were granted to those enrolled.

Secretary and President authorized to prepare a circular letter. A collection of $2,85 for expense was contributed. Willard J. Smith was elected Secretary, and the President nominated as second counselor, brother E. L. Kelley, and the conference is requested to provide for this ordination.

The recommendation was approved and the ordination was ordered.

SECOND QUORUM OF ELDERS.

The Second Quorum of Elders report as follows:

This quorum has had four meetings at Bro. Warnkey's home. The following members reported in person: I. N. White, J. S. Roth, B. F. Durfee, F. C. Warnkey, Thos. Thomas, Stephen Malony, Odin Jacobs, J. H. Meriam, Thos. E. Lloyd, E. A. Davis and Wm. C. Cadwell; and the following by letter: W. C. Nirk, Isaac Shupe, A. W. Lockling, Lebbius B. Scott, Wm. Chambers, Joseph Morrill, Jno. Mathews, Jno. H. Condit, A. Falconer, L. Merchant, D. Chambers, E. Benedict, J. X. Davis, Wm. Brittian, Henry Garner, T. R. Allen, Geo. W. Shute, Jno. Smith, Henry Palmer, Wm. Anderson, W. Vickery, C. E. Brown, J. H. Lambert, Horace Church, Levi Gamet, O. N. Dutton, Joshua Armstrong and John Gilbert, thirty-nine in all.

Ninety-one members were found to be enrolled and the following named brethren were added: W. S. Taylor, E. A. Davis, John A. Davis and William Thompson.

A motion prevailed to the effect that the secretary be requested to submit to every Annual Conference an annual report, showing the spiritual condition of the quorum, and the official portion of such members as occupy such positions in the church. Also, that the president and secretary of this quorum be requested to prepare and have printed a new list of members of the quorum.

The following resolution was submitted for the action of conference. [See General Conference minutes of April 9th, H. A. S.]

The following questions were submitted to conference [See as before, H. A. S.]

It was moved that members of the quorum be requested to contribute a small amount each to the secretary as a permanent fund, to defray the necessary expenses of his office.

Bro. Peter Ray being reported as needing to be labored with, a motion prevailed that Brn. Jacob Reese, James Brown and H. M. Wilbraham, be appointed to investigate the matter, and use such means as in their wisdom they should think best to reach his case, and if necessary labor with him, and report to this quorum at next Annual Conference.

John Gilbert, F. C. Warnkey and I. N. White, were recommended for Annual Conference appointment; the two last as self sustaining. E. A. Davis and Geo. W. Shute were recommended to labor with and under district appointment, where they are now located. Case of Odin Jacobs who desired to be sent to Skandinavia, was referred to President Joseph Smith, with request that if by him thought to be wisdom that he be recommended to such mission.

Bro. Wm. Cadwell was associated with Bro. F. C. Warnky in the work of preparing a new list.

The following resolution was unanimously adopted.

WHEREAS, There seems to be a necessity for a better understanding with reference to quorum organization and the spiritual affairs of the same; therefore, *Resolved*, That we request Bro. R. M. Elvin, president of the First Quorum of Elders, to call a general council of the Elders' Quorums at our next Annual Conference; and that notes of the same be given through the *Herald*.

Resolutions and questions referred to will be found in minutes of the 9th instant. The Presidency reply to the questions as follows:

(1) It does not necessarily follow that a person dropped from his quorum thereby loses his ministerial authority, except that which relates alone to said quorum; unless so dropped for transgression, by which his membership is affected.

(2) A person dropped from his quorum may hold and exercise the same ministerial authority he held before entering said quorum, unless dropping such names be for transgression.

THIRD QUORUM OF ELDERS.

Report of Third Quorum read as follows:

The Third Quorum of Elders have held three meeetings. Verbal reports were given by Brn. George Kemp, J. Goode, J. Haywood, B. Myers, J. Curtis, E. W. Cato, D. Powell, John Hawley, J. W. Waldsmith, A. H. Parsons, A. Bishop, J. T. Kinnaman, J. M. Terry by Bro. Kinnaman, Arthur Leverton, W. C. Kinyon, Wm. Lewis, N. Booth, T. W. Chatburn, E. T. Dobson. The following reported by letter: D. J. Phillips, —. Rasmussen, Chas. Brindley, Thomas Hawkins, John Chapman, Sen., B. L. Billingsley, Ralf Jenkins, G. W. Galley, John Sayer, John Rudd, Thomas Chapman, Daniel Brown, B. Salisbury. J. W. Sykes has been tried and expelled from the quorum.

The resolution of 1882 was reaffirmed, that all members of the Third Quorum be requested to report in person or by letter to said Quorum once in twelve months, and any member failing or neglecting to so report, that his name be dropped from Quorum record, unless good reasons be assigned therefor. Brn. George W. Beebe and Chas. H. Porter, were installed as members of the Quorum. The resolution offered by the Quorum of the Twelve, respecting the obligation of the ministers of the church to teach, sustain, and help to establish the faith of the church, and no one be he whomsoever he may be, has any right to attack the divinity of the faith, in part or as a whole, as said faith is set forth in the Bible, Book of Mormon, and Book of Doctrine and Covenants, was adopted as the sense of this Quorum.

It was ordered that hereafter, all members of the quorum furnish his report in writing. The officers of the quorum as now constituted were continued. A contribution of ten cents from each member was requested to defray necessary expenses as to records. The President then gave the quorum timely advice and encouragement as to future work, after which adjourned *sine die*.

J. T. Kinnaman, President, Stewartsville, Mo.; E. T. Dobson, Secretary, St. Joseph, Mo.

FOURTH QUORUM OF ELDERS.

Report of Fourth Quorum read:

We have held four meetings; elected J. D. Flanders as president *pro tem.*, and J. T. Williams secretary *pro tem.* The following was adopted:

Whereas, the Fourth Quorum of Elders since its first organization has been in a bad condition and we see the necessity and propriety of setting ourselves in a better working order; therefore,

Resolved, that not because of default of moral character, but because of failure in official duty we release Bro. G. F. Waterman as president of the quorum.

Whereas, the circumstances of our worthy brother, A. J. Cato, in his being remote from the main body of the quorum prevent him from filling the office of secretary satisfactorily; therefore,

Resolved, that A. J. Cato be released from the secretaryship of the quorum, with a vote of thanks to him for his faithful labor in the past.

J. D. Flanders was elected president of the quorum; and Samuel Crum was elected as secretary for one year.

Members received into the quorum: Joseph Westwood, Hiram Rathbun, Richard Preator, John T. Clark, Samuel Crum, Benj. N. Fisher, D. A. Frampton, S. J. Madden.

Reports of Elders: J. C. Hardman, Wm. Hopkins, D. E. Powell, J. D. Flanders, Geo. Spencer, J. T. Clark, J. Westwood, S. Crum, J. T. Williams. By letter: J. F. Thomas (Illinois), C. D. Stevens, J. L. Richey, S. J. Madden, H. N. Hanson, D. D. Babcock, A. J. Cato, E. N. Webster.

Resolved, that members making application to this quorum for membership shall present their licenses to the president or secretary of the quorum.

The president chose for counselors David E. Powell and J. T. Williams.

Resolved, that the members report every six months to the president or secretary of the quorum.

Resolved, that all members in good standing be given licenses.

Adjourned to meet at Lamoni, April, 1886.

FIRST QUORUM OF PRIESTS:

Report of First Quorum of Priests read as follows:

In accordance with the appointment of the Bishop, the First Quorum of Priests met and transacted the following business: Charles H. Derry, George M. Jemison, H. R. Harder, Geo. E. Ross, Henry Scarcliff, Roderick May, Thomas Hatty and William Pooler, were enrolled in the quorum. Bro. J. B. Gouldsmith was chosen President and recommended for ordination, with H. R. Harder and Robert White as his counselors.

E. L. KELLEY, *Chairman*.
H. R. HARDER, *Sec. pro tem.*

The recommendations were endorsed, and the ordinations ordered.

Letter from William B. Smith was read by the secretary:

ELKADER, Iowa, April 5th, 1885.

It is to be hoped that the General Conference at this session will pass resolutions advising the Elders not to hold debates on the Book of Mormon with men who are confirmed liars, and who manufacture falsehood as a means of argument in debate. It is also further to be hoped that the conference by a decisive action will determine what is law in the books, (viz, Book of Mormon, Bible and Book of Doctrine and Covenants) for the government of the church and its Ministers, also that all teachings and doctrines found in the Book of Doctrine and Covenants (should there be any) that does not accord with the true spirit and principles of the Gospel of Christ should, and of right, ought to be expunged therefrom by act of the conference. Also your petitioner asks that this report and petition be read before the General Conferance and be placed upon the minutes for publication and record.

I wish it distinctly understood and to have my name so recorded that I endorse the books and stand by the doctrines revealed in the revelations in the Doctrine and Covenants.

WILLIAM B. SMITH.

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The following was moved by brethren Luff and Etzenhouser, and adopted:

Resolved, That the Bishop, and such others as he may associate with him, be constituted a committee on rail road rates to the conference at Lamoni, in April, 1886.

Adjourned to meet at nine o'clock tomorrow.

At the house of brother J. C. Foss, after adjournment, brethren Patterson, Davies, Gillen, Smith and Scott, were ordained presidents of Seventy; E. L. Kelley was ordained counselor in the First Quorum of Elders; and J. B. Gouldsmith was ordained president, and H. R. Harder counselor to the First Quorum of Priests. Brethren Lake, Caffall and Brand, officiating. Bro. Lake being spokesman in ordaining brethren Patterson, Smith, and Gouldsmith; brother Caffall in ordaining brethren Davies, Scott, and Harder; and brother Brand in ordaining brethren Gillen and Kelley.

In the evening the congregation was addressed by brethren Joseph Smith, W. W. Blair and G. A. Blakeslee.

WEDNESDAY, APRIL 15TH.

At nine o'clock the conference assembled to do the last items of business before final adjournment. The hymn, "Come thou fount of every blessing" was sung, and prayer was offered by David Judah. Minutes of yesterday were read and corrected.

Committee on names of Stewartsville Branch reported:

We, your committee to whom was referred the matter pertaining to the names of branches in and near Stewartsville, Missouri, would beg leave to report:

First, that the branch organized near Stewartsville, being the first branch organized, has a right to retain its original name, which is the Stewartsville Branch, until such time as they may see fit to change it.

Second, that as it appears in evidence that the branch last organized, which is in the city of Stewartsville, is known on the District record as the Stewartsville City Branch, said name being sufficient to distinguish the one from the other, we deem it best, to let the matter rest, for the present.

WM. LEEKA,
J. C. CRABB.
HIRAM HOLT.

Its adoption was moved, then the following substitute was offered:

Resolved, That the matter of the names of the two branches at and near Stewartsville, Missouri, be referred to the missionary in charge, and the District Conference, with the direction that the name of the Stewartsville Branch, be changed on the record, and be called the Zion, Olive, or other name that they may choose, other than Stewartsville; and that the properties, plate, goblets, &c., remain the property of the said Stewartsville Branch, and not to the Stewartsville City Branch, the latter to retain its name.

This being put to vote, was adopted.

The following was moved by brethren Kinnaman and Gillen:

Resolved, That the further continuation of the work on the Church History now in progress under the watch-care of Jason W. Briggs, Church Historian, be left to the Bishopric to continue or suspend at their option.

It was asked if this was not really new business, and the chair replied that it might be so considered. It was then moved to suspend the rule for the admission of this one motion. Being put to vote, the motion to suspend was declared lost.

On motion to reconsider the appointment of brother I. N. Roberts, his field of labor was changed from Kansas to South-Western Mission.

The First Presidency asked for further time to reply concerning brethren J. W. Briggs and Z. H. Gurley. The request was granted, and they were asked to answer through the *Herald*.

From the following missions and districts no statistical reports were received at this conference, namely, The Australian, English and Danish Missions; the London (Canada), Alabama, Northern California, Southern California, Central California, Florida, Idaho, Kewanee, Northern Illinois, Pittsfield, Nauvoo and String Prairie, Southern Indiana, Eastern Iowa, Central Kansas, Northwestern Kansas, Spring River, Southern Michigan, Central Mo., Far West, Nodaway, Northern Nebraska, Nevada, Southeastern Ohio, Philadelphia, Pittsburg, Wyoming Valley, Central Texas, Utah, Montana, and Western Wisconsin Districts. The attention of their officers is called to the requirements of the past General Conferences, that missions and districts should report annually to General Conference.

Thanks were voted to the committee of arrangements, and to the Saints and citizens for their kind hospitality; also to the chorister and choir, and to the janitors and ushers; also to the reporters of the Kansas City daily papers for their fair and just reports of the proceedings, and to the *Times* and the *Journal* of Kansas City, and to the *Sentinel*, and the *Progress* of Independence, for publishing the same; also to the railroads which gave us special return rates from conference.

Pres. Smith said that it was thought by some that the time of holding the Reunion (October 17th) was too late in the season and he had been asked if the General Conference could change the time, to which he replied that it could not, the conference having no jurisdiction over the Reunion. If any change is made it must be by those who have charge over the affair.

On motion the conference adjourned to meet at Lamoni, Iowa, April 6th, 1886. Pres. Blair pronounced the final benediction.

Thus closed one of the most memorable and pleasant conferences ever held by the Reorganized Church. The Saints separated with feelings of confidence that God has not forgotten his people and assured that greater good lies before those who shall continue faithful till the greater blessings come.

JOSEPH SMITH, President,
W. W. BLAIR, Associate President.
H. A. STEBBINS, Secretary,
W. C. CADWELL, Assistant Secretary.

THE Covina California, *Independent* of the 11th inst., notes the following:

"Elders J. R. Badham and A. W. Thompson of the 'Reorganized Church of Jesus Christ of Latter Day Saints," were in town on last Sunday and preached at Griswold's hall. They organized a branch of the church, consisting of fifteen members, with Wm. Pickering presiding officer."

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 9th, 1885.

EDITORIAL ITEMS.

THE Editorial in HERALD for May 2d, needs a "not" placed in it "where it will do the most good." Please read "and the idea that the church had not spoken," instead of "and the idea that the church had spoken," &c.; near bottom of page 285. The Elders present as a mass believed that the church had spoken with sufficient clearness to be understood, without compromising the honor and dignity of the body, or endangering the liberty of the members.

Bro. H. J. Hudson of Columbus, Nebraska, sends us *The Christian Hour*, published at Omaha, Nebraska, in which we find a fair article from the pen of Rev. J. H. Miller, which contains the outlines of the "Epitome" as published in the Kansas City *Times* of late. It is gratifying to have our faith fairly and extensively published.

Lamoni is said to be improving far more rapidly and substantially than any of the towns of like size, lying within one hundred miles of it. It has a fine stock, dairy, and grain country around it, and it bids fair to continue to improve. Capital and well directed industry will make it improve.

Elder J. R. Badham writes to say: "I omitted the names of Bro. and Sr. A. B. and H. L. Wise, in list of donations by San Bernardino, California Branch. Please credit Bro. Wise with $4.60, and Sr. Wise with $2.00. This amount should be added to account of Bro. D. S. Mills. See *Herald*, April 18th, 1885.

Bro. R. R. Gaither writes us from Wellington, Kansas, that he can not now read the *Herald* nor Bible, and asks the prayers of the Saints, that this affliction may be removed.

Bro. William Sparling, Pembroke, Dakota, asks to know the street and number where the Branch in Leeds, England, holds its services. He says: "I am a native of that place, and have a father, mother, and six brothers and sisters there, to whom I have communicated some knowledge of this work by letter, but would like them to be further instructed."

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Sister Nancy I. Fuller writes from Phœnix, Yazoo county, Mississippi, that the friends there are trying to raise means to send an Elder to Jackson, Louisiana, and to Yazoo county, Mississippi. She says, "We can raise ten dollars now for one that will accept the call and come and preach in Jackson, Louisiana. We have connection there, and an Elder could find a place to stop with William or James M. Fuller." If Bro. Heman C. Smith can provide for this call it will be well. Any one going, should write and get full directions how to reach those localities.

Elder Columbus Scott, of Galien, Michigan, now visiting relatives and friends here, preached at the "Old Church" Sunday the 26th ult, at 11 a. m., and in the Brick Chapel in town at night, to large and attentive congregations. His sermons were excellent. May heaven continue to favor him and make him successful in persuading souls to accept and follow the Good Shepherd. A field of marvelous opportunities lies before him and many others. Conquest and triumph await their wise and patient efforts. Elder Scott preached on Tuesday evening, April 28th, at the chapel in town.

The Saints and other citizens at Independence are having a rainy time, which beginning soon after Conference closed, continued to the 25th, the day the Senior left the city, and has stopped all work in land, gardens, or farms. They complain some, but to those who are over anxious to leave their present places for that region, it may serve as a reminder that that country, as well as others, has its changes. It rained heavily the night of the 25th. The branch at Independence, numbers over four hundred at present. Bro. Thomas W. Chatburn is fitting up a four roller flouring mill at the foot of Liberty street, south of the square, which he hopes to get in operation about May 15th. Brn. J. W. Brackenbury, F. C. Warnky and S. C. Mayo, are engaged in the real estate business at Independence, each having lands and town lots for sale and to rent. Bro. Stephen Maloney also has a number of lots in the South Addition for sale. Lands and town property are both comparatively high in price, anywhere within twenty-five miles of Independence and Kansas City.

Bro. A. Walter Head has removed with his family from Creston, Union county, Iowa, to Stewartsville, KeKalb county, Missouri.

Letter from Bro. J. M. Tousley, Chester, Illinois, April 22, who states that the little flock down there are still in the faith.

Bro. Alfred Munn has bought a tract of thirty-two acres of land near the Missouri Pacific station, at Independence Missouri, in the sale of which in town lots, suitable in size and price, he wishes a partner, or more than one. He wishes one who has some ready means, and is willing to do the best he can for the good of all.

Bro. Wheeler Baldwin now in his ninety-third year, is living at Stewartsville, Missouri, staunch and true to the faith received by him fifty-four years ago. So writes Bro. A. W. Head.

Sr. Emma Newham, of Brown county, Illinois, ill of lung complaint, desires that the Saints pray for her recovery.

Sr. Nancy Fuller writes from Phœnix, Yazoo county, that there is an effort being made to raise money to defray the expenses of an Elder to come there and labor, and in Jackson Parish, Louisiana. Ten dollars are already in hand. Can not Bro. Montague take it *en route* for his field, and labor there.

Wanted.—The whereabouts of sister Wilhelmina Bellamy, member of the Alliston, Ontario branch. Is she still in fellowship with the church? Address, T. W. Mooney, Alliston, Ont.

B. V. Springer's permanent address is Lucas, Lucas Co., Iowa.

Bro. Chester, Minnesota, in a late letter decides that coffee drinking is not a very great "abomination," thinks the matter should give place to those of greater importance.

The address of Elder Hiram L. Holt for the present, is Sioux City, Iowa. The friends in Northern Iowa, Minnesota, and Dakota, he requests to write him, as he is appointed to labor in those regions.

We thank Bro. William Street and others for papers sent us.

Letters are received from Sr. E. Ray, Des Moines, Iowa, April 25th, 1885; J. S. Walker, Jonesport, Maine, March 25; J. T. Dhester, April; Sister Sarah Griffin, Braidwood, Illinois, April 19th; George W. Melvin, Watson Post Office, Monroe county, Alabama; W. R. Calhoon, Cortland, Illinois, April 18th; John David, Sparta, Wisconsin, April 11th; Bro. J. A. Hinkle, Pleasanton, Iowa, April 8th; Louis Strack, Cortland, Illinois, April; A. W. Head, Stewartsville, Missouri, April 23d; G. S. Yerrington, East Providence, Rhode Island, April 14th.

THIS note in respect to brother Rogers and our late conference is from the Sandwich, Illinois, *Gazette:*

"I L. Rogers, who has been absent several weeks returned home Tuesday. He has been at Randalia and Lamoni, Iowa, and also attended the Latter Day Saints Annual Conference at Independence, Missouri. The conference was the largest and most successful of any yet held. The utmost harmony prevailed and reports from all quarters were encouraging."

Thanks for the kind words. Editor Robertson knows something of the faith and works of the Church in and about Sandwich, and he has the good sense and manliness to commend the right whenever and wherever he sees it.

WE suspect that the telegram below, like this same John Taylor's denial of polygamy at Boulogne, France, in 1850, is not reliable; but we give it at its face value, and await further information:

"SALT LAKE, Utah, April 23.—President John Taylor of the Mormon Church, being asked his views of the recent decision of the United States Supreme Court in the Clawson polygamy case, said he considered that the decision ended the controversy and should be respected by every good, loyal citizen."

If John Taylor said what is here reported, and is sincere in it, then there is some prospect that the Utah leaders intend to "back down and out" of their peculiar methods of saving and exalting, and put up with the poor ways(?) of Adam, Noah, Isaac, the early Christians, the Jaredites, Nephites, and the Latter Day Saints prior to 1844, and stand their chance of passing through "the gates of the city" with only one wife. We shall see.

THE following is from the Chicago *Tribune*, April 25th, past, dated Salt Lake City, April 24th:

"Bishop Hiram B. Clawson was arrested to-day on a Commissioner's warrant charging him with unlawful cohabitation. His bond was fixed at $1,500, and an examination was postponed until to-morrow."

Verily, the bolts of the Nation's wrath are falling very near the "throne." Bishop Clawson (who by the way is very much of a gentleman, aside from polygamy and its concomitants) was one of the late Brigham Young's sons-in-law. His interests have been closely identified with the Utah Mormon Church from its organization after the death of Joseph the Seer until now, he having occupied in it various positions of trust and emolument. It is sad to think that now, when his days should be restful and golden, the rod of the Nation is drawn to smite him and consign him to shame and dishonor. President Joseph Smith and he were schoolfellows in Nauvoo; but their life work has been very different. The former waited in "the beautiful city" in comparative pov-

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erty, till the Lord should "arise and have mercy upon Zion;" while the latter was a chief favorite of Brigham Young. The latter has spent his life in building up a system which God, in the standard works of the church, declares a "crime;" while the former, by deed and word, has opposed the iniquity in all his walks in life. Joseph, the son of the Seer, stands by the word of God found in the law given the church, is "pleading the cause of injured innocence" as predicted by his father, is beloved by his fellow Saints, respected by his neighbors, and has the confidence of the Nation. The days of recompense are come.

Mr. Clawson, when arraigned for trial, stated that no witnesses need be examined as he "plead guilty" to the charges as made, and awaited the clemency of the Court; that he would not run, nor would he suffer any of his family to run.

W. W. B.

SUNDAY SCHOOL LESSONS IN HOPE.

We call attention to the efforts made in furnishing the Hope with Sunday School lessons, and would suggest that close attention be paid to them by Sunday Schools and the readers of the Hope alike. This work is in the hands of thoroughly competent parties, those who will spare no proper effort to make that branch of our church work both interesting and profitable.

We discover a nice sense of propriety in the selection of texts, skill in their arrangement, and a high degree of capability in their treatment. They can not fail to bless those who study them, and we bespeak for them a hearty welcome by all the Saints, and the friends of the Hope.

W. W. B.

The *Deseret News* of the 14th, inst., contained an article in which is a sermon from George Q. Cannon, from which we clip the following in which it is seen the Mormons are urged to stand by their peculiar and offensive doctrines, let come what will. Mr. Cannon thinks there will be "fun" should a mob interfere with them. The elder should "forbear threatening," and do nothing to provoke such things. The near future will reveal the impotence of Mr. Cannon and his fellows in resisting our nation's laws.

"The question is, will you abandon your religion? Will you renounce those principles that God has revealed to you and which He has declared are essential to salvation and exaltation in His Kingdom—will you renounce them? Will you renounce obedience to the Priesthood of the Son of God? If you will I expect you can enjoy some sort of peace—a peace that would be the peace of death. Who will accept it? Will any true Latter Day Saints? No; no true Latter Day Saint will accept that. What next? You can not have your rights as citizens. You must be put under bonds. You must have penalties affixed to your practice or to your faith. If you continue to be Latter Day Saints you must be discriminated against. That is another alternative presented to us. Will we accept that? Yes, I believe that I speak your feelings. I believe I give voice to them when I say that you are willing, all of you, to take this choice and these consequences. What next? Will a mob come and drive us from our homes? Not yet. You will see fun whenever that occurs. That is not in the programme as I view it at present. No mobs. What then, shall we do? We shall have to contend in the courts; we shall have to make this a legal fight. It is mobocracy in legal form and in legal guise that now attacks us. It comes to us in a shape that we can meet better than we could the old forms, when a mob banded together and came in such overwhelming numbers that we could not resist it. It may be just as wicked. The present mode of attack may be just as cruel; the ultimate object may be just as bad in every sense and in every respect; but it can be met in a different form and in a different way. We have to contend now for our rights in the courts of the land; we must see whether there is a willingness on the part of those who hold authority as judges, to give us our rights, and in this way we shall test the nation, our Government, and prove whether there is a willingness on the part of those who administer the government, to give us those rights that belong to us as American citizens. If they do not, who will be the sufferers? We shall suffer to some extent; but our sufferings will be light compared with those that will fall upon the men who shall prove untrue and recreant to the principles of liberty and truth."

EXTRACTS FROM LETTERS.

Bro. H. C. Bronson writes us from Kewanee, Illinois, April 4th:

The Kewanee conference has just closed. A more peaceful and quiet time has not been experienced for some time; an unruly element that has seemed to disturb the peace of the church in this district for some time, is now pretty well cornered, and we hope to hear no more from it, except in the way of usefulness in the church.

The Porte has replied to England that in event of war between England and Russia Turkey will remain neutral and will close the Dardanelles and Bosphorus to men-of-war of either nation. Notice of this decision has been sent by the Porte to the various foreign Ambassadors at Constantinople.

A volcanic eruption has occurred at Passarvean, a province in the east end of the Island of Java. A number of plantations have been devastated and it is thought that over a hundred persons have been killed.

☞ Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Correspondence.

DECKERVILLE, Michigan,
April 23d, 1885.

Bro. Joseph:—I have just arrived home from Canada. I have visited several places, and was pleased to see many of the brethren whom I had not seen for years. I labored considerable in Inwood, Ontario, a new place; baptized three there—that makes a start. There are many believing there, and no doubt will soon obey the gospel. It did me good to meet with the London Saints. I did some preaching in St. Mary's, Ontario, baptized two more there. Bro. Robert Brown has purchased a good church there, and he is and has been doing all he can for the advancement of this great latter-day work. But the people don't care to come out to hear the word. The Usborne Saints were glad to see me, and I was just as glad to see them. This is the place where about twelve years ago, myself with two other brethren, were taken by a mob of about fifteen persons into the woods where we saw the tar. Great threats were made that if we did not leave the place; but they quarreled among themselves, and out of all we were set free. But the Lord said not to stop on that account, but to go ahead; and so we did, and many were baptized. They now have a nice little church there, and it is paid for. And just let me say, that the Saints are prospering in temporal things; whilst the others, those who took part in the mob, several have died off, and others have come to poverty. Bro. Joseph, I feel satisfied that those weapons that are formed against the latter-day work can not prosper; and I feel the Spirit to testify to it now whilst I write. Ah, yes, it's hard to fight against the God of Israel! If it could be possible for the brethren in St. Mary's, and Usborne, and a few other places, to have an Elder around there to labor and have regular appointments for a few months, good would be done. I expect to do much good north of this place during this summer, especially in Huron county, Michigan. I am sorry that Bro. W. J. Smith has left Michigan. It is a large field, and few to labor. I have said I would like to move westward; but when I see so many leaving, and no one to carry on the work here, I feel like staying here yet.

I am in the faith,

J. J CORNISH.

CITRUS, Los Angeles Co., Cal.
April 12th, 1885.

Pres. Joseph Smith:—Brn. J. R. Badham, A. W. Thompson, and E. J. French, were with us last Sunday and organized the Saints of the Azusa, thirteen in number, into a branch to be called the Covina Branch. Wm. P. Pickering was ordained to the office of priest, and elected president of the branch. Sam H. Eye, a priest, was elected presiding Teacher. Sister M. E. Eye clerk, and W. P. Pickering, treasurer. We had some excellent preaching by Elders Badham and Thompson. Some are near the kingdom in this place and we feel that the work is onward.

WM. P. PICKERING.

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PEMBROKE, Potter Co., Dakota,
April 14th, 1885.

Dear Herald:—I have been a constant reader of your pages for some time, and yet have seen but once a few short lines from this great territory. We are striving to lay up treasures in heaven. On Sunday the 12th inst., I had the pleasant duty of baptizing nine; and another one deferred it on account of extremely delicate health. We are anxiously wishing for an Elder to visit us. We are nearest to the Northern Iowa, or Western Minnesota branches. Our nearest depot is forty-eight miles away. Any one coming should book *via* Sioux City to Huron, then west to Blunt, over Chicago and North-western Railway. I understand there are a few Saints at Highmore. Would like to correspond with them. It may tend to our mutual benefit. I ask the prayers of the Saints that we may be kept faithful to the end, for the promise is, "The same shall be saved." Yours in truth and love,

WM. SPARLING.

LIMERICK, Jackson Co., Ohio,
April. 11th, 1885.

Bro. Joseph:—From April, 1884, until December 27th, my labors were confined to this county; since then I have been engaged in the work about as much as my health, and the weather would permit. From December 27th, until January 23d, Bro, T. J. Beatty and I were associated in labor in Wayne county, W. Va. Our labors were blessed by four additions by baptism. We each baptized two. Circumstances then warranted his return to Ohio. I remained, preaching at Centerville, Tom's Creek, Wayne C. H., Cassville, and Queen's Creek and baptized seven more. Wife and I left Wayne C. H., March 18th, for Ohio. Came by hack to Huntington, on the Ohio River. There we took boat for Gallipolis, Ohio; from there we were conveyed in Nahum's chariots to Creola, in Vinton county. Remained with the Saints there from the 19th to the 24th ult. Spoke three times in a schoolhouse near by, to fair assemblies.

On the 24th ult. we left for Vales' Mills, in Vinton county, a new field. The way had been prepared by the brethren Kirkendall. I began preaching that night; our domicile was an old vacated log cabin, which the owner, Mr. Arthur Vale, assisted in seating &c., for our use; it was the best we could do, although there was a commodious church near by, belonging to the United Brethren Order. When asked for its use, we were refused. I spoke each night during the week, and twice on Sunday.

At the close seven came forward for baptism. I announced that at two p. m. the next day, the baptism would take place; but one of them Sr. Eva McLaugiin, had a school in session and in order to return to it on the following morning, she desired baptism that evening; We repaired to the water, and babtized four, leaving three, as we thought to baptize next day; but when the hour came, instead of three there were six, ten in all. We rested then until the following Friday night, spoke also on Sunday night and Sunday forenoon. During the time, ten more united, making twenty. On Monday, April 6th, the anniversary of the organization of the church, I organized them into a branch, by ordaining Bro. Samuel Bennington teacher. He was then chosen president of the branch. Bro. Barrett Allen was chosen branch clerk. Bro. W. F. Gregory treasurer. The branch was named Vinton.

A number of them came out of the United Brethren Church, and already a persecuting howl is being heard by their shepherds. Their "craft is in danger." We have reason to believe that the branch is of excellent material; there are nine men and eleven women. Since January 1st I have baptized twenty-nine; Since I entered the ministry, one hundred and twenty-five. During the past winter there have been forty-nine additions by baptism in this district. My experience the past winter is, that never before have I been so blessed with the measure of liberty in declaring the word. We are now at home, arrived on the 8th inst., having been absent since last Christmas. Yours in Christ.

L. R. DEVORE.

BATTLE LAKE, Minnesota,
April 16th, 1885.

Bro. Joseph Smith:—This branch was organized a little over one year ago by Bro. Thomas Nutt. Since that time he has baptized three, and I two. Bro. Martin was down from Becker county and did some preaching in the Hope of Zion branch, and also in this. He also baptized one. He is alive in the cause, and he did us good in the way of instruction and encouragement. We have kept up our meetings through the winter, although some have to go eight or ten miles. The Spirit of God has been with us at our meetings, and also in our administrations for the sick. Dear Saints, the doctrine as taught by the Latter Day Saints is the best that the world has ever known; for when we have a perfect knowledge that God hears our prayers and answers them to our satisfaction, all I can say is, "Praise God, from whom all blessings flow." I have belonged to the Baptists twenty years, and in all that time I knew nothing of the blessings that the Christians or Saints could enjoy. I was baptized about nine years ago by T. W. Smith, and also ordained an Elder at that time. Since then I have remembered the promise that I made at the water's edge, and have tried to keep my promise. May God be with all those who write for the *Herald*, that ere long all disputations will end.

In bonds,

GEORGE GOULD.

GRAND PRAIRIE, Texas,
April 17th, 1885.

Bro. Joseph:—Bro. Heman came over and lit up our village and neighborhood with four latter day gospel sermons. Crops look fine. I have been plowing corn. That hail storm spoken of in the last *Herald* done some damage, but not so much as you heard. If there is a brother or sister living in Los Angeles, Cal., that knows a J. C. Barnes, or his folks, they will bestow a favor upon me if they will write me.

SPENCER C. SMITH.

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Sunday School Engineer and Record Book	35
Prompt Attendance Tickets .....100 for 15c., 1000 for	1 00
Good Behavior Tickets ..... Same price.	
No. 547.—Floral Tickets for Infant Class; 96 for.....	25
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No. 461.—Book Markers, 2x6; 10 for 8c.. 100 for.....	70
No. 281.—Book Markers, 2½x6; 10 for 25c., 100 for...	2 25
No. 371.—Flowers and Verses, 2¼x4; 10 for 10c., 100..	90
No. 389.—Bronze Birds and Flowers. 3x5; pack of 10 for 20c., 100 for.....	1 50
No. 373.—Flowers and Verses, 3x4½; 10 for 15c., 100 .	1 25
No. 469.—Flowers and Verses, 2½x4; 10 for 12c., 100 .	1 00
No. 385.—Autumn Leaves, 3x6; 10 to 25c., 100 for.....	2 25

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Summary of News.

GENERAL NEWS.

April 21st.—The Blue Book puts the effective strength of the British army at 188,000 men, that of the reserves at 47,000, that of the militia at 125,000 men, and that of the volunteers at 21,000.

Dispatches from Cronstadt state that the Russian fleet there has been ordered to prepare for war instantly, and that thirty-two Russian men-of-war have hoisted their flags and put to sea.

Earl Dufferin Viceroy of India, in an address to the Indian Association, again referred in a marked manner to the offers made by the native Princes and people to give England assistance in any struggle which she might have with Russia, and assured his hearers that England would know how to use this help when occasion required it.

A Tiflis dispatch to the Moscow *Gazette* says that Russia cannot rely upon Persia in the event of war. Some Russian tourists have lately been expelled from Khorassan, while Englishmen have been freely admitted.

The Government has chartered the Pacific Steam Navigation Company's steamship Lusitania. She is of 2,420 tons burden.

The *Fanfullo* of Rome says that England has ordered 500,000 cans of preserved vegetables from the Ciris Company.

Eleven fast steamers have been bought ready equipped at various ports for use as Russian privateers.

Two hundred converts to Mormonism, eighty men and one hundred and twenty women, reached New York yesterday en route from England to Utah. The Mormon leaders are poor meteorologists. They do not know that seed-time is past.

The decision of the United States Supreme Court sustaining Judge Zane's ruling in the Clawson case greatly pleases the non-Mormons, while the Mormons are much depressed. Angus M. Cannon, a brother of George Q. Cannon, and the only leading Mormon now visible to the public, says: "It was a great surprise to me. I had no doubt the Supreme Court would reverse the decision in regard to the open venire. I am sorry on account of the country. I know the Edmunds law is unconstitutional, but when it passed I told my children I would live within the law and had my rooms fitted up purposely to do so. The reason was that my children's bread and butter depended on it. I knew there was a number of hungry office-seekers who would like my office and did not propose they should have it. I would be torn to pieces before I would give up one jot of my religion. If I were called upon to marry a young woman to-morrow I would do so." Other Mormons are equally defiant.

Speaking of the decision of the United States Supreme Court in the Clawson case, the Salt Lake *Tribune* says:—"The synopsis of the decision in the Clawson case furnished by the *Telegraph* indicates that it is as square and sound a document as has ever been issued from the court of last resort in this country. It vindicates the absolute correctness of the ruling here that a grand jury is a part of the prosecution; and therefore anything which

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would disqualify a man from sitting on a petit jury would necessarily make it impossible for him to sit on a grand jury, and it brushes aside completely the theory that the law which gives general directions for the impaneling of a jury can be so manipulated as to close the courts and practically defeat the ends of Justice. The decision, in its effects upon Utah, is about the most important one ever rendered. It leaves to the men who are determined here to oppose the laws nothing whatever to stand upon. All the talk of illegal methods and persecution fall to the ground. At last the violators of the law stand face to face with inexorable justice. We hope they will be given the wisdom and the grace to see their position and to accept the inevitable."

What have American ship-owners and ship-builders to expect in the event of war between Russia and England? Roughly speaking, one-half of the world's tonnage engaged in carrying the world's commerce on the high seas sails under the flag of Great Britain. The sea-going merchant fleets of all nationalities aggregate about 56,000 vessels and 23,000,000 tons. The tremendous preponderance of England in the carrying trade of the world and the order in which competing nations follow her long lead are shown in this table of approximate figures:

	Vessels.	*Tons.*
Great Britain	22,500	11,200,000
United States	6,600	2,700,000
Norway	4,200	1,500,000
Germany	3,000	1,400,000
France	2,900	1,100,000
Italy	3,200	1,000,000
Russia	2,300	600,000

England's tonnage on the ocean highways is between four and five times our own. It is seven times that of Norway, eight times that of Germany, ten times that of France, eleven times that of Italy and eighteen times that of Russia. If the comparison is confined to steamships, which now carry so large and so important a part of the commerce of the world, the supremacy of Great Britain is exhibited in a still more striking way:

	Steam Vessels.	*Tons.*
All nations	7,764	9,232,000
Great Britain	4,649	5,919,000
France	458	667,000
United States	422	601,000
Germany	420	476,000
Spain	282	305,000
Italy	135	166,000
Holland	127	155,000
Russia	194	149,000

England's steam tonnage is almost ten times as great as that of her nearest rival—France. It is ten times our steam tonnage, and forty times Russia's. The British flag covers nearly two-thirds of all the ocean steamers afloat.

Miscellaneous.

CHURCH LIBRARY.

By the kindness of Elder J. W. Brackenbury, Independence, Missouri, the following eight books have been placed on the shelves of the Church Library, as a gift from him:—The Evening and Morning Star, published at Independenc in 1832 to 1834. Latter Day Saints' Messenger and Advocate, published at Kirtland, Ohio, in 1834 to 1836. Messenger and Advocate of the Church of Christ, published at Pittsburg, Pennsylvania, in 1844 and 1845. The Olive Branch; or Herald of Peace and Truth to all Saints, published at Kirtland, Ohio, in 1848 and 1849. The Millennial Star, vols. 1 and 11, published at Liverpool, England, in 1840 and 1851. The History of the Saints; or an Expose of Joe Smith and Mormonism, by John C. Bennett, published in 1842. And also a very early edition of the Doctrine and Covenants, the title page of which is gone.

Elder Charles A. Bishop, of North Yakama City, Washington Terrritory, has placed in the Library Cabinet of curiosities for a time, an ancient grist mill, accompanied by the following note:—

"This ancient grist mill was dug out of the ground by Elder Charles A. Bishop, Railroad Contractor, Northern Pacific Railroad, thirty-five feet below the surface. The said contractor in his excavations dug out the bones of a man eight feet high, and also bones of a larger animal than any yet discovered in America, the jaw bones about six feet; one of the bones of the leg one foot in diameter. These were discovered in forty-nine feet of earth."

We have also received from Bro. James Whitehead, the original manuscript copy of the "Key to the Revelations," in Joseph the Seer's own handwriting. This is a valuable souvenir in memory of the dead. At the close of the manuscript Bro. Whitehead makes the following affidavit, in presence of Joseph Smith, Editor of the *Herald*.

ALTON, Illinois, April 20th, 1885.

I, James Whitehead, resident in Alton, a former clerk in the office of Joseph Smith, Jr., at Nauvoo, Illinois, certify that the writing going before this certificate is the handwriting of Joseph Smith, Jr., aforesaid; and that this book was in my possession at said Joseph Smith's death and has remained so until this date.

JAMES WHITEHEAD.

Another donation for the Library Cabinet is from Bro. Noah N. Cooke, of St. Louis, Missouri, and consists of a small string of wampum, (Indian money), made of peculiar looking stones of different sizes, with a hole in the center. Also, a small ingot of cast steel, a portion of the first ever manufactured west of the Missouri river, and was made at the Vulcan Iron Works, St. Louis, July 25th, 1876.

JOHN SCOTT, *Librarian.*

CONFERENCE NOTICES.

A conference of the Kent and Elgin District, Ontario, will be held with the Ridgetown Branch, in the town of Ridgetown, in the Town Hall, commencing at ten o'clock a. m., May 30th, 1885. The Elders and Saints of the district are respectfully requested to attend and bring the Spirit of love and peace with you.

RICHARD COBURN, *Dist. Clerk.*

A conference of the London District, Ontario, will be held with the London Branch, in the city of London, commencing at ten o'clock a. m., June 6th, 1885. SAMUEL BROWN,

District Clerk.

The next conference of the Massachusetts District will be held in Brockton, Massachusetts, Saturday, May 30th, 1885, at 230 p. m. I hope there will be a large gathering, as the place is easy of access by rail; and free return tickets will be furnished over the Old Colony Road to those paying fare one way.

JOHN SMITH, *President.*

Notice to the Saints of the Kent and Elgin District is hereby given, that it is desired that some steps be taken, at the next conference in regard to the Lindsley Church, either to sell it, or repair it. RICHARD COBURN, N. L. BLAKELY, *Trustees.*

BISHOP'S AGENTS.

Bro. Alfred White having been duly recommended to my by the quarterly conference of the Independence, Missouri, District, as a suitable person for Bishop's Agent, in the place of Bro. J. J. Kaster, deceased; I hereby appoint him as my agent for said district; and as such recommend him to the Saints.

Bro. W. M. Rumel having been duly recommended to me by the Northern Nebraska District conference as a suitable person for Bishop's Agent, in place of Hans Neilson. I hereby appoint him as my agent for said district; and as such recommend him to the Saints.

G. A. BLAKESLEE, *Bishop.*

GALIEN, Michigan, Apr. 28th, 1885.

MARRIED.

MEE—PORTER.—Married at Kewanee, Illinois, April 14th, 1885, by Elder Robert Holt, Bro. Noah Mee and Miss Jane Porter.

DIED.

CRANDALL.—At Galland's Grove, Iowa, October 26th, 1883, in the 75th year of his age, Daniel Crandall. He was born August 26th, 1808, in the State of New York, and united with the church in an early day; was with the church in Missouri, and shared in all the trials and persecutions of those times. He did not unite with the Reorganization, but always considered himself a member of the church; was consistent in his profession, and a firm believer in the revelations of God. Funeral services by Bro. Eli Clothier.

CRANDALL.—At Galland's Grove, Iowa, January 18th, 1885, Parintha Crandall, wife of Daniel Crandall. She was born January 12th, 1817, in Hartford county, Massachusetts; was baptized in Ohio in 1831, by Parley P. Pratt; afterwards united with the Reorganization by baptism, and remained faithful to the end. Funeral services by Bro. John Hawley.

CHUBLEY.—In the Insane Asylum at Lincoln, Nebraska, April 8th, 1885, Joseph Chubley, of kidney disease, from which he suffered four years before he lost his reason. He leaves a wife, one son and one daughter to mourn the loss of a kind husband and father.

ROSSER.—At Carbon, Indiana, April 18th, 1885, William Rosser, aged 72 years, 3 months and 21 days. He came from Dowlais, Wales, April, 1871, located at Youngstown O., and in 1872 located at Carbon, His son Henry, now at Carbon, writes that his father prior to his death, requested him to send his license as a Teacher to President Joseph Smith, which he has done.

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DES MOINES, OSCEOLA & SOUTHERN RAILROAD

Time Table, Monday, December 4th, 1884.

Going South.			Going North.	
Accom. Leave.	Exprs. Leave.	Stations.	Exprs. Arrive.	Accom. Arrive.
8.20 a.m.	6.30 a.m.	Des Moines	11.50 p.m.	7.10 p.m.
9.20 "	7.10 "	Norwalk	11.10 "	6.10 "
10.00 "	7.38 "	Spencerville	10.35 "	5.30 "
10.20 "	7.50 "	R. I. Crossing	10.20 "	5.10 "
10.40 "	8.02 "	Wick	10.07 "	4.50 "
11.20 "	8.40 "	St. Charles	9.30 "	4.10 "
12.05 p.m.	9.15 "	Truro	8.55 "	3.25 "
1.20 "	10.05 "	New Virginia	8.05 "	2.20 "
1.50 "	10.30 "	Jamison	7.40 "	1.50 "
3.00 "	11.10 "	Osceola	7.10 "	12.55 "
3.50 "	11.50 "	Leslie	6.35 "	11.50 "
4.30 "	12.15 p.m.	Van Wert	6.10 "	11.20 "
5.30 "	12.55 "	Decatur City	5.30 "	10.30 "
6.05 "	1.20 "	Leon	5.00 "	10.00 "
7.05 "	2.10 "	Harding	4.10 "	9.00 "
8.00 p.m. Arrive.	2.55 p.m. Arrive.	Cainsville	3.25 p.m. Leave.	8.00 a.m. Leave.

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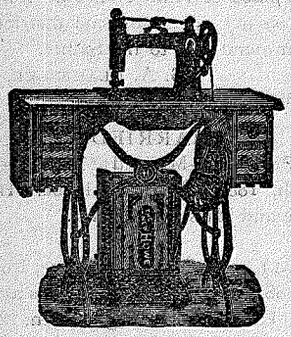

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Rollin's Ancient History, 2 vols. in one, leather	4 00
The Koran, library leather	2 00
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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 2 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

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THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU . . . SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND. . . . EPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 10[illegible] . 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 16th, 1885.

REPLY TO CONFERENCE QUESTION.

IN reply to the question submitted to the Presidency at the late April session of conference, respecting the official standing of brethren Jason W. Briggs and Zenas H. Gurley, by reason of the vote of the conference failing to sustain them: We answer that they are still members of their quorum, and hold priesthood; but by reason of the vote not to sustain, are not authorized to act as ministers for the church, until such time as the disability imposed by the vote of conference is removed.

JOSEPH SMITH,
W. W. BLAIR.

May 4th, 1885.

THE Editor of the HERALD, Joseph Smith, has retired from the Board of Publication, and has been succeeded by Bro. David Dancer, of Lamoni, who was at the last session of the Board chosen Business Manager. The patrons of the HERALD, and all doing business with the office, will please take notice, and bear in mind that all matters of business connected with the office will be under the management of Brother David Dancer. All communications on business, subscriptions, orders and remittances, should be addressed to him, Box 82, Lamoni, Decatur county, Iowa.

Communications and articles for the HERALD, or HOPE, may be addressed to Joseph Smith, Box 82, Lamoni, Decatur county, Iowa. All articles and communications must be accompanied by the name of the contributor, whether such name is affixed to the article or not. Anonymous articles will not be published. Articles to insure attention should be written on one side of the paper only. Avoid fancy inks; especially blue and mauve, they will fade when exposed to the light; and sometimes articles kept for a time become illegible through fading.

In taking leave of the patrons of the HERALD, and those with whom I have had business relations, as Business Manager, I do so with grateful remembrance of the uniform kindness with which I have been treated by all. I resign the business cares of the office without other regret than that born of a desire to have done better than I did; for to err and fail is but humanity's lot. I resign the business reins into good hands, and bespeak for Bro. Dancer, my successor, the same kind consideration hitherto shown to me.

For the cordial support that the Saints have given me as a member of the Board of Publication, I return my thanks and express my appreciation of their motives and acts. I shall give to my successor the same aid and support extended to me to the extent of my ability.

ONE of the men against whom the Grand Jury of Utah county, Utah, found a bill for violation of the Edmunds law, was Mr. Orson P. Arnold, the superintendent of the Salt Lake City Railroad. When arraigned before the court for trial, he pleaded guilty and asked the clemency of the court. As we have been asked what would be the proper and better course for those who have been inveigled into the meshes of polygamy to pursue, to be made free from it, and its consequences, we publish the proceedings of the court in this case as a part of our answer, and as a precedent in point. It is taken from the report in Salt Lake *Tribune* for April 16th, 1885.

The unlawful cohabitation case against Orson P. Arnold, the Superintendent of the Salt Lake City Railroad, came up in the District Court Monday morning, and, it having been whispered that he intended to plead guilty, quite a crowd was present to witness this phenomenal proceeding. Soon after the court was convened,

MR. ARNOLD ARRAIGNED.

Mr. Varian rose and said there was a prisoner to arraign, and asked if his honor would hear it before the impaneling of the Grand Jury.

Court—Yes, sir.

Orson P. Arnold was then arraigned on the indictment for unlawful cohabitation, and after stating, in answer to the Clerk's inquiry, that that was his full, true name, pleaded guilty to the charge.

Mr. Varian—The defendant wishes sentence passed now.

Court—Have you any statement to make in connection with it?

LENIENCY ASKED FOR.

Mr. Varian—May it please the Court, we have investigated the case of Mr. Arnold since he has been indicted, upon his request as well as the request of many prominent citizens of all classes, and we are advised by him personally that he intends hereafter—and he will so state to Your Honor—to live within the law and lend his moral influence in favor of the administration of the law. We believe that is so. We believe this is a case particularly appealing to the Court now, under all the circumstances and the plea in this case, and we join in requesting that, if Your Honor entertains the same convictions as to his truthfulness as we do, that you will not imprison him.

Mr. Varian sat down, and Commissioner McKay rising to his feet, the Court asked: "Do you wish to make any remarks?"

Commissioner McKay—Yes, your Honor.

A PLEA FOR MERCY.

May it please the Court: Several gentlemen of this city, friends of the defendant, men for whom I have great respect, and all of whom hold in reverence this government and its laws, have requested me to state to Your Honor some matters in relation to the case of this defendant. Before doing so, however, I desire to say in my own behalf that I do not appear here as his attorney. I have no retainer or employment from him or his friends; what I shall say, therefore, shall be said as a friend of the Court, and solely for the purpose of bringing some facts in connection with this case before Your Honor, which, in the multiplicity of other pressing business would, in all probability, escape the attention of Your Honor and of the District Attorney.

THIS MAN HAS PLEADED GUILTY

To the offense charged against him, and, strange as it may appear to some people, I come before this court to ask in behalf of this man, his family and friends, that in the exercise of that discretion which the majesty of the law has reposed in you, in fixing the punishment for the offense whereof he stands convicted, that you deal with him in gentleness and charity. I make this request because it would probably be hazarding nothing were I to say to Your Honor that, aside from the offense to which the defendant has pleaded guilty, there is absolutely nothing against this man's character. He has been connected with the Mormon Church since childhood, and, like many

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of his associates and friends, he fell a victim in early manhood to

THAT FATAL MÆLSTROM—POLYGAMY—

In which so many souls have been engulfed in this Territory. He has two families—two children in the first, and four in the second. I do not doubt but he loves them all—one equally with another—and because of this, he has since the enactment of the Edmunds law and until a recent period continued to associate with and treat his two wives as he had been accustomed to do for many years past.

MANLY CONDUCT.

I am informed and believe, and to this I desire to call Your Honor's particular attention, that when it first became apparent to this man that his family relations were about to be the subject of investigation by the Grand Jury, he called his wives and children around him and stated to them what was likely to take place, and advised them that in the event any of them were summoned as witnesses in a case against him, they must state the truth, the whole truth, and nothing but the truth! He did this, well knowing that to do so he was opening the doors for his entry to the penitentiary, but as he has stated to me this morning, he had rather serve in that institution at hard labor for the balance of his natural life than ask or permit any wife, child, or friend of his to prevaricate, much less commit perjury, to save him from the consequence of his acts. There has been no waiting by this defendant for official information that he was wanted by the deputy marshals; there has been no evasion of the service of the process of the Court; no perjury has been committed; no wife or child or friend of his has been arraigned before the Court for contempt, in trying to shield from punishment one who has broken the law. On the contrary, he has met the case against him

AS BECOMES A MAN.

And from first to last has evinced a manly determination to do what was right, and in a way, too, that, no matter what we may think of the acts which have brought him face to face with this Court, we cannot do otherwise than sympathize with his misfortune, and in every legitimate way strengthen his present purpose to come within the law, and obey its mandates in the future. We do this because he admits the errors of the past, and promises a recognition of the sovereignty of this Nation and a compliance with its laws in the future. The statutes provide, that, in cases of this character, the Court may impose as punishment, both fine and imprisonment, or one without the other, as the circumstances of each particular case may seem to require. If your honor can come to believe as I certainly do, that the circumstances of this case are such—circumstances, which, in the administration of the laws of the United States in this Territory are to say the least a novelty—that by imposing a fine without imprisonment will sufficiently meet the ends of justice, I am assured that this man, his family and friends will see to it that the mercy of this Court shall not be abused, nor its confidence misplaced.

BY THE COURT.

Mr. Arnold, the laws of the United States provide, "that if any male persons in a Territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof, shall be punished by a fine of not more than three hundred dollars, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court." This law affords the court a discretion of imposing a penalty of a fine of not more than three hundred dollars, or imprisoning you for a period of six months, or by both fine and imprisonment. The maximum punishment, in view of the punishment imposed for polygamy, which is imprisonment not exceeding five years and fine not to exceed five hundred dollars, seems to be rather light. Polygamy is treating more than one woman as a man's wives according to the forms of marriage, and unlawful cohabitation is treating more than one woman as a man's wives without going through these forms. There does not appear to be so much difference in the substance of the offenses, except that polygamy adds to the crime the tendency to bring marriage into contempt and to treat it as an idle ceremony, by placing an unlawful marriage, or an unlawful ceremony of marriage, on the same footing as a lawful one.

But the law-making power has described this offense and prescribed the punishment, and it is not for the court to make any criticism on the law, but only to enforce it as it appears on the statute books, fairly and honestly.

Now, before I impose this sentence I wish to inquire of you whether you propose to continue the practice of unlawful cohabitation or not?

Mr. Arnold—It is not my intention, Your Honor, else I should not have come in and pleaded guilty.

Court—What is your purpose with respect to the future?

Mr. Arnold—My purpose is to try to obey and sustain the laws of the United States, but I would like the privilege of taking care of what I call my second family and supporting them as I believe it is my duty to do.

Court—Nothing more than to support them? They need your support, do they?

Mr. Arnold—They do.

Court—You propose, as I understand, to cease to treat your second wife as your wife further than merely supporting her?

Mr. Arnold—Yes, sir.

Court—And propose hereafter to throw your influence on the side of the enforcement of the law?

Mr. Arnold—Yes, sir.

Court—These statements have great weight with the Court. The purpose of the law is not vengeance; it is not the persecution of any man on account of his religious belief; it is to protect society from this crime of unlawful cohabitation and of polygamy. That is its object, and if it could do it without imposing pain or suffering upon man, it would be better to do it without it. But it has been found that the best mode by which the laws can be enforced is by punishment. Punishment is not imposed for the purpose of inflicting pain and suffering upon the individual upon whom the punishment is imposed, but it is to protect society. The object is to protect the innocent by punishing the guilty; to protect society by punishing those who violate the law.

In your case you state that you now propose to abandon the practice of unlawful cohabitation, and, in good faith, to observe and obey the laws of the country?

Mr. Arnold—Yes, sir.

By the Court—That is a noble and worthy purpose. Man, as a citizen, can have no higher or nobler duty than to respect and obey the laws of his country. In view of your statements, I am of the opinion that the ends of justice and the purposes of this law, in your case, will be subserved by a mild punishment; because the law does not harbor any ill-will or malice toward any man, and does not allow any of its officers to do so. I will impose a fine upon you of three hundred dollars and will not impose any imprisonment.

Mr. Arnold—Thank you.

The Reorganization has pointed out long since that the only safe course for those calling themselves Latter Day Saints and practicing polygamy, was to abandon such practice at once and forever. This was the advice given in Utah years ago, and by all the representatives of the faith of the Reorganization ever sent there. There was to be no dallying, no compromising; abandonment full and complete was advised as the safest and surest way for the welfare of all concerned.

Had this advice been followed, a great deal of perplexity would have been avoided. But, it was then deemed arrogant assumption on our part, and the part of the elders of the Reorganization to offer such advice to hoary headed Israel. We were denounced as a "degenerate son of a noble sire," who had sold his birthright for ease among the Gentiles. But times change, and with the course of events the vindication we have waited for has come. We loved Israel because we were of Israel. We had sympathy for the children of Zion, because upon our heart, too, had fallen the hope of Zion's redemption. We saw the pending woe and cried out against it. We foresaw the advance of the slow marching forces that meant sore calamity to the heedless and proud transgressor of the law. We knew that behind the seeming security of carnal advancement the hand with the rod hung ready to smite. We kept knocking at the entrenchments of the wrong doers, warning them; but they did not heed.

Now, the strong hand of government long defied has been laid upon them who have been at ease in Zion. We pity, sympathize, but know that there is no remedy save submission to the law. The course pursued by Mr. Arnold, if he keeps the promise made to the court, will bring him rest from fear of the law and its officers; and peace of mind from the knowledge of guilt before both the law of God and the land. The same course will answer the same ends for all who do as he did. It was consistent for Mr. Arnold to present himself to the court and make the statements that he did; and it was the

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proper place in which to make the promise that he did, that he would not again break the law; and would not only keep it himself, but would counsel others to observe it. We commend him for his course in thus abandoning polygamy.

THE following telegram is clipped by us from the Chicago *Tribune*, of May 4th, and is dated Salt Lake City, Utah, May 2d:

"The arguments in the Musser unlawful cohabitation case consumed this afternoon, but within fifteen minutes after the case went to the jury a verdict of guilty was returned. Sentence was suspended by agreement until next Saturday, when Angus M. Cannon will also be sentenced. Parley P. Pratt, eldest son of the last Apostle P. P. Pratt, pleaded guilty to the charge of unlawful cohabitation. His counsel begged the court's clemency on the ground of the defendant's poverty and his obedience to the processes of law. He refused, however, to promise to hereafter obey the law. The court fined him $300 and gave him six months. James C. Watson pleaded guilty to unlawful cohabitation, and by consent had his sentence suspended until next Saturday. Prosecuting-Attorney Dickson, his assistant, Mr. Varian, and the United States Commissioner were greeted with hisses and cries of: "Put them out!" at the Mormon mass-meeting to-day."

The foregoing facts are terribly significant. When Joseph and Hyrum Smith attempted to keep from arrest on a charge upon which no earthly tribunal would have convicted them; and upon which even some of those who were instrumental in prosecuting them acknowledged that the law would not touch them; their brethren implored them to return, submit themselves to the custody of the officers and the courts, in order that the people, the brethren, might not suffer. They did so, notwithstanding Joseph told those urging him to yield to the course of the law, that he was "going to his death." Not that he, or Hyrum feared conviction, but they did know that violent men without regard to the law to which they demanded that the Smith brothers should be subject, sought for opportunity and would kill them if such opportunity occurred.

Comparisons may be "odious," but one just now may be profitable, and therefore pardonable. Quite a number of those who have been practicing polygamy in Utah have been arrested and convicted, either upon confession, or evidence, and are being punished. But indictments by the Grand Jury, and warrants in the hands of officers against the leading men go unanswered, because the men against whom they are issued are evading service of the writs. In these cases it is not the fear of assassination by violent men that deters these men in hiding from giving themselves up to the officers and the courts, but it is the knowledge that almost certain conviction before the court awaits them. It is the legal penalty, not unlawful death that threatens them; and of that penalty they are afraid.

THE Potter County, Dakota, *Union*, for May 16th, 1885, is sent us by brother Wm. Sparling. In it is the following notice of baptismal services, held April 12th, at Bro. Sparling's house, near Pembroke.

BAPTISMAL SERVICES.

"Last Sunday, in company with Mr. Richelson, we attended religious services at the house of Mr. Wm. Sparling, near Pembroke. The services were made short in order to give time for the ceremony of baptism, which took place at a pool in the draw a short distance east of the house. Mr. Sparling preached a good orthodox sermon on the subject of baptism, after which the congregation adjourned to the pool where the following candidates were baptized: Joseph Cook, Henry M. Richelson, Samuel Lovett, Mrs. Wm. Sparling, Mrs. Harry Sparling, Mrs. Samuel Lovett, Mrs. Samuel Blakeley, Maud and Edith Cook. Mr. Sparling is quite earnest in his work, and has gathered a small flock of converts about him. He is a representative of the Reorganized Church of Latter Day Saints, sometimes erroneously called Mormons. But the church has no connection whatever with the Mormons, nor do they believe in polygamy. Their headquarters are at Lamoni, Iowa."

EDITORIAL ITEMS.

OUR hand is hereby extended to our associate, W. W. Blair, whose salutatory the Saints have already read. May his shadow never grow less; and his already great usefulness be still more widely extended.

JOSEPH SMITH.

Letter from Bro. John C. Foss, Independence, Missouri, recites the story of good preaching enjoyed during and after Conference; and states that he is ready to start for his field of labor.

Sister A. M. Snow wrote card from North Brooksville, Maine, April 27th. She is a sufferer, in poor health and with poor eyesight; belongs to the "Shut-In Society;" meaning those who are invalids, and so precluded from mingling with their fellow men as do those who are well in body and have the use of all their faculties. She rarely sees a fellow Saint and gets to meeting about once a year. Pray for Sr. Snow, she desires it.

Some time ago a brother living in an eastern branch called on the Saints in a letter to the HERALD, which was published, for aid to relieve necessities incurred by reason of failure of crops and general depression in business. The Saints in different places subscribed and sent various sums, aggregating something near ninety-dollars. Bro. C. G. Ruley sent a report of names of donors with a statement respecting the distribution of the moneys so sent. This report will appear next issue.

The address of George E. Ward as inquired for in HERALD a while ago, is Montrose, Colorado.

Bro. E. C. Elliott, writing from Lansing, Kansas, April 12th, wishes that an Elder passing that quarter of West Virginia, will visit his mother, Mrs. Rebecca Elliott, Bealington, Barbour county, West Virginia. He thinks that one from Clarksburg, could visit there with but little trouble.

EXTRACTS FROM LETTERS.

Bro. Joseph Burton wrote from Sydney, Australia, March 25th, 1885:

Everything is going on as usual. We reorganized, or revived the Wallsend Branch; but the Sydney Saints do not wish to be organized. They never were a regularly organized branch here. We are still preaching on domain and in hall. Expect Bro. T. W. Smith by steamship *Janet Nicoll*, which leaves here to-day for Tahiti *via* Auckland. He will probably get here by May or June. We are all well, and hope God will abundantly bless you in your increasing responsibilities and labors. May peace abide with you.

An Elder in the field, active and diligent, writes in regard to the late action of conference sustaining the Books, thus:

"I am glad to learn that the satisfaction is general and sincere, that the Church of Christ will stand by its Master's word. To me that word is the end of controversy. When the church accepts a platform, it certainly ought not to be dogmatism to occupy it. To lay an embargo upon the Elders not to preach the word of the Lord,—not to preach the doctrines revealed through the Lord's Seer, not to preach as the word of the Lord what the church has accepted from shortly after its organization, from the date of each revelations publicity and acceptance by the church as that word,—is to ask the church to stultify itself, and to bid its ministers sacrifice their liberty, their manhood, nay their very faith itself at the caprice of dogmatists to the very shrine of scepticism itself. Thank God, the embargo is removed, and we can again lift up our heads as freemen whom the objections of one, two, or three can no longer enslave by the fiat of a repulsive prohibition against the law itself, against at least, its palpable and manifest truths."

Bro. Wm. Gibson wrote from San Bernardino, California, May 1st.

"This branch is improving very much. There are some of the old members coming back, a good many are being baptized."

Bro. J. F. Kingsbury wrote from Watsonville, Cal., April 30th:

"The cause begins to look up in this district."

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Bro. M. H. Forscutt was at Shenandoah, Iowa, May 5th, and wrote from there on that date:

Am giving a series of discourses here by special request. Will, God willing, spend next Sunday at home.

THE *Western Watchman*, published at Eureka, Humboldt county, California, in its issue for Saturday, April 25th, 1885, goes for the Spaulding Story—Romance—Manuscript Found, in the following pithy fashion. As Captain Cuttle remarked, "When found make a note on't."

THE BOOK OF MORMON.

THE FINDING OF SPAULDING'S MANUSCRIPT IN HONOLULU EXPLODES AN OLD THEORY.

It has hitherto been currently assumed by non-Mormons who profess to be conversant with the origin of that sect that their "Book of Mormon" was a plagiarism of a manuscript by Solomon Spaulding, written avowedly as a work of fiction, purporting to give the history of some extinct Indian tribes. As the Manuscript was never published and soon disappeared, that theory was generally accepted, there being no opportunity for comparison.

Quite recently, however, the Spaulding manuscript was discovered in the possession of Mr. L. L. Rice, of Honolulu, in consequence of a visit there by the President of the Oberlin, Ohio, University, Mr. Fairchild, who asked Mr. Rice (formerly an anti-slavery editor in Ohio) for such anti-slavery documentary relics as he would be willing to contribute to the Oberlin college library. When Mr. Rice was overhauling his papers for that purpose, he stumbled on this Manuscript, which purports to be a narrative of the migrations and conflicts of ancient Indian tribes occupying the territory which is now known as New York, Ohio, and Kentucky. On the last page "is a certificate and signature giving the names of several persons known to the signer, who have assured him that to their personal knowledge the Manuscript was the writing of Solomon Spaulding. What the object of the certificate was does not appear. Mr. Rice has no recollection of how or when the Manuscript came into his possession. It was enveloped in wrapping paper and endorsed in Mr. Rice's handwriting, 'A Manuscript story.' "

The above is found in an article by Pres. Fairchild in the *Bibliotheca Sacra*—a long established orthodox, theological magazine of repute, published in New York.--[Oberlin, Ohio.—Ed.] Fairchild and Rice both examined the Manuscript, compared it with the "Book of Mormon" and found the two to be totally unlike, both in style and subject, the only feature common to the two being that both professed to give a history of some, though not the same, Indian tribes.

Mr. Fairchild writes Joseph Smith (son of the founder of Mormonism and leader on the anti-polygamic Mormons): "Certainly the Manuscript I saw was not the source of the Book of Mormon." He adds, however, that since the discovery was made public it has been claimed that there were two Manuscripts by Spaulding, one on the Indian and the other on the Hebrew tribes, the former being that discovered in Honolulu and the latter the source of the original J. Smith's alleged inspiration. Nothing, however, seems to have been heard or circulated about any second Manuscript until after the first (so termed) was discovered, which gives the hypothesis a decidedly *expost facto* smack that some may call "fishy."

Whatever may be the merits of Mormonism or the facts of its origin, it seems clear that the theory which derives it from Spaulding's book will not hold water.

We thank the brother who sent us the *Watchman*.

FROM the Oakland, California, *Evening Tribune* for April 25th, sent us by Bro. Wm. Anderson, we clip:

A branch of the Reorganized Church of Jesus Christ of the Latter Day Saints, exists in this city, with a presiding Elder, Priest and Teacher. They hold regular services on Sunday at Kohler's Hall on Seventh street, near Chester. They have a flourishing Sabbath School. Their faith is predicated upon the principles of the gospel as taught by Christ and his Apostles. The local church and ministry are self-supporting. Their missionary labors are supported by a system of tithing, which is a general law of the church. These religious meetings are conducted similar to those of other denominations. They utterly repudiate polygamy and all its concomitant evils and hold no fellowship with the Utah Mormons. They have missionaries at work in Utah, and are proselyting many among the polygamous Mormons. Elder William Anderson will preach on Sunday evening at Kohler's Hall, on "Christian Association, Morally and Philosophically Considered."

THE discovery of a Manuscript Story by Rev. Solomon Spaulding, at Honolulu, Hawaii, in a late issue of the *Bibliotheca Sacra*, and still later in the HERALD, has created quite an interest among the elders. We herein give Mr. Rice's reply to our letter to him in which we suggested the propriety of sending the Manuscript to some Historical Society of Chicago, for deposit.

HONOLULU, Sandwich Islands,
March 28th, 1885.

Mr. Joseph Smith:—The Spaulding Manuscript in my possession came into my hands in this wise. In 1839-40 my partner and myself bought of E. D. Howe the Painesville *Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, &c., was accompanied with a large collection of books, manuscripts, &c., this manuscript of Spaulding among the rest. So, you see, it has been in my possession over forty years. But I never examined it, or knew the character of it, until some six or eight months since. The wrapper was marked, "Manuscript Story—Conneaut Creek." The wonder is, that in some of my movements, I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time.

It happened that Pres't Fairchild was here on a visit, at the time I discovered the contents of it, and it was examined by him and others with much curiosity. Since Pres't Fairchild published the fact of its existence in my possession, I have had applications for it from half a dozen sources, each applicant seeming to think that he or she was entitled to it. Mr. Howe says when he was getting up a book to expose Mormonism as a fraud at an early day, when the Mormons had their head quarters at Kirtland, he obtained it from some source, and it was inadvertently transferred with the other effects of his printing office. A. B. Deming of Painesville, who is also getting up some kind of a book, I believe on Mormonism, wants me to send it to him. Mrs. Dickinson, of Boston, claiming to be a relative of Spaulding, and who is getting up a book to show that he was the real author of the Book of Mormon, wants it. She thinks, at least, it should be sent to Spaulding's daughter, a Mrs. Somebody—but she does not inform me where she lives. Deming says that Howe borrowed it when he was getting up his book, and did not return it, as he should have done, &c.

This Manuscript does not purport to be "a story of the Indians formerly occupying this Continent;" but is a history of the wars between the Indians of Ohio and Kentucky, and their progress in civilization, &c. It is certain that this Manuscript is not the origin of the Mormon Bible, whatever some other manuscript may have been. The only similarity between them, is, in the manner in which each purports to have been found—one in a cave on the bank of Conneaut Creek—the other in a hill in Ontario county, New York. There is no identity of names, of persons, or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelations was written by the author of Don Quixotte, as that the writer of this Manuscript was the author of the Book of Mormon. Deming says Spaulding made three copies of "Manuscript Found," one of which Sidney Rigdon stole from a printing office in Pittsburg. You can probably tell better than I can, what ground there is for such an allegation.

I knew Joseph Smith, Jr., and Sidney Rigdon, when they were located at Kirtland; and I once visited Smith, in 1841, when he was at Nauvoo. I have heard Rigdon preach, both as a Campbellite and as a Mormon. I knew Eliza R. Snow well; she was a poetic correspondent of mine when I published a paper at Ravenna, Ohio.

I understand that you are a leader of a dissenting sect of Mormons, sometimes denominated "Reformed Mormons," who repudiate the polygamy of the sect at Salt Lake. I should like to know something more about your division of Mormonhood. I told my friend H. H. Cluff, who was at the head of the Mormon brotherhood on these Islands, and who left here a year or so ago to return to Utah, that I did not believe that Joseph Smith ever practiced or advocated polygamy; and that I supposed it was born altogether of lust, during the days Brigham Young's ascendancy. He agreed to furnish me evidence that I was mistaken in that regard; and although he has sent me a large number of Mormon documents, he has sent nothing on that subject. I should like to know from you, or some other authentic source, whether or not Joseph Smith advocated polygamy in his day.

As to this Manuscript, I cannot see that it can

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be of any use to any body, except to the Mormons, to show that IT is not the original of the Mormon Bible. But that would not settle the claim that some other manuscript of Spaulding was the original of it. I propose to hold it in my own hands for a while, to see if it cannot be put to some good use, Deming and Howe inform me that its existence is exciting great interest in that region. I am under a tacit, but not a positive pledge to President Fairchild, to deposit it eventually in the Library of Oberlin College. I shall be free from that pledge, when I see an opportunity to put it to a better use.

Yours, &c.

L. L. RICE.

P. S.—Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the Book of Mormon. It is unlikely that any one who wrote so elaborate a work as the Mormon Bible, would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretence that Spaulding was in any sense the author of the other, is a sheer fabrication. It was easy for any body who may have seen this, or heard anything of its contents, to get up the story that they were identical.

L. L. R.

Ques.—If a child has been baptized through the persuasion of others, when not properly instructed as to the ordinance, its purpose and pre-requisites, is it proper for such one to be re-baptized. If so, should they be re-confirmed also?

Ans.—Yes, if they desire baptism. They should be re-confirmed.

Q.—Would the receiving of the Holy Spirit, after such baptism first mentioned above, to the degree affecting a change of character, and the manifestation of some of the gifts, be evidence that God acknowledged the baptism?

A.—Certainly it would.

Q.—When a member is reprimanded for any real, or supposed offense (in a meeting) by an Elder, has the member the right to exculpation; and has such Elder the right to persistently deny such right, when demanded twice by a member when demanding with the promise of using humility and respect in such exculpation?

A.—Persons reprimanded, if guilty should ask pardon for breach of rules, and not as exculpation. If innocent they should be allowed to explain.

Q.—Has any one the right to so reprimand, except the officer presiding over the meeting.

A.—It is his duty first, after he fails, any other may do so in proper manner.

A brother wishes to know whether persons over eight years of age who hear and understand the gospel, but will not obey it, are citizens of the kingdom of God. We answer, No.

Q.—Is it wrong to have a supper in the church to pay its indebtedness?

A.—It need not be.

A brother quotes the following from Doctrine and Covenants, 46:5: "To some it is given by the Holy Ghost to *know* that Jesus Christ is the Son of God, and and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful;" and then asks to know how to reconcile it with these words of Christ, John 7:17: "If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself."

We answer—If the person to whom it "is given to believe" as above, will "continue faithful" in seeking and serving God, he will be brought to the actual knowledge promised. His "belief," given him of God, will lead him into further "knowledge of the truth." To answer the brother in respect to the first three paragraphs of same section, would overtax the query column.

Q.—What is the moral law? To whom given? And when?

A.—It is commonly understood that the law given to Moses, at Sinai, is the moral law. Of this Dr. Buck says: "Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai, to confirm the original law of nature, and correct men's mistakes concerning the demands of it." But it must not be assumed that this was the beginning of law touching man's relations and conduct toward God and man. We must conclude that the moral law—that which determines the right and the wrong of man's conduct—was given to him in the beginning of the race; for in his creation he was made capable of perceiving and doing both good and evil. Christ has given us the highest and best definitions of moral duty.

WE give below the gist of the decision of the Supreme Court of the United States, respecting the constitutionality of the Edmunds Law. Those wise acres of the Utah church, who were inclined to ridicule the HERALD'S position in regard to Constitutional Law, may now find the language of Chief Justice Matthews, who delivered the opinion of the Court, very interesting reading. Let them contrast the statement by the HERALD with this passage in the decision: "The people of the United States, as sovereign owners of National Territories, have supreme power over them and their inhabitants."

Joseph Smith the Martyr held that Congress was in its sphere supreme, and that what Congress could not do in regard to the laws of the land and the enforcement of them, could not be done. The decision of the Court is in direct harmony with what Joseph Smith wrote long ago to the church.

The decision is as follows:

THE CONSTITUTIONALITY OF THE LAW.

In conclusion Justice Matthews, who delivers the opinion of the Court says with reference to the constitutionality of the above mentioned act: "The counsel for the appellants in their argument seemed to question the constitutional power of Congress to pass the act of March 22d, 1882, so far as it abridges the rights of electors in a territory under previous laws. But that question is, we think, no longer open to discussion. It has passed beyond the stage of controversy into final judgment. The people of the United States, as sovereign owners of National Territories, have supreme power over them and their inhabitants. In the exercise of this sovereign dominion they are represented by the Government of the United States, to whom all powers of government over that subject have been delegated, subject only to such restrictions as are expressed in the Constitution, or necessarily implied in its terms, or in the purposes and objects of the power itself. In ordaining a government for Territories and the people who inhabit them, all discretion which belongs to the legislative power is vested in Congress, and that extends, beyond any controversy, to determining by law from time to time the form of local government in a particular Territory and the qualifications of those who shall administer it. It rests with Congress to say whether in a given case any of the people resident in a Territory shall participate in an election of its officers or the making of its laws; and it may, therefore, take from them any right of suffrage it may previously have conferred, or at any time modify or abridge it, as it may deem expedient. . . . The personal and civil rights of inhabitants of Territories are secured to them as to all other citizens by the principles of constitutional liberty, which restrain all agencies of the Government, State and National. Their political rights are franchises which they hold as privileges in the legislative discretion of the Congress of the United States. If we concede that this discretion in Congress is limited by the obvious purposes for which it was conferred, and that those purposes are satisfied by the measures which prepare the people of Territories to become citizens of States in the Union, still the conclusion can not be avoided that the act of Congress here in question is clearly within that justification. For certainly no legislation can be supposed more wholesome and necessary in forming a free, self-governing commonwealth, fit to take rank as one of the coördinate States of the Union, than that which seeks to establish it on the basis of the idea of the family, as consisting in and springing from the union for life of one man and one woman in the holy state of

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matrimony; the sure foundation of all that is stable and noble in our civilization; the best guarantee of that reverent morality which is the source of all beneficent progress in social and political improvement. And to this end no means are more directly and immediately suitable than those provided by this act, which endeavors to withdraw all political influence from those who are practically hostile to its attainment.

JUDGE FIELD DISSENTS.

The judgments of the court below in the cases of Jesse J. Murphy, Ellen C. and Hiram B. Clawson, and J. M. Barlow are affirmed as to all the defendants below, and appellees here. In the cases of Mary Ann M. Pratt and Mildred E. and Alfred Randall, judgments are affirmed as to all the defendants and appellees except E. D. Hoge, John S Lindsay, and Harmel Pratt. As to them the judgments are reversed and the cases remanded, with directions to overrule the demurrers. Judge Field dissented from parts of the opinion of the court.

Since the foregoing was written the Supreme Court has affirmed the finding of the Court below, fining Rudger B. Clawson $800, and an imprisonment of four years as a penalty.

PAUL said—"Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 8: 12; and many interpret this as a prediction that every true, faithful Saint will be persecuted, and persecuted in proportion to their righteousness. Does not the text mean rather that, it is required of those who "will live godly in Christ Jesus" to suffer persecution in the sense of patiently enduring it, and to not resist it?

While persecution and tribulation are the heritage of God's people in this world, yet it must not be forgotten that "Great *peace* have they which love thy law, and nothing shall offend them."—Ps. 119: 165. and again—"O that thou had'st hearkened to my commandments! then had thy *peace* been as a river, and thy righteousness as the waves of the sea."—Isa. 48: 18. When the angels heralded the advent of Christ into the world, they chanted—"Glory to God in the highest, and on earth *peace*, good will toward man;" from which we may learn heaven wills the Saints should have peace.

Much of the tribulation suffered by God's people in various ages has been the legitimate results of their own folly and iniquity, though they have been slow to perceive the fact, and would rather assume they were persecuted for righteousness' sake.

The Apostle Peter was confident God would give his faithful children rest and favor. He says—"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."—1 Pet. 3: 12–14.

The Saints should beware, lest when they suffer for their errors and evils they claim it to be for their righteousness in faith and conduct. They should not measure the rightness of their faith, nor the uprightness of their conduct by the amount of persecution they either receive, or avoid—they should measure both faith and conduct by the unerring principles of truth and right. W. W. B.

Correspondence.

GOOD INTENT, Kansas,
April 27th, 1885.

Dear Herald:—After writing you from Medina City, Texas, we (Bro. Currie and I), remained there for some time, during which time we held some meetings, and Bro. Currie taught a singing school. Thence we went to Bandera where we remained over two Sundays, the first, preaching in the Court House, and the second at Bro. Davenport's on the Verde, seven miles from town. March 6th we rode to my old home, twelve miles below Bandera on the Medina, the place of my earliest memories. The valley, the mountains surrounding, and the beautiful river gliding by, look as they did in my childhood days; but oh, how changed in other respects! The places once teeming with life and industry are now desolate, the houses gone to decay, and many of the familiar faces which once greeted me there, are in far distant lands, while some rest beneath the sod. One solitary grave, with a rude stone wall erected by loving hands so long ago, stands there to mark the last resting place of Mother Montague, the only one of the old company who passed away during their sojourn in this lovely valley of the mountains.

On the 9th Bro. Currie and I took passage on Mr. Powell's wagon, bound for the city of San Antonio, where we arrived on the 11th. Here Bro. Currie and I parted; I to go to Oak Island, he to his home near Stockdale, expecting to meet the next week; but I subsequently received a letter from him stating his mother was sick and so he could not come. I went to Oak Island for a few days and preached several times in their new church. On the 17th we were made sad by brother and sister Waterman unexpectedly driving up with the body of their infant, which had died at their home in San Antonio the night before. We laid it away in the new grave yard—the first grave in the place.

On the morning of the 20th, I left San Antonio for Paige, and arriving at Austin, I had to lay over for a few hours; and as the Legislature was in session, I walked up to the hall to hear what was going on, more for pastime than anything else. I had been there but a few minutes before the Hon. George Pendleton, of Bell, recognized me in the lobby, arose from his seat, came and shook hands with me, inviting me to a seat upon the floor of the House; and at the adjournment introduced me to the Speaker, the Secretary of State, and several members of the House, thus showing me all the respect I could ask or expect. Mr. Pendleton is one of those few whose social bearing is the same while in office that it is while seeking position.

I arrived at Live Oak Branch, where I met my colaborer, Bro. A. J. Cato. We labored and counseled together until the 28th, when our district conference convened. The attendance was not large, but we had an enjoyable time. The Spirit's peaceful influence was felt, and I think good was done. Adjourned to meet with the Central Branch, June the 20th, when I hope all who can possible come will do so, contributing their part toward making the conference a success. April 1st found me at Elmwood, where I made a flying visit on my way to the General Conference. My opponent in the August debate has been bragging that he had broken us down in Bell county, but I arrived there on Wednesday, left on Friday, during which time I baptized three, two of them being heads of families, confirmed the last at the water's edge, and hurried on to catch the train. In company with C. A. Norwood, had a prosperous journey, arriving at Independence the morning of the 6th of April. It is needless to say I enjoyed the conference; I think it one of the best I ever attended. I think the work was never in better condition than now. I am now enjoying a visit, which will probably last a week or two, and then away again for the "sunny south." I hope the Saints of the South Western Mission will renew their diligence, and help to move on the great work. I will join you in your labor of love as soon as possible. God is speaking in no uncertain tones for our encouragment; so on to the conflict; the victory is ours! Only be humble, strong, and unwavering.

In bonds of peace,
HEMAN C. SMITH.

MONDAMIN, Iowa, April 1885.

Dear Herald:—It is some time since I have attempted to address you, although I have enjoyed your weekly visits very much. This Sabbath morning it rained so we could not attend church, as we have about four miles to go, so I thought to do the next best thing, viz., to peruse your interesting pages; and I am sure I feel encouraged to press onward in this good work, although I fear I make but slow progress. I shall ever pray for faith and wisdom and the Spirit of God to direct my wavering footsteps aright. I was baptized when fifteen years old, thirteen years ago. I was the only one in my father's family, for some years, who professed religion. A sister once spoke in prayer meeting with the spirit of prophecy, when I was quite young in the work, and said if I would be faithful some of my folks would come into the church. I waited three or four years, trying to be as faithful as I, in my weakness knew how, and began to fear it was not the right spirit that prompted the prophecy, or that I was not faithful enough, when a sister was led to see and obey the truth. Afterwards three other sisters and mother were brought into the fold; and last, but not least, my father at the last Reunion was led into the waters of baptism, to be born again. For all these mercies and blessings I am very thankful, and I do pray that all the precious souls who are born into the kingdom

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may "grow in grace, and in the knowlege of the truth," till they all come to a perfect knowledge of the Son of God, whom to know aright is life everlasting.

Ever praying for the welfare of Zion and the spread of the gospel every where, I remain your sister, CHRISTIE A. STEWART.

NEWTON, Iowa, May 2d, 1885.

Editor Herald:—The work at this place assumes the appearance of an improved condition, which we believe will be permanent. Our esteemed brother and branch president, George Walker, has been severely afflicted for several months, and has consequently not been with us as regular as he and the Saints desire. Our officiating branch Priest, (another old veteran) J. X. Davis, presides in the president's absence with a good degree of the Spirit. The spiritual gifts have been among us recently in considerable degree, and rich promises to saints have been given. Our district president, brother W. C. Nirk, was with us on last Sunday, and spoke to us on the unity of all true believers, and gave us excellent exhortation, and imparted to us some spiritual gifts. He administered to two sick children with immediate benefit. No true Saint can be with him and not feel that he is a temple of the Holy Spirit. It seems to encircle him as the atmosphere does our earth, and all who are in his presence, and are in proper condition, are nourished and strengthened by its bracing influence. We feel encouraged and hopeful, and look for orders to advance and take the fort. Yours in bonds,

N. A BAKER.

WILBER, Neb., May 4th, 1885.

Dear Herald:—I am pleased to report that the clouds of trial are lifting. I am now permitted to be about my Master's business, in hope that nothing will prevent a continuance therein. The west bound train from Nebraska City, April 25th, carried Brn. James Caffall, J. W. Waldsmith, R. C. Elvin, J. Armstrong, J. B. Gouldsmith, J. Perrin and the writer, to the quarterly conference of the Southern Nebraska District; and notwithstanding we began the journey in a rain storm, all were cheerful and willing to trust to Him that doeth all things well.

The conference passed satisfactorily; the preaching was pronounced exceptionally good, and had the effect to remove the wire edge of prejudice to a considerable extent. There is a favorable opportunity of accomplishing some lasting good to the cause. The best of the wine was left till the last of the feast, or at least that was the feeling and expression of many upon the departure of the brethren for their homes and fields of duty. I was left to pull the laboring oar, which I sought to faithfully do during the remainder of the week. The labor was sealed by the addition of two; and those who were present at the confirmation, will long remember the peaceful influence of the divine spirit of love and light manifested.

By the advice and timely instruction of Bro. James Caffall, the branch gave due notice, and Bro. James E. Malcom was ordained and appointed a Teacher.

Last Saturday afternoon I arrived here, and was permitted to occupy the pulpit of the Baptist Church. There was a fair attendance; and yesterday at 11 a. m., I pronounced the funeral discourse of Bro. Wm. C. Nutt, from the same stand, Rev. Geo. E. Dye assisting; his choir doing the singing, using the Saints' Harp. The house was crowded to an excess, and many were compelled to leave, not being able to get in. I was gratified at seeing the interest taken in the occasion by Rev. Dye, who has proved himself to be a fair and honorable man. It is quite refreshing to meet such among the ministers of the present time, and more especially so here.

As many of the *Herald* readers are acquainted with Bro. Thomas Nutt, and knew that he was called home from the General Conference, by telegram, on account of his son getting hurt, a short explanation of the circumstance would be best, as many letters are coming to Bro. Nutt; which but continues and prolongs their sad feelings. Bro. Wm. C. Nutt was working in the mill at this place, and on the morning of April 4th got his right arm caught in the gearing, which severed the main artery. The flow of blood was stopped; his father was wired for, but he failed to arrive till the 8th. The great desire to save the arm prevented amputation, until it was a necessity to remove the arm in the shoulder joint. At 8 p. m. of the 14th ult., unperceived, the artery began to bleed, and was not discovered until Bro. Charles said, "There is something wrong." These were his last words; he passed away at once, without a struggle. Both Saints and friends have been kind to the family in their trying hour.

In bonds,

ROBT. M. ELVIN.

Summary of News.

ENGLAND AND RUSSIA.

The Moscow *Gazette* says it has reason to believe an honest expedient has been found by which both sides can settle the Russo-English dispute.

The London *News*, in a leading editorial, says the prospects for peace have been much cleared and more amply confirmed within the last forty-eight hours. A Russian dispatch, conciliatory in tones and substance, was sent to the Government by telegraph after the Czar conferred with his Ministers, and a courier with the official written reply to Earl Granville is now on the way to London. The *News* warns its readers, however, against hasty conclusions that peace is assured.

The Varna correspondent of The *Tribune* says that, notwithstanding every appearance that the danger of an Anglo-Russian conflict may pass away, the Sultan is very apprehensive as to the future. His Government has decided to strengthen the defenses of the Bosphorus and the Dardanelles in all possible means without delay, strengthening several of their weak points. A large battery of twenty guns has just been commenced in a most commanding position in the upper part of the Bosphorus. A small squadron of iron-clads will shortly be stationed in the Dardanelles. The plan proposed includes the establishment of Whitehead torpedo stations along the shores and electric lights to guard against night surprises. A firm at Berlin is supplying the necessary Whiteheads.

The greatest activity prevails in preparing the torpedo defenses on the Baltic. The entire coast of Finland is one network of traps for British cruisers.

In the threatened conflict between England and Russia the situation is well characterized by a bon mot ascribed to Prince Bismarck: "It is easy enough to know what a wise man will do, but the reverse belongs to the unscrutable." Of course Gladstone is meant.

The Sunday editions of the London newspapers confirm the report that a secret treaty has been made between England and Turkey, according to the terms of which England will be allowed to send men-of-war through the Dardenelles in case of war.

FIVE GIANTS' SKELETONS UNEARTHED.

One of the most important discoveries of the many made in this prolific field of Indian mounds was made near Homer, Ohio. Beneath a small mound and five feet below the normal surface, five gigantic skeletons with their feet to the east were found in a grave with a stone floor. Remnants of burned bones and wood charcoal are plentiful, together with numerous stone vessels and weapons. The skeletons are of enormous size, the head of one being the size of a wooden bucket. The most striking articles besides the skeletons were a finely finished stone pipe, the bowl being large and polished and engraved with considerable care in a simple way—the figures are birds and beasts; a knife shaped like a sickle reversed and having a wooden handle held by leather thongs, and a kettle holding perhaps six quarts. Those who know say this find is one of the oldest in America and perhaps the most valuable.

THE NEW ORLEANS EXPOSITION.

A meeting of prominent citizens was held to consider the feasibility of continuing the exposition for another year. It was determined to send a committee to Washington to ascertain if the Government will permit its exhibit to remain another season, and to ask the War Department to garrison the grounds with troops to save the expense of a police force. On the report of this committee will rest the question of re-opening or not. There appears to be no trouble in raising the necessary funds to meet the expenses.

MORMONS SUING FOR MERCY.

Apostle J. W. Taylor, Elders John Q. Cannon and John T. Caine, the delegate to Congress, have left Salt Lake City to carry the Mormon petition to President Cleveland. They will also ask for an amnesty and for the pardon of President Angus M. Cannon, recently convicted of unlawful cohabitation.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

JOHN'S BAPTISM.

I WISH to notice an article written by Bro. John Macauley, in the *Herald*, February 24th, 1883, claiming that John did not baptize for the remission of sin. He calls our attention to various scripture texts to support his claims. Also he says, "I now call upon my brethren, who hold John's baptism to be for the remission of sins, to give me their scripture texts for so doing, as fully as I have given mine." Furthermore he says, "Permit me to ask them to answer me one question, Was not John sent with the keys only of the law, to the Jews who were under a school-master, the Aaronic Priesthood, whose ordinances Paul says could never take away sins." Now, brother John, let us reason together, as children in the Kingdom of God, and ask our Father in heaven to give us the Holy Ghost to guide us into all truth. Permit me to say, that after reading all the texts you have given, I confess I fail to find one sentence of evidence to support your theory, that John did not baptize for the remission of sin; but rather must be admitted as collateral evidence to the reverse, that John did baptize for the remission of sin, and for that design and intent was he ordained, as is so plainly set forth in all the predictions leading to John's all important mission. But I will first answer your question, Was not John sent with the keys of the law, to the Jews, who were under a school-master to the Aronic priesthood? I say, no; John the Baptist was not sent to administer in the ordinances of the law, given to Moses for Israel, which Paul says, was a school-master to bring them unto Christ. Allow me to say that the covenant that the Lord made with Moses for Israel, which is called the law, or the old covenant, was a broken covenant, and had been thus decreed by the Lord six hundred years before John the Baptist came on to the stage of action. As proof, I call your attention to the 19th, 20th, and 21st chapters of Jeremiah, the prophet, where he says: "Thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Juda into the hands of the King of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword; moreover I will deliver all the strength of this city and all the labors thereof, and all the precious things thereof, and all the treasures of the King of Juda will I give into the hands of their enemies, which shall spoil them and take them and carry them to Babylon."

The Lord's decree was fully and promptly executed in the reign of King Nebuchadnezzar, King of Babylon, six hundred and six years before the coming of John the Baptist. Also, see Matthew 1:16. "All the generations from Abraham to David are fourteen, and from David until the carrying away into Babylon, are fourteen generations, and from the carrying away into Babylon until Christ are fourteen generations." Much more is said on this by Jeremiah, also Ezekiel and Isaiah; but suffice it to say, that Israel, by their disobedience and neglect to comply with the laws and ordinances of the covenant, the Lord did declare the covenant, with all its appendages, promises and blessings, null and void for fourteen generations before the coming of John the Baptist. But yet at sundry times and under divers circumstances, the Lord sent unto them angels and prophets. But which of them did they hear and obey? And what does the Lord say to Malachi, speaking of Israel chapter 1: "They have polluted my altar, and I have no pleasure in them, saith the Lord of Hosts, neither will I accept an offering at your hands." Also, what says Jesus? Read Matthew, chapter 23d, there it says: The scribes and the Pharisees sit in Moses' seat; "they say and do not." "Woe unto you scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Ye blind guides, for ye are like unto whited sepulchres. Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you scribes and Pharisees, ye build the tombs of the prophets, and say if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers! How can ye escape the damnation of hell. Behold I send unto you prophets, and wise men and scribes; some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed on the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the temple and the altar."

They had filled the measure predicted by the Prophet Isaiah, they had "transgressed the laws and changed the ordinances, which broke the covenants, and for about four hundred years the Lord had withdrawn his Prophets from the earth, and left the people to walk in their own ways, without a Prophet, without an Angel, without a revelation; and we may say without a God, to guide them; for all divine communication had been cut off, from the days of Malachi to the coming of John the Baptist, which covers a period of four hundred years. The people had spiritually been without God, and in this time of spiritual darkness, the God of heaven and earth thought proper to fulfill the promise made to his Prophet Jeremiah, 31: 31, which reads. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the House of Judah. Not according to the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which covenant they broke, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, know ye the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sins no more, saith the Lord." Thus we see that all the subjects of this new covenant were to have their sins and their iniquities remitted; for the Lord said, (that lies not), "I will forgive their iniquities and I will remember their sins no more." And may we not call this a remission of sin; I say yes.

We will now examine and see; how and by what means, this sin and iniquity were remitted, and this covenant established, Yes, this New and Everlasting covenant of life and immortality, in which all men are to know God. For Jesus said, it was immortality and eternal life, "To know God and Jesus Christ whom he hath sent; The Lord said to his Prophet, I will send my messenger, and he shall prepare the way, before me." If I understand this language, we have to look for a messenger direct from God, to prepare the way for the establishment of this New covenant of life and immortality. I will now call your attention to a careful reading of the first chapter of St. Luke, where it reads, "There was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abia. And his wife was of the daughters of Aaron, and her name was Elisabeth, and they had no child, because that Elisabeth was barren. And it came to pass that while he executed the priest's office before God according to the custom of the priest's office, there appeared unto him an angel of the Lord, and the angel said unto him, fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shall call his name John; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb, and many of the children of Israel shall he turn to the Lord their God. And Zacharias said unto the angel, Whereby shall I know this? And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am come to speak unto thee; and to shew thee these glad tidings." Also it reads: "In the sixth month, the angel Gabriel was sent from

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God, to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary." Then here we have an account of a messenger direct from God, with authority and power to prepare the way for the establishing of this new Covenant, and I doubt not, that he did all things in accordance with the will of God that sent him. What did Gabriel do? First, he calls John the Baptist from his mother's womb; and filled him with the Holy Ghost. Also the same angel Gabriel calls forth Jesus from his mother's womb, and says he was sent from God so to do. Then in this also he is God's special messenger to this earth, to do the work of preparing for the establishing of this new and everlasting Covenant of life and immortality.

Now, let us for a moment review the positive, certain, absolute language of the Angel Gabriel, in the word *shall*. "Thy wife shall," "thou shalt," "he shall," which go to show that he had legal authority to execute and perform. We will now turn to Luke, third chapter, where it reads: "The word of the Lord came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the prophet Esaias: The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." And as the people were in expectation of a Messiah, which had been predicted by the old prophets, "All men mused in their hearts of John whether he were the Christ or not. But John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire. And many other things in his exhortations preached he unto the people." We will now turn to Mark, first chapter, where it reads: "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare the way before thee; the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Also he says, "John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. And it came to pass in those days, that Jesus came from Nazareth of Gallilee, and was baptized of John in Jordan. And coming up out of the water he saw the heavens opened, and the Spirit like a dove descended upon him; and there came a voice, saying, "Thou art my beloved Son, in whom I am well pleased."

We will now turn to Luke, first chapter, where it reads, "And it came to pass that on the eighth day they came to circumcise the child, and they called him after his father, Zacharias; and his mother said, Not so, but he shall be called John; also his father wrote, saying, His name is John. And his father Zacharias was filled with the Holy Ghost and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, as he spake by the mouth of his holy prophets, which have been since the world began, to perform the mercy promised to our fathers, and to remember his holy covenant. And [now the laws of Moses] thou child, John, shall be called the prophet of the highest; for thou shalt go before the face of the Lord, to prepare his way; to give knowledge of [what? the laws of Moses? no] salvation unto his people, by the remission of their sins." By an absolute obedience to the gospel covenant. Therefore I claim, that John the Baptist was a legal messenger to the people, to whom he was sent, called of God by the Angel Gabriel, who stands in the presence of God to do his will; and second, I claim that John's calling was to preach the gospel of the kingdom of God, and not the laws of Moses. And third, that his message was to all men that may come under the sound of his voice, Jew or Gentile, bond or free, and to the Jews only; and that John was legally authorized to administer in the ordinances of the New Covenant, the gospel of the kingdom of Jesus Christ, the Son of God; faith, repentance, and baptism in water for the remission of sins, as those are positively God's decreed ordinances, established in the new and everlasting covenant, for that purpose as the door of adoption into the covenant and kingdom. And that there is no other way by which a man can become a legal subject of that covenant, or kingdom. Furthermore, I say, if the baptism of John was illegal, then the baptism of Jesus was illegal; for Jesus received his baptism at the hand of John. And if it can be proved that the baptism of John was null, or nullified, by whom it may, then the whole mission must fall, and we are yet in our sins. May I ask you the question, Who ordained Joseph Smith and gave him the authority to go forth and baptize for the remission of sins? I say, John the Baptist, May 15th, 1829.

Brethren, it must be that we remember that the kingdom of God is a kingdom of order; and honor must be given where honor is due. John the Baptist is God's chosen messenger, and has the legal authority to administer in that ordinance in the new and everlasting covenant, and in order to obtain that authority, it must come through John the Baptist, and those on whom he may confer the authority. And what said Jesus? "Suffer it to be so, for thus it behooveth us." He knew it was the legal order of the kingdom, and even the king himself must obey. It is evident from the history that Jesus did not preach or practice baptism, until after he was baptized by John; and from that time he was esteemed as one of John's disciples. And out of the immense concourse of people that had followed him, that believed in the gospel as taught by him, and that before John was cast into prison where he was beheaded, he did positively identify Jesus to them, as the one that should come after him. As proof I call your attention to John, chapter 4, where it reads: "The next day John seeth Jesus coming unto him, and said to them, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me, and I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptized with the Holy Ghost. And I saw and bear record, that this is the son of God. And one of them that heard John speak was Andrew. And Andrew then goes and finds his brother, Simon Peter, and said to him, we have found the Messias, or Christ. And the day following they findeth Philip, and Philip findeth Nathaniel, and said unto him, we have found him of whom Moses in the law, and the prophets did write, the Messias, or the Christ, the son of God."

And thus we see, faith had come by hearing. And on this faith Nathaniel said: "Thou art the son of God, thou art the king of Israel." Also we read in Luke, chapter 7th, verse 29. "And all the people that heard him, and the Publicans, justified God, being baptized of John; but the Pharisees and lawyers rejected the counsel of God, against themselves, being not baptized of him." And shall we reject John, or his baptism? If we do, we will reject the legal counsel of God, sent to us by his holy angel and prophet. But I say, God forbid. "Better a millstone was hung about our neck, and we be cast into the sea." And what did Jesus himself say of John: "What went ye out for to see? a prophet? yea, I say unto you, and more then a prophet; Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist." And it must be admitted that John the Baptist laid the foundation of the primitive church, and opened the door of the gospel dispensation. His doctrine was faith in Jesus Christ as the son of God; repentance for sins, and baptism in water for the remission of sins; and thousands believed and obeyed his message; and thus a people was prepared for the Lord, watching and waiting for him that should baptize with the Holy Ghost.

R. Smith.

MORE APOSTLES THAN TWELVE.

Now the names of the first apostles are these; Simon, (Peter), Andrew, James, (son of Zebedee), John, Philip, Bartholonew, Thomas, Matthew, James, (son of Alpheus), Lebbeus, (Thaddeus, Judas), Simon, (the Canaanite), and Judas Iscariot. Matthias, Andronicus, Junia, James, (the Lord's brother, son of Joseph and Mary), Sosthenes, Barnabas, Paul, Apollos, Silvanus, and Timotheus—ten more, making twenty-two in all. I would be glad, if I could point out the proper order in which each man took the office as to place and date, but I can not. But no doubt when one fell through death or transgression, another was placed in his stead, as may be

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seen in the case of Matthias, (Acts 1: 25, 26), who took the place of Judas who fell by transgression, and thus kept the quorum of twelve men, as apostles, in the church. For proof that there were twenty-two apostles see first the twelve Jesus chose:

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him."—Matt. 10: 1-4.

See also Mark 3: 16-19; Luke 6: 13-16. Matthias took the place of Judas who fell.

"And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts 1: 23-26.

"Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me." —Rom. 16: 7.

Andronicus and Junia, we think were apostles, but the passage does not clearly prove it; if they were we think they were such before Paul, and some others. James the Lord's brother comes next:

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James the Lord's brother." Gal 1: 18, 19.

Sosthenes, an apostle.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother."—1. Cor. 1: 1.

Barnabas and Paul.

"And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

"Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

"And saying, Sirs, why do ye these things! We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are there in:—"Acts 14: 12--15.

Now read Acts 13: 1-3 where you will find how they were called and set apart.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

"And when they had fasted and prayed, and laid their hands on them, they sent them away."

Apollos was also an apostle.

"Let a man so account of us as of the ministers' of Christ, and stewards of the mysteries of God. * * * *

"And these things, brethren, I have in a figure transferred to myself and to Apollus for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. * * *

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men."—1. Cor. 4: 1, 6, 9.

Silvanus and Timotheus were apostles, and to clearly prove it read the following:

"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

"Nor of men sought we glory, neither of you, not yet of others, when we might have been burdensome, as the apostles of Christ."—1 Thess. 1: 1; 2: 6.

Peter, James, and John, may have become the three first presidents as the church grew.

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Gal. 2: 9.

And, that James may have been the head of the three, is seen in Acts 15: 13-20. Gal. 2: 12, and yet they may still be called apostles, as Jesus Christ was, and yet not be of the quorum of twelve but higher.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

"Who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. 3; 1, 2.

JOHN J. CORNISH.

DECKERVILLE, April 27th, 1885.

COMMON SENSE *VS* SCIENCE.

ELMIRA, Mitchell Co., Kan.

BRO. JOSEPH SMITH:—The few thoughts I have penned of the geology story, is the other side as I have learned it from a practical experience of over twenty-five years in mining. I have read many of the suppositions of those who must never have dug coal, else they would not have need to *suppose;* and ofttimes men have tried to destroy the Bible while we would be discussing religion on the geological story, but I have always been able to beat them off in the coal story. I am no writer, and don't lay claim to learning; and these few lines in which I have tried to be as brief as I could on such a great subject, are written with but one aim; that is, in showing up the other side. The falsehoods will appear, and mayhap help them to see who may not understand. Much could be written to disprove the story of geology, but I don't want to intrude; and unless you think these lines will be able to show some light you need not give them room—just throw them in the waste basket, there will be no offence; there is where I will get sent myself if not worthy of a better place.

Yours sincerely,
WILLIAM CAIRNS.

IS THE STORY OF GEOLOGY TRUE?

The geologists tell us that the earth as we now know it was from sixty to eighty millions of years in forming, ere it was fit for the abode of man. They say coal was once a mighty forest, or a great marsh of ferns, which grew to great size, fell into the water, formed into peat beds, was subject to great heat and pressure, and was transformed into coal.

Peat beds, as we find them, are composed of a black, soft, spongy substance, but if it ever was vegetable, there is no evidence in any of the peat beds that I have worked, for rootlets, trees, ferns, or even their stems, were not to be found.

Lignites, or brown coal, as we find it here in Kansas, lies in beds from one to three feet thick, and sometimes divided into two and three parts by bands of slate; the poorest and heaviest is always at the bottom; the lightest and best is always at the top. Mixed through it are small balls of sulphur about the size of marbles. There is no tarry or resineous matter in it.

Bituminous coal is a black substance, full of tarry or resinous matter, often divided with bands of slate; and the lightest and best is most always at the top, while the heaviest and poorest is at the bottom. In this case the sulphur is most always in cakes.

Semi-bitiminous, is a brittle black substance, full of resinous matter with no tar, and but little sulphur, though often divided with bands of slate—the best coal always at the top.

Anthracite coal is a very hard, black substance, with no tar or resinous matter; sometimes almost free from sulphur, and sometimes so full of it as to be unfit for use as fuel; often divided with bands of slate, and sometimes, as in the big veins, the bands of slate are from one to three feet thick. Some beds of coal are laid on sandrock, others again have a few inches of fire-clay, then sand-rock; others are found with slate beneath, while here in Kansas the lignites have mostly all a sandrock bed, with sometimes a fire-clay roof.

Geologists tell us that the fire-clay under the coal was the soil on which the trees and ferns grew. If so, there must have been roots; but I have yet to find the first one, and I have made many a long search, but never yet saw anything in the shape of a root or rootlet. But what of the coals where there is no fire-clay beneath to call soil? Was it also transformed? If coal was transformed from peats to lignites, how came the beds of slate and sulphur-balls, since there is none in peats? And where did the bituminous coal get its tar and resinous matter, since there is none in lignites? And how comes it that there is no tar in semi-bituminous, since there is tar in bituminous, and neither tar nor resinous matter in anthracite?

Yes; it was transformed they tell us by great heat and pressure, yet in the rocks and clays above and below the coals there is the tiny shells just as the fish left them. There are the slugs and mussel shells in great abundance, and sometimes the skeletons of serpents, but never a bone of a land animal to be found, and there must have been animals in those great forests claimed. I have searched long for the evidence, but never found it; and I have yet to know the first thinking miner who has looked for the proofs, who has ever found anything that would enable him to believe the story.

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Geologists tell us that the stratum of the earth was laid in deep earth, settling as sediment; then so was coal, as the shells of fishes above and below do truly testify; and even the coal as it is laid gives evidence that it was just laid the same way as the rocks above and below. If the story of geology is true, then we can not believe the story of Moses that in six days the Lord God made the heaven and earth—no not even if we take the Lord's day of a thousand years, as some believe it was, and that when the Lord tells us, his children, of his works, it is his time; but what we are told to do, it is in our time, so we may understand. There is no supposition about Moses' story; he tells us that in the beginning God created the heaven and earth, and so on all through, as the Lord revealed it to him. And as there was no need to misrepresent, and as God our Father always tells us in plain and simple language, if it had not been as Moses has related, we would not have the revelation as it reads. And Moses is so plain and easy to be understood, it is much the easiest to believe; for by the word of his power it was done, even as he spoke. God said let there be light, and there was light; and so on till the heaven and the earth were finished; and on the seventh day he rested. And when we look abroad to the starry sky and see the wonderful works of the great I AM, who can help but believe that he who knew all things was able to complete this earth as Moses has related?

Geologists set up in opposition a great many suppositions. They tell us of Cenozoic time, of Mesozoic time, and Paleozoic time, using a great many jaw-breaking words to tell of what they have, which is only this or that supposition, to make it appear as truth, when the plain facts are they don't know anything about it, though it would not do for an ignorant coal-digger to tell them so. But even coal-diggers can think, and they often think as did Burns, that what these geological fellows lack in common sense, they eke it out with learning.

They tell us how that these great canyons in the Rocky Mountains were all worn down by the slow disintegrating action of water, and that everything was slowly formed through fixed laws. Who ever reads the records and believes therein, learns that all the great changes that have been on this earth were not by any slow process, but more like the story of the beginning "by the word of his power and it was so," such as the flood, the destruction of Sodom and Gomorah; and in the Book of Mormon of the many cities that were sunk, the lakes that was formed, all in the short time of a few hours. Read it for themselves who will, and it will be seen that it is just the reverse of what the geologist would have us believe. And therein is the great evil that the geologist has done, to destroy the truth of the records, as that is the first thing the unbelievers will bring up—"Just look what science has done to confound that old book." And so it is with the unthinking, they would rather believe so-called science than the revealed word. But with those who have taken the books for their aid, there is nothing in geology that they need fear; for since they have made so many blunders in trying to prove that coal was once a forest, what can they know about our good old mother earth? And until they can give us something better than supposition, it is best to believe the records as they read, for therein there is nothing of suppositions.

THE BIBLE.

The word bible is from the Greek word biblos, meaning book—*The Book*, to distinguish it above all other books. 'Tis God's word given to men for his spiritual guide; heaven's best gift. "How do we know that it is true?" inquires one who has not had interest enough to investigate the subject. We will answer; there are many, very many ways of knowing that it is true, and now point out such as shall come to mind.

Those who have travelled in the country where the historical events recorded in the Scripture transpired, find many relics which prove that history to be true. The customs of the people, and their traditions prove the same. There are other histories that harmonize perfectly with its historical accounts: Josephus for example. If we notice the commands God gave the Israelites, the promises he made them, and the conditions on which they were made, and then trace their history down to the present day, we shall find his word as given in the Scripture perfectly verified, and not in their case only but in the case of all other nations of whom the Scriptures speak. That should be enough to satisfy the mind of any reasonable person; but it is not *all* that is given us. The beautiful rainbow which has never forgotten since the flood to decorate the sky, adds its testimony to the word of God. "What measure ye mete it shall be measured unto you again," and like passages of scripture, are daily being fulfilled before our eyes, and yet many will still stand up and show their willful ignorance by asking how we know it is true, or by denying it.

But thanks be to God, there are a few who have obeyed his commands, and have by his Holy Spirit received an unmistakeable evidence that the Bible is His word, and His word is truth—and infallible truth. The heavens and the earth shall pass away, but His word shall stand the same forever. To the honest hearted, although unregenerated, every passage of a temporal nature shows itself to be true, and every spiritual one seems to the spiritually born like apples of gold in pictures of silver.

O, brother man! no longer walk in this bible land with your eyes and heart closed to its truthfulness! There are many ways to know of its truthfulness; and on that knowledge hangs your soul's salvation.

Had not the Bible been the word of the living God, it never could have lived through the tests it has passed through. In the dark age, or when the Roman power held sway, every means, even to the sentence of death, was restored to that the Bible might be put out of the land. People were authorised by the Pope to go into every house and demand their Bibles. Possession of a copy of Tyndale's translation of the New Testament was sufficient to convict the owner of heresy, and subject him to the flames. In A. D., 1534 a revised edition of this Bible was published on the continent; and two years later, in England, Tyndale was strangled and burnt, A. D., 1536, in the reign of Henry the VIIIth. In 1540, a copy of this Bible was required by law to be placed in every parish church, but two years later the Papist power succeeded in suppressing it. It was soon restored however, and before 1570, was quite common. We read years ago of the wonderful preservation of one Bible, and the only one in that place. A woman saw the Bible robbers coming, and hid hers in a barrel of meal. She quietly let them search the house, and they left being satisfied, not once thinking of such a hiding place for the precious book.

A few years since, there was in Ohio a very old Bible, one which had passed through the trying days of the Reformation. It was in the possession of a German family. In those days each volume was hunted like a wild beast, but this one's escape was wonderful. The owner was kneading her bread when some one told her, her precious volume was in danger. She hastily wrapped it in a thick cloth, placed it in the dough, and set it to rise. The cruel men came in, overturned and searched every thing in the house except the dough. They never dreamed that the loaf that the good woman watched so attentively contained what they sought. They still lingered, and the bread became light, so with a prayerful heart she placed it in the oven. When they had gone, she took out the bread with a throbbing heart and found her book unharmed. That Bible was saved in a simple way, for generations then unborn. God has thus simply, yet wonderfully, taken care of the sacred history of the Jews, or the stick of Judah, as it is called in Ezekiel; and he has also as simply and as wonderfully taken care of the sacred history of the prehistoric races of this continent, "the stick of Ephraim." It matters not in what age God's word was given, or through whom it was given, it can not be destroyed. It will stand as firm as the everlasting hills. One might as well war against the sun, the planets, or the innumerable host of stars, or even God himself, as to war against his word. O puny man, puny man; study the word, know thyself and fear thy God. For if you have it within your reach, you must be judged by it. Those who are without the law, are not judged by it; but those who have it must certainly be condemned or justified by it, in accordance to their doings.

In the days of Christ, the Old Testament was all the written spiritual guide they had. It was called Scriptures. Bible was applied as a name only a few hundred years ago. There were more books in the Old Testament then, than we now have, as the close observer knows. In the early ages, the art of preserving liter-

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ature was quite different from the present. No printing, all pen work, all done on parchment, wax, plates of metal, etc. A copy of the scriptures was so expensive, only the most wealthy could obtain them. Consequently they were kept in the synagogues, and the devout assembled there on the Sabbath and heard them read. Hence Christ said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

The Old Testament was written in the Hebrew language up to the time of the Babylonish captivity; then in the Chaldean. The New Testament was written in the Greek. The Old Testament was translated into the Greek about three hundred years before Christ. It was called the Septaugint version, from a Latin word signifying seventy. It was said to have been translated by seventy elders, and also approved of by the Sanhedrim, which consisted of seventy persons. Soon after the Apostles' writings were published, the whole was translated into the Latin for the use of Christians that spoke that language. This was called the Vulgate, because that was the common language spoken by the Romans. The first edition of this, and the first entire Bible bearing date, was published in this language in Mentz, Germany. About the middle of the last century a copy of it was found in the Library at Paris. Its publication referred to 1450. As printing was invented in 1444, it could not have been earlier than that date. The art of printing was then but in its infancy, very rude compared with the present. The Bible was the first book ever printed, so we see that in that age the first fruits were dedicated to the Lord, and no doubt that is why it has been so prosperous. In the reign of Edward I. of England, the price of a fairly written Bible was £37, or $164. At the same time the hire of a laborer was three cents a day. At that rate it would take a laborer more than fifteen years to procure a Bible. They had a better excuse for not reading it than we have. People now have far greater facilities for understanding the Scriptures than in any other age of the world, consequently less excuse if they do not.

In 1603 Dr. John Reynolds, of Oxford, England, proposed a new translation. The king, James the I., favored the suggestion, and appointed fifty-four learned men to do the work. Only forty-four engaged in the work. Their's was a great and a glorious work, yet not a perfect one, as the close observer knows there are many mistakes in that work. In 1611 this Bible was published, and has been more generally used than any other version.

The first Bible printed on this continent was in native Indian—the New Testament in 1661, and the old in 1663; both by Rev. John Eliot. They were published at Cambridge, Massachusetts. The next was printed in German, in 1676, Philadelphia, by Christopher Sower. The first American edition in English, was printed in Boston, in 1752, by Keerland and Green, in small quarto, seven or eight hundred copies. We wish that some reader of the *Herald* would inform us through its columns how many different translations of the Bible there are in use at present. We felt constrained to write this article, and hope it may do good. We give it to the Lord.

ALMIRA M. SNOW.

IMMORTALITY AND ETERNAL LIFE.

THERE seems to be a marked difference in the signification of these two words. In Rom. 2: 7, those who seek for "immortality," are promised "eternal life;" and in 1st Tim. 6: 16, it is stated—God "only hath immortality, dwelling in the light which no man can approach unto." If we view an immortal being as one who can not, under any conditions, die; then we must judge that God only is such an one. Christ was the world's Creator, and was with God when he said, "Let us make man," yet he was not immortal, for under conditions he died; but God is so far superior to all conditions that he can not possibly die, being absolutely independent. Eternal life is promised to all who obey the gospel, and seems to be a state of never-ending existence, dependent upon conditions.

The great aim of christians is to become Christ-like; and one attribute in which his superiority to man was shown was that he could die for his enemies, whereas man can have no greater love than to die for his friends; and to be perfect in this stage of existence in that attribute is to be able to do so. But we hope by the instructions we may receive during the Millenium to be able, (if needs be), to do as he did—die for our enemies. Until we have arrived at that state of perfection, we have not become Christ-like in that sense. And if man ever attains to immortality, he must arrive to a *status* of independence of, and superiority over, all or any conditions exceeding Christ's, at least until his resurrection.

In the present life we obey the gospel, and then "pass from death unto life;" but it is understood that we retain the life under conditions. During the Millenium we will have eternal life; but we certainly will retain it under conditions. After the elements have melted with fervent heat, the earth becomes like a sea of glass, and the redeemed celestialized, will they not still live under conditions? Is there a kingdom in the universe in which the citizens are not governed by law? Will they not then be dependent upon God? And with their agency acute, will they not exist under conditions? And so long as this is the case, are they absolutely immortal? I judge St. Paul was right, God "only hath immortality." But it was reserved for the "Seer of Palymra" to restore the highest standard of hope that ever had been given the race, to give us again that more sublime, far-reaching, and consolatory declaration, than ever was made by Prophet, Seer, or Revelator, since Moses' day. God speaking by him affirms—"This is my work and my glory, to bring to pass the *immortality* and eternal life of man." He will most assuredly accomplish it, and we can again only ask, when?

JOSEPH F. BURTON.

Conference Minutes.

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ST. LOUIS DISTRICT.

Conference met at Cheltenham, St. Louis county, Missouri, March 28th, 1885; N. N. Cooke, president, J. G. Smith, clerk.

Branch Reports.—St. Louis 191 members, 4 received and 2 removed. Cash on hand December 14th, 1884, $28.27; received since $14.71, expended for hall rent $20, balance March 2d, 1885, $22.98. Cheltenham 30 members, 4 removed and 1 received. Tower Grove 10 members. Chester 12 members. Belleville 64 members; last report 72 members, 1 died since; returned for correction.

District Tract Fund report.—Cash on hand July, 1884, $1 15; received since $4 90; balance March 28th, 1885, $6 05. J. G. Cole, agent.

Annual Statistical Report.—This district contains 9 branches, and the fragments of two disorganized branches, with a total membership of 503; including 2 High Priests, 27 Elders, 18 Priests, 11 Teachers and 6 Deacons. During the past year 30 have been received by baptism, and 16 by letter and vote, and 2 not stated how, making a total increase of 48. During the same time 20 have removed by letter, 3 have been expelled, and 9 have died; total decrease 32; leaving a net increase of 16 for the year 1884.

The Bishop's Agent's report was read, and referred to an auditing committee of three.

Delegates to the General Conference of April 6th 1885: Brn. William O. Thomas and William T. Kyte were elected to represent the St. Louis District.

Evening Session, preaching by Elder George Hilliard. Sunday, March 29th, morning session, preaching by Elder Joseph R. Lambert of the Twelve. Afternoon session was occupied as a sacrament and testimony meeting.

Officers present, 1 Apostle, 15 Elders, 4 Priests, 4 Teachers and 2 Deacons.

Evening session preaching by Elder George Hilliard. Adjourned to meet in St. Louis, Missouri, the last Saturday afternoon in June (27th) 1885.

WESTERN WISCONSIN DISTRICT.

Conference convened at North Freedom, Sank county, Wisconsin, February 7th, 1885; Bro. Thomas Nutt chosen president *pro tem.*, W. A. McDowell, clerk.

Branch reports.—Excelsior branch has nine members including two Elders, one Priest, one Teacher and one Deacon; two received by letter. Wheatville branch has thirteen members, including three Elders, one Teacher; no changes. English-German Freedom branch has thirty-three members, three Elders, one Priest, one Teacher, two Deacon; one died, and one removed.

Elders' Reports.—A. L. Whiteaker attended two days' meetings at Webster, Excelsior, and Wheatville. J. W. Whiteaker attended two days

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meetings at Excelsior and Wheatville. A. V. Closson has labored in Crawford and Richland counties; attended two days' meetings at Excelsior and Wheatville. W. A. McDowell labored in Crawford and Richland counties, attended two days meetings at Willow and Webster branches. Frank Hackett had labored in the Freedom branch. Bro. Thomas Nutt gave us a brief account of his labors in Minnesota and Wisconsin.

Priest Report.—J. Quandt.

Bishop's Agent Reports.—Received $1.00, on hand $1.00. A. V. Closson agent. 7:30 p. m., preaching by Bro. Thomas Nutt.

Sunday.—10:30 a. m. preaching by W. A. McDowell; at 2 p. m. sacrament and testimony meeting in charge of A. V. Closson and W. A. McDowell. At 7:30 p. m., preaching by Bro. Thomas Nutt. Adjourned to meet at 9 a. m. of the next day for business.

Resolved That we authorize Bro. Thomas Nutt to give the the condition of this district, also the needs of labor in the same district at the next General Conference, at Independence, Mo.

Monday, nine o'clock a. m. Moved that Bro. Frank Hackett be our delegate to the next General Conference at Independence, Mo., and that Bro. Thomas Nutt report the needs of this district. Moved that we sustain Bro. A. L. Whiteaker as president, and W. A. McDowell as Clerk of this district; also all of the spiritual authorities of the Church in righteousness.

Adjourned to meet at Excelsior, Richland Co., Wisconsin, Sunday and Monday the 7th and 8th of June, 1885 at 10 a. m.

KEWANEE DISTRICT.

Conference met in the Saints' Chapel, in Kewanee, March 28th, 1885, at 2:30 p. m. I. B. Larew president, and J. L. Terry clerk.

Branch Reports.—Kewanee reported 76 members, 1 expelled. Millersburg reported no change. Peoria, reports no change. Bro. Lewis Tryon reports Henderson Grove as in rather a peculiar condition.

Bishop's Agent reports amount on hand at last report, and what he received since, forty-two dollars and ninety three cents. Paid out since last report, thirty-six dollars and sixty cents.

On motion of Bro. J. A. Robinson, Elders H. C. Bronson, Robert Holt and John Chisnall, were appointed a committee to investigate affairs of Henderson Grove Branch.

The following resolution, laid on the table at last conference, was taken up and amended to read: Resolved, that Elder J. F. Adams be silenced for sedition and insubordination until he makes confession and restitution to the district conference for the wrong he has done. Referred to Elders Bronson, Holt and Chisnall, who reported as follows: We, your committee appointed in the case of J. F. Adams, report that we recommend the adoption of the resolution silencing him until he makes confession and restitution to conference. The report and resolution were adopted.

The following resolution was adopted: Resolved that this conference regard all the revelations contained in the Book of Doctrine and Covenants as the word of the Lord.

Report of committee in regard to the Henderson Grove Branch: We your committee appointed in the Henderson Grove case report that we recommend that this conference instruct the president of the district to visit Henderson Grove Branch soon, and also recommend the appointment by this conference of Elder J. A. Robinson to visit that branch with the president of the district to set it in order, and report to next conference; and that the committee be granted full power to act in the case. Adopted.

The delegates were instructed to sustain the First Presidency and Bishop in the law of tithing and gathering. Preaching at 7 p. m. by Elder J. A. Robinson. March 29th, 9 a. m., met for prayer and testimony; 11 a. m. preaching by Elder H. C. Bronson. At 2 p. m. met for sacrament, after which there was a business session. Elder I. B. Larew wished to be released from the office of district president. His resignation was accepted. The conference sustained J. L. Terry as secretary, and R. J. Benjamin as Bishop's Agent. Elder J. W. Terry was chosen as district president. Official strength of conference, 10 Elders, 2 Priests, 3 Teachers, 3 Deacons. At 7 o'clock p. m. met for preaching by Elder J. A. Robinson.

Adjourned to meet at Buffalo Prairie, June 20th, 1885.

SOUTHERN NEBRASKA DISTRICT.

The conference of this district was held in the Morgan School House on the 26th and 27th of April, 1885. The preaching was done by brethren Armstrong, Caffall, R. C. and R. M. Elvin. Officers present, 13. Elders Caffall, Anthony, Armstrong, Fields, Waldsmith, R. C. and R. M. Elvin, and C. H. Porter, present, reported; also W. B. Smith and Thomas Nutt, (baptized 5), by letter; also F. L. Tucker, J. Gouldsmith and H. C. Thornton, reported as Priests.

Nebraska City Branch, no change; Palmyra, no change; Blue River, last report 88, present, 92. Bishop's Agent's Report.—Collected $71.95, paid out $73.95. A committee consisting of brethren R. M. Elvin, J. W. Hollenbeck, Joseph Furguson, J. Armstrong and Levi Anthony, were appointed to arrange for the holding of a Tent Meeting, in connection with our next session of conference, to convene at McCaig's Grove, July 12th, 1885; they to advertize the full particulars when arrangements were completed. James Caffall and R. M. Elvin were sustained as missionaries; the present District Officers were sustained. A committee consisting of J. M. Terry and J. B. Gouldsmith, were appointed to examine the Bishop's Agent's book and report at the next session.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, March 28th, 1885. F. C. Warnky, president, T. W. Chatburn, clerk. Branch reports:—Independence, 385; Clintonville, 15; Wyandotte, 47: Armstrong, 21; First Kansas City, 20.

Elders Reported.—Brn. H. Faulk, Wm. B. Tignor, J. T. Clark, John Myers, Wm. Newton, (baptized 2), J. H. Hardman, J. W. Brackenbury, F. G. Pitt, (baptized 2), T. W. Chatburn, (baptized 1), Joseph Luff, (baptized 2), F. C. Warnky, (baptized 1, married 1). Priests Reported.—Brn. Cox, May, and Farrow. Teachers Reported.—Brn. Barbee and Milotte.

Delegates to Annual Conference, Wm. Newton, Z. H. Humes, Wm. Clow, F. C. Warnky. F. G. Pitt.

The following resolution was unanimously adopted.—Resolved, That this conference of the Independence District accept the Holy Scriptures, the Book of Mormon, and Doctrine and Covenants, as standard authority in Church Government and Doctrine, and their teachings final and decisive in controversies that may arise. Resolutions of condolence were adopted on the death of Bro. J. J. Kaster. Bro. A. White was recommended to the Bishop for appointment as his Agent at this place.

Resolved, That we request Bro. Joseph Lambert to consider the case of Bro. Franklin and his right to a restoration of his license; and that he act in the premises as his wisdom directs, and notify the brother of his action in the matter.

The following officers were duly elected for the ensuing term. Bro. Joseph Luff, president, D. S. Crawley assistant, and T. W. Chatburn, Clerk. Adjourned to meet at Armstrong, on the 27th day of June, 1885, at 10 a. m.

CENTRAL NEBRASKA DISTRICT.

Conference held at Clear Water, Nebraska, March 28th and 29th, 1885. George S. Hyde president, Levi Gamet secretary *pro tem.* Visiting brethren were invited to take part in the business of conference.

Elders James Caffall, Levi Gamet, R. H. Wight, W. S. Barbee, O. A. Richey, B. Kester, James Richey, J. B. Williams, W. G. Williams. Priests C. N. Hutchins, James Smith, Joseph Smith, and Martin Cain; Teachers Aaron Hollenbeck and Joseph Jackson; and John Holland, Deacon, reported in person.

Branch Report.—Clear Water, last report 67, present number 67; including 1 of the Seventy, 6 Elders, 2 Priests, 2 Teachers, 2 Deacons; 2 baptized, 2 received by letter, 3 removed by letter, 1 died, 1 ordination. Glen Alpine last report 18, present 19; including 2 Elders, 2 Priests, 1 Deacon, 1 received by letter, 1 ordination. Columbus, report referred back for correction. Cedar and Deer Creek branches not reported. Letters were read from Elders C. D. Stephens, Grand Rapids; Charles Brindley and H. J. Hudson, Columbus. Charles Brindley Bishop's Agent, reported. Letter from Elder George A. Blakeslee, presiding bishop was read. The resignation of R. H. Wight district secretary was accepted and Levi Gamet chosen in his stead.

The following resoultions obtained. That the Elders and Priests of the district whose labors are not required in the branches, be requested to labor under the direction of the district president. That brother James Caffall be chosen to represent us in the annual conference. That we request the General Conference to return brother James Caffall to this field of labor. Saturday evening and Sunday morning and evening, were devoted to preaching the word to full and attentive houses. Sunday at four o'clock p.m. met for prayer and testimony. There was a goodly degree of peace and unity manifested through the entire session. Adjourned to meet at Deer Creek, June 27th and 28th.

EASTERN MAINE DISTRICT.

Conference met with the Olive Branch at Jonesport, March 7th, 8th and 9th, 1885. Elder Joseph Lakeman, President; J. S. Walker clerk.

Olive Branch reports 42 members, Received on Bishop's branch book since January 1st, 1885, $20.10.

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Court of Elders report finding Elder E. C. Foss guilty of charges preferred, and recommended his removal from the church. On motion the report was adopted.

Elders Joseph Lakeman, S. O. Foss, J. Benner, F. M. Sheehy; Priest J. S. Walker; Teacher W. H. Kelley: and Deacons C. H. Hinkley, Georeg R. Bryant, Ezra Ackley, Nriah Kelley reported. A committee of officials present was chosen to consider the condition of inactive branches, recommended the disorganization of Campo Bello and Union branches; which report was adopted. Julia A. Woodward's case being referred to committee of officials, was considered and committee reported; and on motion said Julia A. Woodward was restored to the church.

Elders Joseph Lakeman, F. M. Sheehy, S. O. Foss; sister Carolina S. Hall. and Bro. John Richardson were appointed as delegates to General Conference.

Resolved, To request of General Conference, the reappointment of Bro. F. M. Sheehy to this mission.

Motioned: under consideration of the desire of Bro. N. W. Crowley to be released from acting as Bishop's agent, that we recommend the appointment of Bro. J. S. Walker in his stead.

Elder Joseph Lakeman, was sustained as president of the district.

Resolved, that the president of the district labor in the branches as much as possible in order to restoration.

Saturday evening there was preaching by Elder Joseph Lakeman; and Sunday forenoon, testimony meeting in charge of Elder F. M. Sheehy. Had an enjoyable time and the saints were strengthened.

Sunday afternoon preaching by Elder Joseph Lakeman. Two were baptized by Elder F. M. Sheehy. Sunday evening, preaching by Elder F. M. Sheehy.

Adjourned, subject to call of district clerk.

Miscellaneous.

FREMONT CHURCH.

We hereby submit a report, according to promise, to those who responded to our appeal through the *Herald* for aid in paying a debt on the Fremont Church in Nebraska. Such will please accept sincere thanks for aid received and for the kind spirit manifested in their letters. We give names and amounts received below: William Souders, Wisconsin, $5; a friend, Colorado, $5; Lucien B. Richmond, Kansas, $2; David Hall, Iowa, $2; John O. Johnson, Utah, $2; K. E. Richardson, Nebraska, $2; C. A. Bishop, Washington Ter., $2; Mrs. E. Chapman, Kansas, $1; Ella Platt, Colorado, $1; Ella Brannan, Clorado, $1; Z. P. Chapman, Kansas, $1; T. H. Moore, Rhode Island, $1; D. B., Nebraska, $1; total, $26; all of which was turned over to the Building Committee. W. M. RUMEL.

OMAHA, Neb., April 17th, 1885.

DES MOINES DISTRICT.

The conference to have convened on May 29th, 1885, at Boonesborough, will convene on June 5th, one week later. This change is made to secure the presence of Bro. J. R. Lambert, missionary in charge, whose desires have been represented in the arrangement. Action has been had by the Boonesborough Branch at the suggestion of W. C. Nirk, District President. By order of the previously mentioned authorities.

R. ETZENHOUSER.

BISHOP'S AGENTS.

Having received notice of the resignation of my agent, Bro. Richard Allen, of the Sourhern California District, and the recommendation of Bro. James R. Badham as agent for said district, I do hereby appoint him as my agent, and as such recommend him to the Saints.

Having received notice of the resignation of my agent, Bro. R. D. Cottam, of the St. Louis (Mo.) District, I do hereby appoint as my agent Bro. Noah Nephi Cooke, for said district, and as such recommend him to the Saints.

G. A. BLAKESLEE, *Bishop.*

GALIEN, Mich., May 5, 1885.

TWO DAYS' MEETING.

A Two Days' Meeting will be held in the Hazel Dell Branch, Pottawattamie District, commencing May 31st, 1885, at 10:30 a. m. Place of meeting three miles north of Weston.

H. N. HANSEN, *President of District.*

CONFERENCE NOTICE.

The conference of North West Kansas District will convene May 23d, 1885, at ten o'clock a. m., at Cuba, Republic county, Kansas.

A. H. PARSONS.

We publish the following by request:

TO THE BOYS WHO WORE THE BLUE.

At the last State Encampment of the G. A. R. the question of a re-union of the old soldiers of Iowa and the Northwest was freely discussed, and not a dissenting voice heard. It was proposed that such meeting be held in the summer of 1886, at Des Moines, Iowa. It is believed that the Iowa Legislature to convene in January next will gladly aid in making the re-union a part of the history of our glorious commonwealth. In order that a convention may be called at an early day, looking to a thorough and complete organization, correspondence is invited. We wish every old soldier could be heard from.

Address Geo. H. Nichols, Com. Kinsman Post, Des Moines, Iowa.

BORN.

CASE.—Near Clairville, California, April 5th, 1885, to William and Sr. Tryphena Case a son; named Edward Franklin.

DIED.

CARMICHAEL.—At San Benito, San Benito county, Cal., March 27th, 1885, Bro. John Carmichael, aged 65 years. Bro. Carmichael leaves a dear companion and several children and a host of loving friends to mourn his loss. Our brother embraced the everlasting gospel in Scotland, his native home, when he was about twenty-two years old. He had been raised up strictly in the Presbyterian faith and discipline, and when the fulness of the gospel was presented to him his young and honest heart responded to the Shepherd's voice, and he went forth and obeyed the gospel of Jesus Christ as it was fully restored in these last days.

Having been called to the ministry, he labored hard for the Master in his native land. As he was far away from Zion in America, and not knowing the depths of the apostasy of the church, he emigrated to Utah; but, on landing, he soon saw and felt and knew that they had disobeyed the law of God given to the church in 1831, and, as a consequence, that the leaders of the church at Utah had denied the original faith and lost the spirit, and that Utah was not Zion, nor one of her stakes: he, therefore, left Utah in disgust and came to California.

When the Missionaries of the Reorganized Church came into his neighborhood and preached by the same spirit the elders did who first brought him the fulness of the gospel, he knew the Shepherd's voice and was received into the Reorganized Church of Jesus Christ of Latter Day Saints, and once more enjoyed the Holy Spirit, by which he was sealed on entering the Charch in Scotland before the apostasy of and rejection of the old church. Holding the priesthood and office of an Elder, he has labored faithfully in the ministry ever since, having filled with credit to himself and with profit to the church the office of Presiding Elder over the Northern District of California for two terms, and when the district was divided he was left in the Middle District, where he has since lived and labored faithfully in the ministry until he was struck down with paralysis over a year ago; sometime afterward he received a second shock, and on Friday March 27th, received the third while going from his house to the barn and died instantly.

He was brought to Hollister, over thirty miles from his residence, where the funeral services were held in the Christian Church; that body of Christians not only giving us the use of their church but their choir discoursed sweet music on the occasion. It was estimated that over four hundred attended the services.

We officiated, and endeavored by the aid of the Divine Spirit to portray the beauty, glory and fulness of the gospel of Christ, and His wonderful plan of salvation and redemption of the human family, and to speak words of consolation and encouragement to the bereaved ones, and point out the fruition of the hope set before us in the gospel, and to urge the believing ones "not to sorrow as those who have no hope."

The weather was cool, the day propitious, and many Saints, who loved, honored and revered Bro. Carmichael, were present to assist in paying their last tribute of respect to his mortal remains. He rests with the just, to come again with his Master to reign on earth a thousand years. May our last days be like his. He was prepared to go. God bless and strengthen Sister Carmichael, and her children and adopted children, and all the Saints who love her in the Lord! is our prayer. Amen.—*Expositor.*

COBURN.—At Blenheim, Ont., April 4th, 1885, of paralysis of the heart, James Asil, son of Richard and Margaret A. Coburn; aged 6 years, 11 months and 24 days. Funeral sermon by Elder Samuel Brown to a large congregation. This is their second son which has died within the last year. The Saints and friends of this place sympathise with them in their sad bereavement.

Fare thee well, thou fondly cherished!
Dear, dear Asil, fare thee well;
He who lent thee, hath recalled thee,
Back with him and his to dwell.

JOHNSON.—At Reese, Michigan, April 20th, 1885, Sr. Charlotte Johnson, aged 52 years. She bore her sickness with patience, and departed in peace. She was baptized by Elder Luff, eight years ago last February. She leaves a family of six, who deeply mourn her loss. Funeral held at M. E. Church, by E. Delong.

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WOODSTOCK.—At Janesville, Wisconsin, April 6th, 1885, with pneumonia, Sr. Samantha Woodstock, aged 79 years, 2 months and 17 days. She was baptized in 1832, by Elder Gideon Carter, and always lived a consistent and devoted Saint. She was the mother of twelve children, six of whom, three sons and three daughters, survive her.

NUTT.—At Wilber, Nebraska, April 14th, 1885, at eight p.m., from bleeding, resulting from a hurt received in the Wilber Mills, April 4th, Bro. William C. Nutt. He was 25 years, 8 months and 24 days old at the time of decease; was baptized and confirmed by his father, Thomas Nutt, February 6th, 1871; was a good and dutiful son, a faithful and exemplary member of the church; esteemed and respected as a citizen. Funeral sermon at First Baptist Church, May 3d, by Elder Robert C. Elvin, assisted by Rev. George E. Dye. The song service by the choir of the church. Death loves a shining mark.

ADAMSON.—Milton Adamson, of throat and lung consumption, near Petaluma, Cal., March 24th, 1885. A few hours before his death he was seen gazing intently above his head, and reached his hands up as if to grasp at something. He was asked if he had seen angels; he faintly answered, yes; then his struggles commenced, and he died with the setting of the sun. Milton often expressed his desire to live, but was perfectly resigned to go if it was the Lord's will. He was honored and loved by all who knew him, was never known to speak a cross word to his mother, was a dutiful and loving son, devoted in religion. When leaving home for a time, would never forget to give his mother a parting kiss, and his brothers a warm, hearty grip of the hand. He leaves three sisters, five brothers and and an aged mother to mourn his death.

We miss thee at home, dear brother,
The home of thy childhood days;
Thou'rt gone to meet the departed,
That the angels have borne away.
When we cross the river of death,
To dwell on the radiant shore;
We'll meet thee again, dear brother,
May we meet to part no more.

EARLY.—At her home in Pleasanton, Iowa, after a brief illness, Sister Una Early, April 1st, 1885, aged 35 years, ten months. A grief stricken husband and three loving children, together with her aged mother, sister Griffith, are left to mourn her departure. She passed in full hope of the resurrection of life. Sermon by Elder Z. H. Gurley.

WAIT.—At Whitcomb, Wisconsin, March 24th, 1885, Zaida E. Wait, wife of Elder J. M. Wait, aged 60 years, 4 months and 23 days; was baptized May, 1847, by Elder J. M. Wait, under Jas. J. Strang; was re-baptized by Elder J. M. Wait, and united with the Reorganized Church in May, 1862. She was a devoted member, never was ashamed to let it be known that she was a Latter Day Saint, and was always ready to bear her testimony to the truth of a restored gospel. She died very suddenly—was sick only about one hour with disease of the heart. Her last words to her husband were, "Let me go! Let me go!" and calmly passed away. Funeral services by W. S. Montgomery.

BRATTAIN.—At his home near Pleasanton, Iowa, March 15th, 1885, of pneumonia, Brother Brattain, of Pennsylvania, aged 70 years. A wife and children mourn his loss. His faith and confidence were in Him who is the resurrection and the life. Sermon by Elder Z. H. Gurley.

GRADY.—At Rockford, Illinois, April 15th, 1885, of pneumonia, after two months' illness, sister F. W. Grady, aged 72 years, four months and nine days. Numbers of the Saints will remember having met Sr. Grady at Amboy and Plano. She was born in Oneida County, New York in 1812, and was baptized at Amboy, Illinois, April 19th, 1863 by Elder Charles Williams. She was steadfast in her faith unto the end, though seldom during her last year even seeing one of the saints. The Rockford paper sent me by Sr. Jennie Leland says of Sr. Grady: "She was a lady greatly respected in her life. Calmly and peacefully she passed away, without pain or lament." H. A. S.

LANDLES.—At Twin Creeks, Wyoming, April 23rd, 1885, John, infant son of Mr. and Mrs. David and Christina Landles, aged four months and eleven days. Funeral services conducted by A. J. Layland.

BAYS.—Near Persia, Harrison county, Iowa, March 23d, 1885, of typhoid pneumonia, after eight days' illness, Sr. Elizabeth J. wife of Elder Davis H. Bays, aged 42 years, six months and seventeen days. She was born in Madison County, Illinois, and joined the Reorganized Church by baptism in 1860, the rite being administered by Elder E. C. Briggs.

GAINES.—Near Victoria, Illinois, April 20th, 1885, of congestion of the brain, while visiting at the residence of her parents, Mr. and Mrs. T. G. Cook, Sister Ellen E. Gaines, aged 35 years, 11 months and two days. She joined the Reorganized Church at the age of nineteen and has lived a consistent Christian life; leaving behind her a shining example and blessed memory, to those who mourn her early and sudded death. She leaves a husland and three children, and a large circle of relatives and friends.

SNYDER.—At the same time with Sr. Bays was buried her son-in-law, Mr. Luther M. Snyder, aged 23 years and two days. He was killed by his team running away the next day after the death of Sr. Bays. The double calamity to this family called out the sympathy of the entire community, and the gathering at the grave was very large. No sermon was preached, but Brn. Phineas Cadwell and David Chambers held services when the bodies were laid to rest in the cemetery at Persia. It was a sad and impressive time to all present.

VALIER.—In Hazel Dell Township, Pottawattamie County, Iowa, April 29th, 1885, Sr. Mary, wife of Mr. Alexander Valier, aged 74 years, 11 months and nine days. Sr. Valier received the gospel as taught by the saints in 1836, in Canada; passed through the dark days of apostasy, but retained the faith and embraced the work of the Reorganized Church of which she was a member until death. She leaves a husband and eight children to mourn her loss. Funeral services by Elder H. N. Hansen.

MATTHEWS.—At New Park, York county, Pa., March 11th, 1885, Ozella Matthews, aged 4 weeks and 4 days.

BROWN.—At her home in Leon, Iowa, April 16th, 1885; after an illness of four months, Sister Brown, aged nearly 87 years. She leaves 8 children, 44 grand and 34 great-grand children to battle with earth-life. She rests in peace. Services by Z. H. Gurley.

WILDER.—At the residence of his son, J. R. Wilder, Knoxville, Illinois, April 22d, 1885, Joseph Wilder, in the 87th year of his age.

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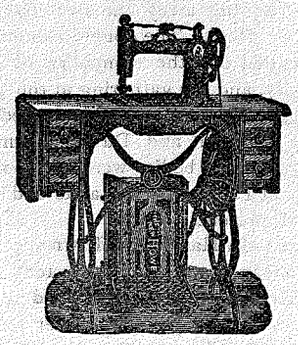

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THE SAINTS' HERALD.

Dec. 98
JMLeland

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife, and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.

"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 23d, 1885.

ELDER ANGUS M. CANNON, brother of George Q. Cannon, one of the First Presidents of the Utah Mormon Church, who was recently convicted of unlawful cohabitation, and sentenced to six months' imprisonment and to pay a fine of three hundred dollars, states the following in an address in Salt Lake City, the 3d inst., from which it will be seen that, up to 1851, but little was known even by the Utah Mormon ministers in regard to polygamy then existing in their church. And it is also seen how ignorant they were—Mr. Cannon at least—of the teachings of the books they professed to believe, in respect to marriage and polygamy.

Here is what he says:—

"In 1851, in these mountains, I had occasion to be tried with the practice of the Saints in the principle of celestial marriage, vulgarly termed by the world polygamy. I remember on one occasion telling a brother who was paying addresses to a sister of mine two years my senior, that if she married him I would disown her.

"Why?" asked he.

"Because it is a principle that I do not know anything about, and my sister has neither father nor mother to council her," said I.

"You will think better of this, Angus, hereafter," he replied.

"And in the fall of 1852 the revelation on celestial marriage was read, and I was made familiar with its truths. I endeavored to controvert it by the Scriptures that I had demonstrated through the testimony of the Lord Jesus to be true. I failed. While I expressed myself as regretting that God should have revealed such a principle, I asserted that while I wanted to curlail no other person's liberty, I never expected to practice it."

From this it appears Mr. Cannon knew nothing of polygamy in their church till 1851; and that in the fall of 1852, when the revelation on that matter was first published, he opposed it, and "endeavored to controvert it by the Scriptures," but "failed." If he had read the Book of Mormon and believed it, he would have rejected polygamy, and controverted it with success; for it declares it to be "abominable" before God, a "grosser" crime than pride and covetousness, a cause of "great condemnation," and denounces "wo, wo" to those who practice it except they repent. This may be seen in Book of Jacob, second chapter. The Book of Ether, chapter four, denounces polygamy as a huge evil; and the Book of Mosiah, chapter seven, exhibits the polygamy of King Noah and his priests, denouncing it as infamous, and then foretells the curses and judgments which follow it. Mr. Cannon and his fellows should bear in mind that "like causes produce like effects," now as then.

Had Mr. Cannon read the law to the church, given February 9th, 1831, and endorsed by the unanimous voice of the church in a formal and most public manner, and then measured the doctrine of polygamy by that standard, he would have found that the theory and practice of polygamy were utterly contrary to the latter day Scriptures, for that law commands, saying: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." This law being true, the doctrine of plurality must be false; and Mr. Cannon should have known it.

Mr. Cannon and his fellows can never blame the Book of Mormon, nor the Doctrine and Covenants endorsed and used by Joseph the Seer, for any of the pains, penalties, and losses resulting from polygamy; for those books denounced it, and everything like it, in plain and decisive terms. Ane if the Utah polygamists suffer as did King Noah and his priests, the polygamous Nephites and Jaredites, they can only contemn themselves for not being admonished by their history contained in the Book of Mormon. Had they obeyed the law in the Doctrine and Covenants, polygamy could not have ensnared and cursed them and theirs. Had Mr. Cannon and his fellow polygamists followed strictly and honestly the teachings of those two books, commonly known and properly called, Mormon books, their present peril and misfortunes could not have overtaken them.

When these facts are carefully weighed, it is seen that all has been done that could be to keep the Saints from polygamy and its like, except God or the nation had deprived them of their personal agency. God, and these books, and the voice of the church in General Assembly—all are clear of the charge of teaching or tolerating polygamy, and emphatic in their denunciations of it. The Saints and the nations will yet see and understand this.

While we pity Mr. Cannon and his like, we are assured they are simply reaping the fruit of their own doings. Will they profit by it?

EXTRACTS FROM LETTERS.

Card from Bro. H. C. Bronson, Montrose, Iowa, May 13th, says:

I have just received an urgent call for preaching at Lacross, Hancock county, Illinois. It is stated good can be done there now. And, so it goes, or comes on every hand; plenty of work for Elders. I go to Rock Creek next Sunday. The work of the Lord is prosperous here. All happy.

Bro. Joseph F. McDowell wrote from Council Bluffs, Iowa, May 12th, 1885.

We had a fine assemblage last Sunday evening of intelligent citizens; a church was crowded; and the best of attention. We are gaining favor among the best class of citizens.

EDITORIAL ITEMS.

Bro. Hyrum C. Bronson has removed from Kewanee, Illinois, to Montrose, Lee county, Iowa, which will be his post office address, until further notice. Bro. Bronson was selected to deliver the discourse on the Sunday preceding Decoration Day, before the Montrose Post of the Grand Army of the Republic.

Bro. Joseph Lakeman, wrote from Grand Manan, New Brunswick, April 30th. There has been a great change in the sentiment of the people. Now they are asking after the preaching of the word. He was to lecture alternately at Woodward's Cove, and North Head, the two principal places on the island. He feels well that the work is opening up.

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Bro. Joseph C. Clapp writes to Bro. Blair from Bozeman, Montana, May 8th, "I am here in the field; thank God, with bright prospects. I preached ten discourses in the chapel last week, and was greeted with good audiences."

Bro. Walter S. Taylor wrote from Wilsonville, Kansas, May 4th, that the Saints there were doing all they could to progress. Bro. M. T. Short had been with them and baptized one. One other was baptized at their conference.

Bro. J. H. Lake occupied the pulpit at Kirtland, Ohio, May 10th. So Bro. E. L. Kelley informed us to that effect in a line May 6th.

Bro. H. P. Brown writes most encouragingly of the prospects in California. The *Expositor* is being well received and is having an excellent effect. Good. Courage brother. Let the watch-word ring all along the line.

QUESTIONS AND ANSWERS.

Ques.—Is there any promise in the Scriptures of eternal life outside of the Church or Celestial Kingdom?

Ans.—No.

Q.—What are we to understand by this saying of Paul concerning Christ and the church:—"That he might sanctify and cleanse it with the washing of water by the word."—Eph. 5: 26?

A.—Paul is here speaking of water baptism, that God had appointed it by his "word," or command, to be a means whereby to cleanse and sanctify the Church of Christ. God having appointed that ordinance, (Luke 3: 3; Matt. 28: 19; Mark 16: 16; 1 Pet. 3: 21; Acts 22: 16; John 3: 5), those of whom Christ's Church is composed must obey it in order to be cleansed from their sins and be made holy in the sight of God. This baptismal "washing" is but one of the principles of the gospel—the others must be honored and observed in their place.

Q.—Has any young brother a right to preach, or exhort, or teach without being ordained an Elder?

A.—Yes; and No. "Let every man who is warned, warn his neighbor in meekness and mildness." This applies to any who are capable, and comply with the conditions. Wisdom, skill, and charity must be used. But no one has ministerial authority to teach, preach, or exhort, unless he has been regularly ordained to that authority.

Q.—Should consecrated oil be kept pure and unadulterated, and used only for those purposes for which it was set apart?

A.—Yes.

Q.—May a lay member take charge of prayer and social meetings?

A.—Yes; if invited to do so by those composing said meetings, or by the presiding officer of said meetings; but it is necessary that the presidency of all church assemblies be held by some ordained and appointed minister, if any be present.

THE following synopsis of a sermon delivered in Chicago of late, by Dr. Thomas, contains so much of advanced and correct thought that we present it to our readers, that they may see how the noble minds of our age are breaking away from old theology as taught in the creeds, and are coming nearer to the Christianity of Christ, as He has taught it to both former and latter day Saints.

"Dr. Thomas preached May 10th, 1885, from John 8: 32, "And ye shall know the truth and the truth shall make you free."

It was not the plan of the Creator, he said, to do everything for man, but only to give him opportunities and conditions under which he could work out his own destiny. Man's power has always been proportioned to his knowledge. Left to his hands alone, man is weak, but bringing to his service wind and water, steam and electricity, he can tunnel mountains, traverse oceans, and bridge even the arms of the sea. The social life of man has always moved side by side with his physical condition. When savage, man fought with stones and axes, and devoured his food raw, he knew nothing of high principle or noble sentiment, nothing of the respect for womanhood or the sacred light of home. Among the Kaffirs and the Zulus a man who wanted a wife knocked her down with a club and carried her to his lodge. With the gradual growth of knowledge and truth, the woman earned greater freedom of choice. She was allowed to ride a race to escape from her suitor if she chose, or her lover would walk about her seven times in a circle to enable her to weigh his qualifications. But now in the light of a civilization founded upon the truth the nuptial bond is sealed by mutual attractions, by harmonious intellectual pursuits, by the blending qualities of heart and soul. It is knowledge of the truth that has brought about this revolution—knowledge that woman is the equal of man.

Under the old reign of error authority was the leading motive of government. Might made right, and the King who bound a neighboring tribe crouching at his mercy, sought for no pretext for an invasion, but considered his power the best excuse for his tyranny. In those days the King was the only man that was free. Sennacherib, Nebuchadnezzar, and Alexander thought nothing of the slaughter of countless victims, for the great principle of the brotherhood of man was undiscovered. Now that truth is known and the truth has made us free.

In the dark days there were some bright lights, but they were solitary. China had its Lao-tse and its Confucius, Zoroaster lived in Persia, Buddha in India, Socrates in Greece, but these men were not the measure of the common thought of their fellows, and in the expiring gasps of the great Greek religion Socrates was put to death, and our Savior perished after him. They were both martyrs to ignorance before the truth had set men free.

The life of woman was low in those dim days. The mere domestic wife was a drudge, and though there must always have been some sentiment of chivalry in the breast of man, the true companions of the thinker and the statesman were Aspasia, and Sappho, and Cleopatra.

In the middle ages religion had degenerated to fear, and then came Dante with his hell of unspeakable horrors. Many centuries of civilization had to struggle with witchcraft and intellectual slavery before the truth could make men free.

The emancipating power of truth has familiar practical applications. Write over the fires that devastate a city, "Want of knowledge;" write over the disasters that send hundreds of souls to the bottom of the sea, "Want of knowledge." A time will surely come when men will build houses that cannot burn, when man will be able to cope with the anger of the winds and ocean. Write over the lives of men who spend their breath for the mere acquisition of wealth, "Want of knowledge of the true boons of life;" write over the career of the selfish politician, "Want of knowledge of the principles that animated Hamilton, Washington, and Sumner;" write over voluptuary, "Want of knowledge that his body is the temple of the living God." As the Master himself said, "Ye know not what ye do," for had they known they would not have crucified the Lord of Glory.

THE *Holiness Evangelist*, of February last, contains the following from the pen of one who signs himself "Aged Minister." He asserts:

"1st, That Christ himself at the very beginning of the first age instituted the model church.

"2d, We assert that the world, not being in a state of readiness, this model church, or visible kingdom, passed away.

"3d, That the spiritual elements of this church or kingdom have been found in all ages in individuals.

"4th, That the true ideal of the church was clearly outlined in the New Testament, and is to be found there to-day.

"5th, We assert that the true ideal church as a visible body can not be found on earth at the present. The Catholic is not that body, neither is any one or all of the Protestant churches.

"6th, We assert that the true ideal church as a visible body will be re-established with all its prerogatives and power, and that this will bring in the latter day glory; then sects and strife will be no more. If spared I propose to discuss these several points in future numbers."

It is true that Christ, personally, in what is known commonly as the first Christian age, did institute "the model church;" and it is both historically and prophetically true that "this model church, or visible kingdom passed away." It is furthermore true that "the Spiritual elements of this church or kingdom have been found in all ages in individuals." This is exactly what the standard books of the Latter Day Saints claim. It is also true that "the true

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ideal of the church was clearly outlined in the New Testament, and is to be found there to-day." And these things being true, it places Catholicism and Protestantism outside of "this model church or visible kingdom." They do not fill the measure of the New Testament pattern in respect to doctrine, organization, ordinances, spiritual powers, nor methods of church building. In their work they do not harmonize nor agree with "the law and the testimony" found in God's written word, and this demonstrates the fact that they lack "the true light."

But "Aged Minister" makes a huge and harmful mistake when he says: "The true ideal church as a visible body can not be found on earth at the present." A similar mistake was made in the times of Christ and his first apostles, as may be seen by the following, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."—Acts. 13:26, 27. The Jews were looking then for the Messiah, and the manifestation of his kingdom. They had "a zeal of God, but not according to knowledge;" and having these expectations, and this zeal, and guided chiefly by the false traditions and perverted interpretations of their teachers instead of the pure light of God's written word, they failed to see in Jesus of Nazareth their promised Messiah, and to see that His Church was indeed the "visible kingdom." But their blindness did not make the promises and work of God to none effect—the Messiah had already come, but "they knew him not;" the visible kingdom was then in their midst, (Luke 12:32; Col. 1:13; Rev. 1:19; Matt. 15:28; 21:31–43; Luke 17:21; Matt. 11:11; 23:13; &c), but they did not perceive it and accept it. On the contrary they refused it and rejected it.

We assert that "the true ideal church as a visible body" *is* found on the earth at this time, and has been since April 6th, 1830, and that, too, in an organized form authorized by divine command, and that it has developed, gradually, into the full pattern as set forth in the New Testament. And this has occurred in fufillment of those very scriptures which "Aged Minister" and the Christian world hear "read every Sabbath day," as may be seen by consulting Rev. 14:6–8; Matt. 24:14; 13:47–49; 25:1–13; Rom. 11:25–27; Dan. 2:34, 44, 45; Isa. 18:1–7; 29:13–24; Jer. 16:14–19; 31:7–12: Joel 2:28–32; Rev. 18:4, etc. The church "as a visible body" is established, not only in its proper, organic form, ordinances, doctrines and New Testament methods, but in the divine authority to teach and administer in and for it, as also in the spiritual powers, gifts, and graces, as scores of thousands of living witnesses testify in America, Europe, and the Islands of the sea. From 1830, and before, the Lord has been "working with" his Saints, "confirming the word." Every where the restored "gospel of the kingdom" has been preached, received, and faithfully obeyed, and this "with signs following" them who believe, as in the primitive Christian Church. This "Aged Minister" need not predict that Christ's visible church will, in the future be "re-established;" for that work has been done; that is now an accomplished fact; and none who put away their anti-scriptural traditions, and unchristian prejudices, and prayerfully seek for it in the light of Bible precedents and prophecies, but what will find it in word, "in power, in the Holy Ghost, and in much assurance."

Zealous professors, if they submit to false teachings and yield to popular notions, are just as sure to err in judgment now as the same class were who lived in the times of Christ and his apostles.

ONE of the serious objections made against the prohibitory law of Iowa, as against all prohibitory laws in other states is that it "does not prohibit." "Prohibition does not prohibit," is a sort of knock down and drag out argument, to which those who use it seem to think there can be no successful answer. But why does "prohibition not prohibit?" Is it not because there is a class in society who will not heed and obey the law? Is it not because there is a class of men largely in the minority, in Iowa, Maine and other states where prohibitory laws have been enacted, who are willing to become and are violaters of the law, law breakers; for whom there is no legal, or social excuse. In opposition to the argument we present the following from the Iowa State *Leader*, Des Moines, for March 19th.

"The great gob of gloom and silence that hung omniously around the average saloon yesterday was in strong contrast to the ever moving endless procession that has heretofore made happy the mind of the proprietor and chucked the till full of shining dimes, quarters and halves. It was plain that something was wrong. Many of the doors to saloons were closed, and the air of dejection and general loneliness that prevailed in the atmosphere in the immediate vicinity was suggestive of a funeral, and indeed such was the fact. Gambrinus was taking his last bier, and his devotees hung around in a disconsolate way, apparently waiting for the procession to start. The reader may ask what was the cause of this? The answer is brief. It was the Fritz injunction case. The Supreme Court, at its Council Bluffs session, had placed crape over the doors of every saloon in Iowa, by rendering one of the most remarkable decisions in the history of our state jurisprudence. It had riveted and clinched the stringent provisions of the prohibitiory law, and thereby placed in the hands of the temperance element a legal weapon which if used—and it certainly will be—will close every saloon in Iowa. Recognizing the far reaching influence of this most potential weapon in the hands of their opponents, the saloon men, not desiring to incur the severe penalties imposed for violation of the law, voluntarily closed their doors and decided to quit the business, since it could no longer be carried on without constantly staring the penitentiary in the face—a not very agreeable occupation. It is doubtful if a half dozen places sold liquor on the west side yesterday. Seven of the most prominent saloon men on being approached stated positively that they had quit the business and meant to keep out of it. They believed it would be impossible for a saloon to exist in Iowa since the Supreme Court decision. It was flying in the face of fate to follow the business, hampered as it is and beset on all sides by legal dangers.

"The temperance people feel greatly elated and take no pains to conceal their joy. Judge Nourse and Baylies Bro's, each wore a cavernous smile of delight all day yesterday, while Mrs. McMurry, responsible head of the local Temperance Alliance, was in a most remarkable elated frame of mind, and expressed unbounded confidence in the ability of the temperance people to throttle the saloons now that the Supreme Court had rendered a sweeping decision. It is now proposed to bestow attention to the drug stores, and keep them under a strict surveillance. If the law is violated and the druggist caught violating its provisions he will be made to feel the heavy hand of the law. The sweeping character of the decision renders it an easy matter to attack the saloons in even the most radical anti-prohibition strongholds, and force them to close.

"One or two healthy prohibitionists attending strictly to business, turned loose in Ottumwa, Burlington or Keokuk, can create more consternation to the square inch than a whole nest of hornets attending a picnic. The decision settles the saloon and brewery business in Iowa."

ENTITY OF THE SOUL.

THE clipping below from the Chicago *Tribune*, helps to illustrate the separateness and superiority of the soul, and the truth of Paul's saying: "But though our outward man perish, yet the inward man is renewed day by day."—2 Cor. 4:16.

It is a curious thing, this return to youthful scenes of the mind of one to whom the grave is very near. When, so recently, Grant was but awaiting the death which seemed at hand, he talked of his young life upon the Ohio farm; and when Garfield lay dying, his thoughts wandered back past years of busy life to the pure existence

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of the country, and he spoke to those at his bedside, as a child might talk, of the farm, and the woodland, and of one time when the children went out together to gather wintergreens. The first and brightest life came back to him. The later one of ambition, and triumph, and tragedy was all obscured and once more his feet were upon the green sward, as in his youth. The sweet, strong breath of spring was in his nostrils; there were liverworts, and blue and yellow violets, and wild phlox, and almost a carpet of the pink anemone in some places in the wood; bluebirds, and robins, and brown thrushes were filling the thickets with sweet sounds in the morning; there were squirrels upon the fences again and the pickerel were coming up the streams. The full rivulets flashed like gold at morning and evening, and there was a pulse of glorious life in everything. And in the midst of it stood the Boy—the type himself of all the life about him—radiant, and strong, and hopeful. Is it wonderful that before the soul goes into the unknown it should grope its way back for one glimpse more of such a spring time, for a sweet memory to carry into the unexplored country? Nature is kind to us that men are allowed to pass away in this sort. There is no discrimination. This death privilege belongs to all. There is no touch of wiser pathos in all Shakspeare than where it is said of even poor old boastful Falstaff that, when he died, he played with flowers it 'babbled of green fields.'"

We presume that "honor to whom is due, tribute to whom tribute should be paid," is as true in the political life of a nation as it is in the religion of society. Honest men for representatives should be the people's maxim; and this maxim should be as carefully followed as practicable. All the honest men, all the brave and patriotic men, all the true, consistent and upright men are not on one side of the political broil only. As an instance of this, we quote the following from an exchange, a paper the management of which was and is moderate in politics.

"Before the election we heard a good deal about turning the rascals out, and so persistent had the cry been kept up that many a conservative man said in his heart: "It will be better to have a change, that the roguery and carelessness of a twenty years' rule may be looked up and corrected." But, after a month's examination, the new administration finds little to complain of. The changes so far made have been in political offices almost exclusively—like those of diplomats and consuls, and heads of bureaus. In the departments at Washington no mistakes have been found, and all the reforms so far instituted have been the discharging of a few surplus clerks and the selling off of a few old carriages and horses—an economy which is right enough, but which is not wanted by the people who pay the taxes, for they are willing that Cabinet officers shall be supplied with the means to appear in public life as gentlemen and the heads of the Government. In an interview last week one of the new Cabinet said to a correspondent of the Cincinnati *Commercial Gazette:*

I have become convinced that in no private establishment in the land, no matter how strictly conducted, is there the perfection of system, the thoroughness of discipline, the general faithfulness and efficiency that exists in my department. There are men in the offices who have spent their lives there, and who are as much a part of the system as a spoke is a part of the wheel. When I want to know anything in my department the messenger who has been there for many years can tell what gentleman to call upon, and he will come in and tell me anything I want to know down to the minutest points, go back a generation in personal knowledge, and in a moment can lay his hand on and produce anything in the way of history, documents or written matter for my information. Now, suppose I put such men out for party reasons, and fill their places with new men, more utterly ignorant of the matters of the department than I myself, do you not see that it would be ruinous to the department and to the Government, though it would satisfy some political workers? I was surprised, too, to find what a large proportion of the men are men of family; sober, quiet, reliable citizens, doing their duties steadily, faithfully and efficiently, rearing families and holding their places in the world as good citizens, husbands and fathers. A large portion of the clerks are of this character, and I have not been able to trace a score of men, so far, placed in the department purely for poltical reasons.

To honest men of all parties we are sure the foregoing will be welcome intelligence. There certainly ought to be no feeling except of satisfaction in every mind to know that the offices of the Government are being honestly conducted. Of course partisan hate often prejudices people, and makes them willing to believe their adversaries dishonest. Even Thomas Jefferson was afflicted with this infirmity, but as he was mistaken, so it seems the officers of the present Administration are finding out that they do not succeed a party of thieves. It is a good showing, and we hope and believe the present officers will go out with hands quite as white as were those of their predecessors."

Here are two classes of honest men, one of the class long in office, or engaged in the affairs of the Government; the other of the class newly installed. It is a sufficient answer to the demagogue of partisan calibre only, on either side, that honest men going into offices of public trust and emolument found honest men there.

If this principle of magnanimous recognition of merit in an enemy were not so rare, in both church and state, society would soon be moved upon by higher motives of association than a scramble for loaves and fishes, of place and power.

It is a comparatively easy thing for a man to say, "I love the truth and the right; but it is not so easy for a man to admit that his enemy, or his opposer, is or may be right, and has the truth. Most men are wise in their own esteem, and genuine humility, always itself is rare. It is the devotee's work to overcome himself; to make his natural abilities greater, by use; to bring his evil tendencies into subjection to the rules of spiritual good behavior, to so cultivate the good that to do good becomes his second nature. To do all this the spirit that accompanies the gospel is given, and by its influences man may be cultivated in grace that he may be able to "give" even "the devil his due."

Bro. John Smith, Bishop's Agent for the Massachusetts District, has issued a small four page circular letter of appeal for aid to the missionary work of the church; the first three paragraphs of which we give below, regretting that space forbids a corner for the whole of it.

"In the name of Our Blessed Lord and Savior Jesus Christ I am under constraint to appeal to your generosity for means to carry on the missionary work in this district.

"I am aware that, under the great depression of labor and business, which has afflicted the channels of trade and commerce, the financial resources of all have been more or less crippled; yet we should remember that He who smiles upon us in prosperity will not be disposed to frown upon us in adversity, if we seek to do those things which are pleasing in His sight.

"In believing, obeying, and accepting the gospel, we have placed ourselves under bonds to be governed by the law of the gospel, which, as a part, says that "they who preach the gospel shall live of the gospel;" that is, those who give their entire time to the ministry shall receive that support which is needful for themselves and families; and, as we often sing, "Sacrifice brings forth the blessings of heaven," it needs reducing to practice. In the financial law which has been revealed to the church, every member must be their own assessor. It is not my duty to say how much you shall give, or how much you shall withhold; this you must settle between yourselves and the Lord, wherein he says "one-tenth of the increase," and not one-tenth of your substance. Often I have heard it said, "I am not rich enough to be under the law of tithing," and because of this claim exemption.

Correspondence.

Santa Ana, Los Angeles Co., Cal.,
April 29th, 1885.

Elder W. W. Blair, Dear Sir:—Yours of the 22d, inst. at hand. Thanks for the same, and thank God for the good news it contained—the voice of God to his Saints; the voice of consolation; the voice of gladness, like oil on the troubled water! It is to the body, light bursting forth mid surrounding gloom! The word of the Lord, with the firm stand taken by the prophet, the united action of conference, sound and legal answers of the Bishopric, endorsed by the First Presidency in *Herald* No 17, will strengthen the Church more than anything yet transpiring in its history. I can now see the real wisdom in publishing the late controversial articles in *Herald.* Their first effect on the body was discouraging, and damaging; but it set the body to praying most earnestly, and the result is most satisfying and glorious. The ship will now move on,

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true to the compass; Saints are beginning to rejoice, and confidence is becoming strong. The counsels of the Presidency will be heeded more than heretofore, and Zion will prosper. Added, the situation in Utah, brother Joseph will go and interpret the handwriting on the wall to them. The nations are angry; but the saints will stand in holy places. God, even our God, is moving behind every throne. In every victory, in the strength of every crown and scepter we can see the divine purpose. The witnesses are multiplying fast for truth. Our kind Father has in good time put every weapon needed into the hands of his servants to meet and overthrow every opposing power and craft both of men and devils. I am more than satisfied; I feel good clear through and through, and am out for active service as long as the Master wishes. As long as I know that God accepts me and my work I feel assured —but without that I should not. Oft when I am weary, I open the Doctrine and Covenants and read "I the Lord have spoken it, and the Spirit beareth witness. Amen."—When, quick as a flash, it bears witness and fills me to overflowing. Truly; living words to me.

Yours ever,

D. S. MILLS.

CAMERON, Ontario,
May 5th, 1885.

Joseph Smith, Dear Brother:—We have, as a branch, just had one of the best business meetings it has been our privilege to attend, since this branch was organized; which was no longer ago than September of last year. All our members present were of one mind, and we all felt to thank our Father in heaven that he had mercy upon us as a people, in sending Brn. J. H. Lake and J. A. McIntosh to this part of the Lord's vineyard, to open up to us the plan of salvation, and cause the scales of darkness, and of traditional idolatry to be wiped away from our eyes and hearts. We can say with the Psalmist, "What are we? that thou art so mindful of us, and what have we done that thou visitest us with mercy?" Though we are but a young branch, yet the Lord has poured out of his rich blessings abundantly upon us. The gifts of the gospel have been given according to the promises of our Savior and his apostles, through obedience to the gospel, and we have to thank God that we have verified that it is "the gospel" we have obeyed. Our sick have been healed when they have called on the Elders with "strong abiding faith" We can not recall one instance of failure when Elders J. H. Lake and J. A. McIntosh, have been so called on to administer to the sick, and we have to thank God that the blessings are with us.

Though these two good, faithful brothers are absent from us at present, we still find when we go, depending on the Lord for help, he never fails to answer the prayers of his faithful Saints. Your humble servant, the writer, can indeed testify that, though he has gone forth in much weakness, yet the Lord has been more then ever a very present help in time of trouble. At our business meeting I have been again called on to take the charge of the branch. I do so with much diffidence, for after the great blessings we have had of hearing the glorious principles of "the gospel of Christ" unfolded by our dear Brn. Lake and McIntosh, it is no small work to stand up and try to even supply the Saints with the "milk of the gospel," after they have been fed well with strong meat. But, thank God, when I feel the weakness most, then it is that God comes most to my help; and we can then all feel that our Lord has taken charge of our little branch. May his good Spirit ever be with us. One of our young members, who is an officer of the branch, is greatly blessed of the Lord by visions. About four months ago the Lord showed to him that we should lose one of our number by death. We were then all in the best of health, and though he told his vision, it was not thought much of at the time. But the Lord works in his own good way; for on the 18th day of April our dear sister, Mary Lake, was called away. We have great cause to thank God that she died in the true faith of "the gospel;" her end was peace; and we look forward with joy to the morning of the first resurrection, for we know if we are faithful to our covenants made to our God, we shall meet her there.

The Lord has also blessed us with the gifts of tongues, interpretation, and prophecy; and several of us have great cause to bless God for his mercies toward us. On our night of business, the Lord was among us. The gifts of tongues and interpretation were given by which four of our brethren were called to offices in the Aaronic priesthood; and we can say indeed, hitherto has the Lord helped us. For though some few of our members are under a cloud, through reading those letters in the *Herald* about tithing and gathering, and also are finding fault with the book of Doctrine and Covenants, about what is said of gathering and the boarding house etc.; proving to us who are faithful, that the strong meat of "the gospel" is too much for them, and it seems as if nothing but milk, "and that must be well watered, would suit them." We thank the Lord we have come into the gospel-ship, and we mean, with the help of the Lord, to never leave the "old gospel-ship" while a plank of her holds together; for though we have been turned out of our hall through the false reports of our enemies, yet the Lord is with us, as we worship in the different houses of the Saints; for we keep up our regular meetings, and we have God with us, and we are no worse off than our Savior, nor half so bad, for he had not a place to lay his head.

I remain, dear brother, yours in the bonds of the gospel,

GEORGE F. ROBINSON.

ELKHART, Texas, May 6th, 1885.

We want a place to live, and we want something to do. I would like to work for some brother who is in the mercantile business; groceries, or hardware preferred; I am not particular as to locality. Brethren, we sold every thing we had but our wearing apparel in 1877, and spent all in an effort to spread the gospel. Of that time, about six years have been spent under General Conference appointment. Now we are left without a home, or anything else but some clothing, and I am not able to do out door work but very little. We have no children, and my wife is willing to help in doing house work. We don't want big wages, we simply want to make a living, with the privilege of preaching some. Any one that can give me employment please address me at once at Elkhart, Anderson Co., Texas, and you will confer a favor upon your brother,

A. J. CATO.

PAICINES, CAL. April 15th, 1885.

Dear Brother;—I have been very busy since coming home from Tulare, part of the time with secular, and part with spiritual matters. I have visited Bear Valley lately fifteen miles south of here; was there four days; preached once, the first time any of our faith have held meeting there; then attended Conference at Watsonville with my family; had a good peaceable time. We have all felt much interest in the eastern Conference; have felt that your burden and calling, are *great;* have in our weakness tried to uphold all the faithful authorities of the Church, believing that she is passing through a trying ordeal, and that every timber in the "ship" will be strained to its *utmost* capacity;" but I also firmly believe that she will breast the storm, and outride the blast; for God is at the helm.

I have just got a letter from a sister in Tulare county. She says that Bro. E. S. Burton held his third meeting since we left there on Sunday, April 5th, at Bro. Mathias Clark's house; and he preached to them about two hours. Bro Joseph, he is a noble man. I am proud of him. He is, I think calculated to do much good in the cause. The worst feature about him is that he is poor in this world's goods and has to work hard to support himself and family of six small children, with nothing to help him but one of the best women in the world, his estimable wife. Let me ask you all, dear saints, to breathe one special payer for them and the prosperity of the work in Tulare county.

Your Brother in faith and gospel bonds,

J. H. LAWN.

CAMERON, Victoria Co., Ont.,
March 18th, 1885.

Bro. Joseph:—In my last two letters I told of making openings at Fenlon Falls and at Cambray; where I met with hot opposition in shape of slang and mobocracy. Still the work is onward. I have baptized ten more of late. Two of them are from the Falls. We were told by the dear Lord in our social meeting that there were souls in Fenlon Falls and at Cambray, to be born unto God. The prediction at the time was the most unlikely thing one could imagine, as I had but lately returned from the Falls. For the first time gifts of tongues and prophecy were given and during the interpretation of the tongue it was given us to know that souls would be born unto God; which gift we have since seen verily fulfilled. I have been back to the Falls and preached there again for two nights. The brother who lives there, A. Q. St. George, having hired a hall for two nights at two dollars a night. What a change! not a word, no insults. Perfect order, good behavior and earnest attention, and all that is necessary to make up a good audience prevailed during the two nights. What a change since I was there about two months before. Then I could scarcely hear myself speak at times for the constant tumult. Now it is the reverse, men call me into their shops, or places of business, as they see me passing along the streets, and ask all manner of doctrinal and abstruse questions; most of them however with earnestness pictured on their faces. I scattered all the Epitomes you kindly sent, and in my meeting I spent about half an hour in teaching how to understand that Epitome. We would naturally think that a declaration so clear on each point as the Epitome is could

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be understood by every one who reads it. They read it all over, and I asked do you believe it? "O yes." "Well now, let me see. Do you believe that the church must be organized now the same as it was in Christ's day, with prophets, apostles, gifts?" &c., &c. "O no. That aint the way I understood it. I thought you (the Epitome) meant that you (Latter Day Saints) believed there was apostles, prophets, gifts, &c., in the old church, so do we. But we did not think you (the Epitome) meant that those things should be there now." "Do you believe that a man must be called of God as Aaron was?" "Yes." "How was Aaron called?" "I don't know." After turning to the citations and reading them,—"O, if that is what you (the Epitome) mean, we don't believe that; because God don't call any more by direct revelation." And several in different parts of my travels have spent a good deal of time looking for the book of Jacob in the Bible; and when they can't find it then say you have a different Bible. So great is the darkness and so gross the ignorance of people who have been lulled into deep sleep by the cunning, crafty priests, that their eyes are shut. They can't see; they can not understand. The foregoing is only a sample of how people understand the Epitome, and it is quite general. But when I have taken the pains to take each clause and explain—what a different light; and it sets them to search and the general result is they come back and acknowledge that their own Bibles are as different now as mine was then. Generally all tumble into one trap in the end about that declaration "We believe that in the Bible is contained the word of God so far as it is translated correctly." After being shown a few mistranslations, it nearly takes their breath away to find the same in *their* Bibles.

I think the Epitome should be enlarged so as to give a few references on each of the two points; viz; "We believe that in the Bible is contained the word of God so far as it is translated correctly." 2 Kings 19: 35; Gen. 9: 5; John 10: 8; Ex. 32: 35, &c.

"We believe the canon of scripture is not full." I Kings 1: 32; 11: 31; 13: 11, 25; 18: 36; 1 Chron. 25: 2; 2 Chron. 9: 29; 12: 15; 13: 22; 15: 8, 20: 37; 33: 19; 20: 34; Num. 21: 14; Josh. 10: 13; Isa. 29: 11; 1 Sam. 10: 25; 22: 5; Jer. 26: 20; Luke 1: 1; 1 Cor. 5: 9; Eph. 3: 3; Jude 3; Col. 4: 16; Jude 14, &c., &c.

I think the Epitome should be so enlarged as to also show wherein we differ from the sectarian professors in our first article. "We believe in God the Eternal Father," &c. Here is no distinction. They also believe in God the Eternal Father, without body, parts or passions. I think the Epitome should be so amended as to show who and what we believe God the Eternal Father is, by referring to his body, parts and passions, such as: Gen. 1: 26, 27; 5: 3; 9: 6; 1 Cor. 11: 7; Heb. 1: 2, 3; 2 Cor. 2: 10; Matt. 27: 24; Ex. 33: 23; Gen. 32: 30; Num. 14: 14; Isa. 60: 13; Zech. 14: 14; Ex. 14: 10; 31: 18; Deut. 9: 10; John 8: 6; Amos 9: 8; Ps. 10: 17; 94: 9.

I don't offer these things with the expectation of having them acted upon now, or for any kind of dictation, but simply suggest these ideas as they may not have occurred to others. They would aid in the search for truth as we set it forth.

I believe that if a tract on divine authority was circulated that it would do more toward assisting the ministry and enabling people to see their true position and the false one now occupied. As to the liberality of the *Herald* columns, I do not feel to abuse a liberty by turning it into a license as some are evidently doing and monopolize the liberty of others.

The work is onward here in Canada and God is blessing some of our new branches with gifts of tongues, prophecy, healing, dreams, &c., so may he bless them is the prayer of your brother in bonds. J. A. McIntosh.

Audubon, Minnesota,
April 6th, 1885.

Dear Bro. Joseph:—I wish to pen a few lines to the readers of the *Herald* to let the church know what we are doing up here in northern Minnesota. The Lord is truly with us in power, and the blessings of God attend both the officers and the laity. I went twelve miles south and held a meeting; my daughter Fanny went with me, and the Lord gave perfect liberty in delivering his word. About three o'clock in the morning I was called upon to administer to one of the sisters that had been afflicted with a pain in her head, and one side of her face, and one of her ears was swollen to the thickness of two ears; and her head was so sore she could hardly let me anoint it. She had been sick for seven days. But, thank God, in less than two minutes she received the blessing, the soreness was all gone, and her ear was restored; the swelling, too, was all gone, and her face shone with the blessing of health, and she exclaimed, "I know for myself now, and do not have to ask another;" and she went to bed and slept as the blessed of the Lord can, and in the morning she rejoiced, giving God the glory, and went to meeting, walking some seventy rods and back. Two weeks after, Bro. Martin and I went down again, but the enemy of truth had his servants to close the school house against us; but Bro. McLeod opened his grist-mill and we held our meeting in there with a fair congregation, and the best of attention. Now, dear readers, just imagine a servant of God standing behind three sacks of bran for a pulpit and delivering a discourse on the organization of the church, proving that the church was organized in the days of Moses, and bringing it down to our day, and you have Bro. Martin. Bro. Shaw and I go seventeen miles, May 3d, to hold a meeting. The Elders in this branch, (Oak Lake), will do some work in delivering the word during the Summer. Hoping many may be brought into the Church of the living God. Yours ever,

H. Way.

Clear Water, Nebraska,
April 22d, 1885.

Brothers and Sisters in Christ:—When first we heard and listed to obey the blessed tidings of peace, what a hope sprang up in our souls, what a joy pervaded our beings. How sweet was the name of Jesus, Blessed Jesus. Its gentle cadence was as the murmuring of pleasant waters to our souls. Our heart's aspiration went out in quest of the pure and the good. No sacrifice seemed too great, no labor too arduous, in the new and delightful sphere of our service to God. We felt strong in our weakness to do battle for the Lord, and for the din of persecution we did not care. With devotion we sang—

Days, months, years, have passed and are passing. The everflowing tide of time bears us further from the dawning of our first love, the morn of our regeneration. Notwithstanding the trials through which we have passed, our faces are set Zionward; our hopes are fixed upon the love of God, and we wait—yes, are waiting for his coming.

Through all these years of trial, anxiety, and frequent sorrow, have we not found in God a friend—a present helper in every time of need? Yes, God the Everlasting Father has been our shield, our anchor, and our strength. Our souls go out to him in love and adoration, and we render to him the earnest tribute of our contrite hearts. Within is the Spirit's assurance that our sins are forgiven and an abiding testimony of the truth more precious than silver or gold.

To me such a religion is sufficient, and entirely satisfactory; I ask for no better. I find no lawful desires but what in the providence of God may be realized; no hopes but what will be satisfied, no promise of God but what will be verified. Jesus was content to endure the hardships and fatigue of life waiting for the time of his departure to a "better country" when his work on earth was done.

May we, dear saints, be as faithful and patient as he. If so, we shall surely share his reward; mental and physical pains will cease; this mortal shall have put on immortality; the bright sunny, golden days of eternity are before us, and can not cease. Who can count the joys of eternal life, or potray the excellencies of that blissful realm whether Jesus has gone and toward which we are tending. The gospel is true; our religion is real; our hopes and experiences are not imaginary.

In bonds of love,
Geo. S. Hyde.

Pendletonville, Bell Co., Texas,
April 13th, 1885.

Dear Herald:—Time with its mighty changes glides swiftly by regardless of circumstance, change, or place. Days, months and years, pass as heedlessly by as the gentle zephyrs of the bright May morn. Each and every one brings to us the blank of some neglected resolve which, with but litle exertion might have been attended to ere this. I have felt for some time as though I should write and bear testimony to the work, but never having before felt perfectly satisfied as to its trueness, have kept putting it off from time to time, until the present moment finds me trying to pen a few lines to your columns, which I trust you will deign to accept from one who feels to encourage the onward march of the children of God. I have been a member of the church since June 11th, 1880, and I, being the only one of the family to enlist in the cause at that time, and also the only one of it but what was bitterly opposed to it, of course my life was a lonely one; and while I did not exactly doubt its being a true work, yet from some cause or another, probably because I was not so zealous at times as I should have been, I did not enjoy myself as I desired.

This life glided on and on until we found the relentless finger of time had began to paint the leaves of December, 1884, when afflictions began to assail me, and darkened my path for the space of several months, during which time I spent many hours in fasting and prayer for the restoration of my health, and also that my brethren and sisters might come to a knowledge of the truth, that they might have a part in the first resurrection. Soon I began to realize that my efforts

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were not in vain; for my afflictions are being removed and I feel strengthened.

The curtains of night have been gently folded back, and the sun of glory shines through and softly sheds its bright rays across the dark path so long clouded by the cares of this world. One sister has lately been initiated into the fold by Bro. Heman C. Smith, who has recently left here for conference; and may God grant to hasten the time when others may obey the same call, and no longer listen to the lullabys of the one who is ever seeking to hush the cries of those who have their voices lifted to heaven in behalf of a confused and unenlightened people; and may God in his goodness and mercy ever guide and keep our footsteps in the paths of right, pressing onward and upward, until heaven shall have reached forth her snowy hands and closed behind us the pearly gates, through which we all hope to pass ere we enter upon the land of everlasting felicity, is the prayer of your sister in Christ, BETTIE HOGAN.

Summary of News.

TEXAS OUTLAWS.

From a special received from Gainesville Texas, May 7th, it is learned that part of the posse that went in pursuit of the second gang of desperadoes and cattle thieves have returned to this place. The blockhouse on Lee's ranch in which it was reported that the outlaws took refuge, was burned and the ranch taken possession of. The four outlaws that were captured and brought into Gainesville have been identified as members of the gang which have been terrorizing and killing people indiscriminately for the last two years, but only one—William Bourland—has been recognized as a participant in the fearful tragedy of last Friday. A posse is still in pursuit of the Lee brothers, and the news of other arrests is hourly expected. A reward of $7,500 has been offered for their capture. Deputy United States Marshal Grant arrived at Gainesville last night and left this morning for Sherman with John and Bill Bourland, Tom Culp, and Arthur James, for a hearing before United States Commissioner Rickets.

THE ANGLO-RUSSIAN AGREEMENT.

The announcement of Earl Granville the Foreign Secretary, that a conference on the Afghan boundary question has been held between the Russian Minister in London, the Earl of Kimberley, Secretary for India, and himself, and that an agreement had been arrived at which was perfectly satisfactory to England and Russia and to Lord Dufferin, as representing India, is tantamount to an assurance, on the surface at least, that a peaceful solution of the question at issue will be reached. So far as the violation of the compact of March 17 is concerned—which bound the Afghans and the Russians not to advance pending the settlement of the boundary question—that is a matter of little consequence. It is not the main issue in dispute and it was substantially settled when England allowed Russia to occupy Penjdeh.

The important point now reached is that Russia has accepted the principle of arbitration, and this is a great point gained when it is considered that the concession is made by an autocratic Government. Either Russia was not ready for war, or some unusually strong influences must have been brought to bear upon the Czar, whose word is absolute and who could have had war if he had wished irrespective of the wishes of any one else, to induce him to stop and reason about the matter and to pay some heed to the dictates of humanity. Perhaps this influence has already been pointed out by us as growing out of strong family ties which exist between Germany, Russia, and England. Whatever it may have been, by her consent to arbitrate Russia has declared herself as willing in future to see if a controversy cannot be settled in some other manner than by the sword.

It now remains to be seen of course whether Russia will prove loyal to whatever agreement she may have made with England, supposing a decision should be made adverse to her policy of a further advance towards Herat; but the balance as it now stands is in favor of peace. Should Russia, in defiance of all agreements, continue her advance to the point of occupying Herat even, Mr. Gladstone is none the less to be commended for the bold and manly position he has taken for a peaceful settlement. No act of his life has displayed greater moral courage. In the face of a storm of Troy abuse, slander and taunts, he has held by his conviction that everything should be conceded compatible with honor rather than plunge headlong into war for the sake of a distant and compararively worthless strip of territory. It has also given him a splendid vantage ground for the future. If in the face of all these concessions Russia should force a war the moral advantage would all be on England's side. But from the present outlook it would appear that the war-cloud which has been so theatening has at last dissipated, and the sun of peace is once more shining.

MORMONS IN MEXICO.

A telegram from the City of Mexico contains the annexed budget of news: In regard to Mormons emigrating from the United States to Mexico, the Government officials announce that none coming will have any concessions granted them, but are at liberty to come as other emigrants, subject to the laws of the country, which forbid polygamy.

THE TRIAL OF TWO MEDIUMS.

The trial of Mr. and Mrs. Miller, mediums, charged with fraud is still progressing in the Court of Criminal Correction, Saint Louis, Missouri, May 5th. So many respectable and credible witnesses have testified to the supernatural things which they have seen at Mrs. Miller's seances that the court startled the counsel last night by proposing a test in open court. He suggested that he name six gentlemen and the medium six ladies, and that they retire to his private office, where he would have a cabinet constructed in a few minutes, and that a seance be given. If he and the sworn officers he would name were convinced of the genuineness of the phenomena he would discharge the defendants instantly. The medium signified her willingness to put herself on record, but her attorneys objected, and claimed that it was improper to ask such a test from the medium. Judge Noonan only suggested the case, and sustained the objection. Mr. McBride, for the State, offered to abandon the case if she would give any exhibition of table-tapping or slate-writing in court. The testimony was concluded to-night.

CRANMER'S OLD BIBLE AT CANTERBURY.

At Canterbury Cathedral yesterday the old chain Bible was replaced in the position originally occupied upon what is known as Cranmer's desk in the north-east aisle of the cathedral. Upon receiving the Bible from Mr. Wetherelt, by whom it has been carefully renovated, the Bishop of Dover said that it gave him great pleasure to replace the volume in the position in which it was chained in the reign of Queen Elizabeth, at the time when Bibles of the same edition were placed in cathedrals and Deans' houses throughout the country. The event in which they were then engaged was one that would recall to their minds the commencement of one great era in the history of Christianity, inasmuch as the position in which he had just replaced that volume was undoubtedly constructed in the reign of Henry VIII. and was the place from which the first English Bible was read in the English Church for the benefit alike of the clergy and laity. The Dean of Canterbury and Archdeacon Harrison also spoke.

SEEKING SAFETY IN THE STATES.

Fifty Roumanians from Quappelle, Canada, arrived at Fargo, Dak., May 10th. They state the war was making it too hot for them, and they are now on their way to settle at points along the Northern Pacific, especially north of Jamestown. The women and children are along, and the men seem to have plenty of money. They have their priest with them, and say this is but the first of a large number who will come from Manitoba to Dakota.

TRAMPS.

The tramp problem is assuming its usual magnitude for the season of the year, and in New York is a little greater in its proportions than heretofore because of a bill before the Legislature of that State. This bill proposes that all tramps, or, in other words, all persons of nomadic habits and with no visible means of subsistence, be arrested, and upon conviction of vagrancy, imprisoned for a term of six months at a cost to the State of not more than $1 a week per head. Socialists maintain that to enact such a law would be shamefully unjust, because under its provisions any one of the 70,000 unemployed men in New York City could be arrested—and rearrested after his six months' term had expired—because ninety-nine out of every hundred tramps in America are not criminals, but victims of untoward circumstances. This is the view of the trades-unionists, at least of some of them who have expressed themselves. The fault is with their statistics. The figures would be better were they reversed. As a matter of fact it is the one out of a hundred, not the ninety-nine, tramps who is the victim of circumstances. The record of harvest-time proves it.

MOUNT VESUVIUS AGAIN ACTIVE.

On Sunday evening a new opening came in the side of Mount Vesuvius near Torre del Greco, twelve kilometres from Naples. The lava abundantly flowed from the new mouth, while the grand crater only belched a redish smoke. Scientific observers said in the morning that there was no great danger, but there was a panic in Torre del Greco, the site of which has been several times covered—first in 1632, when many thousands perished; again in June, 1794, destroying the cathedral, the churches, and houses: and

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last in 1861. The inhabitants who witnessed this last eruption say that the present appearances are like the beginning of that one. No sand or ashes have yet been seen as at the memorable eruption of 1877, when showers of these reached Rome. Signor Louis Palmieri, the celebrated meteorologist, who since 1854 has had the direction of the Vesuvian observatory and has written books on the eruptions, said this evening to your correspondent: "The absence of any trace of tremblings indicates no immediate grand eruption, and I think this a light growth of the eruptive period beginning in December, 1875." Nevertheless, the alarm continues at the town of Torre del Greco and the Village of Camaldoli, to the southward of it. Lava is still flowing in great streams.

A PRODIGAL'S SAD FATE.

William H. Cooke, at one time a wealthy civil engineer, but reduced through dissipation to beggary, blew his brains out, in Pittsburg, Pa., in a low dive. Cook was well connected, and a few years ago was worth $250,000.

May 8th—At a special meeting of the English Cabinet Council yesterday it was definitly decided to begin the partial evacuation of the Soudan. For the present, however, ample forces will be retained at Suakin and Wady-Halfa.

It is now said that the only foundation for the report that shots were fired at the train in which President Cleveland was returning from Gettysburg to Washington was the fact that a man on the cars discharged a pistol which he disliked to carry while loaded.

Yesterday morning a desperate burglar compelled Mr. Charles Ray, a Milwaukee millionaire, at the point of a revolver to give up what money and jewelry there were in the house. He then escaped, and is thought to be in Chicago. Mr. Ray's residence was "burglar-proof" until the intruder cut all the wires.

The mercury fell several degrees below freezing-point last night in Illinois, Wisconsin, Iowa, Minnesota, and Dakota. Ice formed in many places from half an inch to one and one-half inches thick, and snow and cold winds are reported. It is thought that small fruits and garden vegetables have been hurt in most places. Snow is reported from Kansas.

The police seem to have at last unearthed the mystery attending the murder of Filippo Caruso. The expressman who carried the trunk to the depot was found, and three persons in the house from which he took it are in custody. An Italian named Jurado and a woman known as Victoria are under arrest in New York. They were identified as the persons who checked the trunk at the Chicago depot.

May 11th.—The ministers representing the various religious denominations of St. Louis, Mo., have called a meeting to protest against the alleged desecration of the Sabbath by base-ball nines and theatrical companies. The movement was set on foot by the discovery that while the aggregate attendance at the churches Sunday was not more than 10,000, 40,000 witnessed a cow-boy exhibition at the fair-grounds, 20,000 attended various base-ball games, 20,000 spent the day in beer-gardens, and 5,000 heard two lectures by Bob Ingersoll; hence the wrath of the preachers. The newspapers want the people to have the freedom of the city.

May 12th.—Earl Granville made a public statement in the House of Lords yesterday to the effect that a conference had been held with the Russian representative on the Afghan question, which resulted in an agreement satisfactory to all concerned.

Great Britain is preparing for the complete evacuation of the Soudan and the abandonment of the advance on Khartoum.

The burning of the village of Cabery, Ills., is now believed to have been accidental. The rumor of the arrest of suspected parties is untrue. The losses aggregate upward of $100,000. Jacob Speis and other leading business men began rebuilding.

The terrible conflagration at Vincennes, Ind., has put the town in chaos. The total loss now appears to be about $150,000. Two squares of buildings were burned, forty-five business men were burned out, and thirty buildings consumed. There is considerable insurance.

Fire in the Lackawanna Iron & Coal Company's steel works at Scranton, Pa., destroyed property valued at $250,000.

Fire losses in the United States and Canada for April aggregated $7,750,000, and for the four months of 1885, $32,250,000, or at the rate of over $105,000,000 for the year. This increase is said to be out of proportion to the advanced value of property.

Timely rains are reported throughout the interior of California, but even with plenty of moisture the prospects are not encouraging for a full wheat crop. A few counties report a slightly increased acreage in grain, some about the same as last year, and many a decreased area. Those which report less average a promise of scarcely more than half of last year, and some of them only one quarter to a third of the yield of 1884.

Sunday night last a fracas occurred between some Jamaicans and native soldiers at Culebra, on the Istmus of Panama. The latter were disarmed and afterward retired. Procuring reinforcements, they returned and broke into the barracks where the Jamaicans were sleeping and killed twenty-five and wounded twenty others.

The work of counting vast sums of money in the Treasury vaults was completed yesterday. Two cents shortage discovered the other day was the only discrepancy to be found, and the missing pennies were promptly supplied.

Secretary Lamar has made a definit announcement to the effect that the cattle kings must leave the Oklahoma strip in the Indian Territory. He frankly says that it will take some time, but makes a firm declaration that if the settlers are not to be allowed on the land the rich cattlemen will be kept off as well.

Edwards county, Illinois, has not had a licensed saloon for the last thirty years. During this time only one man has been sent to the penitentiary from that county, and he for a crime committed while drunk on liquor had from an adjoining county.

The Chicago produce market were very quiet yesterday, and generally firmer, the reason for the increased confidence in prices being very cold weather over a large part of the West, the season being already a late one. As compared with Wednesday pork closed 15 cents higher, lard 2½ cents higher, meats 7½ cents higher, wheat 1 cent higher, corn ⅝ cent higher, oats ¼ cent higher, rye ½ cent higher, barley and flaxseeds firm. Some corn was taken for export via Boston; but foreign business in wheat was at a standstill.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE COVENANT MADE AT MOUNT SINAI;

OR THE TEN COMMANDMENTS.

WHEN God speaks he directs his utterances to some one. The commands given to Adam, Noah, Abram, Lot, Moses, the children of Israel concerning the passover, circumcision, feast of unleavened bread, &c., establish this idea, which is almost universally accepted, in fact it is evidenced by all the history of God's dealings with man. Those to whom God speaks, are held responsible for the fulfillment of the instruction given, under penalty by punishment or loss of blessing as God may determine. But he does not, and will not hold one responsible for that which is not given him, for "where no law is there is no transgression;" that is, where a law is not given to be observed, there is no transgression in not observing it. When a law is given and punishment affixed by any power, the power that fixes the penalty, or one of higher authority *only* can change the law, or remove or change the penalty. The penalty is part of the law, the legal power by which to enforce it. Many human laws that have been enacted, have been found not sufficiently powerful to answer the purpose for which they have been made, and this because of the finiteness of human wisdom. With God's laws this is not the case, neither indeed can be; for when a law is given by him, it will remain as given until it answers the purpose for which he gave it; because he is all wise, perfect, and can not change, and hence that which comes from him must be perfect and unchangeable; for, "*God is not man* that he should lie; neither the son of man, *that he should repent:* hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" —Num. 23:19. See also Isa. 55:8–11, where language is found, beautifully convincing in relation to this important idea: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: *it shall not return unto me void*, but it shall accomplish that which I please, and *it shall prosper in the thing whereunto I sent it*."

The purpose for which a penalty is affixed to a law being that of enforcing the observance of that law; when God affixes a penalty to a law, that penalty can

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not be changed or removed until the law shall have answered the purpose for which it was given; for God is without change, (Mal. 3:6), or variableness, (Jas. 1:17). To remove the penalty would signify as much change in the mind of the lawgiver as to affix a different penalty, and in either case it would show deficiency in the knowledge of the one giving it. A penalty affixed by God to enforce the observance of a law *must* remain affixed till the law needs no longer an enforcement.

A good example of the principles above advocated, is furnished in the case of Adam.

> And the Lord God took the man and put him in the garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."—Genesis 2:15-17.

This law was given to Adam, and could not apply to others than those who were in the garden, for the tree of which they were commanded not to partake was therein. And as the law could apply to none others, neither could the penalty; yet while man suffers death, it is not as a penalty for the breaking of the law by each, but because of the law of transmission through the flesh; as is the fountain, so is the stream. Nor could the penalty God had affixed as the effect of breaking the law be removed, or in any wise changed, as long as there were those in the garden of Eden to be affected by the law forbidding the partaking of the tree of knowledge of good and evil.

Another illustration is furnished us in the case of Noah. He was given certain commands and instructions; which not only affected him, but all to whom God designed they should be given through him This extended to the then existing inhabitants of the world; and while the whole of the then existing world was affected by those commands, no one presumes to admit that those instructions or commands in whole or in part, would have any effect directly upon the present generation, unless recommitted to this generation. Nor can we believe that the penalty to be endured by those who did not observe those instructions or commands will be changed or removed until the laws given shall have answered the purpose for which they were given; but when they shall have answered such end, they were fulfilled, and no longer in force, and of no benefit only as an illustration of God's dealings with his creation, and with sin, and a proof of the *principles* by which God will move in dealing with the present generation, and with sin; for "as the days of Noe were so shall also the coming of the Son of man be."-Math. 24:37.

We shall now notice the covenant and commands given to the children of Israel through his servant Moses, in the light of the foregoing principles and illustrations, noticing first the fact that, the ten commandments were a covenant in which is mentioned the two contracting parties, and the mediator through whom the covenant was made. It is a principle that in all contracts or covenants the parties of both parts are mentioned the one making and the one or ones to whom made, and so it is with this covenant.

We shall now notice a part of the proof bearing upon this part of the subject.

> "And the Lord spake unto *you*, [Israel, see 1 v.] out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, *even ten commandments;* and he wrote them upon two tables of stone," Deut. 4:12,13.
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> "Remember, and forget not how thou provokedst the Lord thy God to wrath *in the wilderness*: from the day that thou didst depart *out of the land of Egypt*, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. When I, [Moses] was gone up into the mount *to receive* the tables of stone, *even* the tables of the covenant which the Lord made with *you*, [those that "didst depart out of the land Egypt" see 7 v.], then I abode in the mount forty days and forty nights. I neither did eat bread nor drink water. And the Lord delivered unto me two tables of stone, written with the finger of God: and on them was written according to all the word which the Lord spake out of the midst of the fire *in the day of the assembly*. And it came to pass at the end of forty days and forty nights, that the Lord gave me *the two tables* of stone, even the tables of *the covenant*."—Deut. 9:7-11.
>
> "And *the Lord* said unto Moses, Write thou these words: *for* after the tenor of *these words* I have made a covenant with *thee and with Israel*, and he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of *the* covenant, the ten commandments, And it came to pass, when Moses came down from Mount Sinai." Ex. 34:27,29.

The proofs offered are very plain and conclusive upon the idea that the ten commandments were a covenant, given at Mount Sinai, through Moses as mediator, and made with Moses and with Israel. The contracting party of the first part, "The Lord God," and the contracting party of the second part, thee [Moses] and the children of Israel, "who had been in Egypt" and in "the wilderness" and at "Mount Horeb," extending to them and to their children as a perpetual covenant, *throughout their generations*." To them and their posterity only would God look for a fulfillment of this covenant; only unto them were they given. As proof that this covenant had not been made before with their forefathers, we cite the reader to Deut. 5:1—3, where it plainly tells with whom the Lord made it.

> "And Moses called *all Israel*, and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, *even us*, who are all of us alive this day. The Lord talked with you face to face in the mount out of the midst of the fire. I [Moses] stood between the Lord and you [Israel] at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount, saying." Then follows the saying of the Lord at that time which were the ten commandment covenant, prefacing his sayings, or the covenant, by a statement of the parties covenanting. "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Thou shalt or shalt not do so and so, as the stipulations of the covenant are given.

God addressed himself to the children of Israel after they had been in Egypt, and had been brought out; hence it was not given to their forefathers who had never been brought out of Egypt, nor to those who were not included in the generations of those who had been brought out, who were the literal seed, or those who became one with them by adoption, even circumcision. Moses desired to impress it upon their minds when he said: "The Lord made not *this* covenant with our fathers, but with us, even us." This removes the thought that this covenant had been formerly given to any before this time; and then recommitted to them after their being led out of Egypt; but that it was a covenant then and there introduced.

If these commands are now in force, and the people are now held under this covenant, by what penalty must we conclude they are to be enforced? Is it by those penalties that were affixed by the Lord God in the day they were given? If not, how shall we avoid it by evidence? We can not. God affixed a penalty as punishment to those who should ignorantly or willfully transgress them. God has not severed the penalty from the law; "What therefore God has joined together, let not man put asunder." The facts in the case are, the covenant has been fulfilled in answering the purpose for which it was given, and hence no penalty attaches, because of not keeping it. As is the nature of the punishment for transgressing a law, and the nature of the blessings to be obtained by complying with it; so is the nature of the law itself. The punishments for transgressing this law, and the blessings for complying with it were of a temporal nature. So then must be the law. Only ordained and given for a time, to answer a certain purpose. As the punishments are only for time, as is admitted by all Christian (?) people who try to argue this covenant of ten commandments binding upon all Christians to-day, so we conclude that only so long is said *covenant* binding upon the people, and that so soon as the punishments were done away, of which we have no evidence only as is contained in the fulfilling of the law, just so soon must the law end by fulfillment. This is plain when we consider that God sent his Son into the world for the express purpose of fulfilling the law, not by destroying it, but by introducing a new, an *everlasting covenant*, which was to "all the world, to every creature."

The Apostle Paul was an Israelite according to the flesh, and was very zealous to uphold those laws and ordinances God had given to them by Moses *till* the Lord met him as he was going to Damascus to bind the saints, that they might be judged and punished according to the law of the Israelites. At this time was introduced to his understanding that he was doing wrong in persecuting the saints because of their having accepted Christ and the covenant he brought, and that instead of trying to bring them subject to the ruler of the Israelites according to the flesh, he must become subject to the rule of Israel according to the Spirit, or of true Israel, as it should be made known to him at the city,

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which rule had the power of giving life and immortality. Then was made known to him "the righteousness of God without the law," see Rom. 3:21, and he from that time on tried to persuade his brethren according to the flesh, that they were not the "children of God," see Rom. 9:8, but they, although of Israel according to the flesh, must become heirs of the inheritance promised, by the righteousness of faith.

"For if they which are of the law be heirs, faith is made void, and the promise of none effect: Because the law worketh wrath; for where no law is there is no transgression. Therefore it is of faith, that it might be by grace; *to the end* the promise might be sure to *all* the seed; not to that *only* which is of the law, but to that also that is of the faith of Abraham," &c.—Rom. 4:13-19.

This faith was that of the gospel:

"The Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all the nations be blessed."—Gal. 3:8.

Continuing the instruction to the Galation brethren upon this same subject, Paul argues:

"For if the inheritance be of the law, it is *no more* of promise, but God gave it [the inheritance] to Abraham by promise."—Gal. 3:18.

After which argument he interrogates them in a way to make his arguments the most effective in giving them an understanding of their position, did they rest their hope in the law:

"Wherefore then serveth the law? It [the law] was added because of transgression, *till* the seed should come to whom the promise was made."—Gal. 3:19.

This seed was Christ. See 16th verse. And then plainly instructed them why it was necessary that the law should be superceded by the giving of a superior law:

"For if there had been a law given which *could have* given *life*, *verily* righteousness should have been by the law."—Gal. 3:21.

This is a conclusive passage that all the laws given, except the one by Christ, which was the gospel, see 2 Tim., 1:10 were deficient in that particular; and because of that deficiency it was necessary that a law should be given that would liberate from all other laws by being perfect within itself, to the end that *all* might be saved by true, practical belief therein. Being perfect within itself, it included all perfect principles contained in former laws.

It is thought by some that the law is necessary in order to a knowledge of sin; but here we are again relieved of a misapprehension, for he "hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22. For further proof we present the fact of repentance and remission of sins being preached in all the world to every creature. See Luke 24:47, compared with Mark 16:15, which would be an absurdity unless every creature had been concluded under sin. Paul sums up the whole matter.

"Wherefore *the law* was our school-master to bring us *unto Christ*, that we might be justified by faith. *But* after that faith is come, we are *no longer* under a school-master. For ye are *all* the children of God *by faith in Christ Jesus*. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And *if ye be Christ's, then* are ye Abraham's seed and heirs according to the promise."—Gal. 3:24, 29.

"For Christ is the *end of the law* for righteousness *to every one that believeth*."—Rom. 10:4.

"But if ye be led by the Spirit, ye are not under the law."—Gal. 5:18.

"For all the law is fulfilled in one word even in this; Thou shalt love thy neighbor as thyself."—Gal. 5:14.

"Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man so long as he liveth? For the woman which hath a husband is bound by the law to her husband *so long as he liveth*; but if the husband be dead, she is loosed from the law of her husband. "So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so she is no adulteress, though she be married to another man."—Rom: 7:1-3.

Here Paul is giving an illustration by comparison. He represents the children of Israel according to the flesh as the bride married to a husband, the covenant given at Mount Sinai through Moses as mediator, and until that husband was dead they would have no right to enter into another covenant as a guide to their lives. So long as they were under the old covenant they were bound to serve under it in all the rites, ceremonies and ordinances thereof. The word husband signifying a band or house-band, and a covenant being also a band, the covenant at Mount Sinai made as a band to keep them in the family of God through the flesh, beautifully represents the principle Paul desires to convey to their minds, which he delivers to them in the following definite language:

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; [the bride the Lamb's wife, see Rev. 21:9; John 3:29; and 2 Cor. 11:2]; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

"For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. [Because the sins that were committed under the former husband, the law, were made punishable by death, without any chance of forgiveness, no matter how truly they might have repented, but under the husband, Christ, the fruits of God abound, even the forgiveness of sins, through repentance on the part of those who compose the bride, it having been wrought out in them by the goodness of God]."—Rom. 7:4.

"But *now* we are delivered from that law [the former husband] that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. 7:6.

"So, then, brethren, we are not children of the bond-woman, but of the free, [and such we should be, by having] cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman."—Gal. 4:31; 30.

Christ speaks as follows:

"The law and the prophets were *until* John; since that time the kingdom of God is preached, and *every man* presseth into it."—Luke 16:16.

The law and the prophets were read in the synagogues every Sabbath day by these rulers whom Christ addressed, to instruct the people what they should do, and by what they should be guided to render themselves pleasing before God, and they were given for this purpose till John. The people were to continue to be subject to this guide till such time as God had fulfilled it, by giving to them, and from them to "all the world," to "every man," a better guide, which he did in declaring to them through his son, the kingdom of God, which, did they become subject to it would give to them the promised comforter, the Holy Ghost, which guides "into all truth," and being led by it, they would not be "under the law"—Gal. 5:18. Then the evidences adduced prove, that the covenant of ten commandments was given at Mount Sinai, not before; was given to the children of Israel who had been brought up out of the land of Egypt, and their seed, by birth or adoption, as a schoolmaster, or guide; to remain in force "till the seed should come to whom the promises were made," till "faith is come," and then to be fulfilled, because to that end Christ come as pertaining to the law,—"not to destroy, but to fulfill."—Matt. 5:17.

Every man since the days when John began preaching the gospel, see Mark 1:1, saying "Repent ye; for the kingdom of heaven is at hand."—Matth. 3:2, has been, and now is under the new covenant, is now, or should be, governed by the order of the kingdom of God; and they who will not become subject to this order, will have no inheritance therein, when King Emanuel shall take the kingdom, and become the triumphant king over the whole earth. When all who would not become subject to the order of the king, will be subdued as enemies when he shall come to claim his own.

Dear reader, stop and consider ere you go farther in observing ordinances and commands never given you to keep, or of trying to bind burdens upon yourself or others not revealed through Christ's teaching as those commands by which cometh life everlasting, and those God gave, or may give as the order of his kingdom; remembering that all that is holy, just, and true, is incorporated in the new covenant. J. F. MINTUN.

FAITH AND TALENT.

JOHN KNOX said, "O God! give me my Scotland, or I die!" and God gave him Scotland; and the English people said God had heard John Knox's prayer, and it was better than an army of 10,000 men. George Whitfield said "O God, give me souls, or take mine;" and God gave him 5,000, and twenty persons went crazy the first time he preached, through fear, he preached with that power. John Wesley was crossing the Atlantic Ocean and saw the calm, peaceful mind of the Moravians; and he asked and wrestled in prayer, until he found it. From the beginning of the Reformation up to the 19th century, few families have been born to equal the Wesleys. John had forty direct answers to his prayers; and the hymns of his brother Charles and his, are sung by every nation, kindred, tongue, and people, where civilization exists. Shall we who are in the light do less? O, Lord, prosper Zion's children! O, God, send talent into thy vineyard. WM. STREET.

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THE LORD WILL PROVIDE.

YES, but how? In his own way; according to his law, will he provide all things necessary for the happiness of the Saints; and if man were so disposed, he need lack for nothing, all his wants are known to his Creator, and provisions made for them; but man seems slow to accept his terms. It should be borne in mind by the Saints that when God has laid down a rule he will work according to no other. He would be dishonoring himself. God has said to his ministry, Go without purse or scrip; take no thought for temporal things. Is it reasonable to suppose, that if the elders remain at home and labor for gain, that he will in a special manner bless and increase them in their worldly goods, to the extent that they can go and be self-sustaining? I have seen many try and fail. If they did not fail in their accumulations, they did to go afterwards; and why not bless, when it is their desire to free themselves so that they can go out and do good? For the reason already stated: it is not God's way. To him who is not called to the ministry he says, Obey my law, (tithing), and I will increase your worldly goods. If the elders are not to provide for their families, who will? Will God care for them as he does the elders? It is nowhere stated that he will. To them he says, Go, take no thought; I will provide. He does, and wonderful are the circumstances related of his doing so. But rare, indeed, are the instances related by the patient, toiling wife, of his miraculously supplying her wants, although often they have been sore. Their sufferings are little known to the body. Those who will sacrifice so much are not of that kind to say much about it. They toil in loneliness and consequent sadness, and too often in poverty; but they are silently earning bright crowns, whose brightness will be a surprise to many, to wear throughout the great role of eternity, when separation from loved ones will be no more; but standing beside those they now are assisting to become great, they will be honored, loved, and their works appreciated, which is not often the case now. The elder goes forth from his home, meets new scenes and faces; if faithful, rises in the estimation of his brethren, is praised, and sometimes flattered, and has some little to comfort him; but who cheers and comforts the lonely wife? The Saints? Yes; sometimes the elders hear of their comforting words. Brethren, be careful; your words, may be, wound, when you least intend they should. How shall their constantly occurring wants be supplied? As the elders'? No. God has provided a system for that; has given a law, and through that will supply their wants; has thus ordained a way by which all his people can assist to roll on the work; and is it not just and right? Should poverty add sorrow to the lonely wife and mother? God's plan is that his people should supply her wants, and that in a manner which will relieve her from all care. There will be enough left when that care is removed. He whose duty it is to care for her wants, is called away; surely God will supply that which he has taken. I am thankful that a more favored day is dawning on latter day Israel. When the blissful time comes that the Saints honor all the laws, then will all their grievances be removed; for to be just to *all* people is the design of God. When we see heavy burdens borne by some, and others bearing none, we are apt to be grieved in our hearts at the want of justice; but if we examine we will see that God's laws are not honored. The time will soon come when justice will prevail over all the broad earth. Oh blessed day, how I long to behold it!

HIRAM HOLT.

HEAVEN.

HEAVEN on earth as seen by a happy made man, who thinks it is the only heaven he'll ever see. In the first place, I think all people shall be equal in material things. We shall all be soldiers in the army of the Lord; and as soldiers are fed, clothed and sheltered, by Government, in times of war. So shall it be with us all in the times of peace; no one should have better clothing, food, or shelter, than the remainder. There would of course be no longer any necessity for "the root of all evil"—money. The nation's gain or loss would then be the gain or loss of the individual. Hoggishness will then be no longer looked upon as the most desirable quality of the human mind. It will be no longer necessary for any of us to live in hovels, dress in rags, or go half starved. We shall study to retain our health and strength, and how to be happy ourselves and make others happy. We shall have no incentive to manufacture, or produce anything that shall be injurious to humanity. Two or three hours per day (merely healthy exercise) of our united labor will provide for everybody all the comforts at present enjoyed by the middle classes. The remainder of our time we can spend in developing the mind and muscle, and in the enjoyment of all the good things God has given us.

PHILOS.

THINGS I WOULD NOT DO.

FRIEND HERALD:—Here are some things I would not do; would you?

I would not waste time in connecting my wires with non-conductors for transmission of light, truth, and knowledge.

I would not refuse sunlight, and then descend a pit to obtain greater light from a star.

I would not walk out of the straight and narrow path among stumbling blocks, to fall and grumble over them.

I would not hold my light on one side, and fall into a pit on the other.

I would not carry my light behind me, and so grope in the darkness of my own shadow.

I would not carry my light under a cloak, for fear some one might see my name should I hold it aright.

I would not establish unlawful or false beacon lights and cry, Lo here, to those who would steer by the true lighthouse.

I would not proclaim a feast to the famishing poor and blind, and then feed them with husks, nor tell them to read a good bill of fare, and be satisfied.

I would not accept any counterfeit bill while reading the open detector.

I would not wait for a more convenient season and plant corn in harvest time to please other people.

I would not enter the field to do my own will as a standard for the Master who came to do his Father's will only.

I would not take passage on a ship whose officers reject the compass, chart, and quadrant.

I would not pray "Thy will be done on earth as in heaven," and then go forth saying, Lord let it be in my own way, or I'll oppose it.

I would not pray, "Lord, send us a pentecostal shower," and at the same time deny tongues, revelation and prophecy.

I would not smite a fellow servant for reading with delight a message from his Father, and call it a delusion because my supposed Father never sent me one.

D. S. M.

Selections.

POWER FROM ON HIGH: WHAT IS IT?

THE apostles and brethren, on the day of Pentecost, received it. What did they receive? What power did they exercise after that event?

They received a powerful baptism of the Holy Ghost, a vast increase of divine illumination.

This baptism imparted a great diversity of gifts that were used for the accomplishment of their work. It manifestly included the following things:

The power of a holy life, The power of a self-sacrificing life. (The manifestation of these must have had great influence with those to whom they proclaimed the gospel.) The power of a cross-bearing life. The power of great meekness, which this baptism enabled them everywhere to exhibit. The power of a loving enthusiasm in proclaiming the gospel. The power of teaching. The power of a loving and living faith. The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelatian of many truths before unrecognized by them. The power of moral courage to proclaim the gospel and do the bidding of Christ, whatever it cost them.

In their circumstances, all these enducements were essential to their success; but neither separately nor all together did they constitute that power from on high which Christ promised, and which they manifestly received. That which they manifestly received as the supreme, crowning, and all-important means of success was the power to prevail with both God and man, the power to fasten *saving impressions* upon the minds of men. This last was doubtless the thing which they understood Christ to promise. He had commissioned the church to convert the world to him. All that I have named above were only means, which could never secure the end unless they were vitalized and made

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effectual by the power of God. The apostles, doubtless, understood this; and laying themselves and their all upon the altar, they besieged a throne of grace in the spirit of entire consecration to their work.

They did, in fact, receive the gifts before mentioned; but supremely and principally, this power to savingly impress men. It was manifested right upon the spot. They began to address the multitude; and, wonderful to tell, three thousand were converted the same hour. But observe, here was no new power manifested by them upon this occasion, save the gift of tongues. They wrought no miracle at that time, and used these tongues simply as the means of making themselves understood. Let it be noted that they had not had time to exhibit any other gifts of the Spirit which have been above named. They had not at that time the advantage of exhibiting a holy life, or any of the powerful graces and gifts of the Spirit. What was said on the occasion, as recorded in the gospel, could not have made the impression that it did, had it not been uttered by them with a new power to make saving impression upon the people. This power was not the power of inspiration, for they only declared certain facts of their own knowledge. It was not the power of human learning and culture, for they had but little. It was not the power of human eloquence, for there appears to be little of it. It was God speaking in and through them. It was a power from on high—God in them making a saving impression upon those to whom they spoke. This power to savingly impress abode with and upon them. It was, doubtless, the great and main thing promised by Christ, and received by the apostles and primitive Christians. It has existed, to a greater or less extent, in the church ever since. It is a mysterious fact often manifested in a most surprising manner. Sometimes a single sentence, a word, a gesture, or even a look, will convey this power in an overcoming manner.

To the honor of God alone I will say a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October. In the evening of the same day, and on the morning of the following day, I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped, without my remembering it, would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go out and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set a day apart for private fasting and prayer, fearing that his power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

This power is a great marvel. I have many times seen people unable to endure the word. The most simple and ordinary statements would cut men off from their seats like a sword, would take away their bodily strength, and render almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without wholly overcoming those that were present. This was not because I was preaching terror to the people, but the sweetest sounds of the gospel would overcome them. This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power, when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin, and in many instances converted to Christ. When Christians humble themselves, and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their life-time before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country are converted to Christ. The same is true of ministers. But this article is long enough. If you will allow me, I have more to say upon this subject.

THE REORGANIZED CHURCH.

ELDER ALEXANDER H. SMITH'S TWO SERMONS ON SUNDAY.

At the chapel of the Reorganized Church on Second South street, in this city, Sunday morning and evening, Elder Alexander H. Smith preached to congregations composed of communicants and members of the Utah Church. Among the latter were the Patriarch and the Presiding Bishop of the church, besides many of lesser note. Elder Smith treated them to some good advice in reference to rendering obedience to the laws of the land, and showed that such a course of conduct is strictly enjoined by the revelations; that when they were following in the ways of the Lord they were promised the respect of their neighbors, freedom from molestation and persecution. He left it for his hearers to say whether the Utah Saints challenged the respect of their neighbors or not, whether they were being molested, or not, and why. If the revelation which enjoined obedience to the laws, and contained these promises, was good when it was given, why not now?

At the evening meeting his remarks were directed to the subject of the reorganization of the church, in which he showed why this measure became necessary, and how Brigham Young and the Twelve Apostles usurped the leadership. He quoted from declarations of Joseph Smith and Brigham Young, and the revelations to show what the organization and order of the priesthood were, and how, in case of the death of the prophet, the word of the Lord was to be given to the Saints. It was to be through the high council of the chief or center stake of Zion, in which jurisdiction the Twelve Apostles had no business whatever. Their work and powers extended only to matters beyond the borders of Zion. When the prophet was killed, therefore, the right and duty to rule fell upon the high council at Nauvoo, of which Elder Marks was the president. But Brigham Young and eight others of the Twelve, brushed this order of the priesthoed to one side, and seized the reins of government themselves. Five years later these men issued "an epistle to the church," announcing a "reorganization with a first presidency." If the objection of the Utah priesthood that the "Josephite" is not the true Church, because it is a "reorganization" is good, why is it not also good as to the reorganization made by Brigham Young?

We find by the history of the church that Brigham Young and his eight Apostles did not only disorganize the church and seize the reins of government, but that they reorganized it on a basis foreign to the order established by revelation, by overthrowing the authority of the high council, usurping its functions themselves, and then, by virue of their usurped authority, providing a first presidency.

The speaker gave the Utah Saints many a nut to crack of this kind, and at the conclusion of his remarks invited the congregation to accept some tracts in which they would find more. At this particular juncture in Utah affairs the preachings of the sons of the first Mormon prophet will be listened to with great attention, for what they say is calculated to affect the personal interests of many people. In their power to successfully defy the laws of the land, they were arrogant, indolent and blind. In their weakness, a spirit of humility is coming over them. They hear better; their sight is improved a little, and they are asking each other, where is the true Mormon shepherd? And it seems to be dawning upon many that he is the son of their first shepherd, standing within the laws crying to the flock to come out of the mire, and come into the fold.—*Salt Lake Tribune, April 2d.*

HOLINESS.

Holiness *sought*, holiness *received* and holiness *enjoyed* is the only safeguard against backsliding and final apostasy. As long as one has in him the "carnal mind," he has the worst foe to his spiritual welfare in the world, a foe that is ever on the alert to betray, deceive and destroy him. It is called an "evil heart of unbelief." St. Paul upbraids the Hebrew Christians for

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not obtaining holiness (Heb. 5: 12–14), and then tells them, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God." As much as to say if they did not thus go on *unto* (mark he does not say towards, as though one might be ever approaching but never attaining it, but *unto*, perfection, implying its obtainment) perfection they would thereby backslide and lay the foundation of "repentance from dead works," or works that involve and lead to death. He also shows that this is the high-road to utter apostasy, for he adds, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted of the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance."

This falling away means not backslidings, but utter apostasy, denying the Lord Jesus Christ and the efficacy of his blood, for the apostle immediately adds, "Seeing they crucify to themseles the Son of God afresh and put him to an open shame;" in other words, they in their hearts set Christ aside as an impostor, and sanction the deed of his crucifiers. All this comes from not going on *unto* perfection. No wonder the world is full of apostates when we see how little understood and held forth as a present privilege and duty is the work of complete holiness in the churches of Christendom.

Sixthly, the glory of Christ demands that we be holy. It has been proclaimed to all the universe that Christ Jesus came to earth for the express purpose of "saving his people from [or out from] their sins" (Mat. 1: 21); of "destroying the works of the devil" (1 John 3: 8); of "delivering us out of the hands of our enemies that we might serve him without fear, in holiness and righteousness before him all the days of our life." Luke 1: 74, 75. Now if this is not done because God's people will not meet the condition on which it is effected, Christ is dishonored and his mission to earth declared a failure. Man in this case makes the promises of God without effect through unbelief. Christ's "inheritance" is in "his saints;" if his saints are not saved from all sin and filled with God, Christ's possessions, they are very poor and unsatisfactory.

Q.—Is it not very hard to live in this experience?

A.—No, if one intends to live a Christian at all he will find it much easier to serve God when all the inward foes of Christ are destroyed. Serving God with the carnal mind undestroyed is like rowing a boat against the wind and tide. When everything which opposes Christ is taken away, the wheels of spiritual activity move without friction or resistance; religion then becomes the soul's native element; man's nature then harmonizes with God, and it is easy and delightful to do God's will. Just as robust health makes active life a luxury, so abounding spiritual life in Christ makes Christian service a delight. To every one not sanctified wholly much of the religious life is a drudgery, and all of it unsatisfactory. To one in perfect union with God, there are no sacrifices, no burdens. Whatever God requires is a privilege and pleasure, because done for him whom the soul loves and adores.—*Evangelist.*

Conference Minutes.

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MASSACHUSETTS DISTRICT.

Conference convened at Dennisport, Mass., January 31st, 1885; Bro. W. H. Kelley president *pro tem.*, Brn. Thomas Whiting and F. A. Potter clerk, John Gilbert chorister. M. H. Bond, W. Bradbury, and T. Whiting were appointed committee on branch reports. John Gilbert, C. A. Coombs, committee on finance. E. L. Kelley, F. A. Potter, M. H. Bond, W. Bradbury, and J. Gilbert, committee on appeals.

Elders reported in person.—John Gilbert, W. Bearse, H. H. Thompson, M. H. Bond, T. Whiting, W. Bradbury, L. E. Howes, F. A. Potter, E. L. Kelley, G. S. Linnel, I. Small, N. C. Eldridge, N. R. Nickerson, A. N. Hoxie, John Smith; by letter, Robert Farnsworth, John Potts, J. Woodward, John Chester, and G. S. Yerrington. Priests reported in person.—Joseph Long, Henry Joy, A. O. Tripp, J. Pearce, Thomas W. B. Shaw, by letter A. J. Perry. Teachers Thomas D. Shaw, Hiram Doane; Deacons Thomas Taylor, A. B. Pearce, J. Ames, G. Saunders.

The branch reports were received and referred to the committee. John Smith reported as district treasurer; also as Bishop's Agent. Reports referred to the auditing committee. Committee on two days' meetings reported. Their report was accepted. Committee on case of Eleazer Small reported; report accepted and committee discharged. Elder C. A. Coombs reported the Attleboro mission. H. H. Thompson the Hill's Grove and Pawtucket; and G. S. Yerrington the East Providence. Reports accepted and brethren continued. Brn. M. H. Bond, J. Gilbert, F. A. Potter, A. N. Hoxie. and E. L. Kelley were appointed as delegates to General Conference.

Resolved, That such delegates or delegate, as are present at General Conference, be authorized to cast the entire vote of the district; and that the delegates be instructed to vote for Kirtland as the place for next conference to meet. The rules on representation laid over from last conference were taken up. After being discussed by many of the brethren, the motion was put upon its passage, and declared lost.

Sunday, February 1st.—Saints met in the morning for prayer and testimony. A good time was had, the Spirit being present. Preaching in the forenoon by Elder W. H. Kelley; in the afternoon by Elder M. H. Bond, and in the evening by Elder E. L. Kelley. The meetings were well attended, and the preaching was good. Monday, February 2d, met at 8: 45 a. m. for business. The auditing committee, committee on branch reports, and committee on appeals reported. Reports accepted and committees discharged. John Smith was sustained as district president, and Thomas Whiting clerk. The authorities of the church were sustained in righteousness. Bro. E. L. Kelley was allowed not to act as delegate, providing there are other delegates present from the district.

Resolved, That the next conference be held in Brockton, the last Saturday in May, at 2:30 p. m. John Smith was sustained as Bishop's Agent.

Branch Reports.—Providence 168; Little Compton 31; Boston 83; Fall River 127; Dennisport 50: Plainville 56; New Bedford 30; North Plymouth 22; Brockton 20.

District Fund.—Due district at last conference $9.37; income 50c.; total $9.87; expenses $9.82; balance due district, 5c. Bishop's Agent Report.—Church debtor to agent at last conference, $73.16; income $309.98; expenses $206.26; balance due church $103.72.

FLORIDA DISTRICT.

Conference of the above district was held at Cold Water branch, Santa Rose Co., Florida, March 21st and 22d, 1885. George Montague in the chair, and L. F. West, clerk *pro tem.* Bro. Montague had held two days' meetings in all the branches. Resignation as district president was accepted, and a vote of thanks tendered him. Bro. Montague was sustained in charge of this mission, and General Conference requested to continue him. L. F. West was chosen president of district. B. L. West sustained as Bishop's Agent, and W. W. Squires, clerk of district.

Resolved That our delegate be instructed to use his influence to have rescinded a vote of last General Conference adopting a report of the Twelve, wherein they claim certain, as we think, unwarrantable prerogatives. Preaching Sunday at 11 a. m., and at 7 p. m. by Elder Montague. Adjourned to meet at Pleasant View Branch, Escambia Co., Ala., June 20th, 1885, at 10 a. m.

CENTRAL CALIFORNIA DISTRICT.

Conference, Watsonville, April 4th and 5th, 1885. President J. M. Range in chair, I. F, Kingsbury, secretary. J. M. Range reported his labors as president of district and his correspondence with Bro. Joseph on the legality of act of conference of April 4th 1884. Elders J. M. Range, D. Brown, J. H. Lawn, (baptized five), C. W. Hawkins, (of Northern District), R. Smith; Priests I. A. Tuck, I. F. Kingsbury; Teacher L. E. Hutchings, reported.

Branch reports.—Watsonville 35; 1 Elder, 2 Priests, 2 Teachers. Lone Branch, organized March 1st, 1885 by D Brown and J. H. Lawn, 11; 2 Elders, 1 Teacher. Bishop's Agent Report.—Received since last report, tithing $5.25.

Conference sustained J. M. Range president and D. Brown vice president of district, D. Brown, Bishop's Agent and District Treasurer, and I. F. Kingsbury secretary. Conference requests all the ministry of the district to labor all that circumstances will permit. Thanks were voted to the Watsonville Saints for their hospitality.

"Whereas, it has pleased Almighty God to remove from our midst one of his standard bearers, our beloved Bro. John Charmichael, Therefore be it Resolved; That we deeply feel our loss; and that we most sincerely sympathize with the bereaved family in their affliction; that while we mourn our loss, we feel our loss is but his gain."

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Preaching Saturday evening by J. H. Lawn, and E. Holt; Sunday 11 p. m. by C. W. Hawkins and D. Brown; 3 a. m., sacrament meeting in charge of R. Smith; 7:30 a. m. preaching by J. M. Range and J. H. Lawn. Adjourned to meet with the Jefferson branch, October 3d, 1885.

NAUVOO AND STRING PRAIRIE.

The district conference convened March 7th and 8th, at Montrose, Iowa, Bro. H. C. Bronson President. The branch reports were read and approved. Their numerical strength stood as follows: Keokuk 49, 1 died; Farmington 55, 1 died; Burlington 67, 1 died, 2 received by letter; Rock Creek 41. A committee of three, B. F. Durfee, C. Scott, and G. Lambert, were appointed to examine the Bishop's Agent's books. The books were found correct. Cash collected past quarter, $5.50, paid out $7.15; balance of $1.65 due the Agent. A committee composed of C. Scott and B. F. Durfee was appointhd to set in order the Montrose branch. T. J. Simpson was ordained a Deacon.

Resolved, That the next district conference be convened at Farmington, June 6th and 7th next.

It was resolved that membership in Secret Societies, the objects and purposes of which are of a benevolent and charitable character, shall not be a test of membership in this church.

Resolved, That we sustain H. C. Bronson as president of the district, and O. Owen as secretary, next three months. H. C. Bronson and B. F. Durfee were appointed delegates to the General Conference.

Resolved, The Elders of this district shall report either personally or by letter.

Resolved, That the conference recommend the April Conference to return H. C. Bronson to this field of labor.

Official strength, 1 High Priest, 1 Seventy, 3 Elders, and 2 teachers. The authorities of the church were sustained in righteousness. Bro. Columbus Scott preached at 7 p. m. Prayer meeting Sunday 9 a. m.; Bro. H. C. Bronson preached at 11 a. m.; sacrament meeting at 2:30 p. m. C. Scott preached at 7. p. m. It was a perceful and profitable Conference.

Miscellaneous.

BLUE RAPIDS BRANCH.

The following members are hereby requested to report immediately to the Blue Rapids Branch, Kansas, or they will be reported as scattered members, and their names dropped from the record: Goerge W. Vail, Cynthia McKay, James McKay, Margaret Ann Davis, George W. Barker, Maggie Transue, Edward Ferguson, Mary and Frank Reed and Jacob S. Goble.

JOHN SCOTT, *Clerk.*

[These names should not be dropped from the record, but reported as scattered."—ED.]

PITTSBURG BRANCH

The following named persons are enrolled as members of the Pittsburg Branch, whose whereabouts are unknown. Any of them who reside near other branches are requested to procure letters of removal, and place them in branches where they reside. Any who wish to retain their membership in this branch should so report by mail: otherwise they will be enrolled as "scattered members." Henrietta Robertson, Sarah Ann Smith, T. A. Lathrop, Dr. Moses Madison, Ida Alvina, E. Udick, Theodore Cummings, Aaron Moorhead, Moroni Frazier, Mary Eaton. Any information concerning the above named will be thankfully received.

F. J. REESE, *Sec.*

CABIN RUN BRANCH.

Contributions to the destitute Saints of Cabin Run Branch, Ritchie county, West Virginia.

W. Cunnington	$1 00	Friend by E. Robinson	$1 00
J. T. Chester	1 00	Thomas Matthews	3 00
Bro. & Sr. J. Landers	25	Catherine Hawkins	25
Bro. & Sr. Decker	50	Bro. Shriner	50
Mary Scott	75	George Hall	10
Bro. & Sr. Erving	50	Bro. Lund	13
Henry Hocknell	1 00	F. D. Leach	25
Jet Taylor	25	Eva Taylor	25
John T. Phillips	5 00	L. Talbot	2 00
Wm. Schade	2 00	Sr. Kastner	3 00
A. B. Kirkendall	5 00	Reader of Herald	1 00
L. B. Gaulter	2 50	Loren Gaulter	2 50
Elizabeth B. Edson	5 00	Daniel Brown	5 00
Lois A. Dewitt	2 00	R. S. Hillyer	2 00
Okey J. Terry	1 00	Benj. Bowman	50
John F. Drebis	5 00	George W. Barton	1 00
T. J. Beatty	1 00	L. R. Devore	50
Ella R. Devore	50	Martha Beatty	50
Catherine Beviton	50	Addie Beviton	50
Phebe Ervin	50	Jane Maning	50
Mr. Pearson	10	Edward Rannie	25
Martin Frick	50	Tom Ballinger	25
Christena P. Jerrow	25	Emma Smith	50
H. C. Larsen	50	R. Huston	25
Irene Fredrickson	50	Hans Nielson	25
C. H. Brown	50	I. L. Brantan	25
Ira Brown	25	J. Carr	25
Thomas Miller	25	Friend	1 00
J. Gilbert	05	J. A. Agenstein	50
M. A. Sylvester	50	J. P. Larsen	1 00
Isaac Sylvester	50	Jane Starkey	1 00
Johan Christenson	50	J. Christenson	50
Mrs. Swanson	25	Taylor Linton	25
Sarah E. Gill	50	Lydia E. Beling	25
Mary Humes	25	Emma Humes	25
Lorenzo Ullem	50	Abe Thomas	50
Susan Wood	10	Friend	1 00
Albert Smith	75	Anna E. Smith	75
Catharine Baldwin	25	Nancy Lucin	50
James Glover	25	Martin Burroughs	50
John F. Henson	50	A. H. Burroughs	2 00
Joseph W. Morris	50	Lester D. Burroughs	25
Samantha Morris	25	Isaac A. Morris	25
Alice Caudle	25	W. T. Westmoreland	25
Dollie Clements	75	John Clements	25
David Hoover	10	John Hoover	05
Robert Buck	1 00	Samuel Beecon	50
Richard Coburn	50	Fred Johnson	1 00
R. Sellon	50	O. Owen	25
John Sawyer	25	Henry Kastner	50
Fred Owen	25	Wm. Schade	25
E. Sparks	50	Strang	25
R. Bissell	25	Mary Ewing	25
M. A. Robinson	25	F. J. McNutt	25
J. H. Mathers	25	Henderson G. Branch	3 00
Rachel E. Behling	25		

We, the officers and members of the Cabin Run Branch, West Virginia, return thanks to the dear Saints for their kind contributions, which have relieved our present wants, and we pray the good Father may bless you with a tenfold reward, and in the end eternal life. John W. Givens, president; Henry H. Givens, Teacher; C. G. Ruley Elder and clerk; members: Victoria Ruley, Ida Ruley, Jenny Ruley, Charles A. Ruley, Martha J. Givens, Sadie Givens. These contributions were divided in a branch meeting among nine Saints.

C. G. RULEY.

Wanted to know the whereabouts of A. P. Hoyt, Albert Hoyt, John Hoyt, Alburtis Hoyt, Benjamin Hoyt, Addison Green and Newman Bently.

H. B. HOYT, Loveland, Iowa.

FIFTH QUORUM OF ELDERS.

We are entering upon another year's work; let it be done with a will and effort that can not fail. We have more reports than the other quorums, and let us continue to have more if they do not reach ninety-six. We would desire all members of the quorum to read the report of the quorum to General Conference, in the conference minutes in *Herald*, and comply with the resolutions concerning them. A resolution was passed that all those, who, in six months from date of this notice in *Herald*, have not applied for license will be dropped, and the vacancies filled by new applicants. A year and a half and eight notices should reach all. A printed circular letter is to be issued when all are heard from and addresses secured, which will enable each to know the location of the entire quorum, this will be hastened by diligence, let all come to the rescue promptly. All are requested to write to the presiding officer several times during the year. The following are the names that are still delinquent:

James Bamber	Alma N. Bishop	Ed. Bennett
Wm. Chapman	Samuel Davis	Levi H. Ezzell
Robert Fuller	Lewis Gaulter	J. A. Gerrard
Jacob S. Goble	Nel Hammers	T. H. Humes
Henry Jones	Wm. D. Kelley	J. H. Lee
Francis Lofty	Ekin Lovell	George W. Lush
E. McEvers	Chas. D. Norton	Robt. A. Oehring
Charles Perry	E. A. Shelley	J. V. L. Sherwood
B. T. St. John	John Taylor	J. F. Thomas
Wm. Waterman	J. J. Watkins	Joseph Wheeler

Elders in sending for licenses will please send to the secretary of the quorum the following dates, when born, when baptized, when ordained, where ordained and by whom ordained, also send recommendation from branch or district president, or missionary in charge. Let us have "Onward to perfection and victory" the motto and watchword; the outlook is good.

Rudolph Etzenhouser, president; box 10, Rhodes, Marshall Co., Iowa. Wm. M. Rumel, first counsellor, No. 1433 Eighteenth St., Omaha, Nebraska. T. N. Hudson, second counsellor, Independence, Missouri. J. A. Robinson, secretary and treasurer, No. 108, Garfield Avenue, Peoria, Illinois.

CONFERENCE NOTICES.

The conference for the Eastern Iowa District will meet with the Jackson Branch, at Amber, Jones county, on the first Saturday in June, 1885. My brethren, it is my wish that as many of you as possibly can will attend this meeting. It is not necessary that I should enumerate the whys. You are, all of you, familiar with the condition of affairs in the district, and therefore need not that I should remind you that more earnest effort is necessary on our part if we expect to maintain our district organization. Come then one and all, and come praying and trusting, and remembering that "God will bless the faithful, and those who love and trust him." There is work to be done; "come let us reason together," and if possible give the wheel another revolution. Praying for the success of the cause and for the good of all, I am your brother in the gospel,

JEROME RUBY, *Pres. of Dist.*

The conference of the Fremont District, Iowa, will be held at the Keystone Branch, near Emerson, on the C. B. & Q. R., the last Saturday and Sunday in May, [30th and 31st], 1885.

HENRY KEMP, *District Pres.*

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The district conference of the Wyoming Valley will be held in the Chapel at Nanticoke, Luzerne county, Pa., May 30th and 31st, and not at Plymouth, as inserted in the conference minutes published in the *Herald*. The reason for the above change is, the Saints at Plymouth are unable to obtain the use of a convenient hall, as Mr. McHarney's large hall is now engaged by the Congregational Church, and the Opera House by the Salvation Army, and there is also a great deal of sickness raging there. We desire all the branches to be reported, and all officers to be in attendance if possible; if not then report by letter to the conference. A good time is anticipated, so come one and all, and bring the good Spirit with you from your homes, and let us have a rejoicing time—a Pentecost. Reports may be addressed to L. B. Thomas, East Nanticoke, Luzerne county, Pa. Your brother in Christ,

JOHN J. MORGAN, *District Pres.*

The next quarterly conference of the Nauvoo and String Prairie District will convene at Farmington, Iowa, at ten o'clock in the forenoon, on Saturday, June 6th, 1885. A representation from each branch is urged, and all Elders in the district are expected to report in person if possible.

H. C. BRONSON, *Pres.*

BORN.

FIELDS.—Near Palmyra, Nebraska, April 1st, 1885, to Bro. Henderson and sister Dolly M. Fields, a daughter, blessed April 27th, 1885, by Elder Robert M. Elvin and named Marion Nancy Alzira.

SAVAGE.—At Wilber, Nebraska, October 9th, 1884, to Bro. Wilber and sister Lydia A. Savage, a son. Blessed May 6th 1885, by Elder Robert M. Elvin, and named Henry Levi.

DIED.

LAKE.—At Fenelon Township, near Cameron, Ont., April 17th, 1885, sister Mary Lake, wife of Elder Amos Lake, aged 65 years, 5 months and 17 days. She had been brought up among the Society of Friends, but when her brother-in-law, Elder John H. Lake came here, the truth came with power to her heart. She was baptized on the 15th of September 1884, by Elder J. H. Lake, and on the day of baptism rejoiced greatly that both herself and husband had come to see the true light of the gospel. Her end was peace.

HARDING.—At her residence in Crescent Township, Pottawattamie county, Iowa, on the 5th of April, 1885, Sr. Jane Harding, aged 28 years, 4 months, and 21 days. The deceased was born in Pottawattamie county, Iowa. She joined the Reorganization October 27th, 1877, and was a daughter of brother Strang, lately deceased, and leaves two small children and a husband to mourn her loss. But such is life. As the Scriptures says, The race is not given to the swift, nor the battle to the strong; but to whomsoever the Lord willeth.

EATON.—Died of heart disease, sister Zemira J. Eaton, wife of Elder Otis C. Eaton, at her home in Winterport, Maine, March 22d, 1885, aged about 47 years. Sister Eaton was born at Deer Isle, and about eighteen years ago, she consecrated her life to God in holy baptism. All through the subsequent years she honored her covenant vows. She was a firm, decided christian woman; a tender, loving companion and mother, a firm believer in prayers and the promises of God. She was the mother of twelve children, nine of whom still survive her. She gave the clearest evidence that her spiritual change was deep and thorough, and that the Master she had served would reward at last. Funeral services were held at the Methodist Church. Sermon by A. A. Lewis from the words "Precious in the sight of the Lord is the death of his Saints." May the comfort of divine grace sustain our bereaved brother and the afflicted children.

SPRINGER.—It is with a sad heart that I am called upon to chronicle the death of our dear old mother, Eliza Springer, who fell asleep on April 27th, 1885; aged 75 years, 4 months, and 23 days. I was summoned by telegram as soon as she passed away, as were also her other children. Three of the five responded to the call. Funeral services on the 29th by Elder Hawkins, of the Christian Church; after which we laid her away to rest beside our father, who passed away in August 1867. Mother was baptized in May, 1840, by Elder Z. H. Gurley, Senr.; and from that day to her death, her purely Christian life gave evidence of her implicit faith in God and his glorious plan of human redemption. The gospel was her living and dying sentiment. She rests in peace. She was the mother of ten children, five of whom survive her; myself the oldest, residence, Lucas, Iowa; Anna M. Pennington, Plattsmouth, Nebraska; Harriet Hart, Lewisville, Indiana; John M. Springer, Maryville, Missouri; and Mary E. Ross, of Burnside, where mother lived and died.

"Farewell mother, we shall miss thee,
But we know thy rest is sweet;
And again we hope to greet thee,
When our joy will be complete.
Yes, we'll meet thee, sainted mother,
When the cares of life are o'er;
The loved ones gone and loved ones coming,
All will meet to part no more.

B. V. SPRINGER.

MARKS.—At Fenelon Township, near Cameron, Ont., May 1st, 1885, brother Richard Marks, aged 79 years, 2 months, and 10 days. He was born at Kinnenhall, Norfolk, England. Was baptized September 8th, 1885, by Elder John H. Lake. He lived his religion and died feeling sure of having part in the first resurrection.

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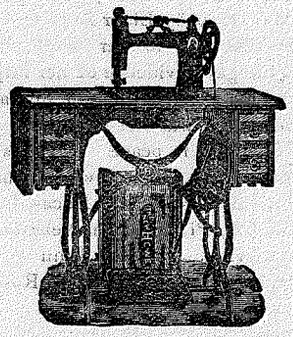

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 30, 1885.

IN the quarterly conference of the Brighamite Church in Salt Lake City, the 4th inst., "Elder George B. Wallace said he looked forward with great anticipation to the time when the man like Moses should be raised up to deliver this people from bondage."

What evidence does Elder Wallace and his fellows give that they would know and receive the "man like Moses" in case he should visit Utah? The very book—the Doctrine and Covenants—from whence he takes the idea, teaches loyalty to the laws of the land; teaches monogamy and condemns polygamy; teaches that Joseph the Seer's successor would be of his "posterity," "seed," "lineage," and prophetic appointment; yet they wriggle, pettifog, evade, and oppose the very work set forth in that book and the facts it teaches on these matters. If they were teaching, and carrying out in their practices the principles provided there, and were willingly and faithfully waiting upon all the promises contained in that book, then we would have the right to expect they would know and joyfully receive the "man like Moses," for they would know whence he came as decreed of God. But when they do violence to "the law and the testimony" contained in those revelations, we have doubts and fears as to what they may do towards this deliverer they are looking for. History often repeats itself, and it is a recorded fact, that the zealous but misguided Jews rejected the very Messiah they were looking for and praying for. Paul says of them and to them, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."—Acts 13: 26, 27.

These zealous Israelites, though they had "the voices of the prophets," and had them "read every Sabbath day," yet "they knew him not," but "fulfilled them in condemning him." Will like things prevail on the part of the Utah Mormons, and "their rulers," in respect to the "man like Moses?" Time will tell. They have the revelations which promise the coming of this man, and the same book points to the source whence he must come, the time when, and the work he will do. These revelations point out every essential feature touching the matter, and whoever will be guided by them need not err.

A VICTIM'S VIEWS.

C. I. KEMPE, now paying the penalty for violating the laws of God and the nation in practicing polygamy, writes from prison, Detroit, Michigan, May 3d.

"My brethren, Christopherson and Tenney, and I, are here cast into the society of murderers, thieves and all kinds of criminals, and not a friend within a thousand miles to speak to or associate with. And why are we here? Echo answers why. We are not Nihilists, nor Communists, nor Fenians. All we have done is to obey the injunction of Jesus Christ as implied in his remark to the Jews: "If ye were the children of Abraham, ye would do the works of Abraham." I feel to ask, Why was Jesus crucified? Why were the Apostles imprisoned, persecuted and cruelly martyred? Why were the Prophets of ancient day cast into lion's dens and fiery furnaces, and compelled to hide in mountains and caves of the earth? Were all those pure and noble men criminals. Why are such men as Brothers Skousen and Flake and others to-day imprisoned at Yuma, Arizona? I have long been well acquainted with Brother Skousen, and knew him to be an innocent, honest old farmer—as good a man as can be found, and what has he done to deserve punishment? It is the same old, old story over and over again."

He quotes good Scripture, but he does not quote enough. He claims that doing "the works of Abraham" was just what landed him and the others he mentions in prison. This is a painful mistake to both himself and them; for one of the works of Abraham was to put away the woman whom his unbelieving wife gave him for a plural wife; (Gen. 16: 1–3); and he put her away by the command of God; (Gen. 21: 12–21); and all polygamists by this may know what kind of works they must do if they "would do the works of Abraham" which were ordained of God. Abraham kept clear and clean from polygamy after this, for he did not marry Keturah (Gen. 25: 1) till about seven years after Sarah's death, (Gen. 23: 1). If all the Utah polygamists would do those "works of Abraham" which God commanded, their troubles might rapidly disappear.

Mr. Kempe enquires to know why Jesus was crucified, the apostles persecuted and martyred, and the ancient prophets maltreated. It was not for polygamy nor anything in that direction; and if he would read well the Scriptures he could readily and correctly answer his questions on that point.

We sincerely pity those who have been ensnared by polygamy, and we feel assured if they would read the Bible, Book of Mormon, and Nauvoo or European editions of Doctrine and Covenants thoroughly, they, like Abraham, would find that God hates polygamy and demands of them to put it away. Must they "learn obedience by the things they suffer."

THE following from *The Progress*, published at Independence, Mo., indicates that the Saints can win a good name among non-Mormons, and that, too, right at the center stake.

THE LATTER DAY SAINTS AND POLYGAMY.

Nothing is lost by candor and fairness, and it is simply in the spirit of candor and fairness that the *Progress* bears testimony as a secular journal to the sincerity of the profession of those in our community called Latter Day Saints, who proclaim their antagonism to the [evils of the] Salt Lake church, and the polygamy heresy.

A copy of the *Saints' Herald*, published at Lamoni, Iowa, on our table containing a complete report of the conference recently held here, contains the creed of the organization in which the declaration of the doctrine of monogamy is probably more emphatic than in other creeds.

The people who have become so numerous in this community, as one man, condemn the practices of the Utah church, by both precept and ex-

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ample, and it is wrong to attribute to them the contrary doctrine.

No more zealous commendation of the United States courts sustaining the vital principle of the Edmunds law has been written than that found in the paper to which allusion has been made, and no body of religionists in our community, will have greater cause for rejoicing at the overthrow of polygamy, than that for which the *Herald* is the official organ.

WOMEN AS TEACHERS.

We are sometimes asked why may not a sister teach? Is there any good reason why a woman who has a good knowledge of the latter-day work should not make her knowledge available by imparting it to others, that they too may be aided on in the way of the divine life.

In answer to this we can only say that much, very much depends upon the women of the faith, whether their children shall be led by education into ways of thought, conducive to faith in God, Christ and the church. What is not in some sort done at home by the teaching and example of father and mother, more especially the mother, will never be so fully done thereafter by those out of the home circle, and this is true of religious training and instruction as of education in any other direction. The bent of the mother's mind will more largely mould and fashion the inclinations of her children, than many women in the church will be willing at first thought to admit. But physiology, the laws of heredity, the examples culled from the history of the world, the remembrance and contemplation of the noted men of our own day, all point to the fact that the mothers of the men, are more frequently the responsible agents in the forming of great and good characters than are the fathers, especially in cases where the fathers have been, by profession, or business pursuits called much away from home. Why is this?

If so grave a responsibility attaches to the character of the mother of a man as a teacher, director or former of the character of her own offspring, and she is properly qualified for so important a trust; why is she not by reason of those very qualifications prepared in some sort to help teach, direct, and form the character of others not of her own household.

That this question may be answered in the affirmative is witnessed by the choosing of women as teachers in schools, where she wields quite as potent an influence as do men in the same avocation. And it is quite possible that in the battle of life the moral education of many a successful man was begun and fostered by that influence, perhaps unconsciously to him, but permanent for his good just the same.

Personally we can see no good reason why women may not become in some way associate teachers in the gospel work. But how may she do this work.

It may not be that she may take the pulpit as an ordained minister, teaching ordinances in which she might not administer; but as a co-worker, in a similar way as did those named in the New Testament.

THE UTAH PROBLEM.

Junius, the Chicago correspondent of the *Deseret News*, hopes for a settlement of it with but little harm to any, if wisdom is used. He says:

"For the sake of humanity and the honor of American citizenship keep the missionary spy, the discoverer, and the informer, out of Utah. It is not creditable to us as a people that any section of our country should be under penal legislation. It is not creditable to us to encourage a spirit of hostility against any sect or creed, even though we don't believe in them. We tolerate things every day that we don't believe in. There are thousands in this country who don't believe in Methodism, and who would rather drink hemlock than embrace its doctrines, yet not one of these would hurt a hair of Dr Newman's head, or on what Joe Cook calls his head. Polygamists of Utah are no hypocrites. What they did they have done in the face of modern civilization and in the light of day, and under the firm belief that they were acting out their divine mission without violating the Constitution of their country. Anyhow they are but a small percentage of the people, and with a fair understanding and an honest administration of affairs in Utah, that matter can be settled without humiliation or persecution to anybody, or without working injury to many women and children."

We would suggest to Junius that what is needed now is for the Utah leaders to bring their people into line with the laws of the country, and then the problem is solved so far as national interference is concerned. Either the Utah leaders must obey the laws, or the trouble will continue and augment.

EDITORIAL ITEMS.

Bro. J. F. McDowell delivered a sermon in the Saints' Meeting House at Council Bluffs, Sunday evening, May 10th, on the Prohibition issue, at present of great local interest in the city where delivered. The sermon appeared in the Daily *Herald* for Monday, May 11th, and excited much favorable comment. Don't fail to strike them again, Bro. McDowell, when opportunity offers. Saints can hold no compromise with the Devil on the drink "abomination which maketh desolate." We give the sermon elsewhere, and most cordially commend the positions taken by Bro. McDowell to all.

Our aged sister, Mary Barnes, now living at Mondamin, Harrison county, Iowa, wants to know where she can procure a shrub or plant called man-under-the ground, which is said to be beautiful, and to possess excellent medicinal properties. Any who can will please furnish the desired information.

The minutes of the Spring River District Conference, February 27th last, did not come to hand until too late for publication prior to May 22d, the time to which it adjourned. Conference clerk's should be careful to have their minutes prepared and sent in good time for publication.

Sr. P. Sterrett of Pleasant Grove, Utah, writes under date of May 13th, that many in that region are getting interested in the Reorganization; and she expresses the hope that better times are at hand for Utah; and says further, that the Saints in their branch are feeling strong in the faith and feel assured truth will prevail.

Bro. D. S. Crawley writes from Independence, May 17th, saying he had lately been preaching in Caldwell county, Missouri.

Bro. F. C. Warnky of the same place, under date of May 18th says,—"I have just returned from Ray county where I held excellent meetings. Had a pleasant time with Bro. David Whitmer. He manifests an excellent spirit towards us. All the Whitmer's attended my meetings at King's school-house. I begin a series of meetings at Coralton the last Saturday in this month, and expect to continue over two Sundays. I preached in Kansas City yesterday. Everything is lovely."

Bro. R. J. Anthony in a letter dated Soda Springs, Idaho, May 15th says—"The Brighamites are dreadful bitter here since the conviction of A. M. Cannon and others. I find the people at Malad are extremely bitter, more so than formerly, and yet they are much divided in sentiment. From report there are men and women traveling through every settlement, lashing the people into line. I attended one of their meetings in Malad. It was treason from its beginning to its close. Must the rod be laid on heavier yet! I sometimes think they have but just begun to feel the lash."

Bro. Gomer T. Griffiths reports from Wheeling, West Virginia, that thirteen were baptized at New Philadelphia, last week and a branch organized there of fourteen members. May 12th was the date of Bro. Griffiths note.

Bro. Carlton writes from Petrolia, Ontario, May 11th, that three were baptized there lately.

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Sr. Eliza Dingle writes May 12th, that they expect Bro. J. C. Clapp to come soon and preach in Deer Lodge Valley, Montana. She says further—"If there are any Elders in Connecticut, I should like them to call on Mr. and Mrs. Wellington, in Cromwell, saying I desired them to call."

Letters from Bro. T. W. Smith indicate that he was about to visit Mattea, Tikahau, Raiwa and Koukura and other islands of the Society group.

Bro. H. J. Hudson of Columbus, Nebraska, sent us a State *Journal* of May 12th, giving the details of an interview with Ex-Senator Paddock, one of the Utah Commission. The Senator thinks that Pres. Cleveland will not interfere with the enforcement of the laws in Utah.

The papers state that there was a resistance to the service of writs in the hands of United States Marshals at Paris, Idaho. We hope the statement is exaggerated.

Bro. Thomas Bearss writes from Corinth, Ontario, that the Saints at Corinth were well except a daughter of Bro. W. Jenkins, sick of consumption. Should not the Father's power intervene she can not last long. They are glad that Bro. J. H. Lake is returned to the Canada Mission.

Wanted, a large increase to the subscription lists of our church papers. Help in this direction is help to the church as a whole; for the publishing department belongs to the church—is its property—the Saints and to the world. Success in and is expected to be of immense value to the publishing department is success to the church. We invite all to renewed efforts in making it felt in all proper ways, and to the utmost extent. Pay the printer promptly and be happy.

We call attention to the advertisement of N. W. & H. C. Smith in another column. They are reliable gentlemen.

Hopkins & Smith are competent and pleasant dealers and we take pleasure in calling attention to their card in this paper.

In this issue, "S. F. W," has another article, No. 7, on the origin of all things. It is full of valuable historical data and monumental evidences supportive of Christianity, especially as taught in the sacred books of the Latter Day Saints; yet it discredits what is commonly accepted as Bible Chronology, and casts a doubt upon the popular renderings of some Bible texts. It should be remembered that science—so-called—has had to change its base and correct its data and its methods more than once in the past, and therefore it is not always safe to trust its claims. The same may be said of the various rules of Bible interpretation also; and here we see the propriety of following the instruction of Saint Paul—"Prove all things, hold fast that which is good."

CONTRIBUTIONS to the HERALD and HOPE are earnestly solicited; and contibutors are respectfully requested to write on subjects which are *now* practicable and of interest. Furthermore, they should make themselves well acquainted with the subjects on which they write; and then go direct to the points they seek to make in plainness and clearness, and with as few and as easily understood words as possible. The objects in writing for the church press should be to instruct and entertain; and neither can be accomplished unless the writer is thoroughly understood and appreciated. Be sure you see your points correctly and clearly, and then go for them in the shortest, plainest, and happiest manner.

Study brevity. Embody the most you can in the fewest and easiest terms available. Long periods, and rare and high-sounding words, are not evidence of either skill, education, nor inspiration. Avoid everything of a slangy character, either in word or sentiment. "Let your speech be seasoned with grace," remembering that the Master has said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." In no case can this apply with greater force than in respect to writing for papers whose chief effort should be to promulgate the truth and the righteousness ordained of God.

Write only on one side of the paper. Write in plain style. "Dot your i's and cross your t's." Don't crowd your words together. Don't make your "n" nor "a" like "u;" neither make "c" nor "a" like "e." Make your letters plain, and then the editors and printers will understand you and make few or no mistakes in publishing your articles.

When you have written an article, review it thoroughly and correct it fully. Don't be in haste to mail it, but give it the benefit of your "sober second thoughts," and re-touch it till it fills your ideal of what you think it should be, and then forward it and we will deal kindly with it, and send it out into all the world, that others may see you and read you as you are expressed in your work. Study, study, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Our church papers should be of the highest excellence in doctrine, in purity of sentiment, in historical data, and in everything that is good to build up the Saints in all things pertaining to life and immortality. We respectfully ask our old and valued contributors to rise up to the needs of the times and prove that "the pen is mightier than the sword;" and we invite to our columns new candidates, both as contributors and correspondents.

THE petition and protest carried to President Cleveland by John T. Caine, John Q. Cannon and John W. Taylor, and presented on the behalf of the Utah Church, closes in these words:

"In conclusion, Mr. President, permit us to express the belief that a fair and candid investigation of the 'Mormon problem' would disabuse the public mind and remove much of the prejudice existing against us. May we not, therefore, entertain the hope that you will institute such an investigation, and thus open a door for the settlement of this 'vexed question?'"

The door for the settlement of this vexed question is open, wide open. The keys are found in Jeremiah 31:31; Ezekiel 18:21, 27; 33:15. All that these protesting church men need to do is to turn into the door already opened—stop breaking law and live.

QUESTIONS AND ANSWERS.

Ques.—Can or should there be a limit placed upon Priests, Teachers, Deacons or members, upon the "question of privilege or expendiency" as to their officiating in administering to the sick.

Ans.—Yes, if such limit were practicable, which in doubtful.

Q.—Where is the word of authority for the Elders to give the oil, when they are called upon to anoint, and pray for the sick.

A.—We know of none—custom of some only.

Q.—Should action be taken against Priests, Teachers, Deacons and members, when they assume the duties of Elders, when Elders are available.

A.—It would be owing to circumstances, and of doubtful propriety; the offense is very rare.

Q.—It it right for an Elder to announce to the public that he will preach at a certain time and place, and at that time get up and read some other man's views from a book, without giving the another's nane.

A.—Every one should be credited with their own production. When an Elder announces that he will preach, he should keep his promise if practicable, and not change the order of the exercises without ample reason.

Q.—What is the duty of all members leaving one branch and uniting with another?

A.—Such members should take letters

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from the branch to which they had belonged.

Q.—Is an Elder privileged above any other member that he may be voted in and put on the branch record, without a letter of removal?

A.—No. All members should be treated alike.

Q.—Should such members be returned on the strength of the branch, or district, till they bring a letter of removal from the branch they were in, and conform to the law?

A.—Branches may make their own rules in regard to the reception of members into fellowship in the branch and the requiring of letters from other branches before voting to receive persons into membership in the branch. The law is a resolution of Conference, directing members from the branch to which they belong when removing from it.

EXTRACTS FROM LETTERS.

THE following letter from Sr. P. L. Hyde of Belmont, N. Y., to Bro. J. Smith, is filled with so much of steadfastness, patience, and holy trust, that we take pleasure in calling special attention to it. She now sits at the gateway of the world beyond, under the golden beams of the Sun of Righteousness, the last of the thirteen children of her father's house, filled with longings indescribable for her children's weal, and sending forth testimony for God and his marvelous work with a sweet cadence which awakens and charms the soul and fills the heart with high and holy resolves. Well done, faithful soldier of the cross! May heaven richly reward thy waiting and watching, and give thee the desires of thy heart in righteousnss. Sr. Hyde's testimony in respect to the sayings of the patriarch Joseph Smith, the father of the Seer, is timely and edifying—they are being fulfilled to the joy of many souls.

I read in the *Herald* of the good reports of the Elders, for which I am truly thankful. Although I do not have the privilege of hearing the gospel preached, yet I am a firm believer in it as it was preached by your father, the Seer. It has been over forty years, and I have only heard the gospel preached twice, that was years ago, by brethren C. G. Lanphear and S. J. Stone. I pray God to send some of the brethren into these parts, and that I may see my children led down into the pure cold waters of the Genesee, which runs through our place, and it will be the happiest day of my life. The tears often fall from my eyes when I look over the pages of the *Herald*, and read the names of those Elders whom I once knew, who have gone to receive their reward, which I trust will be glorious: among them brethren D. M. Gamet and Austin W. Cowles. We were grieved to hear of the death of Bro. C. N. Brown, of Providence, R. I. He was a true pattern for all Latter Day Saints. He called to see me when I was in Hornellsville with my daughters, a number of years ago, and left a strong and lasting impression for good in their families. Your grandfather and his brother, John Smith, came to my father's and Elder Z. Coltren. There was a large branch here then. No one here now but me. And I well remember what your grandfather said when my mother said to him that there was a possibility of Joseph the prophet being put to death by wicked men. The Patriarch walked across the floor, and in a voice that I never can forget, he said, It may be so; but he has a son that would take his place. I was only thirteen years old, but I felt sure it would be as he said, although the days have been long and dark; but they grow brighter. I am the last of my father's family of thirteen children.

Bro. Geo. H. Hulmes, of Pittsburg, Pa., in a recent letter writes:

"Our branch is in a more favorable condition now I believe than I have ever known it, except in its very early history. We were trying to pull bravely against the tide when Bro. Mark came. His coming and stay was very profitable to the branch. Bro. John H. Lake labored with us some three weeks and gave us excellent sermons, advice, and counsel. May the Lord bless and increase such men in the church. Bro. Gomer Griffiths is doing a noble work in the western district, at New Philadelphia, Ohio. Had baptized fourteen, most of them heads of families, and people of influence in the place."

Correspondence.

WHEELING, W. Va., May 18, 1885.

Bro. Joseph:—When I wrote last to the *Herald* I was at New Philadelphia, Ohio. Since then I have visited a number of places. On my way to General Conference, I called at Sandwich, Ill., and had a pleasant visit with brother and sister Rogers, who have the faculty of making every one feel at home. My next stop was Lewiston, Ills., where my sister and her husband live. Enjoyed the visit very much, and regreted I had not a longer time to stay. In the meantime I called upon brother and sister Stafford, whom I found strong in the faith of the Saints. I spent several hours conversing about the gospel, and baptized one there.

From there I went to Macon City, Mo., where another sister and her husband reside, where I had the pleasure of meeting Bro. J. R. Lambert, with whom I spent several hours agreeably. May the Great Physician restore him to perfect health again, as his presence and labor are very much needed in the church. The next day I reached Bevier, Mo., my mother's home. I was glad to meet with her and the rest of my folks who live there. At this place I baptized twenty-two, the result of others' labor. Many of them are young. It was with much reluctance and sadness that I parted with my loved ones there. I am grateful to our Heavenly Father that the time is coming when parting will have an end. I oft-times wish that time had come, but then we must be patient and do as we are bidden, so as to be worthy at the coming of our Redeemer, to be of the number of whom it is written, they shall dwell in the presence of the Great I Am forever.

On the 28th of March I paid the Salt River Saints a visit, whom I had not seen for nearly five years. It afforded me much pleasure to meet with these good hearted people again. Bro. Robert Thruchley is the president of this branch, and is one of the faithful soldiers of the cross. On the 4th of April I reached Independence. The conference in my opinion was a grand success. On the 25th ult. I arrived at New Philadelphia, Ohio, again. Remained two weeks and preached seventeen sermons, and baptized thirteen, all of whom are heads of families; organized a branch of fourteen members to be known as the Blakes Mills' Branch. Bro. Henry A. Miller was called by revelation to be a Priest, and was chosen president of the branch. Bro. J. H. Cramer Teacher, and Edward Steinbaugh, Deacon, Charles Warner, clerk. There are a great many more who are on the verge of uniting with the church. I return there again the latter part of this week. On the 30th inst. I expect to meet Bro. E. L. Kelley at Diamond, Ohio, and expect to labor with him for a month at least. I hope the Saints in this district will not get impatient, as I can not open up new places and travel in the branches at the same time. Unless something unexpected occurs, brethren J. Ells and R. S. Salyards will labor some in the branches this summer.

Yours in the everlasting covenant,

G. T. GRIFFITHS.

ZIONA, Tahiti, March 1st, 1885.

Bro. Joseph:—I find from various letters to me that it affords many of the Saints pleasure to hear from us concerning this mission. Helen has written at least four letters to the *Hope*, but as we have not seen one since we left America, I do not know whether they have been received or not. You informed me that my letter written on board the ship was a week behind the one written by Metuaore. I can account for that in this way, I was offered by the captain the forwarding of my mail by him at his expense, as there was some twenty-one letters in all, it was quite an item, some requiring two and three stamps. But I suppose through press of business, he forgot to put them in the office for a week. The letter of Metuaore, who is the president of the branch there, and quite an able man, states that the language here is easy to learn, as there are but fifteen letters in the alphabet. That is true, there are but fifteen letters, but they have a multitude of words, and many spelled precisely alike, but have vastly different meaning. For instance, the word "ao," as "ou" in "bounce," "pronounce," "flounce," while it is a little word, has twenty-one separate meanings, signifying among them, day, blessedness, the present life, opening buds, a sea bird, a spy, the sides of a square, fat of turtles, fowls, fishes, &c. The connection, of course, has to determine the meaning in each case. Now, on another point I find a difficulty. Many words spelled precisely alike, differ in the pronunciation, one or two vowels, being shortened or prolonged as the case may be; and again, the emphasis being on the first or last syllable, changes the meaning entirely. The letter o, which is a word also, is an article, adverb, adjective, also a preposition, as "of," "belonging to," and also "at" and "with." It is an interjection, and active verb, and a noun or name of five different things, and an adverb of place, meaning either here or there, as the particles tu, atu, mai, nei, ae, i, tei and e

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may direct. And then again, numbers of words are spelled alike except the first letter, p and t, r and m, changing places. The brevity of some words is commendable (?), for instance, a stingy old woman is only a Ruahineaimaamua, while the goddess of strife and cruelty is simply a Ruahinetamaumauoreore. But when divided as it can be, the latter is not so bad, Ruahine ta mau mau ore ore. But these words are not used, as they belonged to the heathen state which the natives were in some fifty years ago. However, this language, like the English, contains hundreds of words very seldom if ever used; and like the English the words commonly used are comparatively few. I have not had faith enough yet to be able to speak, *i. e.* preach a sermon in this tongue; yet I can make myself understood quite well in ordinary conversation. Helen does quite well also; she has picked up a class of words concerning household things, and their uses, and articles of dress, and such like, while I grasp a different sort; and thus we can help each other in talking with them.

I have not got used to their manner of living, nor ever expect to; and it is not necessary. We have a small cook stove which the Saints have bought, and the necessary utensils, and Helen makes bread and biscuits out of California flour. We have potatoes, beans, and peas, of California production; while cabbage, onions, carrots, and such like are raised here. Butter we have not seen since we left the ship—four months ago. We can get some "oily margin" at sixty cents per pound, but I would prefer to do without than eat that stuff. I wish we had a small cheese from the factory at Lamoni, but it would cost us some twenty cents a pound to get it here. Canned fruit costs forty cents per quart can; pork twenty cents per pound; beef twenty to twenty-five cents; chickens fifty cents; eggs five cents a piece, and small at that. By being economical (and all who know Helen can testify to her frugality) we can get along on about four to five dollars per week. The Saints will keep us supplied with food; the great trouble is to hinder them from getting too much on hand, at times, of articles of diet that quickly perish in this climate. One thing I refer to in not getting used to the native way of living, is that they have no regular time in eating, they eat when they get hungry, and eat till they are full. And another thing, they will eat out of the same dish—three or four or more—and use their fingers, or a piece of bread to sop with. They are cleanly, however, and wash their fingers before eating; but I do not admire the style. Dogs are eaten by outsiders, but brethren who have preceded me, have forbidden the Saints to eat dog, and I saw it was wise in me to continue the restriction. I have not discovered any erroneous teaching by those who have been here. Brethren Rodger and Wandell were here too short a time to teach much of the laws and usages of the church; but we know that they were honest, capable, and earnest men. Benjamin Grouard taught very correctly, and left a good name here, although he spent most of his time on the Paumotu's. I must say that I am pleased with the obedient and humble spirit of the natives.

For over forty years many of them have withstood the efforts of other churches to both persuade, and force them to renounce their faith; and now I feel that I am only doing my duty in trying to get translated into their language all the history, law, and order of the church necessary to help them to understand more fully than they ever have yet, the grandeur and glory of the faith they have so long contended for. How many times in America have I said that I felt that this people were my children in some sense; and that I had to do a work for them. Yet they are children in so many ways, trustful and humble as children, yet often stumbling and acting unwisely, and needing "line upon line, precept upon precept, here a little and there a little," day by day. I oft would be disheartened, and would seek a field of less trouble and care, if I did not realize that every field that I have been called to labor in as yet, has been in many respects a hard and disagreeable one. And one of the hardships that an Elder in the field has sometimes to encounter, is an exhibition of friendship to his face, and an assault either on his character or judgment or motives, after he has gone.

We have among the native Elders here, men who would rate as men of marked ability among the Elders at home, if they spoke the English language; of course they are considered able here. Tapuni, the president of the branch at Papeete, is an able man, and a good man, and one of the most spiritual minded men in these parts. Terohia is a good man, and quite able. Paita, one of the oldest of the Elders both in age and in association with the church, is an able man; he belongs to Avatura Branch, one of the Paumotu's. Vairau, of the Matea Branch, is an able man, but rather too anxious for office and power. There are many others whom I have not seen as yet. Of Matea, Tikahau, Rairoa and Kouteura, I may have something to say, as I expect to visit them before the first of April. People may say what they please of the Catholic Church in other parts, or of French aggression, we as a church may thank God that the French rule here, and that the Catholic influence predominates. If the Protestants ruled these islands, as they do some others, we might have a taste of Smithfield experience. We have in some of the South Sea Islands religionists who show their lack, or want, of the Spirit of Christ in the same way. The Protestant world, children of the Church of Rome, have drawn the "*auto de fe*" spirit from her breast; she has become tolerant and Christian, while they have become bigoted, intolerant, and hateful. Of course there are exceptions in persons and neighborhoods. No wonder there are so many infidels in the world; for they are led to doubt the worth of Christianity by the anti-Christian spirit of so many of its pretended followers. I hope the time will come when the French government will get control of these independent islands, now ruled, nominally, by petty kings and queens, but in fact by Protestant missionaries. Leipo, and Pipi, his wife, who provided a home for brethren Rodger and Wandell, are living yet, and dwell here at Ziona, and they show great interest in our welfare. They are quite advanced in years.

Well, I must close; but before I do so I wish to say that I do most heartily approve your position in *Herald* of January 3d, on "the law and its teachers." The defense of Tithing and Gathering, by Bro. Blair, is timely, and as a whole very excellent argument. I do not believe that God ever intended the Saints to fight their own battles, or to take from any man his property by force or fraud; but that whatever lands they obtain must be purchased with money, or exchanged for other property, which would amount to the same thing. The revelation of 1873 wisely enjoins the "counsel of the Elders" with the "command" to gather into the regions round about.

If the *Hope* is published yet, and the *Advocate*, we would like to see them out here. Please say in *Herald* that all papers should be sent direct here, as they cost but little more. Direct all letters to me in full name, for good reasons; it is best to put it Rev. Thomas W. Smith, Ziona, Papeete, Tahiti; and if for Helen, it could be addressed in my care, or the words "For Helen" put near the edge of the envelope. I hope all Saints will pray for us.

Your brother in the one faith,

T. W. SMITH.

SAINT JOSEPH, MO.,
May 15th, 1885.

Bro. Joseph Smith:—How fortunate for the church, and its defenders, that the Spaulding Romance has fallen into the hands, or rather under the inspection, of seemingly disinterested and fair minded parties, such as L. L. Rice and Pres. Fairchild. What will our opposers do now? But I feel as if I would like to have the opportunity of comparing, (contrasting is probably the better word), the Book of Mormon, with the manuscript found, and I presume you and others would. I am therefore anxious to see the "Manuscript Found," in print. It seems now uncertain to what use Mr. Rice will put it; but I sincerely hope a privilege of an examination of a production of the Rev. Spaulding will be furnished at no distant day, though the statements already made concerning it relieves the Book of Mormon, so far as that manuscript is concerned. What a strange thing that the writings of the Rev. Spaulding of which so many are said to have been extant, somewhere, have so mysteriously disappeared and that in fifty years, with a continual agitation, only one has turned up! I am happy over this "find" Your brother.

E. T. DOBSON.

CABOOL, Texas Co., Mo.,
May 17th, 1885.

Bro. Joseph:—Recent observation has led me into a little train of thought on "Practice what you preach." I preach that doing right in all respects, constitutes Bible righteousness. But suppose we promise to pay for food and raiment, and at the same time owe five or ten times more than we ever can pay, and a man offers a job of work to assist us in making payment, gives us the privilege of doing said work at intervals not interfering with day or job labor, and we, instead of working for our benefactor, idle away our time in town, or in bed at home, and practice these idle ways till the public say it is laziness that ails us; is it right to be administered to for such sickness? Are not Deists and Athiests who make honorable promises, and meet them—pay their just debts—better men than those who call themselves Saints who live on making bad promises?

If we do not regard God's commandments, doing His will through good moral principles, and motives, and because it is just and right and due Him as our indispensable benefactor, do we deserve any credit from Him? Is there any

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virtue in being compelled? A favorite saying with us is, trust in God. Does not God in His word promise to bless us on the conditions of our complete obedience to His laws, a hundred fold in this life, and in the world to come, life eternal? If we can not trust all our cares spiritually and temporally, with God, how can we trust any of them with Him? Our conduct measures our pretended trust. B. A. ATWELL.

REESE CREEK, Montana,
May 15th, 1885.

Elder W. W. Blair:—Things are moving along here quite nicely. I have preached fourteen discourses here in the Chapel, and I am happy to say that I have had the good old fire in great abundance, and I have truly felt "'tis good to be a Saint of Latter Days." Bro. Smart and wife will take hold anew. Several of the old Saints will come once more to the front. Your name is often mentioned in love by the Saints here. A letter from you would be very acceptable. I am to commence a course of about fifteen lectures at Willow Creek next Tuesday.

Love to Bro. Joseph and all Saints.

As ever your brother.

J. C. CLAPP.

AUDUBON, Minn., May 18th 1885.

Bro. T. J. Martin and myself, have been holding meetings for some time past fifteen miles from our homes, and we hope to bring some four or five into the Church, on the 24th inst; and we intend to push the gospel car into other parts, that honest souls may have the privilege of ticketing through to the shining courts of salvation. The best of attention is given to the word when spoken, but the evil one that dare not meet us, does all he can behind our backs.

Yours in the one faith.

HENRY WAY.

ELMWOOD, Neb.,
May 11th, 1885.

Dear Herald:—I spent a week at Wilber, and did what I could to encourage the household of faith, and instruct those who are earnestly enquiring after the way of life. Our people there have been patient in all that has been brought against the cause, and have been successful in so walking, that the good name of the church is unsullied. However, the trial of their faith has been somewhat severe, still new and untried experiences are upon them, and await them, and I most earnestly pray that, that portion of the Holy Spirit may be granted unto *all*, that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter," concerning the "pillar and ground" of their acceptance of the word of life. No heartache, or unrest will come unto any, if they hold in remembrance that, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." *It is written*, should be an ever present admonition to every disciple of the Lamb of God, that we should abide in the accepted, approved and written word. There is enough found there to employ our entire time to put to practice, and teach others to do likewise. Those only who are fixed in their purpose, will be able to outride the coming storms.

A good work has been accomplished by the Saints at Wilber, but a greater work yet remains to be done. And it will be done, if the unity of purpose and spirit shall abide. Books and clothing of one Clark Braden, is advertized to be sold under the Sheriffs' hammer, on the 19th inst. How are the mighty fallen? Something over twenty-nine years ago, my father made his home in Nebraska; and yesterday, for the first time, was I permitted to speak the word of truth in that vicinity, where he first located. It was a gratification to receive the kind and pressing invitations, to come again and preach for us. For a week past it has been very cold, for this time of the year. Three nights there was frost that made ice. The prospect for fruit is doubtful. Farmers are quite busy planting corn.

In bonds,

ROBT. M. ELVIN.

Summary of News.

May 16th.—Gen. Grant's condition yesterday was better that it had been for the previous two or three days.

Copies of the revised version of the Old Testament were given to the London newspapers at midnight last night.

It is understood that the remodeled Crimes-in-Ireland act will be introduced in the British Parliament after Whitsuntide.

C. N. Counelleo, the wealthiest citizen of Eastland, Tex., has been arrested on suspicion of murderously assaulting his wife.

It is said that the loss of the Canadian half-breeds in the fight at Batoche amounted to over fifty killed and nearly 200 wounded.

It would appear from the dispatches that Russia is preparing to take still another Asiatic province under her wing. Reports from Teheran which find publicity at St. Petersburg speak of a revolt of the Mohammedan population of Kashgar, in Chinese Turkestan, against Chinese rule. It is stated that the revolutionists have driven the mandarins from all the principal towns. It is also said that the leader of the Mohammedans has invoked Russian protection and has asked Russia to occupy Kashgar and supply the rebels with arms and ammunition.

DEATH OF A LIVING SKELETON.

Abram Crites, of Braxton county, W. Va., died May 9th. He was known far and wide as a walking skeleton. Five or six years ago his muscles began to waste away and continued to do so until he became so emaciated that there was actually nothing but skin and bones left. He was fifty years old, a little above the average height, and weighed but forty pounds. He was able to walk about until a few days before his death. Every bone in his body was distinctly outlined, and by laying a hand on his stomach his backbone could be plainly felt underneath. His case baffled the learning of all physicians that waited on him.

A MIRACULOUS CURE.

An achievement of surgical science, amounting to almost a miracle, is reported from the State Institution for the Deaf, Dumb, and Blind at Romney, Hampshire county, West Virginia. Henry McRea, blind from his birth in 1870, has been a pupil of the institution from Pocahontas county for the last three years. At the recent meeting of the Board of Regents the attention of Dr. J. R. L. Hardesty of this city, a member of the board and a specialist in diseases of the eye, was attracted to the boy by seeing him frown when the rays of the sun fell on his eyes, and after a thorough examination he announced his belief that the boy's eyes could be operated upon so as to enable him to see.

The boy was affected with a double congenital cataract, and, while his optic nerve was unimpaired, it was shut out from the rays of light. After consulting his fellow-regents it was resolved that Dr. Hardesty should undertake the operation. A room was thoroughly darkened and the operation successfully performed with the most gratifying success. The boy's eyes were opened, and the light being gradually admitted to the room he became accustomed to it by degrees, and to-day was sent home to his overjoyed family with as keen eyesight as any of them.

The case is a most interesting one. Young McRea had become so accustomed to obtaining all his impressions of the outside world by other senses, that at first his sight was of no use to him. The most familiar objects were not recognized until the boy could touch them. He did not know a key from a book by the sense of sight alone. With a nearly mature mind his sense of sight was as uneducated and useless as that of an infant when it first comes into the world.

HOT-WATER APPLICATION.

Writers in the *Lancet* call attention to the great value of hot-water applications to the head in cases of fainting or syncope. They say also that a prompt use of it, applied to the forehead with cloths, will very often avert such attacks.

May 19th.—Those who believe that the living and the dead may sometimes communicate have far better proof than the Spiritualists afford in circumstances preceding the death of Engineer Cushing in Boston last week. Last Tuesday night Mr. Cushing dreamed of his dead wife; he thought they were together again—that he was in the grave with her; and her presence remained with him when he awoke. He was so impressed with it that he spoke to his assistant about the matter, and expressed the belief that he was soon to see his wife again. They had work to do on the machinery of a building on Kingston street, and while engaged there a little later adjusting a belt, Mr. Cushing was caught by the shafting and instantly killed. He was with his wife again.

The Rev. John Davis, a Methodist minister of Chattanooga, Tennessee, was arrested yesterday charged with beating his wife to death.

A Sunday fight at Hickory Grove Church, near Jacksonville, Florida, between the West brothers and the Langford brothers, resulted in the death of William Langford and the serious wounding of the other participants in the row. Taff and Babe Langford were fatally hurt and John and Abraham West were badly cut.

Asiatic cholera is epidemic in twenty towns of Spain.

CYCLONES.

Reports are just to hand detailing the facts of a cyclone in the western portion of Kansas, occuring late Saturday night. A cloud appeared in the northwest, dark and ominous, which gave rise to much speculation. People prepared to meet it, but night coming on confusion reigned, and none knew how to act. The funnel-shaped cloud, whirling, twisting, and roaring, struck the

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earth on the line dividing Osborne and Rooks Counties at the southeast corner of Medicine Township, taking a westerly course. Death, desolation, and destruction followed in its wake for many miles. It is reported that upwards of fifty persons are injured, including the following: the Rev. Mr. Grimes, wife, and child; killed at once by flying timbers. Gertie Allen, a small child, fatally injured. George Campbell, missing, and supposed to be buried under the debris. S. J. Johnson, fatally injured from the timbers of a falling barn in which he sought refuge. The hail and lightning were terrific, some of the stones measuring four inches. The damage at Bull City, Stockton, Edmund, and Kirwin consists of unroofed houses, chimneys, fences, and trees torn down, broken windows, and wrecked houses. The damage in Rooks County alone is estimated at $50.000.

A cyclone struck the little town of Taylor, Tex., Saturday evening, May 16th, and played havoc for a few seconds. The Missouri Pacific Railroad freight-house was demolished, the roundhouse unroofed, the city hall wrecked, and more than a dozen other buildings were more or less damaged. The railroad company's loss is $5,000 and the damage to other buildings will reach $12,000 to $15,000. No lives were lost.

THE COLOR LINE.

In one of the negro churches of Charlotte, N. C., there is a movement for a division of the membership on the color line. The pure blacks favor a congregation composed of themselves, and the mulattoes express a similar desire on their own part. At a recent meeting the proposed division was agreed to, but the terms could not be settled. The minister being black, the blacks naturally claimed him, and also the church and furniture. Some of the black men have mulatto wives, and some of the black women have mulatto husbands. The difficulties seem insurmountable.

RELIGIOUS RIOTS.

May 19th.—Late advices from Conception Bay, New Foundland, state that there has been more trouble between the Orangemen and Roman Catholics. At Bay Roberts the house of James Dailey, a Catholic, was attacked, windows were broken, and considerable damage was done to the property. Dailey was compelled to seek protection here. Valuable property belonging to Capt. Patrick Henneberry, also a Catholic, was thrown into the sea. Sunday an Orange mob paraded the principal streets of the Town of Spaniards' Bay, contiguous to Bay Roberts, and either assaulted or insulted every Roman Catholic. They frantically howled that they were going to sweep every Catholic off the face of the earth, and that they had only one hour to live. By the time they had moved up and down for some two hours the Orange mob numbered 100 persons. They attacked a number of Catholic young men returning from Sunday-school. At the Roman Catholic Church they threw the worshipers to the ground and kicked and beat them mercilessly. They next overtook two young men, Ryan and Finn, about crossing the street to a friend's house. The mob assaulted the young men. Ryan's wounds are thought likely to prove fatal. Thos. Ryan, brother of the injured man, having heard of the bloody affray, rushed from his home with a double-barreled rifle and presented it at the aggressive Orange crowd. The mob quickly fled and have not molested any one since.

GEN. GRANT IMPROVING.

19th.—The improvement in Gen. Grant's condition continues. This applies to his general condition bodily not to his local condition as affected by the cancer. He passed the day quietly, reviewing some of the work of his book, and expects Tuesday to resume dictation if he feels as he did to-day. "This was one of his good days," said his son, "but he did not feel like going out. He may go out to-morrow, possibly, if the weather permits. His throat continues very sore."

ROOTING OUT THE MORMON CURSE.

Lucy Defereaux, a witness to-day before the grand jury, Salt Lake City, on her refusal to answer a question in the Newsom polygamy case (she was reported as his polygamous wife) was sent to the penitentiary for contempt of court. Joe Phelps, a fugitive from justice from Idaho, was arrested here to-day on a telegram. It is supposed he is wanted for unlawful co-habitation.

The strikers at Spring Wells, Mich., exhibited more symptoms of riot yesterday, and beat several workmen at one of the brickyards. The mob was brought to terms by the determined behavior of the authorities.

A harpoon of the pattern made over forty years ago was taken from a whale caught near Coos Bay, Oregon, recently.

The vaccinations against small-pox in the Punjab, India, last year reached 633,062. The natives of India hail the operation as the greatest of blessings.

FOOD FACTS.

May 16th.—St. Louis was yesterday the great gathering point for news of damage to the winter wheat crop. The mails from the country were full of reports of Hessian fly and chinch-bug devastation, while the army-worm was said to have appeared in the wheat-fields of farther south. Many farmers in Missouri and Illinois were reported to be plowing up wheat-fields because of the ravages of the pests.

INSECTS IN THE GRAIN-FIELDS.

The semi-official intimation that this year brings round the coincidence of two locust periods, which has not been the case for over 200 years previously, is calculated to excite some alarm. It would not be so much entitled to notice were it not that the reports from the farming districts contain news bearing upon the point. The grasshopper is said to be already doing great damage in the corn-fields of Texas, a worm is at work in the wheat-fields of Kansas, the Hessian fly has appeared in Southern Illinois, and there are rumors of his presence in Indiana. Is the deficiency of our wheat crop, that is already considered by many as assured, to be made greater by the ravages of these insect pests?

A year of short crops in the United States would be strange, but not out of the order of Nature as established by the course of agricultural history in other countries. There have been times in the past when the ground has refused to bear its accustomed fruit, and the science of those days was not always adequate to the task of accounting for it. But there is one fact that stands out boldly in the recount. It is that crop failures, like the epidemics that sometimes afflict the human family, are only local. They may extend over vast areas, but it will be in successive years. The sad tales of famine that greet the eye in reading the history of so many peoples were true simply because of conditions that do not exist to-day. The starving of the population of a large district resulted from a lack of transportation facilities, whereby the needed food could be carried from places where it was plenty to those in which it was scarce. This is even true with regard to the unfortunates who have been shut up in besieged cities; the only difference being that in those cases the lack of transportation was forced, not natural. When the sons of Jacob had to go we do not know how many scores of miles to buy corn for their wives and little ones, and then could only carry home a sackful apiece, it was rather hard work to lay up much of a supply ahead, and was impossible to carry food far enough to prevent many from starving. And those conditions obtained for many centuries later. Not very long before the time of Queen Elizabeth, the only means of interior transportation in England, away from watercourses and a very limited amount of Roman road, was by the back of a pack-horse. Anything that could not be carried in that way, or on human shoulders, was not carried at all. The same was true of the Continent of Europe, and in many parts of it to a much later date, while in British India whole districts have been depopulated by famine within the present century, though there was enough to eat in a valley not far distant. In such case a few score miles have formed an effectual division between plenty and famine.

We may have grasshopper visitation in this country during 1885, also the Hessian fly, and the much-dreaded army-worm. These pests may appear in such numbers as to lay waste the country, as has been the case in Minnesota and Kansas within the memory of persons who are yet young. But no one need fear that the plague will be more than local in any one year. The havoc may be so complete as to prove the ruin of many farmers, but even *they* need not starve; still less is there any occasion for fear of a general lack of something to eat. Only recently the news came that Russian flour was being offered in New York, and if the worst should come, supplies of breadstuffs would be thrown in upon us from several other countries to fill the temporary void. We have no idea that it will come to this. Our own country is too vast in extent to permit crop failure over more than a small percentage of the whole area. Still it is no harm to look at the case, as if such a thing were possible, and draw comfort from the assurance that the disasters of the past can not be reproduced in this age and Nation.

FROM MAN TO GOD.

Aye, true it is, that as man grows mature,
Grave thoughts of human wo, and wrong, and sin,
Press heavily upon the heart within—
A sad, sore weight, 'tis bitter to endure.
But, as life, waning, makes the spirit sure
Of all that from God's goodness man may win,
The aged hallowed spirit will begin
To find the light of Heaven more bright and pure.
Then will he see beyond the things of Time
The calm and wonder of a loftier way,
His soul uplifted, with a faith sublime,
Into the vision of a happier day,
Where all men's wrong and trial, borne in pain,
Become sweet peace and turn to glorious gain.

—*London Spectator.*

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

LET US TRY TO BE HAPPY.

"Let us try to be happy; We may if we will
Find some pleasures in life to o'er balance the ill;
There was never an evil, if well understood,
But what, rightly managed, would turn to a good,
If we're but as ready to look to the light
As we are to sit moping because it is night.
We should own it a truth, both in word and in deed,
That who tries to be happy is sure to succeed."

"Let us try to be happy; Some shades of regret
Are sure to hang round which we cannot forget;
There are times when the lightest of spirits must bow
And the sunniest face wear a cloud on its brow.
We must never bid feelings, the purest and best,
To lie blunted and cold in our bosom at rest;
But the deeper our own griefs the greater our need
To try to be happy lest other hearts bleed."

"O try to be happy! It is not too long,
We shall cheer on each other by counsel or song,
If we make the best use of our time that we may.
There is much we can do to enliven the way;
Let us only in earnestnesss each do our best,
Before God and our conscience, and trust for the rest;
Still taking this truth, both in word and in deed,
That who tries to be happy is sure to succeed."

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

PATIENCE.

PATIENCE is a virtue unexcelled, and one of the rich adornments of Christian character. Without it no one in this life can be successful, or happy. It is that quality of the human soul which enables one to endure the trials of life without complaint or reproach upon its surroundings.

It always pictures the bright side, and makes the best of everything. It looks trouble calmly in the face, and turns it to a blessing. It sees far beyond the present, to the ultimatum of things. It appreciates the comforts and encouragements of to-day, and worries not for what the morrow shall bring forth. Borrowing no trouble, it is always prepared to meet it when it comes; is not selfish, but contented with her own; hopeful, ever hopeful of the future. Who ever accomplished more by losing their mental equilibrium and getting out of patience? Does it render our judgment better? No. Does it make us stronger? Certainly not. Does it better enable us to accomplish any good design? Never. A calm and gentle spirit is like the dews of Hermon and the soft rain upon the tender grass. Blessed is the man who loses not his temper, and turns not aside from his integrity. I believe it was Solomon who said: "Greater is he that ruleth his spirit, than he that taketh a city." Those who trust in God can afford to be patient in view of its ample reward.

Present life at best presents a scene of anxiety, of toil, of mingled adversity and prosperity. In consideration of this, Jesus gave the needful warning that we be not overcharged with the cares of life. How many are there who can not see those around them who are apparently in more trouble, or in a worse condition, than themselves? Positively, but one thing need cause sorrow and gloom—the willful commission of sin. There is no hope, not one ray of sunshine, to the unrepentant sinner. His way is dark, and the future uninviting. But to the faithful observer of truth, there is the continued geniality of God's favor. The flowers of peace and happiness bloom by the way, and the summer sunshine of the love of God and humanity lends a golden tinge to every cloud. In the hour of bitter trial, or in the ordeal of disappointment, the angel of hope draws near, inspiring confidence, and whispers words of cheer.

The virtue of patience can only be developed and exercised by our contact with elements and conditions foreign to our natural choice, The apostle James pronounces the following benediction upon the practically patient: "Blessed is the man that resisteth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him."—Jas. 1: 12. John, in celestial vision, saw many of the redeemed and listened to their glad refrain; and the angel said, "These are they which came out of great tribulation."

It is better to regard life as a season of trial, and meet its perplexities, vicissitudes, and disappointments, under this head. Those who are waiting for the conditions of their sphere to so change that calmness is solely the result of surroundings rather than the fruit of patience, can not reasonably expect to be numbered with that happy throng who have come out of "great tribulation." Paul the apostle said, "I can endure all things through Christ who strengtheneth me." We have the promise that none shall be tempted, or tried, above their ability to endure. If we cherish in our hearts the sentiment—Lord thy will be done, shall we not, after doing what we can, submit cheerfully to the inevitable; believing that the decrees of providence are better in finality than the gratification of present desire!

A safeguard against impatience will be found in the cultivation of a true regard for the feelings of our associates, whether man or beast. We are not apt to treat harshly that for which we have a tender regard; hence we should be better by reason of the associations of life.

In the family circle, who can estimate the value of patience. Patience to bear with the faults, and overlook the mistakes of each other? It is well to ever be conscious of our own weakness and liability to err. This will lesson the apparent magnitude of faults in others. The moment we see the blunders of another are only such as we are liable to make, it becomes an easy matter to pardon.

A philosopher has couched fine sentiment in these words. "A soft answer turneth away wrath." It is like the sun's rays upon the melting snow. Bitterness and sorrow will be averted by the observance of this rule. It is a practical application of the precept—"Be not overcome of evil, but overcome evil with good," yielding to the disposition to retaliate is a root of bitterness and the source of untold misery.

Revenge in a mild or increased form is reprehensible and sure to return its deadly poison upon those who indulge it. "Blessed are the merciful for they shall obtain mercy," is a Divine decree. The gospel teaches that Jesus Christ came into the world to set an example of enduring patience, and to "overcome the world" by virtue of faith and obedience to his Father's commands. His life was one of incessant toil, of ceaseless anxiety, of tribulation, and ofttimes of bitterness and woe.

Hear him, ye weary and heavy laden: "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done."

The experiences of this "man of sorrows" were not imaginary, but real. The anguish of spirit in times of trial was not fictitious, nor assumed, but the actual pangs of a troubled soul. When the terrible hour of darkness had come, and angels witnessed the scene of his crucifixion, there is no word of reproach from his lips; no expression of retaliation or revenge; but from the fathomless depths of that tried heart, well up the desire to save, finding expresion in the prayer—"Father, forgive them, they know not what they do."

The soul that is free from prejudice is like the pure sunlight of a summer day, and its radiance a halo of glory to all who are near. Let us be cheerful. A kind word spoken to-day, may save some soul from evil or despair. Opportunities to do good are ever passing with time, and the wheel of human experience never reverses its action. If we make sunshine for others, we shall enjoy its light and warmth ourselves.

He had a good conception of life who said, "This world is not so bad a world as some would like to make it. Though whether good, or whether bad, depends on how we take it." GEO. S. HYDE.

May 9th, 1885.

ORIGIN OF ALL THINGS.—No. 7.

BY S. F. W.

"THE religion of the Chaldeans, from the very earliest times to which the monuments carry us back, was, in its outward aspect, a polytheism of a very elaborate character. It is quite possible that there may have been esoteric explanations, known to the priests and the more learned, which, resolving the personages of the pantheon into the powers of nature, reconcile the apparent multiplicity of gods with monotheism."—Rawlinson.

It is possible that Noah had a meagre system of faith and doctrine to transmit to his descendants. It may have been the hunger of the heart to know what had not yet been revealed that stimulated the people to the formulation of systems of faith, based upon fancies, longings, and dreams. The systems, false though they were, were the products of the human heart, and no wonder if we find in them types

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and shadows of what was afterward confirmed. The standing argument for centuries has been that Christianity was not true because not all new. But there is a spiritual law of evolution. Christ was "the desire all nations," the fulfillment of all types and shadows, the end of the law. The beginnings of history reveal the worship of the powers and phenomena of nature, as the sun, moon, plants, morning light, the seasons. Ancestors and heroes were blended with these objects and powers, as demigods and gods. Poetical conceptions were added also. All these deities were national, and to piety was added the fervor of patriotism, and the delight of poetic fancies. The mysterious, the beautiful, the good, the heroic, the powerful, the brave, were combined in the objects of devotion, and so it is said Paganism died hard.

In applying the principles of evolution to politics, philosophy, arts and religion, the philosophers of the present day tell us every principle was evolved and not originated. If this is true, it must, notwithstanding, be in a sense that leaves the Christian faith impregnable. Aristotle says that before arguing a point it is best to define terms, and then perhaps argument will not be necessary. It is true that the natural unfolding of ethnological and physical laws prepared the world for the different religious dispensations, each in its time; and each dispensation was preparatory of the one that succeeded it; but at the same time it must be admitted that each dispensation was, in the main, independent of each other, and of all human agencies, and began in revelation and miracle. So therefore the assertion that no principle has been originated is not true. As in the physical world we saw that the true statement was, Creation amid evolution, so in the moral domain we find the true law to be, revelation amid evolution.

The known regions of the earth are dotted with tumuli, tombs, shrines, barrows, cromlecks, mounds, and buried cities,—the greater part of which are monuments of barbarous races, and show the various stages of progress to civilization. The most wonderful of all monuments are those of Egypt. In them we see no back ground of barbarism. Here the most ancient civilization bursts suddenly upon the mind. There is no evidence of evolution from stone to bronze and iron. Parallel with the stone ages of other countries and forty hundred years before Christ, was a civilization that included a settled throne, a great city, magnificent temples and towers, a vast system of irrigation, and a literature. The oldest inscribed tablets are of 1400 B. C. Pictures on the walls of this date represent negroes with all their present distinguishing features; also Egyptians, Assyrians and Arabians, are pictured and named as the red race, and all have dark eyes. The Ammonites and Semites, with dark eyes also, are represented as yellow. The Lybians are called white—*Tamhu*, meaning man of the north, or of the Lybian coast. A few years ago those who made opinions for the world, taught that the first Egyptian colonists descended the Nile. The improved science of to day teaches that Egyptian civilization passed full fledged from Asia, by way of Suez, to the delta. This primordial civilization is an unquestioned fact, but it can not be definitely located, nor traced to its origin.

The Book of Enoch states that Azazyal taught the antediluvians to make knives, shields, breast plates, mirrors, bracelets and ornaments, and the beautifying of the eyebrows, the use of stones of every valuable and select kind, and all sorts of dyes. This book has internal evidences of inspiration in regard to spiritual truths; but that does not make it infallible in matters of history. We must await developements from the less pretentious records. The great pyramid with its clamps of iron, built a thousand years before Abraham, and the diversity of races, are enigmas not easily disposed of by any theory yet proposed. The biblical assumption that all events and conditions are determined by Divine direction, and the more important emergencies determined by direct miraculous interference, is not illogical nor unscientific. It does not cover the ground, nor meet all objections, but it does afford a key to the mystery of the pyramid with iron clamps, and to the fact that God is named in the old Hermetic books as He that was before all things that actually exist, and before all beginnings; "one God and king remaining unmoved in the singleness of his own unity," "the sole generator," &c. Those who had been initiated into the mysteries of Isis, had scrolls buried with them at death, having among others these words: *Nik Pukuk—I am that I am.* Moses knew all this, and all that the Hebrew elders knew; all that Jethro knew, who, being a priest and true worshipper, probably inherited the knowledge of the Melchisedec line. Moses had forty years of solitary life in which to meditate on all the things to be done in restoring the true faith to Israel. While Moses was thus providentially prepared, the people of Israel had acquired arts and elements of civilization from the Egyptians, and were prepared by suffering for the great experience that followed.

The setting up of the Egyptian worship while Moses was in the Mount was simply going back to a worship from which they had not been fully weaned. Aaron's part in the act shows that he was an Egyptian priest, and his affections had reverted to an old love. The suppression of the name of God, the breast plate of the priest, tank of water, and holy of holies, the ark, cherubim, manner of carrying the ark, anointing of kings and priests, lineal descent of priesthood, the white linen of the priests, festival of new moon, burnt offerings, the scape-goat, red hiefer's ashes, aborrence of swine, and purification, were Egyptian ideas. There is no possible defense of the orthodox faith but evolution. As Judaism extends back into the Egyptian system, so the Egyptian has its roots in the antediluvian, and thus we are forced again to the recognition of our fundamental principle—*revelation amid evolution.*

This philosophy provides for and accounts for all such facts as the following: "There are very strong reasons for connecting Hea or Hoa with the serpent of the scripture, and the paradisaical traditions of the tree of knowledge and the tree of life"—(Rawlinson). We find it admitted that Socrates and Plato drew their wisdom from Egyptian sources. But they both had and expressed a knowledge of the coming of Christ. Whence then that fact? All antiquity was permeated with a knowledge of Christ. How much was traditional, how much inspired, present facilities do not enable us to determine.

Four hundred years before Christ, Plato the Grecian philosopher, taught that the divinity, "next to the Supreme Being, was universally prefigured by the sign of the cross." Nebuchadnezzar said—"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like unto the Son of God." The sign of the cross appears suspended from the necks of oriental prisoners, pictured on Egyptian monuments 1500 years before Christ. The Book of Enoch contains prophecies of Christ. Ovid, the Greek poet, plainly prophesied of Christ and the resurrection. Confucius says mankind first "dwelt in a beautiful garden in the midst of which grew a tree bearing the apples of immortality, guarded by a winged serpent."

The cross was a religious emblem among the Druids. An early Christian controversialist says,—"the Pagans, not only place a cross, but a cross with a man on it." The cross was employed by the Greeks, Hindoos, Syrians, Phoenicians, Egyptians and Persians, as a religious symbol. It appears in connection with the Ephesian Goddess. It was associated with Astarte, who was figured bearing it. It is found in the ruins of Nineveh; one hung to the neck of an early Nimrod king. Crosses were worn on the foreheads of the believers in Mithras the Persian Mediator, as a badge of worship. The Egyptians wore the cross of Osiris. Alexander crucified two thousand Tyrians, in order to degrade their emblem of the cross. The meaning of such facts is, that a revelation more or less full of the redemption through Christ was made known to the first parents after the first sin; that such knowledge by revelation and tradition obtained through all generations down to the fulfillment on Calvary.

The Book of Enoch is herein called a work of inspiration, yet not competent in evidence of purely historical facts. It is genuinely prophetic, yet false. If this be paradoxical, accept the paradox. This then is the true rule of interpretation—A work may be dogmatically true and historically false. Then, if it be found that there were men on the earth in the preglacial era, and that there were pre-adamites, and that Egyptian civilization extends back 5000 years B. C., and Egyptian occupation twice that far; still all that pertains to the gospel plan of salvation; of flood or fall or redemption, may still be true. Apologists for the inaccuracies of the Bible are wont to say, It was not intended as a teacher of science; this is true,

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It is not scientific. But he who knew the end from the beginning, comprehends all science. And those who are the channels of communication of divine messages are superior in dignity to the interpreters of physical nature. The prophets overlooking the whole field of human endeavor, and telling what shall be in the latter-day, are greater than any actor in that scene, so, too, the miracle worker, or the man who acts independently of the known laws of nature, is greater than he who can only work in subjection to those laws. We need such a word as *superscientific.* There is a sin of presumption. It is not set down in the text books of morals, but it is clearly defined in the record of the earliest times, and is predicted as a characteristic of the latter-day.

There was a great conflict in the world eighteen centuries ago, when a few unlearned men undertook the overthrow of the world's heritage of wisdom held in Grecian schools. The wisdom of the wise of that age did not perish. It was transfused and subjected. It is now taught in all colleges in a modified form. It is ready to assert its old dominance. It is restive in its subordinated relationship. It does not want to compromise with revelation that does not come in at the appointed door. God cannot change his policy. His first revelations to the race were to those who had not learned, and could not understand learning. When Christ the Lord came, He came subject to the reproach of not having "learned letters." The fishermen could not teach science, and did not. Now, shall God change his policy, and choose learned men for his special work? It is too late; he must be consistent. The promised spirit that leadeth into all truth must be honored. This reasoning brings me back to the proposition that spiritual truth is super-scientific, and we must adhere to it, whatever scientists may teach. And, too, we must have wisdom to separate it from the errors of fact with which it may be connected, or in which it my be enveloped. A work may be dogmatically true, and scientifically imperfect; or, as before said, historically false or incomplete. "We hold our treasures in earthen vessels."

The subject is still Egyptian history. The era of Menes the first Pharaoh is placed by some at 2350 B. C., but by the best and latest authorities at about 4000 B. C. This is too high an antiquity to be easily reconciled with cunieform dates of the era of Nimrod, but time will probably remove the difficulty. The method of determining Menes' era is by the old lists of thirty-one dynasties, transcribed by Menetho from the archives of the temple of Bennytus, 275 B. C. There are four other ancient lists. One of them is part of an inscription of Ramases II, who built Pithom and Raamses, by the enforced labor of the Hebrews. We have inscriptions made by Senofera, predecessor of Cheops, who built the great Pyramid. So the past of Egypt in its greatest power, is now historical. This pyramid was a thousand years old when Abraham first caught sight of it across the desert of Amenti. In its shadow Melchisedek and his kingdom seem young. Abraham's visit occurred near the close of the twelfth of the thirty-one dynasties, reaching down to the time of Alexander. Two thousand four hundred years of national greatness preceded his visit to the valley of the Nile. It was a strange journey he made from Padan and Canaan to Egypt. He found an unoccupied country for his flocks, and a country that never had been occupied, as the number of the flocks it supported proves. The kings he met with were so petty that his cow-boys whipped a confederation of them. All this newness midway between empires 2,400 years old! Yet we can not deny the dates. They would be incredible, however, if the pyramids were out of the way. The Egyptian chronology is as firmly based as the pyramid. It can not be made to yield in conformity to any scheme of man. It is a pyramid itself; its base immutable fact; its apex rising over the waste of time. What then of the derivation of Egyptian civilization from Babylon? simply this: If necessary extend the Babylonian chronology. Egypt no less than Assyria was a daughter of Babylon. There was the first writing; there the first pyramidal temple. It has been stated that the date of Sargon I was about 3,800 B. C. The Antiquarian for January, 1885, states that the announcement of a "still more ancient king of Tello was made to the French Academy of Inscriptions in February last, by M. Henzey, and the inscription from which this is drawn has since been translated by M. Oppert. It enumerates the grand works undertaken by the king, the temples that he built, the canals that he dug for irrigation, &c. Finally, it adds a text containing an invocation to an inferior deity, who is besought to intercede with a superior god. The inscription is written in the Linear Babylonian character, and its comparative age is determined by this."

The chronology of the Bible rightly interpreted must agree with this lengthened scheme of the tablets, and the subject rightly comes up again for reconsideration in this new light. We have definite knowledge concerning post-diluvian humanity. Phthahotep, one thousand years before Abraham, wrote a book that antedates all other books. It contains thirty-five moral precepts enforcing filial obedience and affection. Phthahotep calls himself "one of the old men of the land, having accomplished one hundred and ten years, by the grace of the King and the favor of the elders." This little item also necessitates a revision of the ages of the patriarchs, as well as a reconsctruction of the world's chronology. An old theory has been confirmed by a new rendering of the texts concerning the lives of the patriarchs. "Adam one hundred and thirty years, and "Seth one hundred and five years" are each a complete sentence. The figures relate to the whole length of the time and not the times when sons were born. The Hebrew for "lives" is never used with definite numbers to indicate the age of a man at the birth of a son. Genesis 21; 5 should be rendered: "Abraham was a son of an hundred years when his son Isaac was born unto him." "Liveth" and "lived" are used to indicate the termination of men's lives, and are never used to mark a period midway in one's life. Genesis 6: 3 should read "yet his days *have been* 120 years." In the phrase, begot a son in his own likeness, the words "a son" and "own" are not in the original, and "heir" or "successor," or "representative" should be supplied. Abraham's age of 175 years is called "a good old age." The figures represent patriarchal houses, dynasties or governments; the sum of the two tables is 10,500 years. The idea of the great age of the patriarchs has always been associated with their supposed great size. The coffins found at Babylon are seven feet long at most. Of all the Pharaohs there was one a giant. The mummies are all of medium size or less.

The Hyksos were Arabian and Syrian tribes led by Hittites. They obtained dominion in Egypt by leaguing with a prince of Xois, and without fighting, in the year 2214 B. C. Their reign lasted 400 years, and included the 15th, 16th and 17th dynasties. The last shepherd king was a worshiper of Zet, the God of the Philistines, whom he added to the pantheon, and to whom he built a temple. Before the time of the exodus we read of a Pharaoh who undertook to restore the monotheistic worship. His mother was blue-eyed, and probably of some other nation. The ceremonies introduced by him were strikingly like the external form of Israelitish worship. He may have been influenced by the Hebrews. Soon there was a reaction against him, and after this time the bondage was made unendurable to the Israelites. Notwithstanding these political revolutions, the priesthood of Egypt never gave up the ancient monotheistic faith taught at the time when no idols or statues were had in the temples,—they taught it to a select few to the last.

Parts of Canaan were occupied first by the giant tribes (and later by the Canaanites) twenty-four hundred years before Abraham's visit. He found the people of the interior weak, scattered and rude. Hebron had been built by the Anakim, seven years before Zoan in Egypt, which was the capital of the shepherd kings; and before Abraham's day. The Pharaoh who received Abraham on terms of equality, must have been one of the Hyksos kings. It seems probable that there was a religious affinity between them, and that Melchizedek, Abimelech, and the shepherd kings, were of one speech and faith; and that Abraham, though called of God, found in the land to which he was called, men of the true faith as handed down from the fathers. This will explain Pharaoh's regard for the moral law, and Abimelech's dream. And, as the line of shepherd kings continued till Joseph's day, it will account for his reception and advancement; for Pharaoh's dreams; for the apportioning of land to the Israelites in Zoan—the special province of the Hyksos. A new dynasty, the fourteenth, came in after Joseph's death, who knew not Joseph, and who reversed the friendly policy concerning the Hebrews.

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The names on the monuments include Kudur-mapula, son of Sentishil-Hak, called "ravager of the West," and thus identified with Chedor-Laomer.

Somewhere near the center of these populations lived Job, in an era so early that it can not be determined. He was so great and so wise that he has few peers. He not only knew of the art of writing in rock, and spoke of books, but himself wrote a book that takes front rank among the classics of all times and countries; and he had a knowledge of God that is so superior to anything found on the tablets that we must suppose it a heritage from a distinct line of ancestors, reaching back through Joktan to Shem. He makes no reference to the exodus or to Sinai, and though he speaks of the country about Sodom, he makes no reference to its destruction, priesthood and Melchezedek are not mentioned. Star-worship is noticed. Some people of that vicinity lived in caves. He is reckoned, from his age and ideas, among the patriarchs, from whom he seems to have learned wisdom, as he thus refers to them: "Inquire, I pray thee, of the former age, and prepare thyself to the search of the fathers; (for we are but of yesterday and know nothing because our days upon earth are a shadow) shall not they teach thee, and tell thee, and utter words out of their heart?"

A few quotations will fortify the conclusions arrived at in these papers. "It is certain that the Babylonians, like the Egyptians, began with picture writing."—Rawlinson. "The Toldoth Beni Noah is undoubtedly the most authentic document we have for the affiliations of those branches of the human race who sprang from the triple stock of the Noachidae."—*Ibid.* "Physiological Ethnology has accounted for the varieties of the human race, and removed the barriers which formerly prevented us from viewing all mankind as members of one family, the offspring of one parent. The problem of the variety of language is more difficult, and has still to be solved, as we must include in our survey the nations of America and Africa. But over the languages of the primitive Asiatic continent of Asia and Europe, a new light begins to dawn, which, in spite of perplexing appearances, reveals more and more clearly the possibility of their common origin."—Max Muller. "It is pleasing to remark, that if we were to be guided by the mere intersection of linguistic paths, and independently of all reference to the scriptural record, we should still be led to fix upon the plains of Shinar as the focus from which the various lines had radiated."—Rawlinson.

PAPA'S POWERFUL PRAYING.

"Mr. Moody says that if a person prays while roller-skating he is all right," said a little Brooklyn girl to her mother.

"Well, my child, did you ever hear any body pray while at the rink?"

"Oh, yes! Papa did last night when he sat down so hard that the gas went out."

"What did he say?"

"He said, 'merciful heavens!' and lots of other things just like a minister does when he pounds the pulpit.

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Selections.

PROHIBITION IN THE PULPIT.

REPLY TO "MORAL ASPECTS OF PROHIBITION," WITH AN ADDRESS TO OUR CITY FATHERS.

PROHIBITION is an all absorbing topic; at least we think it should engage our profound attention. My only apology that I shall have to offer for this discourse is that God has commanded his ministry to "teach the difference between the holy and profane, and cause them to discern between the unclean and the clean," as recorded by Ezekiel 44: 23. Anti-prohibition is "unclean," prohibition is "clean." I propose bringing my discourse first under four different divisions and then give my general reply.

This question interests us in many ways and should not receive only a passing notice.

Firstly, All men are brothers. It can not be denied that all humanity constitute one great, grand and universal brotherhood. It matters not what their conditions may be; high or low, rich or poor, great or small, Christian or heathen, black or white; the great, incontrovertible fact remains just the same, inscribed as it were by the finger of Deity: "God hath made of one blood all nations of men for to dwell on the face of the earth." Temperance is a Christian grace or principle. Christianity has broken down the middle wall of partition, that once caused the Israelites to view the Gentile nations as anything but belonging to the great brotherhood of humanity. And we, living under Christian influence, or the influence of great Christian institutions, must recognise the fact that between man and man stands no middle wall of partition, of any phase or caste whatsoever.

We must stand shoulder to shoulder. If a brother falls lift him up. If he errs guide him into the right. If he is liable to fall through temptation, do not tempt him. When we were commanded of Christ to love God, it did not mean that we were to profess to manifest some particular, and in some incomprehensible way, a love for God, to the neglecting of our duties toward humanity. Human service is God's service. Efforts to serve the best interests of humanity, are efforts to serve the interests of God. God and humanity are inseparably connected, or related one to the other. No man can do a good deed to his fellow man without doing good, for God has so commanded.

Secondly, It is our duty to do the best we can for one another's good. Any man that lives for self interest only, is worth nothing to society. No man can aid in supporting an evil work, and make any shadow of claim that he is doing good either for himself or anybody else. It is not for your good that some one entices you to do wrong. It is not for your good that any man should hand you anything intoxicating; that he should teach you to gamble, to defraud another man, to do any kind of an injustice. It is our duty to do the best we can for another's good, because any man who would be guilty of doing otherwise is an unsafe character to and in society. If we do good to any one it makes us happy in the act and in the thought. It is not doing our duty to invite a cause of evil into our midst when we can keep it out. Intoxicating beverages are not blessings in anywise. In doing our duty toward others as well as ourselves, we can not better perform that duty than by lawfully, righteously evading everything that would serve to injure them, and do no credit to ourselves, by giving our sanction thereto. If you would not inflict, knowingly, dread, contagious disease upon others by permitting exposure, we should not to permit the sale of intoxicating beverages to have an existence in this town—thus permitting the exposure of an *un*principled accursed foe, by which many fall into eternal error. No man does his manly, righteous duty to his fellow-man, to his own family, to the interests of all about him, who gives his voice, directly or indirectly, for such a thing to be done! You would not say it was for your good, if some man burned your home, your store or in any wise injured anything that belonged to you. Not for any man's good that some member, some loved one of the family be injured in some manner by the unlawful act of some vagabond. Not to any one's good that a son or daughter, mother or father be led into the degraded depths of sin. We would regret, forever regret that such a terrible thing had occurred when we might have given our influence and voice against its commission or occurrence, but we did not.

Thirdly, We are under moral obligation to do that which will be for the advancement of those things best calculated to do our community good. We are under moral obligation as creatures of intelligence to put forth every possible, plausible effort to found institutions of moral and intellectual worth in the community which we reside. We cannot live properly without a strong moral power in our midst; something that is calculated to better the condition of society; something that will throw the guard of defense around the young, middle-aged, and also the aged, perhaps; that will not serve as a constant snare; a living, alluring, enticement to do unrighteously, to sin against their own soul, to degrade their own being! That guard of defense is not found in the bar-room, in a dram-shop! It may be found in the reading room, in the Sabbath School, in the church! It should be found in the home circle. If there is any place more enticing, more pleasurable than home, that house is deficient in its moral, intellectual, entertaining attractiveness. If a hall of revelry and giddy banqueting is more attractive every night in the week than home, then there is lurking in that place a snare of evil and degrading sin. This place must be re-

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moved; you hold the power in your own hands to do it. A place calculated to elevate, instead of degrade; to enlighten the mind, instead of darkening it, is what is needed. And it seems to me that if there is sufficient demoralized intelligence to invite a curse, a wickedness into a town, and let it live, there ought to be in a place of Christian enlightenment sufficient Christian intelligence, Christian integrity, and moral courage, to out-weigh the other and say that such a thing cannot live where I live, where we live! It is our moral, religious, social obligation to do this thing. That which is evil is not intellectually, religiously, nor morally progressive; and if it is to our advantage, the advantage of our neighbor, our brother, to establish and sustain anything calculated to serve our best interests, the best interests of society, then we cannot in anywise sustain any accursed traffic that has the severest anathema of Deity pronounced upon it, for from such no possible good can come.

It is our moral duty to have our community as free from every wickedness as possible. For as the wise man said, "Righteousness exalteth a nation; but sin is a reproach to any people." It is a lamentable fact that sin is made attractive and highly enticing to the unwary. The line of demarkation between the purely good and truly bad is becoming so obliterated, that sin is being called undeveloped good; falsehood, undeveloped truth. And so with the liquor traffic; there is thrown about it a certain mantle that seemingly covers its hideous form, its condemnable destructive powers and capabilities for evil. It is like the old-time school book story of "walk into my parlor, said the spider to the fly." The ungodly wiles, the entrapping evils, the ever binding cords of hellish design are not always disclosed to the vision of the tempted party. But stronger than chains of iron are the silken cords that bind the soul in a state of universal servitude!

Fourthly, It is to our interest to suppress by every lawful means, everything, the tendency of which is to degrade, to demoralize society. The liquor traffic interests no one particularly, save the manufacturer, and the dram-seller. True, it brings the government a revenue of $60,000,000 annually. It may pay into the municipal government a few hundred dollars annually, but the crime costs more, for it not only costs money, but it costs lives. That the liquor traffic is demoralizing in its tendencies need not be told; everyone knows that. No one has ever seen one drop of good that has ever flowed from the filthy fountain. Its only mottoes are: Demoralization, death, condemnation and perdition! No man can touch the soul destroying cup with impunity. No one can handle the deadly poison, quaff the blinding bowl, without leaving the mark of sensuality and sin stamped upon his visage. * * *

"Moral Aspect" says: All Christians do not agree as to the essentials of salvation, and differ widely as to the means to be employed. There may be and are minor points of difference, but all Christians, invariably with one grand universal assent of mind and heart see Christ as "the only door of heaven." All Christians admit that strict abidance by the ten commandments is a great means to the end—salvation. This is a saying of dust, calculating to blur the vision. The decalogue is all prohibitory, and prohibition is God's way in regard to the alcoholic business.

Again, 'twas said: "This world is not a penitentiary, neither is it a prison, nor are men to be treated as prisoners under restraint. To do this is to obliterate the distinction between the man and the brute, and utterly ignore the fundamental truth of the 'freedom of the will.'"

If this world is not a penitentiary it has in it penitentiaries. There are laws everywhere, and no man lives in civilization without the law's restraint. We may live without feeling the force of the law's penalty, but we are not living independent of its mandates, and whenever a man's "freedom of will" leads him to commit a state's-prison offense, he generally gets there. His "freedom of will" is not freedom of license.

We have it further stated: "Were you to abolish the means to-day by which men get drunk, you would wipe the virtue of temperance as well as the vice of intemperance out of existence, for virtue is a positive quality, and not a negative."

I presume there would be no such word as "virtue" were the word "vice" not known. From such language we are to understand that virtue's grace and beauty are best seen, and more highly regarded when brought into strong contrast, or close proximity with vice. We cannot, then love a sober man so well as when we see him beside the sot. We love virtue in our home the best when one of its members abides 'neath the damaging effects of vice. In order to have virtue full fledged, we must have vice in giant form. Is virtue known, and its beauty admired, its power felt in heaven, where vice has never entered! It is not admired because vice is abhorred. Heaven was, ere hell had place or name! The weakness of the philosophy of the "Moral Aspect" speech may be discovered in a seeming retracting of position in statement of penitentiary, restraint, free will, etc., when afterward these thoughts are substituted by wording that "moral freedom of the will is not liberty to violate any or all the laws of God and man." Here the speaker admits the restraining power of law. All men may have the privilege to do wrong, but no man has the moral right to do wrong.

We have no works, or establishments claiming to be of a business kind that injure the morals, endanger the life and liberty of society as do those who deal in alcohol.

In speaking of "every character from Adam to Christ," it has been said, "that it was by means of temptation resisted, by trials of patience and faith, that they attained the perfection of character which they possessed, and which entitled them to be called brethren of God."

It would seem by this that we are to tolerate any and every evil, whatsoever its name or nature, simply to perfect character by wonderful resistance. * * *

You may see all the scenes of wickedness under the enchantment of the wine-cup. It is what glows on the table; it shines in illuminated gardens, it flushes the cheeks of the patrons. No one runs drunkenness alone. That is the carrion-crow that goes in a flock, and when you see that beak ahead, you may know the other beaks are coming. There is not a single place of sin in the United States to day that does not find its abettor in the chalice of inebriety. It should be well known to

OUR CITY FATHERS

that any mayor, or council, or court, that licenses or in any wise permits the sale of intoxicants, allows of gambling houses, libertinism, disease, death, crimes, despoliations. It is the courts that are swinging wide open this grinding, creaky stupendous gate of the damned. Officers of the law are sworn to abide by and enforce the laws of which they are made the administrators, by the voice and vote of the people. It is for no mayor, no city council to say this or that law cannot be enforced. It is not for them to sit in petty judgment of the legislature, reverse the decision of the state supreme court and seemingly cast the same under foot. The prohibitory amendment is not a local option enactment. It was not acted upon by two legislative assemblies, given to the people for their approval or disapproval, but receiving an endorsement of 25,000 majority to be flung aside by any mayor or city council as unworthy their consideration or action. The legislature enacted that mayors of all cities in the state should see that the law was enforced. Every official who swears to perform the duties of his position in sustaining and enforcing law and does not do so, is thus actually violating his oath of office. What kind of an act do or would you call it? At last Monday night's session of the city council, one councilman said of the amendment, "it is a state law; we can't enforce state laws!" I wonder if they couldn't try? What are our "city fathers" for? As some people pray for ministers, "that they may be bright and shining ornaments (?)" it would seem so, for surely in prohibition they seem of little practical use! How much force or power of support to the main building do galvanized cornice brackets afford? They are ornamental. How many galvanized officials we have—very ornamental and never rust? By what laws are the citizens of Council Bluffs supposed to be governed, state laws or simply city ordinances? Does the legislature enact special laws for this city? Is that why our council fathers can't enforce a state law? Is Council Bluffs a part of the state of Iowa? Is it in any county of the state? All cities, towns, villages, in their respective townships and counties, are portions of a state. All combined within a given territory comprise the state. Laws are enacted that have a special and general bearing upon every one of these parts, hence, Council Bluffs is not exempt and her officials have no legal right to ignore, or set aside any law, or

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spurn any constitutional amendment of the state's law.

I thought it had been patriotically and triumphantly proclaimed. "This is a government for the people, of the people, and by the people." Thus evading the one man rule, the ring clique, the oppression of royality; yet we find here as in many other places, that the general outcrying desire of the people by 25,000 majority is laid on the shelf, the will of the people treated with contempt. But what is the strange spectacle presented in that council room! Some men, sworn to support and enforce law, and yet say they can't. Have they tried? If the mayor, and council supporting him, will try it thoroughly, without compromise or any reserve of intention or purpose, and can not do so, let them resign, and let the city hunt up some others and try them. The clerk read the oath of office, that it required the mayor to support the constitution, making no allowance for any portion to be exempt from his notice. For any mayor or councilman, or lawyer, to state that it would injure the business interests of the city, is to state that which has no foundation in fact or experiment. Any law inscribed on the statutory books is powerless and a significant failure now and always, if officials whose right and duty it is never enforce the same. For anybody of such men to say prohibition is a failure is simply to caricature the facts of history to the contrary.

Instead of three or four hundred citizens running the town, we have a more woeful spectacle, that of three or four individuals: that of a number of saloonists who live open and above board in their outspoken, defiant violation of law, constitutional law. Those engaged in the traffic have a principle in them I always did abhor, and that is their brazen, insulting resistance of law.

For the mayor to say he "would examine the petition, and pass his opinion of it:" or to say if the majority of the business men of the city or of the tax payer said so, he'd close up every saloon, is to say that the opinion of a mayor is greater than the decision of the supreme court. Is to say that the supreme court's decision is susceptible of a city mayor's veto! Is to say that taxpayers and business men have in their power to ride over the court decision. That the supreme court is governed by Council Bluffs business men, and taxpayers! Is that the size of the newly-born monstrosity? Is that the way supreme courts are governed? It would seem from the peculiar talk we have had, that a strange, unprecedented example among law-makers has had an existence in this state. That, of two legislative bodies passing upon a constitutional amendment without considering the business interests of the state, and the alleged prejudicial effect such a law must inevitably produce Of eminent, sound-minded men lecturing everywhere throughout the state, canvassing the question in all its real and supposed bearings on the public's interests, and none of these men, it would seem, discovered or even noticed what a tide of destruction to the business interests of the state would come in upon us, and especially on Council Bluffs, as seen by the mayor and three of his council. All this seems to have been left as a grand discovery, the supposed honor of which has fallen to some of our city fathers! O, ye legislators of Iowa; O, ye people; O, ye members of the Iowa supreme court, what blindness, what stupidity ye have manifested, as brought to light so recently in this city!

Conference Minutes.

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SOUTHERN INDIANA DISTRICT.

The conference of this district convened at Canaan, Indiana, March 28th, 1885. Elder I. P. Baggerly in chair, E. T. Thompson clerk.

Branch Reports.—West Fork (formerly Low Gap) 24 members, including 2 Teachers and one Deacon; baptized 2, received by certificate of baptism 5, received by letter 2, expelled 4, died 1. Union 34; baptized 4, removed by letter 1. Canaan 22. Olive 19. Eden, not reported.

Elders' Reports.—M. R. Scott had preached at different points in the district, found interest increasing, sickness in his family had hindered him. I. P. Baggerly and David Scott reported. H. Scott, by letter, offered his resignation as president of district. Extended thanks for confidence reposed, and many manifestations of kindness to him. Had not labored any this quarter outside of his immediate vicinity. His resignation not received. Samuel Rector reports by letter: had preached one funeral discourse outside of the branch; held meetings in the branch; baptized and confirmed 2, a Mr. and Mrs. Peters; administered to some sick with good results; with cooperation of brethren Stites and Burton had kept up branch meetings with favorable results; prospects good for an ingathering at an early day; reports the Saints of Union Branch alive in the grand work; has confidence in the fulure. J. G. Scott reports by letter: had baptized 2, blessed 10 children, held branch meetings, desires to again unfurl the royal ensign at an early day. J. M. Scott reports by letter: had been confined to the branch, which is not active: would do all he could for the furtherance of the cause of Christ. Priest V. D. Baggerley reports by letter: had labored to the extent of his ability in Crawford and Perry counties: opened several new places: the cause is onward in that part of the district. Teachers W. H. Winscott and D. O. Stites reported in person.

The committee appointed to audit the Bishop's Agent's book had examined and found it correct. Report received.

Resolved, that we release our local missionaries, and that they be requested to labor as their circumstances permit.

Bro. H. Scott was sustained as president of district, and L. Scott as secretary.

Resolved, that the president appoint two day's meetings to be held in each branch respectively before next conference.

On motion, Elders M. R. Scott and I. P. Baggerly were appointed to adjust difficulties existing in the Olive Branch.

On motion, Bro. V. D. Baggerly was ordained to the office of Elder. On motion, Bro. S. Rector was sustained Bishop's Agent. A vote of thanks was tendered the Saints of the Canaan Branch for their kindness in entertaining the conference. All the church authorities were sustained.

Conference adjourned to meet with the Olive Branch, Saturday, August 22d, 1885, at 10 a.m.

CENTRAL CALIFORNIA DISTRICT.

Conference met at Kohler's Hall, Oakland, California, March 6th, 1885. George S. Lincoln secretary, *pro tem;* R. Ferris secretary.

Reports of Branches.—San Francisco 41, baptized 4, received by letter 4, removed by letter 1. Stockton 44. Sacramento 90; received by certificate of baptism 4, removed by letter 2. Oakland 100; received by vote and letter 11, removed by letter 2.

Bishop's Agent, T. J. Andrews, reported balance on hand, March 1st, 1884, $1,270 60; received from all sources from March 1st 1884, to December 31st, 1884, $1,199.65; total cash $2,470.25; amount distributed to poor and for missionary purposes $2,025.89; balance on hand $444.36.

High Priest, H. P. Brown, Elders D. J. Phillips, Owen Dinsdale, Albert Haws, R. Ferris, G. W. Harlow, T. J. Andrews, G. S. Lincoln, Archy Bryant, Wm. Anderson, James Parr, Joseph Vernon, Thomas Daley (baptized 4), William Potter (baptized 3). Priests G. S. Parkins, — Anderson, Samuel Weldon; and Teacher C. J. Monkcom, reported.

Resolution adopted supporting the *Expositor* by faith and prayers. Elder William Potter was elected president, Elder Thomas Daley vice president, and Elder R. Ferris secretary of the district. Resolution adopted recommending Elder William Anderson to General Conference as missionary. Resolution adopted supporting the authorities of the church in righteousness.

The preaching was done by Elders T. J. Andrews, William Anderson, Albert Haws; exhortations by High Priest H. P. Brown and Elder Wm. Anderson. Several testimony meetings were held, which were greatly enjoyed, being blessed by the presence of the Spirit. The most prominent characteristic of this conference was the almost if not perfect unity that existed. Strong men were melted to tears during the business sessions. Many expressed their gratification at the establishing of the *Expositor*, and the ability of some of the articles appearing therein, one Elder affirming that it was equal to fifty Elders in the field. President of district, Potter, remarked that he had not been at a conference for twenty-four years where there was such a unity of spirit. High Priest H. P. Brown felt to devote balance of life to preaching and editorial work. Was sending the *Expositor* to the Utah Priesthood, Members of Congress and others, giving many away to try and break the shackles of those that are in bondage. Bishop's Agent, T. J. Andrews' sentiments were that the point in time had arrived when much good would be done.

Conference adjourned to convene at San Francisco, Cal., Friday, October 2d, 1885.

It is said that the largest grapevine in the United States grown on the premises of Mr. Madden, in Pike county, Georgia. It is eighteen years old, is thirty-four inches in circumference at its base, is a quarter of a mile long, and yields five wagon loads of grapes.

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If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Miscellaneous.

REUNION MEETING.

To whom it may concern:—We, your committee, consider the time we adjourned to, to meet at Galland's Grove (which was October 17th next) to be too late, and have thought best to change the time of said meeting to the first Saturday in October next, which will be the 3d; believing this time will better suit the farmers in this western Iowa. Again, it is likely to be a little warmer then; and as the burden will fall on the Galland's Grove Branch in preparing for the meeting, it will suit them better then. Will write again before our meeting, so the Saints will know what to depend upon. If Joseph Smith will say he will be present with a large escort of Elders, we think it would help the gathering. John Hawley, John Pett, Gideon Hawley, Committee.

CAMP MEETING.

To the Saints and Friends, Greeting: This is to inform all those who may be interested in this great latter day work, or their own salvation, that the Southern Nebraska District, will make the effort to hold a Camp Meeting at McCaig's Grove, near Elmwood, Cass county, Nebraska, nine miles South of South Bend, on the main line of the B. & M. R. R., and fifteen miles north of Unadilla, on the Nebraska Railway, beginning July 8th. We have the promise of some of the able Elders, and are now making arrangements for others. There is a nice grove, and ample provision will be made for all who desire to camp out, as also those who may want homes. We, therefore, cordially invite the Saints of Iowa, Missouri, Kansas and Northern Nebraska, to come at this pleasant season of the year and help us make this gathering a success. Any information desired will be furnished by J. W. Holenbeck, Elmwood, Nebraska; or by Robert M. Elvin, chairman, Nebraska City, Nebraska.

CONFERENCE NOTICES.

In consequence of action had by the Armstrong Branch of Independence District, May 4th, 1885, requesting a change, I hereby notify all interested that our next District Conference will be held at Independence, Mo., June 27th, 1885, instead of at Armstrong as decided by last conference. Hour of convening ten a.m.

JOSEPH LUFF, *Pres. of Dist.*

The conference of the Far West District, Missouri, adjourned to meet with the German Stewartsville Branch, May 30th, 1885.

J. S. CONSTANCE.

The Northern Michigan District Conference will be held at Delaware, Sanilac county, Michigan, June 6th and 7th, 1885, with the Delaware Branch, seven miles east of Palm Station, on the narrow guage running from Port Huron to Sandbeach. Visiting brethren on arriving at Palm Station, will enquire for James English, or Charles Green. We request every branch to send a statistical report, and a delegate, if possible; otherwise you can send your reports to A. Barr, Forrester, Sanilac county, Michigan. Come one, come all, and bring the Spirit of the Master with you; so that we will have a meeting long to be remembered. Hope to have the president of the mission and other laborers present with us.

A. BARR, *Dist. Pres.*

SOUTHERN MICHIGAN DISTRICT.

Our district conference for Southern Michigan and Northern Indiana is appointed to convene at ten o'clock a.m., June 27th next, at the Fowler School-house, about five and a half miles southeast of Coldwater, Michigan. Those coming from the east will find a conveyance by getting off at Quincy, on the Lake Shore and Michigan Southern Railroad. Those coming from the west will find conveyances at Coldwater. Enquire for E. Whaley, James and William Lockerby, or William H. Kelley, at Coldwater. The residences of brethren Chancy and Chester Smith, F. Granger, Thaddeus Ball, Jacob Thomas, Samuel Stroh, &c., may easily be found from either of the places, where those wishing will find a welcome and a home. The conference will be late, but the time was fixed at last session. We hope to see many of the Saints at this meeting, and specially request as many of the General Conference appointees, and other officials, as well can, to attend. It will doubtless be a busy time. The toiler will be tired, and will need a change of work. Rest the day before starting, so that we may not have a tired conference.

W. H. KELLEY, *Pres. of Dist.*

Bro. J. H. Lake is invited to labor in the State of Michigan, as may be deemed wise by him.

Bro. John Gilbert's appointment to Philadelphia should read Philadelphia District, Pa.

W. H. KELLEY.

KEWANEE DISTRICT.

We sincerely desire the Saints throughout this, the Kewanee District, the official strength especially, and the traveling Elderships accessible, to please remember that our next conference will convene on the 20th of June, at the Buffalo Prairie Church, seven miles northwest of Millersburg, Illinois. The district has been and still is in a somewhat paralyzed condition, but no grave difficulties are now on the carpet.

Indifference and inaction, along with sedition and perverse rebellion, have hitherto closed up the avenues of progress, and actually rolled in a tide of priestly jealously and division. We apprehend a better time is dawning and hope to meet with a large representation of devout and humble worshipers. Elder H. C. Bronson has recently moved to Montrose, Iowa, and J. A. Robinson intends to settle in Fort Madison, the same state. There is only one person in the district that is working under missionary appointment, and he wishes to devote his time mainly to opening up new fields, hence the local ministers are urged and exhorted to buckle on the whole armor of the Lord, and not only "hold the fort," but advance upon the common foe, and plant the standard of King Emanuel in the inner parts of the hungering, seeking, thirsting souls. The secular press is growing more liberal and the rural population are quite generally willing to hear, and after judge. Please remember to observe the law of tithing along with systematic benevolence in the way of donations, oblations, offerings, charity; and in fine every good word and work. The active and approved workman should be cheerfully liberated and cleverly sustained; therefore no baptized believer should appear before the kind Father empty handed, and settle up in praying for the good Lord to move upon some one else to give. As a steady drop will wear a rock, so constant giving will supplant the stony heart with one of flesh, wherein the holy law to "love your neighbor as yourself," will become indellibly inscribed. We wish full statistical reports from all branches and the spiritual interest of all localities. We want to arrange for a series of meetings all over the district and strive ardently and fervently for a general looming up of the work. We devoutly pray that the Holy Spirit may superintend the various sittings and revive and encourage all.

JAS. W. TERRY, *President.*
M. T. SHORT, *Missionary.*

DISFELLOWSHIPED.

Notice is hereby given, that William O. Owen, formerly an Elder of the Brooklyn Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, and was appointed to labor in and for the church under the hands of Bro. Zenas H. Gurley, has been disfellowshiped, and his name erased from the church record of names at East New York, for refusing to make an apology and restitution, charges having been preferred against him by Elder William H. Kelley, of the Twelve.

By the Brooklyn Branch.

JOSEPH SQUIRES, *President.*
JOS. SQUIRES, JR., *Secretary.*

EAST NEW YORK, N. Y., May 5th.

MARRIED.

CRACRAFT—HUFFORD.—At DesMoines, Iowa, May 3d, 1885, at the house of the brother of the groom, by Elder Calvin F. Merril, Mr. Harry Cracraft and Sr. Emma A. Hufford, all of Des Moines.

DIED.

WALDREN.—In Township of Howard, Kent county, Ontario, sister Jane Waldren; she was found dead in her house on Thursday night, April 23d, 1885, by her son John; cause of her death unknown. She was born March 27th, 1820; baptized November 24th, 1872, by Peter McBrayne, and confirmed by Myrum Haskins. Funeral sermon was preached by Elder Samuel Brown, in the M. E. Church at McKay's Corners, to a large congregation of neighbors and friends.

THORNTON.—Near Avoca, Cass county, Nebrask, April 12th, 1885, of old age and dropsy, Sr. Mary K. Thornton. Her pilgrimage was 77 years and 26 days; she was reared in the Church of Scotland, and with her husband received the gospel in her native land in 1850; three years later they removed to Utah, remaining there some twelve years; while there she united with the Reorganization. For the last twenty years she made her home with her son Hugh. The funeral services were conducted by Rev. Morley, of the M. E. Church, of Avoca; the memorial was pronounced by Elder R. M. Elvin, at the M. E. Church of Avoca, May 10th, from Ps. 17:15; the church choir doing the singing: there was a large attendance.

MITCHELL.—At Park City, Summit county, Utah, March 31st, 1885, Horace Edward, son of William L. and S. A. Mitchell, aged 14 years, 5 months and 6 days. "Not lost, but gone before."

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WESTON.—At Delta, Michigan, January 6th, 1885, Levi Franklin Weston, aged 59 years, 4 months and 18 days. He was born at Farmersville, N. Y.; was a member of the close communion Baptist Church twenty-nine years; was rigidly moral and conscientious in his manner of life. His later years he spent in the State of Michigan, where he thoroughly investigated the claims of the gospel restored in these last days, and after becoming satisfied relative to the truthfulness of the work, he with his life's companion, was baptized July 27th, 1884, at Galien, Michigan. Funeral sermon by C. Scott, a large audience attending.

BISSELL.—At Joliet, Illinois, April 19th, 1885, Bro. Jonathan B. Bissell. Born at Aurora, Portage county, Ohio, May 19th, 1813; baptized near Pleasanton, Iowa, April 27th, 1883, by Elder Z. H. Gurley.

"Oh, we miss with so much sadness,
Faces we shall see no more,
Till we reach that joyful haven;
Stationed on the other shore."

SHED.—Near Willow, Montana, of heart disease, George S. Shed, aged 33 years. He left a wife and three children to mourn his loss.

DALTON.—At Lodi, San Joaquin county, California, January 27th, 1885, of a lingering illness, Sr. Rebecca Frelove Dalton, aged 42 years, 7 months and 9 days. Her hope was bright, and her faith strong in the work, and in the prospect of eternal life.

WHITE.—At Galien, Michigan, April 11th, 1885, Sr. Pamelia White, aged 64 years, 7 months and one day. She embraced the gospel at Veteran, N. Y., in 1850; learned of the Reorganization on moving to Michigan in 1865, and united with the church in March of that year. Life's pathway for her was strewn with many severe trials and deep afflictions, all borne by her in patience and resignation. Her life was that of a consistent Saint, and her death was like theirs. Her testimony to the truth of the latter day work, strong and convincing, will be vividly remembered by those hearing it. After illness with consumption for several months, she peacefully and resignedly passed into the rest that awaits the faithful, in full hope of the glory to be realized through the resurrection of the children of God. Funeral exercises conducted by Elder Cyrus Thurston.

"VERY STARTLING STATEMENTS."

THE Boston *Journal* says: "Prof. Christlieb, of Bonn, Germany, read a paper before the recent meeting of the Evangelical Alliance at Copenhagen, which contained some very startling statements. According to the statistics of the last twenty years, he said, there has been a large falling off in attendance upon religious services throughout Europe, and this has been followed by an increase of crime. Paris has more atheists to-day than ever before existed in any great city. In no Christian country, however, were things so bad as in Germany. In many districts of Berlin there was only one church to every 50,000 of the population. In New York there were 200 places of public worship; in Berlin, only 50. Besides this, out of the whole population of Berlin, namely, one million, only 20,000, or two per cent., attend divine service. Hamburg was even worse, for, out of a population of 400,000, public worship on Sundays was attended only by 5,000. In certain provinces of Germany there are suicides at the rate of forty a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education. Skeptical works are popular with the working classes, and in the middle and upper classes hundreds are led away by the influence of scientific discovery and invention.

HARD TIMES.

If the working people of this country want to know why they have hard times every few years, we can tell them. It is not over-production nor under-consumption, as those phrases are commonly employed. If they had kept the $900,000,000 they spend every year for strong drink in their pockets for the past five years of good times, the present temporary lull in manufacturing and business activity would find many of them better able to bear it without being pinched for the necessaries of life. It is the over-consumption of whiskey that makes unconsumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meat, cotton and woollen goods, of this great American people, foots up a total of about $1,250,000,000. But its annual bill for whiskey, beer and taxes thereon, is $1,400,000,000. In other words it unnecessarily drinks $150,000,000 worth more than it necessarily eats or wears.

A PROMISE.

A promise should be given with caution, and kept with care. A promise should be made with the heart, and remembered by the head. A promise is the offspring of the intention; and should be nurtured by recollection. A promise and its performance should, like a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

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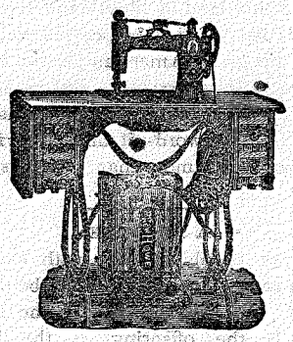

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 32.—Whole No. 630. **Lamoni, Iowa, June 6, 1885.** **No. 23.**

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
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Lamoni, Iowa, June 6, 1885.

THE TEMPORAL LAW IN FORCE.

IN this issue is an article entitled "Tithing and Gathering," in which will be found these words—"It is the writer's opinion that the law relating to and governing the property interests of the church as taught in the commandments and revelations which have been quoted and referred to in this article, are not now in force." We hardly think the writer intends all that may be inferred from this statement, for in his article he has quoted parts of the specific law to the church which says—"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the Bishop of my church and his counsellors, two of the Elders, or High Priests, such as he shall or has appointed and set apart for that purpose." * * * "And again, if there shall be properties in the hands of the church, *or any individual of it*, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the Bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and needy, as shall be appointed by the High Council of the church, and the Bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."

This law to the church was binding in those parts which related to "property interests" equally with those which related to doctrine, morals, and ministerial duties, and were of equal force. Those parts relating to "property interests" were of force and validity in administering "to the poor and needy," "purchasing lands for the public benefit of the church, and building houses of worship;" and the nineteenth paragraph provides that the active ministry are to be aided also. This law was given February 9th, 1831,—before the place of the New Jerusalem and the land of Zion were revealed.

If "the law relating to and governing the property interests of the church as taught in the commandments and revelations" quoted in the article on "Tithing and Gathering" "are not now in force," then the church is without any special and specific law by which to supply the needy among either its ministry or its members, or to raise moneys to purchase lands in the in the place appointed for Zion, or for any of its stakes, or for building houses of worship—indeed, in that case the church would be left without a provided law for any of these matters. Such a construction if adopted, would hinder, if not entirely prevent, the raising of means by which to accomplish these ends. To say the law alluded to is not in force now, because some of the present conditions of the church do not make it needful to execute each and every provision of said law, is not the correct thing. To illustrate—the laws of States provide that taxes may and shall be assessed and collected for school purposes, and they provide how, and to what extent this may be done. Those who have the administration of said laws determine the amount needed, the time and manner of its use, and decide whether a large or small amount is needed for this or that purpose, or whether none is needed for one or more purposes. For instance; if means are needed to buy lands upon which to erect a house, also to build the house, and for no other purposes, then apply the law for those purposes only. If means are needed to pay teachers, and for that only, then apply the law for that purpose only. But if no land is to be bought; if no house is to be erected; or even no teachers to be paid, it would not follow that the law was not in force which provides for these thing. The law would be in force, but existing conditions might not demand its application or execution in some or many of its provisions. That is all. We think the decisions of the General Conferences are what is likely to be right or nearest right, and it is certainly safe to follow them till amended, or annulled. Those who have immediate charge of these matters are likely to be best informed on them, and their views should be observed and honored.

BRO. F. G. PITT of Independence, Mo., has been visiting relatives and friends here of late, and on Sunday 24th he preached an excellent sermon in the evening in the Brick Chapel. His effort was to show that, however valuable the various gifts and manifestations of the spirit were to the Saints, they must not overlook nor underrate "the fruits of the spirit," and urged that these fruits were the surest, clearest evidences of genuine Christianity, and that they should always adorn the conduct and character of the children of God. He fortified his position by suitable Scripture texts and illustrated it by some excellent comparisons. His leading text was John 15: 2.—the words of Christ—"every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." From this and similar texts he argued that a name, and a spiritual evidence, were not all of the life of the Saints; but beyond this there must be such a life of faithful devotion in keeping all the commandments of Christ as would produce "the fruit of the spirit," as taught by Paul.—Gal. 5: 22-26; Eph. 5: 9, and as is taught in various parts of the word of

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God. The sermon was a sensible and appropriate plea in behalf of self-culture, self-denial and self-discipline by the children of God. To this he joined the testimonies of his personal experience since uniting with the Saints, and his joyful determination to "follow on to know the Lord."

Such sermons are always good and edifying, for they tend to build up in all the ways of life and salvation.

Come again, Bro. Pitt.

BUSYBODIES.

THE apostle Peter seldom gave a sharper rebuke to any than he did to the busybodies among professed saints in his time, and it applies with equal force to that class now when found among Latter Day Saints. He places them in the catalogue with the vilest of sinners: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters."—1 Pet. 4:5. Paul, too, rebukes this same class, and warns the church against "tattlers also, and busybodies, speaking things which they ought not."—1 Tim. 5:13. It is probable the church always has been and always will be annoyed, tried, and defiled, by this kind of sinners; but timely steps should be taken so as to render the infliction as light, as brief, and as infrequent as possible. True Saints will use due precaution lest they become such, and they will place parties suspected of being such in some sort of moral quarantine, and those known to be diseased, they will shun as they would a small-pox or cholera victim, and refer the matter to those who have competent authority to examine, cleanse, and if possible cure the case. Once in a while we see persons who seem never so diligent and pleased as when they are intermeddling with other people's affairs. They do not wait till they are thrust upon their attention, nor till their attention is invited; but they will search, and pry, and pump, till they get a shadow, a hint, or more; and thus equipped they start out on their vicious work of sowing discord, strife, bitterness, heart-burnings, and wrath. Such parties should be chided, warned, and rebuked if needed.

No faithful and wise person will suffer a "busybody in other men's matters" to fill their ears with evil communications. They will pleasantly request, and firmly demand if need be, that such person stop their harmful and contemptible work; and if this does not remedy the evil, then avoid them altogether. Personal reputation, honor, social standing, business interests,—nay, everything good,—are the slain or polluted victims of this hateful creature—the "busybody in other people's matters." When offenders of this kind are duly warned and will not repent, they should have "mind your own business" indellibly written upon the palms of their hands, and then be made to read the same lesson in all the works of God, from the smallest leaflet to the remotest star. Everything in nature obeys the laws of its creation and province, except fallen man. His carnal, prying, over-curious qualities prompt him to be meddlesome to his own hurt and that of others. This can not be put away too soon.

EDITORIAL ITEMS.

Bro. R. M. Elvin in his letter in the last HERALD, when speaking of Mr. Clark Braden, asks to know "How are the mighty fallen?" to which we reply—By the very weapon he helped to forge, and with which he boasted he would destroy Mormonism! That's how "There is a God in heaven that revealeth secrets," now as well as anciently.

Bro. I. F. Kingsbury writes from Watsonville, Cal., under date of May 18th, saying the California Central District held a two-days meeting with the Jefferson Branch, and "had a feast of good things." He further says—"The Spirit of the Master was with us in the gift of tongues and the spirit of prophecy. All were strengthened and comforted and made to rejoice in the goodness of God."

Bro. R. J. Anthony, in a letter dated at Soda Springs, Idaho, May 19th, says he was surprised in having large and attentive audiences there, as the Mormons have been very much embittered of late. He also says the most of the Mormons who heard him seemed happily disappointed with the views he presented and the doctrines he advocated, and concludes by adding—"I want to see God's hand manifest in the deliverance of this erring and much troubled people. My heart goes out for bleeding Zion. May her sons and daughtersbe purified by love."

Bro. E. Barrows of Salt Lake City, in a letter dated the 23d of May, writes encouragingly of the work there. The Scandinavian meetings in the chapel are proving a success. He says—"One person was baptized here last week, and one in Pleasant Grove. I met Bro. Ezra Strong on the street yesterday, just in from Washington Territory. I think he will be a help in this mission. There are several, not members of our church who express the hope that Joseph will be their guest while in the city."

Sr. Agnes Brodhed writes us from Ellenville, Ulster Co., N. Y., ordering books and papers, and saying further, "I have been waiting for an opportunity to join the church for years. My father and mother both died in that faith. We would be glad if there could be a good Elder sent to our town. There might be a great deal of good done; but it must be a man who knows how to approach the peopeople: there are so many who will not endure sound doctrine."

Bro. J. V. L. Sherwood has recently returned from Grant City, Missouri, to relocate here in his business of silver-smith, jeweller, clock and watch repairer. From numerous testimonials given by the citizens of Grant City, it appears he gave excellent satisfaction in his line while there. Bro. John intends to make this his permanent home. Give him a call.

Bro. R. Etzenhouser's address is Box 40, (instead of 10, as before published) Rhodes, Marshall Co., Iowa.

BRO. H. A. STEBBINS left here on a ministerial tour to Lucas, Iowa, and other points, May 29th, to be gone twenty days or more. He is one of the Lord's diligent, wise, and worthy workers. He trusts in God and does not wait till the church treasury is full before he enters upon his mission-work; and in this way he proves God, the Saints, and the world, as required in the following—"And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the *church* shall give unto thee *in the very hour* what thou needest for food, and for raiment, and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also all those whom thou hast ordained. And they shall do even according to this pattern. Amen."—D. C. 23: 7.

"And again I say unto you my friends, (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats; behold, I send you out *to prove the world*, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and *fail not to continue faithful in all things*, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. Therefore,

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take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. Therefore, let no man among you (for this commandment is unto all the faithful who are called of God in the church, unto the ministry) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also; for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about you, to bear you up. Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying: * * * And again, verily, verily I say unto you, it is expedient, that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the Bishop in Zion, or unto the Bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion. And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also."—Doc. & Cov. 83: 13–16, 18, 19.

These are God's promises; and it remains for the traveling ministry to trust him, try him, and prove him; while he in this and other ways will try them, and prove them; and at the same time he proves and tries the Saints and the world.

ANOTHER.

ANOTHER Spiritist Philosopher and his pet theory came to grief. Not long since the San Francisco, California, *Chronicle*, sent a reporter to Santa Rosa, up the bay from the city, to look after the spiritual and temporal welfare of Mr. Thomas Lake Harris, leader of a small community known as the Fountain Grove Community of Spiritualists, or The Use. The reporter did his work well, for following directly on the heels of his expose of the things he found there, the community collapsed. We give below the last from the *Chronicle* received by us, Tuesday, March 10th, we believe the date not being on the slip sent us.

EXPOSE OF A SPIRITIST FRAUD—THE COMMUNITY BROKEN UP.

Chrysantheus, the immortal Primate, has abdicated his throne and fled his kingdom. In other words, Thomas Lake Harris, the leader of the Fountain Grove Community of Spiritualists, becoming fearful of the results of the expose of his peculiar methods given in the *Chronicle* of February 10th last, has suddenly left the scene of his successful operations of the past few years and is now on his way to Europe. Previous to his departure he signed papers conveying all the Fountain Grove property, said to be worth over $300,000, to Thomas Loy, Naga Sawa, and Ray P. Clark, the three of his followers who have the largest interest in the property, and who, since the revelations of his methods, have clamored loudest for restitution. In his departure Harris was accompanied by a woman, said to be the same person with whom he has been living for the past few years. The two left under assumed names, coming to the city one night about a fortnight ago, and purchasing tickets next day for New York. The brethren of *The Use* on receiving the number of the *Chronicle* containing the expose, were considerably astonished, and immediately began to take a different and more worldly view of their situation. Their Edenic dreams were dispelled, their eyes opened, and the recoil from the shock was of a nature to make the Primate tremble in his big-buckled shoes. A strategic course was resolved upon, however, and it was decided to secure the Primate's *Chronicle* before his spirit-seeing eyes had alighted upon the fatal article. The Primate, being engaged in a two-hours' coversation with the inhabitants of the unseen world, the paper was easily abstracted without his knowledge, and the brethren retired to hold another consultation in the "Commandery.

DEPARTURE OF HARRIS.

For four days the primate was kept in blissful ignorance of the expose, while at Santa Rosa, three miles distant, his scandalous conduct had become the talk of the town. No one had dreamed of the gentlemanly, the profound, the learned Harris being such a sad rogue, though there were many ready with their "I told you so" when the delectable gossip was going the rounds. When the storm which had been gathering above his head broke with all its violence and Haris became aware of the exposure, he astonished his followers by declaring, with a smile that such an article could work no injury to the Brotherhood of the New Life; that it was a palpable attempt at blackmail, and that he must go to England and bring an action against the *Chronicle* for libel. It was not very clear to the brethren why it was necessary for the Primate to go across the broad Atlantic in order to prosecute a California newspaper. However as they were entirely disenchanted with the spiritual doctrines with which they had lately been so infatuated, and and were disgusted with the man who had led them into a belief in the esoteric powers the doctrine of "counterparts" and the Two-in-one," as represented by himself and his unseen Chrysanthea, they were nothing loath that he should depart. First, though, there should be a settlement of affairs. While it was not possible that all the dupes of Harris' twenty years of scheming and conniving could be restored to their property rights, Loy, Clark and the Japanese were willing to assume the responsibility of the control of the estate, and it was accordingly made over to them. Harris and his female partner then packed up a few of their belongings and left the place. It is believed by some of the brethren he is gone not to return, but others are of the opinion that his mission to England is simply to warn those of his moneyed dupes in that island kingdom against believing in the expose, that they many continue their contributions as before. Then, when the storm has blown over, he will return and demand reinstatement as Primate and leader of the community.

CHAOS OF "THE USE."

Miss Waring, one of the believers in the doctrine of counterparts, fearing the scandal arising from the disclosure, left the community soon afterwards for Cloverdale. A short time before Harris' departure the community was re-enforced by two trusting Japanese, and there are now four of these simple people at Fountain Grove. These and R. P. Clark, his wife and two daught-

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ers, with a Mr. Dapling, Arthur Cuthbert, James Fisher, Dr. Hyde and Mrs. Caroline Suverkrup, of San Bernardino who recently brought $60,000 into "the Use," are all that remain of the community, the others having wandered forth from the modern Eden, probably never to return.

As a matter of justice to Rev. Dr. Shepherd of the Episcopal Church of Santa Rosa, who was mentioned in connection with Harris, and as being an intimate friend of that enterprising imitator of Swedenborg, it should be stated that he knew nothing of the Primate's teachings and mode of life, and was more surprised than any one at the revelations. A letter has been received at this office from T. W. Fisher, of Cincinnati, whose brother James Fisher was one of Harris' most tractable followers. The writer states that for years he had heard nothing from his brother until he read the Chronicle's expose, aad that there is a legacy awaiting him in the East. Mr. Fisher is very anxious that Harris shall not secure possession of the legacy, and has taken legal means to prevent his doing so. In view of what has transpired, it is scarcely possible that the ex-Primate will get his bony hands on James $1,200.

It is not easy to predict what Harris' future course will be, or what his disgusted brethren will do in the premises, but one thing is certain—the Fountain Grove community is, to all intents and purposes, broken up, and its power for evil sadly demoralized.

NATURE'S REMEDIES.

THE following from the St. Louis *Globe-Democrat* may prove of value to the HERALD readers, coming as it seems, from a reliable source. We have believed for many past years that in the store-house of Nature there were remedies for every curable disease, and that it was and is heaven's will that such be sought out and used as blessings from God. In the book of Alma 21: 16, it is said the ancient Nephites on this Continent, were favored of heaven "because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases to which men were subject by the nature of the climate." The list below may be just what is claimed for it, and if so, it is well to know it.

"Consul Wright, of Santos, Brazil, incloses in a letter to the State Department notes, upon the medicinal plants of that country. The compilation is the work of S. S. Schindler, a native born citizen of the United States, who is now in Brazil. From Mr. Schindler's notes it appears that the country abounds in herbal remedies, and that alvelos, the new cancer cure, is but one of hundreds of plants or trees possessing properties of great value, as yet almost unknown to materia medica.

"Alvelos is a shrub, Mr. Schindler writes, discovered by an eminent physician of Pernambuco, to be a specific for cancerous ulcers. The juice is a powerful caustic. Applied to cancer, it produces an irritating effect, which increases to strong inflammation, and at length cicatrization takes place. The manner of application is this; A camel's hair brush is dipped in the juice, which is applied to the cancer and allowed to dry. Twenty-four hours afterward a little lint dipped in water is applied to the cancer, and in another twenty-four hours the juice of alvelos is tried again. Dr. Velloso advises for a speedy cure the application of the juice every day, using an infusion ef tobacco instead of the arnica and water. This course of treatment is more rapid. The inflammation is much stronger, but can be regulated by the physician according to the nature of the cancer and its proximity to vital organs. Mr. Schindler says that the alvelos treatment has proven successful in every case of cancer of the lips, tongue, nose and breasts, where it has been tried.

"Baycuru, Mr. Sehindler says, is a curious plant of Brazil, which buries itself in the sand, a number of leaves rising above, seven inches long by two inches wide. The flowers resemble a saxifrage. The whole plant is sometimes for days together covered by the sea. The root is six to seven inches long, one inch thick and tortuous shape. Externally it is chocolate brown; internally, flesh colored. It is an unfailing remedy in all kinds of enlargement and glandular swellings.

"The juice of the fruit of the cajueiro tree is one of the most powerful blood purifiers known.

"A decoction from the bark of the root of the calunga shrub is a remedy for dyspepsia and intermittent fevers.

"The leaves of the camapa plant contain a narcotic principle, and the juice of the root and fruit is found excellent for rheumatism and liver diseases.

"Boiled fruit of the arvore do pao tree makes a powerful poultice for ulcers.

"The fruit of the cabacinho has an admirable effect upon dropsy.

"The most stubborn coughs yield to a tea made from leaves of the malvarisco shrubs.

"Papaw has been found to possess the property of destroying the false membranes of croup and diphtheria.

"Papaine is another diphtheria cure.

"Poracary is a sure antidote for bites of poisonous snakes.

"Sapucareira bark makes a decoction which seems to be nature's remedy for kidney ailments.

"There are no less than 312 plants or trees in Brazil which possess strong medicinal properties. Mr. Schindler's catalogue of them contains a remedy for every ill known to human flesh."

Correspondence.

SANTA ROSA, Cal.,
May 1st, 1885.

Dear Herald:—I have just read a letter in the *Herald* where a sister speaks in harsh terms of the *Herald.* I wish to say in reply, that I have been a reader of many church newspapers, but the *Saints Herald* is the most instructive, the purest in sentiment, and the best edited church organ I have ever seen, and perhaps the best in the world. It is systematically arranged as follows. 1: Division—Remarks and editorials from the editors; 2: Questions and Answers. Under this head we are permitted to ask questions concerning our duties as church officers and members, and hear the opinions of the best authorities. 3: In the Correspondance columns we can tell of the work we are doing for for the cause, and hear of the progress of others. 4: Summary of news. In this division we have a brief account of the calamities which continually take place throughout the world, showing the fulfillment of prophecy, etc. 5: Communications. Here we are permitted to express our views concerning religious matters. 6: Conference minutes. Here we have a brief account of our general progress. 7: Miscellany. Under this head appears every thing we wish to publish of less importance, including births, marriages, deaths, etc. The *Herald* should be appreciated by all Saints, and it is the imperative duty of all Saints who are interested in the work, to help sustain it by their subscriptions and influence and to extend its circulation.

I. N. ADAMSON.

RHODES, Iowa, May 24th, 1885.

Dear Herald:—To-day is my last Suuday in Edenville, as I start tomorrow with my family by team to Clinton, Henry Co., Mo. I feel a spirit of sadness, leaving behind those that I love. I have spent some happy times in the ministry while living here; seen some strange things, and endured something for the gospel. It will be cheering news to me if I can do as much for Christ and His work in my new field as God enabled me to do while in central Iowa. Bro. Roth writes cheering news from Viola, where Bro. Etzenhouser and I hazarded our lives more than a year ago. The brother baptized three good and noble souls, and others are anxiously inquiring. I read the letter and wept for joy. Our labor at Viola is one of the remembered one's of my life. At that place we had trials, but felt the power and Spirit of our calling—and the battle is won! Six, all heads of families, rejoicing in Christ! I feel to honor God as He has the word of his servant to that people.

This week's *Herald* is good. Bro. D. S. Mills speaks my sentiments in regard to the late controversial articles in *Herald.* The result is what I thought it would be. I can see the church is moving forward step by step. Nothing short of a radical opposition would have prompted the church as a body to have enquired. "What do the Books teach?" We have "Moses and the prophets" of the past; and a "Moses" and the books of the present—and we will do well to give heed to their counsel and teaching. I have labored but little since General Conference—some at Newton, baptizing three, and leaving the Saints rejoicing. Those of the Second Quorum of Elders can address me at Clinton, Mo., my permanent residence for the present.

In bonds,

I. N. WHITE.

BRAIDWOOD, Will Co., Ill.,
May 18th, 1885.

Dear Herald:—I wish to bear my testimony of this great latter-day work. I know that this gospel preached by our Elders is of God. I have never regretted obeying our Savior's words to Nicodemus,—"Ye must be born again." And many times I have thanked our heavenly Father for his Holy Spirit that has burned in my bosom from time to time. I have still a desire to press forward, and that my feet may be kept in the narrow path in this the trying hour of temptation; that the God of ancient and modern Israel may bestow his grace upon me, and that the eyes of my understanding may be opened that I might ever see the nothingness of the things of this

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world, that I may ever take Christ's yoke upon me, which is easy, and his burden, which is light. It is my prayer that our Father in heaven will keep his people under the shadow of his throne, and that we might ever have our lamps trimmed and burning, so that the cross swords will not debar us from an entrance into eternal rest.

SISTER MAGGIE KELSO.

CURRINSVILLE, Oregon,
May 10th, 1885.

Bro. Joseph:—It has been some time since the readers of the *Herald* have heard from this corner of the United States. Myself and family have been here close to the foot hills of the Cascade Mountains west, one year; and have been praying and expect to keep on praying until we can get one or more Elders to preach the gospel here. I believe the minds of the people are running in the right channel to receive the truth. I will state to the readers of the *Herald* how this was brought about. This neighborhood had not heard anything but the M. E. doctrine for thirty years, until about a month ago. I sent to the city of Portland, twenty-eight miles from here, if they had a spare Elder to send him out here and I would get the school house, circulate the appointment, and board him awhile here. The offer was accepted, and he preached thirty or more discourses. I told the people at the first meeting I was the man that sent for this Seventh Day Adventist to preach and give us a change, and to come out and see how much Scripture he will give us. Those that made a profession and those that did not, said at the close they heard more Bible than they ever heard before. I told them, if he would tell the whole gospel story I would board him another month, although the neighbors were good and relieved me of part of that burden. I told the preacher and the people that I had heard the Sabbath question, Daniel's prophecies, and the sleep of the dead all talked on long ago, and if love and a little money would get a man here that would give us the other side of the question I would get them here, as I was not afraid to come out and hear any one preach. Now, you Elders that can defend the Sabbath question, and the sleep of the dead, and the heavenly sanctuary, I hope to hear from you; and I will meet you at the depot.

E. C. DOBSON.

CLEAR WATER, Nebraska,
May 7th, 1885.

Brother Joseph:—As I read the reports of my brethren of the ministry my heart burns with the glowing but gentle spirit of the gospel. I long to stand side by side with them in the battle of life. What noble service to render, to battle for the Lord of hosts. Noble, true hearted men have been inspired of God to know and do his holy will; and the message of peace and unexampled love has been published to a partially benighted world. Thousands of hearts have been made glad, homes have been rendered peaceful and communities evangelized by the wonderful power of truth and love. A new and abiding impetus is given to the toiler in life by this glorious mandate from God. Narrow, selfish views are exchanged for the broader conceptions of the gospel. The few years of probation that used to seem so long now appear as but a moment of time compared with an endless eternity. Our hearts aspirations are fixed upon the joys and blessings of the kingdom of God. The Holy Ghost bearing witness conjointly that Jesus is the Christ and that our sins are forgiven, dwells as an abiding comforter in our hearts, assuring us of the reality and divinity of our faith in God. Thus the "husbandman that laboreth is made partaker of its fruits," and prepared to tell "the old, old story of Jesus and his love." It was this influence that moved upon faithful Abraham to say "Let there be no strife, I pray thee between me and thee, and between my herdmen and thy herdmen, for we are brethren." Difference in views of brethren may obtain without strife. My belief is that unity of sentiment can be obtained in the church only by a faithful observance of what God has revealed in the three authoritative books of the church. I like the adoption of the resolution by the Board of Publication placing some restriction upon the character of articles printed in the *Herald*. The kite of free thought and expression is all right; but it, like all other kites, needs a string, and I am willing the *Herald* Editors should hold the string. If they don't hold to suit, the body may instruct them.

In fellowship,

GEO. S. HYDE.

MESA CITY, Maricopa Co., Ariz.,
May 15th, 1885.

Dear Herald:—I arrived here from California, on the 17th day of April last. I came to visit my relatives, (having a brother and his family here), and also thinking I might do some good in my official calling, having obtained from Bro. A. H. Smith, a written permit to labor in the capacity of an Elder during my stay (if I so desired), and he would stand between me, and the one in charge of this part of country, in case any misunderstanding should occur, because of any official labors I might perform while here. I do not know who is in charge of this territory, but whoever he may be, if he will send me his address, I will report to him my labors, and the prospects here.

I will just say this much more; there are some five or six hundred numbers of the Utah Church residing in this vicinity, under the presidency of Mc.Donald, who at present is said to be absent on missionary labor among the Yaqui Indians, or in their territory, having charge also of a colony of Mormons who went there to settle, but have been ordered out by the Mexican Government, because of polygamy, at least report says so, and so do letters from there to their relations here. Many of their number here seem very firm in their convictions that polygamy was revealed by God to the Martyr, while others are getting quite doubtful on the subject, and are waiting to see the salvation of God (in behalf of those who are now fleeing from the law against it) if the doctrine is of divine origin. It it goes to the wall (which it surely will) many will seek true safety in the principles of the gospel, as taught by the Reorganized Church, while some will adandon all religious faith, and no doubt some will follow their leaders to the islands of the sea, or anywhere else, rather than give up their much cherished and pet doctrine. I have made it a point since coming here to defend the Reorganization, both in public places, and by the fire side; have not held any meetings, but if there was another elder with me, who was a good public speaker, (as I am not), I would assist him in every possible, and legitimate way. Many, or some at least, are anxious to see, and hear either Joseph or Alexander, and if either could come here this fall, I believe much good would be done. I have succeeded in getting considerable reading matter among them, and some are reading with great interest, and are delighted with the following tracts: Polygamy, was it an original tenet of the church? Joseph's Reply to Orson Pratt, and the Successor. May the Lord assist the honest in heart, to judge aright is the prayer of one who desires Zion's prosperity.

R. R. DANA.

SAINT JOSEPH, Mo.,
May 25th, 1885.

Bro. Blair:—I herewith enclose to you Programme of the concert recently given for our benefit to aid us to recover from the loss sustained in the recent court-house fire.

We were treated very nicely. Bro. Winning's business influence told well for us in several ways, of course. The concert netted us about $150, which is considered a large return, even for many of the popular churches here.

The indications are quite favorable for future work here. I am fully satisfied, however, that I am not equal to the task of doing more than one man ought to do at book-keeping and take the oversight of the branch also. I have consented to try for a while, hoping that Bro. J. R. Lambert, president of mission, will secure a man to labor with us here. I am sure I am not "reckoning without my host" when I say we can get a much better hearing here now than we could have done in the past. I wish Lamoni was a little nearer; perhaps we then could prevail on Bro. Blair to come down on Saturdays and spend Sundays with us, by securing for him a pass. You know it does not take so long to make the run now since the C. B. & Q. took possession. Now that this public entertainment has brought us prominently before the public, we feel more keenly than ever the need of a man "qualified" by experience, education, manners, tact, and humility, to give the church a standing and character that at present we do not have. I am quite sanguine in regard to the success that might be attained now with proper attention. An effort of a year would find us with a chapel in which to worship. I feel quite sure that the above result would follow a continuous effort. Do you see any way to help us out? Yours in bonds of fellowship,

E. T. DOBSON.

AUDUBON, Minnesota,
May 26th, 1885.

Dear Herald:—I have been ten years in the church, and this is my first letter to the *Herald*. I do enjoy reading it. There is so much that is good, so much to cheer, and from some writers so much of love. With some I feel to rejoice, and with others to weep. I do love the brethren, and I know that they love me, for when I go to visit Saints, the glad light that comes into the eye, the warm grasp of the hand, the enquiries as to my wants, and their conversation about the things pertaining to the kingdom all show it, and we do rejoice together.

I was baptized and ordained an Elder in 1875, under the hands of Apostle T. W. Smith. (In confirmation and ordination (and you will find it recorded in the issue of *Herald*, September 15th, 1875), it was said that my voice should be heard

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in defense of the truth, and that I should be successful in winning souls for Christ. I believe that my mission has commenced. Since the last of February I have not missed but one Sunday, either with the branch or in some other neighborhood. I have had the best of liberty in speaking, and have baptized three. Have been preaching at Cormorant and vicinity; brother and sister Way and self, and brother Shaw once, and he is to go again. I speak of sister Way for she has her place, and it would be noticed if it was not filled; and so we have worked together, nobly assisted by Bro. and Sr. McLeod who have secured us places to preach in, and kindly cared for the inner man. (May God bless and prosper them). Last Sunday we had the pleasure of baptizing his daughter and her husband, now Bro. and Sr. Mathewson. Bro. Nutt sowed the seed; I was permitted to reap the harvest. At the confirmation the Spirit testified that there were others yet to come. Bro. Bond wrote a grand letter and said something about going into the water and there remaining. But these came out of the water and know for themselves these things are true. Dear Saints, let us know nothing only Christ and him crucified, and God will bless you.

Your co-worker in Christ,
T. J. MARTIN.

MILLVILLE, New Jersey,
May 10th, 1885.

Bro. Joseph:—I am reading the Life of Joseph the Prophet and the Mormon Theology; Exegesis; and the Mormon Genesis, is worth a thousand dollars to any Latter Day Saint. Every Elder and every Public Library in the United States ought to have one. I could not keep the tears from flowing, the spirit manifestations were that strong. It gives me strength and vigor to press onward to the goal. My kind love and best regards to all the household of faith; and may God help all his children to see Zionward is my prayer.

WILLIAM STREET.

COUNCIL CLUFFS, Iowa,
May 20th, 1885.

Bro. Joseph Smith:—Will you please grant me space for a few words in the *Herald?* I still rejoice in the church, and in the gospel of my Redeemer. The two last Sundays we have had meetings four times, besides the Sunday School. I feel thankful that I was ever permitted to have my name on the Church Record. We are well pleased with "Sandhedens Banner." And now we can say as David said—"The Lord hath given us a Banner, that it may be displayed because of the truth."—Psa. 60.

The theme of the Banner is to explain the holy principles of the gospel in the spirit of love; to point out that way which leadeth to the kingdom of God. And without doubt it will be the means of leading many souls to the kingdom.

The rejection and reorganization of the church has been set forth by brother H. N. Hansen; and the mission of your martyred father, by the Editor, in the light of Scripture. And suffer me here to invite all the Scandinavian brethren to help lift up the Banner of truth. I know that we have power to do it, therefore let us lift it up. And when we do so we bring the glad tidings of salvation to our fellow-men, pleading with the earnest in heart in behalf of the cause of Jesus, and bringing the burdened soul from the wilderness of sin to the throne of grace. And in doing this we do nothing more than that which we owe to Jesus the author of our soul's salvation. The number of Scandinavians belonging to the church in this city is between thirty and forty. Some very good members have been baptized by Bro. Andersen, and I think there are some more who will be baptized before long. As the Lord said: "My sheep hear my voice, and they will follow me." We are thankful for the privilege of hearing of Him who has made a security for our souls upon the cross, and to be taught the principles of the gospel in our own language, because there are some old Saints among us who can not understand the English-speaking brethren.

It is my desire ever to live faithful to the gospel, because I know there is nothing better. I have not much experience, but I can say this, that I have tested the bitterness of sin, and I have also tested the sweetness of the grace of God. I feel a great need of watching and praying; and to be up and do the will of God. I pray God to bless us all with the holy spirit.

Your brother,
PETER PETERSEN.

DORCHESTER, Nebraska,
May 23d, 1885.

Dear Herald:—Sometimes it is a pleasure for us to transmit our doings, and as we are mutually benefited by an exchange of thought, I embrace the favorable opportunity of inditing a few lines descriptive of the work as seen from my standpoint. Never, during my life in the glorious union of spiritual connection with Christ, have I felt the full, unspeakable joy and peace, as now. Spiritually, socially, and financially, I feel that we occupy higher ground than at any time in the near past, and the outlook promises good to all those who are willing to rise up to the work and progress in the onward march unto victory.

I spent a week at Elmwood, and while the farmers were very busy in planting corn, still they gave me a full house for four evenings. Heavy rain stopped us for two evenings, and an attack of paralysis upon Bro. A. Tyson, divided our friends some in caring for him. The Christians are building a church, also the "G. A. R." On Sunday the 17th inst., I occupied the hall of the latter, and a "still hunt" was set on foot, and the unfinished church was also used; but I feel satisfied our cause was not hurt. Last Monday I went to Wilber, and was in attendance on the Sheriff's sale of the books and clothing of Clark Braden. Had the same results overtaken Bro. E. L. Kelley, as his opponent, there would have been no living in peace, in any part of this country for the Saints; but as it is, kindness and friendship are bestowed. Stormy weather kept me from holding more than two meetings. I however went to the Blue River, and added one to Christ's family on earth. God blessed us with his Holy Spirit, both at the water, and in the confirmation. Came here yesterday afternoon, and spoke last evening at the dwelling house of sister R. S. Coats; had good liberty, and the largest gathering that has attended any of the meetings of our Elders at this place. The Christian minister was present, and by request opened with prayer, and gave the benediction. Since writing the above I have had a very pleasant two hours conversation with the above minister. He treated me kindly and fair, and was free and frank in an exchange of views. He also showed me a false statement in the *Oracle*, written by N. B. Alley, concerning the meetings of last Sabbath. Strange that those who claim to be ministers for Christ would be guilty of publishing untruths. I believe that it will work an injury to those who so practice. Oh God; grant to let only truth be upon my lips, that I may not be ashamed before either God or man!

In bonds,
ROBT. M. ELVIN.

Summary of News.

May 25.—At yesterday's session of the Presbyterian General Assembly in Cincinnati, resolutions were offered condemning Sunday newspapers and committing the church to the policy of "what is commonly known as prohibition." The Freedmen's Committee reported that while the white population of the United States doubled every thirty-five years, the colored population doubled every twenty years. In 1985 there would be 96,000,000 white people in this country and 192,000,000 colored people.

A tremendous waterspout eight miles south of Nashville, Tenn., did great damage. Fields of corn were washed away and fences scattered in every direction. The spout traveled in a northeasterly direction and was a mile in width.

Fred Grant said this morning that last night was the most comfortable his father had passed in two weeks. He had eight hours of good and restful sleep and this morning was free from pain.

Lulu West, a young girl of Laurens, S. C., was stricken with paralysis two months ago, and has not taken a particle of nourishment for fifty-eight days.

The secrecy preserved by the Gladstone Government regarding the Russo-Afghan situation is deepening the already prevalent conviction that some serious hitch has occurred in the negotiations. Meanwhile the Grand Old Man is trying to frighten the Czar with warlike preparations.

The news from Northern Mexico will not raise the spirits of the polygamists in Utah. It is announced that at last the Mexicans have whipped the Yaqui Indians and captured their stronghold. These are the Indians with whom the polygamist leaders are said to have made a treaty, and upon whose territory a small Mormon settlement has been established. Not long ago the aged President of the polygamists visited the Yaqui region, and it was rumored that he was looking for a place in which the persecuted Saints might find shelter in the near future. If the Yaquis have been subdued the Mormons will be forced to deal directly with the Mexican Government.

A COMMON SCOLD.

May 27th.—Margaret Brooks was convicted in Philadelphia, Pa., to-day of being a common scold, and was sentenced to four months' imprisonment. After her sentence her eighteen-year old daughter jumped to her feet and struck one of the witnesses, an aged lady, in the face with her fist. The mother and daughter then became intensely excited, crying, screaming, and striking right and left. After the mother had been removed to the prison van the Judge sen-

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tenced the daughter also to four months' imprisonment for contempt of court. At this announcement the girl became frantic, began screaming at the top of her voice, and resisted desperately the officers who took hold of her to remove her to the van. She fought with all her strength, and, being a strong, robust young woman, it took all the strength of two of the strongest officers of the court to remove her from the room.

Francis Xavier Beaudry, a very mean old miser, recently died in Montreal and bequeathed nearly all $2,500,000 to a church, and cut his widow, who is a young woman of thirty, and several children off with next to nothing. In fact he bequeathed his widow nothing, but left orders with his executors, who were members of the church, to provide for her. They generously assigned her $1,000 a year out of the immense estate. The worst of it is that Beaudry was not a pious man and ignored religion until he found he was dying. He then said he meant to atone for his immoralities during life all at once by leaving his wealth to church purposes. This he did and the church gave him a magnificient funeral, brilliant with pomp and pageantry. The widow Beaudry refused the $1,000 pittance, and will claim her share of the estate and dower before the courts. As the church gave Beaudry a good send-off, he is doubtless safe, and as his object is accomplished, he could hardly object to his widow and children getting some of his money to live on.

A dispatch from Deming, N. M., reports a fight between the United States troops and the Indians in Cook's Canyon. Six Indians were killed and four soldiers. The total number of white people killed by the Apache raiders so far as known is thirty-three.

Two car-loads of miners going up an incline road on a mountain near Charleston, W. Va., yesterday, were precipitated down the hillside by the fracture of a brake-band. Nine jumped for their lives, and four remained in the cars. Three of the latter were killed and the other fatally injured.

Two dynamiters from New York have arrived in Paris with patterns of a new explosive apparatus which is provided with three springs. Failure in future dynamite enterprises is rendered almost impossible by this invention, for it is only necessary that one of the springs should go off to cause an explosion.

A three-story frame tenement-house in Jersey City, N. J., collapsed yesterday morning, killing four persons and injuring ten more.

King John of Abyssina is collecting an army at Adowa to prevent the Italians now occupying the Red Sea ports from advancing upon Serheit.

REVOLT IN CENTRAL AMERICA.

The Salvador Government is concentrating a military force at La Libertad and constructing earthworks and intrenchments. Bands of insurgents, largely composed of Indians, are concentrating fourteen leagues from here. An attack on La Libertad is threatened. There is no American or other war vessel on this coast, and foreigners are consequently much alarmed.

Secretary Whitney has ordered the United States vessels at Aspinwall, with the exception of the Tennessee, to proceed to Key West and await further orders. Admiral Jouett is instructed to remain with the Tennessee for the present to watch American interests on the Isthmus.

A TRAIL OF BLOOD.

The Indian out-break in New Mexico is becoming more serious every day. The Apaches from San Carlos Agency crossed into New Mexico several days ago. They killed several men at San Francisco River, four men at Alma, three near Grafton, and two near Cuchillo Negro, and to-day's work has not been fully heard from. It is reported that a band of Navajos has joined Geronimo's Apaches, and there are supposed to be about 200 of them now on the war path. The troops, anticipating an attempt by the Indians to escape into Mexico, seem to have gone astray in guarding the passes and trails to the south. The Indians seem to be heading east, designing to reach the Mescalerio and Jicarillo Agency, in Lincoln County, and it is feared that if they reach this agency the restless Jicarilloes will go with them. They are to-day near Cuchillo Negro, and some of the troops are near them on the east side of the river. It is thought that the Indians will attempt to cross to-night, and if they do the troops may be able to reach them. The military authorities seem determined to prevent their escape into Mexico, and if this can be done there are enough troops now in the field to annihilate the Indians. At Ojocaliente they killed Charley Stevenson, foreman of the Alley & Ingersoll ranch, and M. Moreland, who had a horse ranch near that place.

DEBARRED FROM THE WHITE HOUSE.

Although an official order has not yet been promulgated, the President has requested that Charles A. Hamilton of the Buffalo *Express* and J. A. Truesdell of the St. Paul *Pioneer-Press*, the two newspaper correspondents who sent away the scurrilous story about an unpleasantness between himself and Miss Cleveland, should not be allowed access to the White House in quest of news again. A precedent for this action was established during the Administration of President Grant, when a newspaper correspondent who sent to his paper a series of fictions about the departments was by name prohibited from ever entering the departments. About two weeks ago the two correspondents in question sent to Buffalo, New York City, and St. Paul papers a story to the effect that Miss Cleveland had left the White House on account of a difference between herself and the President, and that she was not even attended to the depot by one of the attaches of the White House. This was such a baseless fabrication that it was not thought worth a denial, but the story traveled and was printed in other papers. Finally a paragraph was sent out by the Associated Press containing an official denial of the story, and the return of Miss Cleveland to the White House last week stamped the story as a malicious falsehood. Conversation with reputable correspondents last evening indicated a desire on their part that summary punishment should be meted out to the offenders, and a case was cited in which President Arthur was compelled to deny a correspondent the courtesies usually extended to the profession at the White House, because of the publication in his paper of a scandalous dispatch sent by him from this city. It is generally understood that the President has the same right to forbid a person's admittance to the White House that a private citizen would if his hospitality been returned with a wanton insult. It was at first thought best not to notice this story, but the opinion seemed so universal that an example should be made of the traducers, that it is likely the necessary order will be issued to-day.

Adam Mert, of Girardville, Pa., a crippled pensioner, who lives by peddling groceries, was recently robbed of $800 which he had saved out of his arrears pension. This morning he found the money on his door step neatly wrapped up. It is supposed that the thief became conscience stricken at the thought of having robbed so unfortunate and industrious an old man.

Gen. Grant slept only three or four hours last night, but this was because he had so much sleep Sunday and Monday nights. He was very comfortable all last night. At four p. m. the General went to drive, accompanied by his wife, Mrs. Fred Grant, and Dr. Douglas. Later he walked to Madinson avenue and back.

At the meeting of the Presbyterian General Assembly in Cincinnati yesterday the Committee on Foreign Missions reported that the receipts for the year had been $699,983 and the expenditures $757,635.

A confidential clerk for Martin & Runyan, bankers, of No. 10 Broadway, New York, has been found to be short in his accounts $50,000. He lost the money in Wall street.

The wreath sent by Lord Tennyson to be placed upon the body of Victor Hugo is inscribed: "To the world's greatest poet."

Cowboys with drawn revolvers stopped the special train with Theodore Thomas' concert troupe on board at Coolidge, New Mexico, and and compelled Mme. Materna to sing and the musicians to play.

A man named Prentiss at Orange, Mass., while in a drunken fit ordered his son to shoot a cup off his head. The boy obeyed and shot his father dead.

A Des Moines saloon-keeper has been found guilty on thirty-five counts of an indictment for violating the Prohibitory Law, and the court fined him $50 on each count, or a total fine of $1,750.

Where one person is killed by a mad dog one hundred thousand are killed by whisky, and yet we never hear any complaints against the laws forbidding mad dogs to run at large.

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Communications.

Articles under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

TITHING AND GATHERING.

In Herald of September 6th, 1884, page 572, a brother writing from Moss Point, Mississippi, asks several questions, one or two of which I will endeavor to throw some light upon from the word of God, which has been accepted by the church as the law by which we can obtain an inhertance in the kingdom of God.

The brother says—"If I was to ask the church, being rich, what I must do to inherit eternal life, would the answer be like that in Mark 10: 21? Did he require this of this person because Jerusalem was going to be destroyed, and his property also; or did he tell the person to do this to inherit eternal life?"

Again, he says: "Was not the kingdom like a hidden treasure in a field, the which when a man found he hid, and sold all that he had, and bought that field. And is not this the reason that the Saints that owned property (Acts 4: 34) sold it, and brought the price to the Apostles?"

In answer to the question as to the "reason" the Saints that owned property and sold it and brought the price of it to the Apostles, we would simply say, that evidently the reason they did so was because that it was an order instituted by the authority of heaven, either by Christ when he was on earth, (as hinted to the man in Mark 10: 21), or by the revelations of the Holy Spirit to the Apostles after he had ascended to heaven, from the the fact that Peter said that those who undertook to take advantage of the order by withholding a part of the price of their possessions, had not lied unto men but unto God; showing that the authority by which the order was established was from heaven, and not simply of men. We also find an order of a similar nature established and practiced by the church in America. (See Book of Mormon, Book of Nephi, 12: 2).

In the prophecy of Enoch we read: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (See Doctrine and Covenants, 36: 2). Evidently they also must have had some system of equalization of property among them, if there were "no poor among them."

Having now shown that the order of Apostles mentioned in Acts 4: 34, was an order authorized by heaven, and that a similar order existed in the church on this continent, by the same authority no doubt, and also that something of the kind must have been established in the days of Enoch, we shall now endeavor to find if there are any grounds for expecting anything of the kind to exist in the church in this dispensation, when the church is observing all of the commandments which were given for her observance. And whatever we may find having a bearing on this subject, we will present as an answer to the question as to what the answer of the church would be to the man who was supposed to be rich, and wanted to know what he must do to inherit eternal life.

In 1842, Mr. Richard Savary of Pittsburg, Pa., wrote to Joseph Smith as follows: "I wish to know through you, the laws and regulations of your church—what is required of its members—how much (if a man of property) must he contribute annually for its support? In short, what is required to constitute good membership." Joseph in answer, after presenting the doctrine of faith, repentance, baptism, &c., says: "I would respectfully refer you, Sir, to our book of Doctrine and Covenants for information concerning the laws and regulations of our church, as being given by the revelation of God for our guide and instruction. Respecting how much a man of property shall give annually, we have no special instructions to give; he is to feed the hungry, to cloth the naked, to provide for the widow, dry up the tears of the orphan, to comfort the afflicted, whether in this church, or any other, or in no church at all, wherever he finds them; to believe and obey all that God has revealed, does reveal, or will reveal; to do good unto all men, to be a member in good standing in the church of Jesus Christ of Latter Day Saints."—*Times and Seasons*, vol. 3, p. 732.

Having then the authority of the prophet of this dispensation to take the Book of Doctrine and Covenants to find the "laws and regulations" given for "our guide and instruction," and being required to "believe and obey all that God has revealed, does reveal, and will reveal;" "to be members in good standing in the church," we will now turn to the book to find what "instructions" have been given for the "regulation" of the property interests of the members of the church, and also refer to and quote some of the explanatory teachings of the prophet on this subject not found in said book. "Behold now it is called to-day, (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."—D. and C. 64: 5.

In section 42: 8, 9, 10, 11, are commandments to remember the poor, and consecrate properties for their benefit with a deed and a covenant that can not be broken; the properties to be laid before the Bishop and his counselors. The means so consecrated (for the use of the church) can not again be recovered by the individual consecrating the same. But every man will be made a steward over his own property, which he has received by consecration. The law, evidently, requiring every one who has property to consecrate all of his property to the Bishop, and then receive an inheritance as stewardship back again from the Bishop; but the surplus, or that which he consecrated unto the poor and for the general use of the church, he can not receive again from the church. This view of the law we believe to be in harmony with the teachings of section 72: 3: "For according to the law, every man that cometh up to Zion, must lay all things before the Bishop in Zion." Section 51: 1, 2, teaches the necessity of being organized according to the law, or else they will be cut off; under which law the Bishop is to "appoint unto the people their portion, every man equal according to their families, according to their circumstances, and their wants, and needs." The Bishop being required, when making his apportionment to a man, to "give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church;" and this right he holds whether he remains in the church or not. But if he has consecrated a surplus, or a gift to the church, that he can not recover, or reclaim from the church, "but shall only have claim on that portion which is deeded unto him. And thus all things shall be made sure according to the laws of the land." "And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you."

The instructions of Joseph Smith to Bishop Partridge on this matter are perfectly in accord with the idea of consecrating all of our property to the Bishop, and then receiving a portion as our inheritance or stewardship; and he also emphatically teaches that "a man is bound by the law of the church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion."—*Mill. Star*, vol. 14, p. 450.

In speaking of stewardships the Lord says; "none are exempt from this law who belong to the church of the living God;" and declares further, that "in your temporal things you shall be equal." Section 70: 3. Joseph the Martyr wrote to W. W. Phelps in 1832—"It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church." (See Concordance to Doctrine and Covenants, page 16). In section 77: 1 we read, "The time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people both in this place [Kirtland] and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man and to the glory of your Father who is in heaven, that you may be equal in the bonds of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal

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in earthly things ye can not be equal in obtaining heavenly things; for if you will that I give you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." The parable of the twelve sons in section 38: 5, 6, teaches the doctrine of equality. The instructions to the Elders of the church in an early day were that "ye shall see that my law is kept."—section 41: 2. A revelation given in Zion, August, 1831, says: "For verily I say unto you, my law shall be kept on this land."—Section 58: 4.

In the order of things as commanded to be established in section 81, they were to bind themselves by a covenant according to the laws of the Lord, and they were to have "equal claims on the properties, for the benefit of managing the concerns of their stewartship, every man according to his wants, and his needs, inasmuch as his wants are just." They were to seek the interest of their neighbor, and do all things with an eye single to the glory of God. The order appointed was to be an everlasting order, and the soul that sinned against the covenant made was to be dealt with according to the laws of the church and was to be delivered over to the buffetings of Satan until the day of redemption.

In section 101: 1, 2, the Lord in speaking of those who had broken the covenant of the order he had established as an everlasting order for the benefit of the church, says—"I have cursed them with a sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order shall be found a transgressor; or in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I the Lord am not to be mocked in these things: * * * ye can not escape my wrath in your lives; inasmuch as ye are cut off by transgression, ye can not escape the buffetings of Satan until the day of redemption." Then after giving some further instruction on the subject he says—"I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way; and behold this is my way, that I, the Lord, have decreed to provide for my Saints; that the poor are exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall with the wicked lift up his eyes in hell, being in torment."

In the last two sections quoted from, the teachings are very emphatic, that those who will break the covenant and deed, or bond, which the commandments of God as contained in Doctrine and Covenants required the Saints to enter into, would come under the penalty of being delivered over to the buffetings of Satan. And those who had an abundance, and would not impart of their portion according to the law of the gospel, would with the wicked lift up their eyes in hell.

Just what the nature of the penalty of being delivered over to the buffetings of Satan is we are not informed, but possibly it may be that Annanias and Sapphira suffered that penalty, inasmuch as they broke a covenant of a similar nature.

The most of the revelations above quoted were given to the church before September, 1832, and in September, 1832, the Lord complains that the church had treated lightly the things which had been given unto them, and were all under condemnation, and should so remain until they repented and remembered the Book of Mormon and the former commandments which he had given them, not only to say but to do according to that which was written, and unless they did repent there remained for them scourges and judgments to be poured out upon the children of Zion, for they would not be allowed to pollute the Holy land, or the land that was to be sanctified and made holy by the observance of God's laws. (See sections 83: 8; 106: 2). Zion could only escape the judgments of God by observing to do all things whatsoever the Lord had commanded her. (Section 94: 5). The promises of God are upon conditions as he himself declares; "I, the Lord, am bound when ye do what I say; but when ye do not do what I say, ye have no promise." Section 81: 3.

After the troubles of the Saints in Jackson county, Missouri, the Lord in June, 1834, tells them to gather as much as consistently can be with the feelings of the people, and purchase the lands that can be purchased in Jackson county, and the adjoining counties, and says that it is his will that they should afterwards possess them according to the laws of consecration which had been given to them. Section 102: 7, 8. And in paragraph ten it is said, "Let those commandments which I have given concerning Zion and her law be executed and fulfilled after her redemption." This latter quotation, we hold, suspended the execution of certain laws and commandments relating to the government of Zion —when Zion is observing all the laws given to her—until certain other things are first accomplished, viz., the redemption of Zion. Query: Are those things yet accomplished? If not, then certain laws and commandments are not in force, neither will be until the other things are first accomplished.

It is the writer's opinion that the law relating to and governing the property interests of the church as taught in the commandments and revelations which have been quoted and referred to in this article are not now in force, inasmuch as all the evidence produced already, as well as some yet to be produced, points to the fact that there must be an organization in accordance with the requirements of that which can not be carried out only in a gathered state of the church, and the law was only designed to be executed and fulfilled in Zion and her stakes, as is clearly shown in section 106: 2, which says, "Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen." The first paragraph of the above section says the law of tithing therein set forth, "shall be a standing law forever." We also hold that the organization of the church under the law which was to be "executed and fulfilled after Zion's redemption" includes the inheriting and possessing of the lands, or real estate, of the land of Zion. See sections 38: 4; 45: 12; 48: 2; and also section 102: 8, where the Saints were told to "fulfill that which had been commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased, that my Saints should possess them according to the laws of consecration which I have given."

The Bishop is to be a "Judge in Israel like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God; for verily I say unto you, my law shall be kept on this land." (The land of Zion where the revelation was given) section 58: 4.

In perfect harmony with the above, the Spirit testified to J. W. Briggs in 1851, that "the Lord had not cast off his people, nor changed in regard to Zion;" that his people should be "redeemed" and his "law shall be kept which he revealed to Joseph Smith;" that the "pure in heart" should "gather, and Zion shall be re-inhabited." (See Life of Joseph the Prophet, page 578).

Inasmuch then as Zion is not yet fully redeemed, as commanded in section 98: 9, 10, and the law is not to be executed until after Zion's redemption, we believe it is the duty of the church now to carry out the instructions given in a revelatiom of March 1st, 1873, which says—"It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about and the counsel of the Elders of my church, guide in this matter until it shall be otherwise given of me. (See Life of Joseph the Prophet, page 716).

This revelation tacitly admits the validity and force of the commandments in the Doctrine and Covenants relating to the gathering, and undoubtedly makes binding on the church now all the commandments

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relating to the gathering of the Saints and purchasing the lands in Jackson county, Missouri, and the adjoining counties. And those commandments *with the counsel of the Elders in harmony therewith*, (and not the doing of them away as of no force), is to be the guide for the church until it shall be otherwise given. And no doubt just as soon as Zion is redeemed and the Saints are prepared, the commandment will be given to organize according to the law which has been given, and which was to be "executed and fulfilled after Zion's redemption." "For Zion can not be built up unless it is by the principles of the law of the celestial kingdom."—Doc. and Cov. 102: 2.

And without any doubt, when the church arrives to that point where she will be keeping all of the commandments of God which were given for her "guide and instruction" in the Doctrine and Covenants, which Joseph Smith said contained the "laws and regulations" for the church, if the brother from Mississippi, or any one else who might be in possession of property, was to ask the church what they must do to inherit eternal life, the answer would be similar to that which Christ gave to the individual in Mark 10: 21. And that answer would certainly harmonize with the doctrines and principles which I have shown to be contained in the Doctrine and Covenants, which is the source referred to by Joseph Smith for those who wanted information on a similar subject.

It is evident from what is written on this subject that all must observe these commandments—when once the church has arrived at that state that it can be fully observed—or else they will certainly come under condemnation and must suffer the consequences of disobedience to the commandments of God. It is also evident that in entering into this order of things, men must do so by covenant and a *deed* which can not be broken—one that will stand the test of the laws of the land. And all who receive an inheritance in Zion, or any of her stakes, under this law, will have the same *deeded* unto them by the Bishop, so they can hold the same whether they remain in the church or not; "and thus all things shall be made sure according according to the laws of the land." Section 51: 1. And under that law, women shall hold the right to the inheritances of their deceased husband's, even if disfellowshiped from the church. And children—whose parents belong to the church—when they became of age, have a claim on the church for an inheritance if their parents have not wherewith to give them inheritance. Section 82. Thus it would seem in the light of the teachings of Doctrine and Covenants, that simply "a certificate from the Bishop" stating a person had been thithed, as taught on first page of the *Herald* for January 17th, 1885, falls short of the requirements of the law.* And we further learn from the instructions of Joseph Smith to Bishop Partridge, that if so be that the individual who desired to comply with the law of tithing, and the Bishop who was to execute that law, could not agree as to what was to remain in the hand of the Bishop—as the surplus of the one who was tithing himself—and what he was to receive back from the Bishop—as his stewardship or inheritance—that instead of the "Bishop going his way and leaving the matter as it was before" as taught in the *Herald* above mentioned, the matter was to be "laid before a council of twelve High Priests; the Bishop not being one of the council, but is to lay the case before them," instead of having nothing more to do with it.

As an advocate of the "faith once delivered" to the Latter-Day-Saints I submit the above to the consideration of all who desire to investigate the subject herein presented; ever praying that God's law may be honored by all of his children.

JOSEPH FLORY.

MOUND CITY. Mo., Feb. 1st, 1885.

NOTE.—* Bro. Flory it appears does not fully comprehend the scope of what was said on page 33 of *Herald*, January 17th, 1885. The point made there was, that the "certificate" of the Bishop must be the evidence that the party had complied with the law; and it would not matter whether that certificate was obtained without or with the aid of "a council of twelve High Priests." In any case the Bishop, though aided by others, was, is, and must be the officer to administer the law alluded to, and his "certificate" is official evidence in the premises.—Ed.

LETTER FROM HIRAM HOLT.

To the Saints of California:—Having discovered that I have made too many promises, to fulfill as made, I will avail myself of the columns of the *Herald* to give such information as I think will benefit its readers.

I found the excursion train, which is running monthly from Boston to Los Angeles, by what is known out there as the Boston Company, a very desirable way of traveling, running through from Los Angeles to Kansas City, changing cars but once. After seven days of weary travel I arrived just at dusk at the town of Independence, in time to hear Bro. Joseph preach one of *his* sermons. I soon found I was among friends—Saints are Saints the world over. The town of Independence is some nine miles from Kansas City, which is a large and flourishing city, building up very rapidly. The town of Independence is beautifully situated, and can be made one of the finest looking cities in the west. Land is quite high in and around the town; but at a distance of two or three miles can be got reasonable—from $30 to $50 per acre. The land is good, a rich black loam, capable of producing large crops of hay, oats, corn, and sometimes of wheat. Corn never fails. The land is adapted to almost every thing. Fruits do well, with the exception of peaches, oranges and tropical fruits. Apples are very much better than in California. Stewartsville is, in my opinion, the most favorable place to locate at. Land is cheaper, and just as good as at Independence. There are three branches—two which I visited. I was made glad to there meet several of the California Saints, who when coming here, brought their first faith with them, and are bravely trying to keep it. God help them to do so. To the earnest worker it is a trying hour. Saints coming to this country must not think they are leaving the missionary field, and going home to rest. That time may come, but it is not yet; it needs strong and abiding faith, to abide here, as elsewhere; but there are pleasures here that are not obtained away from here. The Saints are steadily gathering in, preparing the way before them; and as a rule are well satisfied; but others are not. A spirit of immigration seems to be upon all but Saints. The talk is "west, west." California is destined to be filled as long as there is standing room. There is an immense tide of emigration setting that way.

I visited the notable Temple Lot. As I stood and gazed upon it, my mind was filled with the past; of the fond hope that was still clinging to this sacred spot; of the trials and sorrows the people had borne, who still look upon this fond relic of the past, with an earnest desire that God's power may soon o'ershadow it, and his loved ones behold it. I felt like uttering the cry of the Jews: "How long, O Lord, how long." It is the finest block in the city; is said to be the highest piece of land east of the Rocky Mountains. Another singular thing connected with it is, that it is supposed to be about the center of the continent. These two facts, if facts they are, could not have been known at the time by those who located the Temple lot, but have been subsequently ascertained. Our people have the confidence of the business men; it is not surprising that they should; but some suppose that here where such fierce persecution once assailed the Saints, it would be hard to gain the confidence of the people. But an honest, upright walk, will soon be recognized among business men, no matter what their religious views may be. The men they respect are those who pay their bills.

In Stewartsville I was made glad, while standing in a shop, talking to the proprietor. A man came in and asked for a former owner, stating that he owed him a bill, which was to be paid by the shop; asked if it would be paid. The answer came quick and ready: "Yes; his name is good here as one dollar is for another." While the Saints live in that relationship to each other, they have little to fear. I was highly pleased with the conference proceedings. I feel justly proud of my brethren. Conference is not a good place to judge of a man's ability as a speaker. It is a very hard and trying place for the experienced Elders to speak, and a good place for the young ones to fledge out. They have the advantage over the "able Elders," in not having a reputation to maintain. There was a deep earnestness that prevailed in the sessions; an earnest desire to do right; and a manifest determination upon the part of nearly all, that the principle of *right* must be held inviolate. That desire is so strongly manifested, that some supposed the Elders were quarreling on warmly and ably debated

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questions. I am convinced, from closely watching the proceedings, that few argued but from convictions of right. And so it should be: *let right be the standard.* I was pleased to see that each man stood for what he thought was right, no matter what another thought. There was no lobbying there. One sees many things of an encouraging nature at General Conference. I am at present on my way to my field of labor; have spent some pleasant seasons with the Saints in these parts, for which I feel to thank them, and pray that God will bless them, and hasten the day when his people may gather home.

HIRAM L. HOLT.

SABBATH BREAKING AND DANCING.

IT is with pain that I see these two evils are gaining entrance into the minds of some of the members of the Church of Christ, and leading them astray, so that even the world is pointing to us with scorn and derision; because we are not living up to the rules of our church. In D. & C. page 98, par. 24, we read,—"Any member of the Church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the Bible directs." Our attention has often been called by outsiders to some of our officers and members by having them say, Look at that man, he is an officer in your church and teaches your people, and yet he is constantly breaking the Sabbath day and doing worse than those that make no profession; for some in your church I notice do a great deal of unneccessary work on the Sabbath, just for the sake of making money and satisfying their own carnal desires. If they are God's people I do not wish to be counted among them.

My dear friends, by reading the Bible, we find that neither God nor Christ did countenance any such evil doings. And if those that call themselves "Latter Day Saints" are indulging in such sins they are not living up to the rules laid down in the Bible or Doctrine and Covenants, and I claim the officers ought to labor with such and show them where they stand.

Turn with me to Luke, 23:56 and read the following—"And they returned, and prepared spices and ointments; and rested on the Sabbath day, according to the commandment." What is that commandment? Ex. 20:10. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the seventh day and hallowed it." Here we see that God gave a law to the Jewish people, and set apart a day for his worship, and that time he claims for his own; and when they violated that law they had to pay the penatlty. We have a law given to us in these latter days that is just as binding on us as the law of Moses was to the Jews. In Doc. & Cov. page 181, par. 2, we find the following—"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or in other words, rejoicing and prayer."

We as Saints of God can plainly see that this is a very strict command; for we are to do no kind of labor on the Sabbath day that it is possible not to do; so when we see any of our members breaking the Sabbath day we find they are robbing the Lord of his time; for he requires us to give him a portion of time to his worship. When members, for the sake of saving time, and for gain, make bargains and do manual labor on the Sabbath, they disobey the law of God, and injure themselves and the cause; for it is through covetousness and mercenary principles that they do so; and if it is allowed in branches, those branches will never prosper; for they are resting under condemnation. D. & C. page 181, par. 5, says—"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. * * But learn that he who doeth the works of righteousnses, shall receive his reward, even peace in this world, and eternal life in the world to come." Some may say, According to your views it will be wrong to do that which is even neccessary. No; I do not think I have made any such remark; for the Bible does not teach that at all; it is only work that is done to save time, money, and unnecessary work that I speak about. Christ says to do good on the Sabbath day, and help those in distress. We read in Matt. 12:11, the following—"And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." We here see that it is lawful to help anything in distress, or to relieve suffering on the Sabbath day.

The other evil I wish to speak about is dancing; which, when allowed, always kills a branch. I have been acquainted with branches that were spiritual and enjoyed the Spirit of God; but after a while dancing entered, and to-day they stand sad monuments to us, the result of disobeying the laws of the church; for they are like the church of the Laodiceans, neither hot or cold: and God will surely spew them out of his mouth as he did them, if they do not repent, and turn from the path they are traveling. To those of our members that uphold dancing in defiance of the officers of the church, I will say that General Conference passed a law in 18— prohibiting dancing; and also I find by reading the Bible that the dances in Bible times were not like the modern dances; for we notice that the mingling of males and females so common in modern dances was unknown to the Jews. Judges, 21:23; 1 Sam. 18:6. One case can be found where the inference may be drawn that the sexes danced together, that is in Ex. 32: 6-19, when the children of Israel went into idolatry and madness, and danced before the molten calf. This dance certainly did not lead them to God, nor did he sanction it; but on the contrary his anger was kindled against them.

Again we read in Job. 21:11, 14. "They send forth their little ones like a flock, and their children dance." "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways." Again we see that dancing leads the mind from God instead of bringing it to him; and the same can be said of the dances of to-day. How can God be in a ball-room where his name is taken in vain; where there is drinking, gambling, and all worldly vices? We read that God will not dwell in unholy temples. Certainly then he cannot be there. It is said that small beginnings makes great endings. This can apply to dancing; for at first it begins with a social dance at a private house, and they still the conscience with the remark there is certainly no harm in that. Satan then commences to weave his web around them; next a ball; next a public ball where liquors are freely passed around; next a game of cards; finally ruin and death. We say to all those of our members that are indulging in dancing, Stop before it is too late.

Again we read in Mark 6:22, what were the results of a dance. A good looking damsel danced before the king, and while he was heated with wine and the lusts of the flesh, he said, "Ask whatsoever you will and it will be given you." The result was that John the Baptist lost his head, all on account of a dance, by which a harlot gained her desire. Most of the dances in our day, tend to lead the mind to the lust of the flesh; and we as God's people are commanded to keep ourselves pure, and to go on to perfection. If the rules of our church prohibits dancing, we ought to obey them, and not reject the counsel of those in authority over us, as long as they teach the law of God and the church.

MRS. DANIEL JONES.

A DREAM.

ABOUT the 15th of January, 1885, I dreamed that I was on board of a very long ship. She was so long that I could not see the bow, but could see the stern, also the wheelsman or helmsman. There were others standing by him. I stood about midships. This ship had a hurricane deck, but she was open between the upper deck and the main deck. The ship was sailing along all right for some time, and

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I was looking over the side. I saw a large rock, as it were rise up out of the sea; and all at once the ship was grounded on it, and caused quite an excitement. I heard some say, We will get off with the next tide; and all at once she was afloat, and went ahead again, and struck a point of the same rock with a terrible crash. I said, That rock has gone through her; but if it breaks off and fills the gap, she will not leak. However, she got afloat again, and sailed about as well as ever; but in the excitement she was headed the other way, and made a big circle to head in the right direction; but by this time it became very dark and misty, and when she got headed right, she made for the same rock; and seeing the danger, she became unmanagable, and seemingly would not answer the helm; and instead of striking the side of the rock as before, she entered the middle, and it opened, or divided ahead of her, and as she was getting through by tight squeezing, the mist cleared away, and I could see the land on every side, and it was a terrible place to behold. Ahead was nice, clear water—the deep blue sea—and looked so beautiful; and I heard delightful music; and on looking to the northwest, I saw a large ship on shore on an island getting repaired. She was badly wrecked. I awoke and slept again, and dreamed the same dream three times the same night.

R. MAY.

INDEPENDENCE, MO.

MISSIONARY EXPERIENCE.

DEAR HERALD:—I have been feasting to-day from your pages. (We who live so far from "the table," have to wait four weeks, then have four weeks rations at once. Was much interested in Bro. W. H. Kelley's account of his trip east. I fairly forgot my whereabouts, so thoroughly did I enter into the spirit of the letter, and of traveling east, and seemed myself to be again at Bro. Webster's, and visiting in the Boston Branch, where we were last spring—and Bro. Lakeman was there also. I shall not forget the kindness shown us by Bro. Webster's wife during our stay of one week. May the Lord continue to bless her till she may see, to her full satisfaction, and be convinced of the truth of the latter day work and rejoice in its blessings, for she has a kind heart.

I have felt since we came here we had got out of the world, on an island, and only heard from the real world once in a while. Every thing is so different from America; (even the moon is upside down). There is world enough all around us, but it is such a different element, and the hurry and bustle, noise and clatter of city life, where one almost forgets there is any higher object in life, than to look out for ones mortal self. But we are becoming quite accustomed to the different way of living, and I guess will like it very well. As yet have made very few acquaintances, and although I seldom have time to be lonesome, I often yearn for the companionship of the dear friends and sisters, over the water, whose friendship was ever true and unfeigned. As soon as we got a little settled here, and the Christmas holidays over, I sallied forth, charts in hand, to see what prospect there was for making a fortune in Sydney; did not succeed in making a single sale, so I have opened a dress making shop. The place we rented was well calculated for the business—one room down stairs with two large windows, and opens right out on the street, so the people passing can see the System in the window, and read the notice hanging against the window. And just above is a large sign that can be read from the Train Station—New York Eclipse dress cutting system. I must say I had many doubts and fears as to whether I should succeed or spoil the people's dresses, and have them leave in disgust. I knew my cutting and fitting could not fail to give satisfaction; but the rest I should have to learn as I went on. And again, I feared to take the money that the Saints had given for our support, to fit up the room, lest I should not be able to replace it. While I was turning the subject in my mind one evening, all the difficulties suddenly cleared away, and I had a full assurance to go ahead, and all would be right. So next morning we all three set to work in earnest to get the sign painted, a cutting table made, the room carpeted, and a large mirror hung. Then it was plain I could not make dresses without a sewing machine, and equally as plain that I could not buy a sewing machine unless I made dresses to pay for it. We got out of this dilemma by deciding to do both at once. Joseph went to the company and found he could get one by paying ten shillings down, and two shillings and sixpence per week till it was paid for. Then, as soon as the first dress was ordered, the machine was ordered also.

Since then I have been steadily at work from eight o'clock in the morning till ten at night, and both earlier and later when occasion requires, with the exception of two holidays and the time I take to write. As yet I have not allowed myself even an hour's nooning. There is always so much work on hand that I am in a hurry to get done. Through observation, patience, and perseverance, accompanied with a due portion of fatigue and weariness, I have succeeded very well, and have gained quite a reputation as a dress maker. But I miss the buoyant, life giving influence of the out-door air that I have been so accustomed to for a few years past. I was beginning to congratulate myself as doing very well indeed, till I read Sr. Hellen's letter in the *Hope*, of her labor of love, since then I have felt uncertain as to whether I was on the right track, as my labor was simply for money.

Perhaps the position I have taken is not in true keeping with the missionary spirit, or work. But it is most decidedly *is*, with the demands of the body, and the faint struggles of expiring ambition, and so long as health is given me, I hope not to be burdensome to any for any personal expenses of myself and daughter, and so far have been able to add quite an item towards paying rent, and for groceries; for it costs us very much more to live here, than it did when we were on our own place in California. But the Saints are very kind, and we are getting along nicely. Joseph is now at Wallsend, has been gone a week, will probably stay three weeks longer. We are expecting Bro. and Sr. Smith in about two weeks, if they come on the steamer that is making a trip to the Ta-hi-ti Islands as an experiment. But perhaps, without their knowledge, they are instruments in the hands of the Lord to bring out these missionaries. We will hail their coming with joy. To see some one that we have seen before in this work, will infuse new spiritual life. At present the city and whole country is in great commotion, making speedy preparations for war and self-defense; and it may be that ere this letter reaches its destination the "shells" of the Russian will be dropping in our midst. This is considered to be one of the first places that Russia will attack with her gun-boats. If war is declared, the people here will indeed have cause to be alarmed. I know we are living in the last days, and must expect such calamities; but I do earnestly pray that this may be averted.

The hot weather is over, and for a few weeks it was clear and beautiful as weather could possibly be; but now it is evident that the rainy season has set in, for it is cold, cloudy, foggy, and rainy, accompanied to-day with a very high wind. There has been the most terrible thunder and lightning here that I ever witnessed.

SISTER EMMA.

SYDNEY, Australia, April 18th, 1885.

Selections.

CREATION OF THE WORLD.

HOW ITS HISTORY READS IN THE REVISED VERSION.

FULL TEXT OF THE NEW FIRST CHAPTER OF GENESIS RECEIVED BY CABLE.

CHANCE FOR STUDENTS TO MAKE COMPARISONS.

THE following is the first chapter of Genesis, according to the revised version. The notation of the verses follow that of the authorized version for the sake of comparison, though the new version will be printed in paragraphs with the verse numbers in the margin:—

1. In the beginning God created the heaven and the earth.

2. And the earth was waste, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light, and there was light.

4. And God saw the light that it was good; and God divided the light from the darkness.

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5. And God called the light day, and the darkness he called night. And there was evening and there was morning, one day.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so.

8. And God called the firmament heaven; and there was evening and there was morning, a second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.

10. And God called the dry land earth; and the gathering together of the waters called He seas: and God saw that it was good.

11. And God said, Let the earth put forth grass, herb, yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth; and it was so.

12. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof after its kind: and God saw that it was good.

13. And there was evening and there was morning, a third day.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16. And God made the two great lights; the greater light to rule the day and the lesser light to rule the night; he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. And there was evening and there was morning, a fourth day.

20. And God said, Let the water bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven.

21. And God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good.

22. And God blessed them saying, Be fruitful and multiply, and fill the waters in the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so.

25. And God made the beast of the earth after its kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

26. And God said, Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31. And God saw everything that he had made, and behold it was very good. And there was evening and there was morning, the sixth day.

CHANGES IN JOB AND THE PSALMS.

Authorized—Job xviii., 4: "The blood that breaketh out from the inhabitant; even the waters forgotten of the foot, they are dried up, they are gone away from men." Revised—"He breaketh open a shaft; away from where men sojourn they are forgotten of the foot that passeth by, they hang afar from men, they swing to and from."

Authorized—Job xxxi., 35: "Behold, my desire is that the Almighty would answer me." Revised—"Lo, here is my sign above, let the Almighty answer me."

Authorized—Job xxxvi., 18: "Beware lest he take thee away from his stroke." Revised—"Beware lest thou be led away with thy sufficiency."

Authorized—Psalm xii., 5: "I will set him in safety from him that puffeth at him." Revised—"I will set him in safety at whom they mock."

Authorized—Psalm lxviii., 4: "Extol him that rideth upon the heavens." Revised—"Cast up a highway for him that rideth through the deserts."

Authorized—Psalm lxviii., 19: "Blessed be the Lord, who daily loadeth us with benefits." Revised—"Blessed be the Lord, who daily beareth our burdens."

Authorized—Psalm lxviii., 30—"Rebuke the company of spearsmen." Revised—"Rebuke the wild beasts of the reeds."

Authorized—Psalm lxxxii., 7: "As well the singers as the players on instruments shall be there. All my springs are in Thee." Revised—"As well the singers as they that dance say all my fountains are in Thee."

Authorized—Psalm cxli., 5: "And let him reprove me; it shall be an excellent oil which shall not break my head." Revised—"And let him reprove me; it shall be oil upon my head; let not my head refuse it."

Authorized—Isaiah ii., verse 4: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Revised—"The voice of one that crieth, Prepare ye in the wilderness the way of the Lord."

Psalm ii., 12, "Kiss the son" remains, and references to entirely different versions are given in the margin. Similarly in Genesis xix., 10, "Until Shiloh come" is kept, but "Till he came to Shiloh" is noted as an alternative.

In all these cases, as in many others, there seems to have been a strong minority among the revisers which held out for the alternative readings, and they succeeded in putting it in the margin, which contains of the scholarship of the revision. The first verse of Genesis in both authorized and revised versions is the same. The first alteration occurs in the second verse, where instead of "and the earth was without form and void," we read, "and the earth was waste and void." The text of the story of the creation is without other striking variations. The same may be said of the description of the fall and the flood.

THE CHURCH AND THE WORLD.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2: 15.

This is the language of the inspired apostle, and it is true to the present day. Our own opinions upon this important subject are worthless unless they are in perfect harmony with the teachings of the Bible. Therefore, we stand upon the Bible platform, and advocate the principles of our holy Christianity and the claims of the church.

It is a fact admitted by all and recorded in the Bible that the world will love its own. John 15: 19. We do not wonder at this, because it is natural for the minds of the unconverted to seek for happiness in the things of the world. It is our business as Christians to point out to them the excellency of the experimental knowledge of salvation, and its superiority above everything of a worldly character as a source of happiness. But alas! when we tell them we love their souls, and ask them to seek Christ and his righteousness, (which is a satisfying portion to the soul), they point out to us our numerous imperfections, and remind us of the members of our churches are going hand in hand with them in their worldly amusements and sins, contrary to the Bible and our church discipline. Is there no one in all churches, not even the ministers, to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins," (Isaiah 58: 1), in these days of church festivities, shows, theaters, and last, though not least, skating rinks with prize drawings, etc., connected with

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them, and worse than all, conducted by church members!

"Whosoever, therefore, will be the friend of the world is the enemy of God." James 4:4. In the name of our blessed Lord, and of the fathers and founders of our beloved church, for love of the Bible, which has come down to us through the ages of the past over the blood of martyrs, and for the love we have for our children and their future welfare for time and eternity, let us be true to God and obey the commands of the Bible, and "have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5: 11. We can transact business with the world in our daily avocations and be honest and upright, and work with our heads and hands and make money, and this is right, so long as we obey God and use it for his glory. "Not slothful in business, fervent in spirit, serving the Lord."—Rom. 12: 11.

Christianity is intended to elevate the mind, and impart joy and substantial happiness to all who possess salvation, and it does undoubtedly accomplish its design with those who make no compromise with sin. But those who leave it and go back to the world for its gains and pleasures, make a sad mistake. Thousands have been taken by this snare, and have made shipwreck of faith and have gone down in the vortex of eternal night and banishment from the presence of God. Oh! who can estimate the value of one immortal soul? What a fearful responsibility rests upon us as church members for the faithful performance of our vows to God and the church, while hundreds are witnessing our daily walk and conversation, who, perhaps, estimate the value of Christianity by our example. Oh may our example be according to our profession, and such as will lead others to accept the great truths of the Bible and embrace Christianity and obtain eternal life.

Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Renick, Missouri, May 2d, 1885. Elder George Hicklin president, and William Vincent clerk *pro tem.*

The following branches reported: Bevier report rejected and sent back for correction; Renick 21 members, including 3 Elders, 2 Priests, 1 Teacher and 1 Deacon; Salt River 25, including 1 Elder, 1 Priest; Hannibal not reported. Bishop's Agent's report: Received since first of March, $27.60, paid out since $37, leaving the district in debt to the agent $9.40. Brn. R. R. Jones and Wm. Vincent were chosen auditors to examine the report, and found it correct. Elder's Reports.—C. Perry, R. Thrutchley, G. Hicklin, E. Griffiths, and J. T. Williams, by letter; Priest's R. R. Jones, and William Vincent.

On motion Bro. Geo. Hicklin was released from acting district president. Resolved, that this district be left in the hands of the mission for the coming three months.

Bro. J. T. Williams was sustained as district clerk. Bro. Wm. Vincent was ordained an Elder by G. Hicklin, C. Perry, and R. Thrutchley. The Spirit of God was enjoyed by the Saints in their social meeting.

Preaching on Sunday at 10: 30 a. m and 2: 30 p. m. by Elder G. Hicklin. At 7: 30 p. m. a good prayer and testimony meeting was held at the house of Bro. R. R. Jones. Bishop's Agent was authorized to pay Bro. J. T. Williams' expenses as delegate to General Conference.

Adjourned to meet at Bevier, Missouri, the first Saturday in August, 1885.

NODAWAY MISSOURI DISTRICT.

Conference convened at Liberty School-house, March 28th and 29th, 1885. Elder Jas. Thomas was chosen president *pro. tem.*, and M. P. Madison clerk *pro tem.*

Branch Reports.—Eureka 21; no change since last report. Platte 75; 1 baptized, and a gain of three by error in former report. Ross Grove not reported. Elders C. Christensen, Ole Madison, Wm. Powell, (baptized 1), and James Thomas reported. Priest A. Jensen, and Teachers Jacob Nelson, C. C. Nelson and Hans Froyd, reported.

Resolved, that we report the district by letter; That we sustain the President of the Church and all the authorities in righteousnesss; That we sustain the president and clerk of the district.

Prayer and testimony meeting Saturday night at the house of C. C. Nelson. Sunday morning, preaching by Elders Wm. Powell and James Thomas. Preaching in the afternoon by James Thomas.

Adjourned to meet at Sweet Home, September 26th and 27th, 1885.

ALABAMA CONFERENCE.

Met at Butler Branch, Butler county, Alabama, on the 25th and 26th of April, 1885. Conference was called to order by G. T. Chute, secretary of the district. Bro. A. J. Odom was called to act as president *pro tem.*

Branch Reports.—Pleasant Hill 68 members, including 3 Elders, 2 Priests, 2 Teachers, 1 added by baptism, 5 expelled. A. J. Odom president, W. S. McPhearson clerk. Butler Branch 31, including 2 Elders, 2 Priests, 1 Teacher, 1 removed by letter. Elder's Reports.—A. J. Odom, G. T. Chute, F. Vickery, J. G. Vickery; Priests W. Allen, Thomas Vickery, Perry Booker, Robert Cox; Teachers A. Vickery, W. S. McPhearson, and F. Hawkins reported.

J. M. Booker of the Lone Star Branch was released from the office of an Elder upon his request. Bishop's Agent, J. G. Vickery reported nothing on hand; had paid to Bro. F. P. Scarcliff since last report $7.50. W. J. Booker, president of the district was released. The general authorities of the church was sustained.

Preaching at night by Priest Warren Allen, Sunday morning by Elder G. T. Chute. Sacrament and testimony at 3 p. m. Preaching at night by Elder A. J. Odom.

The conference was a very good one, really above an average in spirituality. While some are careless and unconcerned, others are waking up and girding on the armor. Some are contemplating entering upon the law of tithing, having a better understanding of that law now than ever before. The district stands in a fair condition.

Adjourned to meet at the New Hope Branch, Monroe county, Alabama, July 25th and 26th, 1885, at 10 a. m.

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Miscellaneous.

QUORUM OF SEVENTY.

Dear Brethren:—As our quorum record lacks a few items of being complete, I wish to take this means of asking the parties concerned, or any one else who may be in possession of the necessary information, for the following items. I wish to know the whereabouts of David Evans, James M. Waite, and Henry H. Morgan. The ordination of David Evans was ordered April 8th, 1864, but have no account of ordination. Who ordained Brn. E. C. Brand and Duncan Campbell presidents of quorum? I want to learn when the following named brethren were born, when baptized, and when ordained:—Henry B. Lowe, David Howery, Samuel Powers. When the following were born and when baptized:—David Newkirk, Ira Guilford, Ethan Griffiths, Samuel Blair, Geo. W. Harlow, Ira Harlow, Wm. Harlow, Horace H. Ovitt, Wm. White, Wm. Day, H. N. Wright, Daniel McCoy, Henry Cuerdon, Andrew Cairnes, Riley W. Briggs, Richard H. Atwood, and Lucian B. Richmond; also when the following were born:—Benj. L. Leland, Geo. Kerr, Ebenezer Page, Jeremiah Jeremiah, and Samuel M. Hough; also when the following were baptized:—Wm. Cline, Jun., Wm. Griffiths, Wm. Smith, John S. Newberry, John A. Butterfield, Edwin C. Wildermuth, Wm. H. Hartshorne, Samuel H. Gurley, Eli M. Wildermuth, Isaac Newkirk, David Cline, Otis Shumway, Edmund C. Briggs, Archibald M. Wilsey, Wm. D. Morton, Crowell G. Lanphear, Wm. H. Kelley, Curtis F. Styles, Alexander McCord, Andrew Hall, Henry Shaw, Sen., Jonathan Delap, D. T. Bronson, Isaac A Bogue, James B. Henderson, and Gomer T. Griffiths; also when the following were ordained:—John C. Gaylord, Otis Shumway, Z. H. Gurley, Sen., and John W. Roberts; by whom Z. H. Gurley, John C. Gaylord, and David Jones were ordained, and where John C. Gaylord was ordained. I wish to know when born, when baptized, when, where, and by whom ordained for Peter N. Brix, and Thomas Job. When did Geo. W. Godfrey, Major Godfrey John S. Newberry, David Howery, Samuel H. Gurley, David Cline, Daniel Bowen, Wm. D. Lewis, David Jones, Richard H. Atwood and Charles N. Brown die? Many of these have been removed from the quorum for various causes; but the items should be on record; and any one furnishing any of them will confer a favor on me. I know the address of many of the above, but to write to each one would incur needless expense and trouble.

HEMAN. C. SMITH, *Sect. of Quorum.*

OENAVILLE, Bell Co., Texas.

CABIN RUN BRANCH.

Since last report I have received the following contributions:

J. F. Gibbons	1 00	D. Vandeventer	3 00
R. Lambert	1 00	Sr. J. Lambert	25
Geo. P. Lambert	3 75	H. F. Lambert	1 00
Benj. Chapman	2 00	D. W. Davis	3 00
Hans Hansen	1 00	Jno. P. Carlisle	1 00
Fred. Hansen	25	Isaac Carlisle	50
J. Yocum	25	Joshua Carlisle	50
N. F. Williams	25	Xenia Branch, Ill	2 00

Many thanks for the aid,

C. G. RULEY.

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NETAWAKA BRANCH.

To the scattered members of the Netawaka Branch, Kansas. A branch council meeting held May 4th, 1885, Resolved, that all scattered members of the Netawaka Branch are requested to report once every three months to the branch. We trust all will comply promptly with the same, that we may be kept informed of their standing spiritually in the church.

GRIFFITH GEORGE, *Clerk.*

NETAWAKA, Kans., May 16th, 1885.

NOTICE.

Bro. Andrew J. Mapes, formerly an Elder in the church, will hear something that will interest him if he will send his address to J. Wm. Allen, P. O. box 139, Reynolds, Rock Island county, Illinois.

DIED.

OLMSTEAD.—Mrs. Angeline Gorton Olmstead, June 12th, 1884, aged 76 years, mother of eleven children. She joined the church in the days of Joseph the Martyr, was baptized by Elder John Green in 1836. She was firm in the faith, even in death, when there was a smile on her countenance as if she would say, "I am going home!"

BELMONT, N.Y.

BRASH.—Sr. Isabella Brash, May 13th, 1885. She was born in Glasgow, Lanarkshire, Scotland, January 23d, 1827. She embraced the faith in her early days, and had a strong testimony of the restored gospel through Joseph Smith. She united with the Reorganized Church in Brooklyn, April 2d, 1871, and remained firm in the faith up to her death, and died in the hope of a glorious resurrection.

JOHNSON.—March 8th, 1885, at his home in Deerfield, Lapeer county, Michigan, of consumption, Bro. Lewis Johnson, aged between 75 and 80 years; was baptized and confirmed by Joseph Snively at St. Clair, Michigan, and united with the St. Clair Branch, September 23d, 1873. Bro. Johnson left a bright evidence behind him to cheer his companion and friends that are left to mourn his loss. Funeral service by Elder James A. Carpenter.

DAVIES.—At his residence, Green Meadows, Los Angeles county, California, May 10th, 1885, of spinal meningitis, David Davies, aged 46 years, 11 months and 15 days. He joined the church in the early reorganization, and was a firm believer to the last, and is now at rest on the mystic shore beyond the river of death. Funeral services were conducted by Elder J. R. Badham.

EMSLEY.—At Wisner, Nebraska, May 22d, 1885, at four o'clock a. m., of cancer in the breast, Sr. Mary M. Emsley. Deceased was in her 68th year and the mother of fourteen children, eleven of whom are now living and rank among the best citizens. She was beloved by all who knew her, and was often cited as a model of piety and Christian excellence. Her husband, by whose side she had walked for forty-four years and eight months, deeply mourns her loss. Seemingly it is a sad blow to the bereft family; but in the kind providence of God we trust all has been ordered for the best. Services were held in the Congregational Church, which was kindly proffered by pastor and members of that body. Much credit is due the citizens of Wisner for their assistance rendered in time of distress and in the trying ordeal of death and interment. The Congregational minister, Mr. Hall, was very kind, taking charge of the services at the church and at the grave by our request. Appropriate music was furnished by the choir. The congregation was large, attentive, and sympathetic. An additional courtesy was manifest in the gratuitous offer of the Methodist Church in which to hold the services. We believe our sister is in the Paradise of God. Her life of good works is a guarantee of rest and peace to her wearied soul now. Funeral sermon by Elder Geo. S. Hyde.

WHITCOMB.—Zenas Whitcomb died May 3d, 1885, at Red Oak, Iowa, aged 74 years, 5 months and 2 days. He was born in Canada East, and came to this country at an early day. He had been an invalid for about seven years. His last hours were peaceful and happy, and full of hope of the better land. He was for forty years a member of the Church of Latter Day Saints, and in his life he was a consistant Christian man. The funeral services were held at the residence of Geo. Erwin, of Emerson, Rev. Gilman Parker, of the Baptist Church, preaching the funeral sermon, when his mortal remains were laid to rest in the Emerson cemetery.

Bro. Whitcomb and his family were among the very first in Boone county, Illinois, to unite with the Reorganized Church. The deceased, though not a preacher, was an active and efficient helper in the church from 1859 till he became infirm. The writer remembers with joy those early and trying times when the church numbered but a few score, when brother Whitcomb and family were among its chief supporters in many ways. God is not unmindful of the labors of love manifested by his faithful ones, and will reward his children according as their works shall be.

W. W. B.

WALTERS.—Near Decatur, Burt county, Nebraska, May the 12th, 1885, of diphtheria, Alice L., daughter of G. W. and I. L. Walters, aged 3 years and 11 months. She was taken ill very suddenly and survived only five days. She had great faith, and often said: "Mamma, pray to the Lord to make me well." But the Lord knew what was best; he took her to himself. This is the third time we have been bereft of a daughter. May the Lord help us so to live that we may join them in that land where none are dying, where no broken hearts are sighing. —*Ida Walters.*

CLINGBACK.—At his residence, near Emmettsville, Ada county, Idaho, April 1st, 1885, Bro. John F. Clingback, aged 69 years, 9 months and 24 days. He united with the Church in 1869, and remained firm in the faith till death.

ADDRESSES.

R. Etzenhouser, Box 40, Rhodes, Marshall Co., Iowa.
Presiding Bishop: G. A. Blakeslee, Galien, Mich.
H. C. Bronson, Montrose, Lee Co., Iowa.
John S. Patterson, box 212, Plano, Ills.

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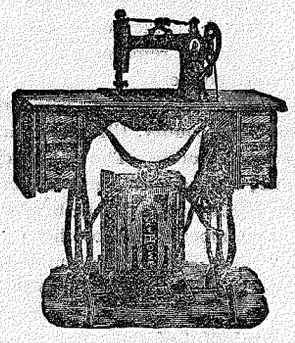

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THE SAINTS' HERALD.

M B Williams 1338

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 13, 1885.

IT is a very difficult thing for us to answer to every Latter Day Saint in theory, in a way fully satisfactory to them. One reason why it is difficult is that we can not answer in the way others have done. That we have lost somewhat in the estimation of these to whom we have not so answered we admit; because when weighed in their scales or measured by their standards, we shall always be found wanting. Whether those standards and scales are correct, or incorrect, we neither affirm nor deny; as both must await final decision elsewhere, and further on in the conflict.

Some time since some one wrote us: "or are we to go by the books, as are the sectarian churches."

The commandment of God to the church was, and is, "and this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them."

One evidence to which we now point with a degree of pleasure, and which we believe should be of force and value to any and all Saints, or would be Saints, who regard the word of God, is the persistent endeavor to remember the words of the revelation above quoted, and to regard the former commandments, which had been given to the church.

Some of the "revelation" by which many of the Saints have been led since the death of Joseph Smith, the martyr, has been of this doubtful character, that it controverted the words above quoted, and also disregarded the Scripture. For this reason, if for no other, those who have given credence to that "revelation," and been led by it, do not receive the message that we bear; because we prefer to accept the words of God contained in the books.

We fail to answer those who may favor the plural-wife system as they desire; because we have not changed our opinions upon that doctrine, nor shall not so change, until we are able and willing to forget the "former commandments," and the "Book of Mormon."

For somewhat similar reasons we shall not be able to answer to many, who advance and hold various theories touching the work, and the doctrine as they desire; because to do so involves our partial abandonment of "what is written;" if not a denial of it. This we are not willing to do for several reasons, of which we name two. The first is we see no *real* reason for abandoning; nothing better having been offered to us. The second is that we regard such a measure as extremely dangerous; for to us an abandonment of any portion of Scripture, hitherto acknowledged by the church, and by the elders for the church, is a practical denial of the whole series of revelation, and to discredit the principle of direct revelation which we have so long and so earnestly believed, presented, advocated, and defended.

To them who are in the fold we can say, Be of good courage, hold fast to the "rod of iron," the word of God, that which is written, therein has been the hope of our organization and the secret of our success.

We shall not be able to answer to many a scattered sheep whose voice attuned to mournful accents is heard now and again in pleading for the fold, while that sheep persists in turning his head away from the shepherd's call; because the shepherd tells him to lay aside his idols, to leave the green hills of forbidden pasture and to feed in the valley of repentance and lowly humility.

Speaking of a knowledge of the true fold one writes; "Can you, will you, give to me this all important knowledge."

We can to this only reply, in the words of one more patient that we are, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Or, in the language of the Apostle, "I have planted, Apollos watered; but God giveth the increase."

Many of these men claim that they can present what they believe to be correct in so plain and forcible a manner that "any unprejudiced mind must believe and accept." Our failure to believe and accept is by them attributed to our prejudice. It is possible that this is partially true; but are they "free from prejudice." Are not their convictions and conclusions as likely to be the result of their prejudice as are ours, or those of others than themselves.

We have no power to produce knowledge in the heart, nor belief in the mind of very many who feel and say as do these writers referred to. All we can do is to set before them what are to us good reasons for our belief and hope, leaving the result to the exercise of their own judgment in accepting, or rejecting; or to the convincing power of the Spirit, as he who controls all things may choose to direct or withhold.

We think that our twenty-five years of labor have not been barren of fruit. We believe that we have given assurance to the thoughtful and the believing, that we have earnestly believed and sincerely endeavored to teach the revelations of God. Nor shall we depart from our devotion to what we believe to be honest and right principles of action, to grasp after the favor of the many, or by so failing to depart deprecate the wrath of the few. Let come what may we shall stand by what is written; until we see better cause to change than has as yet been presented to us.

There are some, thank God not so many as formerly, who in their strange wanderings, are aptly represented by the poor Indian astray in the streets of the crowded city, who when asked if he were lost struck himself proudly on the breast and said; "No, Indian not lost, Indian here, wigwam lost." These scattered sheep solace themselves in a similar way. The shepherd is lost, the fold is lost, but the sheep are here.

We would gladly go to the help of these scattered sheep; but to go to many

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of them, would be to meet the flat assertion, "If you do not indorse this doctrine which I believe, I will not hearken to you." Not being as yet prepared to do this, and not expecting to bear fruit of the sort indicated, we can only cry unto them, "Repent ye, repent, for the kingdom of heaven is nigh, and the hour of God's judgment is come." "Seek for the old paths." "Remember the Bible, Book of Mormon, and the former commandments."

If it be heresy to believe that God does command his people to remember his words formerly spoken; to call upon those who have known the truth as it once was, to know the same truth as it now is; to ask that the scattered sheep do return to their allegiance to God, in fidelity to his word; to think, that he has by his Spirit moved those who loved the truth, and had received his gospel, to gather together for the establishing his righteousness, (the gospel), upon the earth; to believe that he has, out of the few who came forth in response to his call, chosen apostles, prophets, pastors, and teachers, and is giving gifts, helps, governments, and other blessings, then are we an heretic. But if to believe all this, is to be a follower of Christ; to promulgate the gospel, as it is in the "books," is to be a servant of God; to bear a testimony to the mercy of God, is to please him; and to be called to bear the reproach of Christ is to bear the fruit of our calling, we shall continue to trust him that "doeth all things well," for these things shall we do if God permit.

QUITE a controversy has originated at Montrose, Lee county, Iowa, the cause of which may be easily inferred from the following:

"The G. A. R. Post and W. R. C. attended service at the L. D. S. church (Rev. H. C. Bronson, pastor) at 11 a. m. Sunday, where they listened to a very excellent and appropriate memorial sermon from Isaiah 18: 3. The church was nicely decorated with flags, mottoes, evergreens and flowers. The music and singing were very good. Our Post is non-political and non-sectarian. We believe we have attended all the churches in town, as a Post, and have invited all the preachers in the place to be present and take part in the exercises on Decoration Day, next Saturday. Rev. C. M. Lombard, (Presbyterian), refuses because of the invitation given to Rev. Bronson. Everybody else will be there."

The same Rev. Lombard took occasion of the absence of Bro. Bronson at Rock Creek, Illinois, to deliver a sermon upon the origin of Mormonism. He was particularly vituperative towards the mother of Joseph Smith, and so managed in his spleen that he hurt the feelings of a number of his own people, thereby injuring himself and his cause, but helping the people against whom his phillipic was directed. Quite a number of the Saints attended at his service and listened to his presentation of their origin and themselves—they were instructed if they were not edified.

EDITORIAL ITEMS.

SOME persons send articles to this office on which they fail to pay full postage. This would not call for mention only for the fact that it occurs so often, and to such a degree. Only to-day a letter came on which was paid two cents postage, and there were four cents due. Now, all this may seem a small matter, yet its frequent occurrence annoys, increases the expenses of the office, and no real good arises from it, especially when such letters contain articles which find their place in the waste-basket. To all such parties we say, pay your own postage.

May 23d, Bro. John S. Patterson was at Turner Junction, Illinois, *en route* to Wisconsin. By card to Bro. I. L. Rogers of the date given we learned that he had been at Cortland, DeKalb county, Illinois, for a week, having the use of a large hall there free. He had made use of the time; and the effort was favorably received. Bro. Patterson was to be at Lyons, Walworth county, Wisconsin, the next day after he wrote—but for how long card did not state.

Bro. Joseph C. Clapp was at Reese Creek, Montana, May 28th. He had preached six times at Willow Creek the week before. Had spoken sixteen times at Reese Creek and was to speak on Saturday evening following his letter, and three times on Sunday, one of the Sunday services to be a temperance lecture.

We are informed by Bro. E. L. Kelley that the second edition of the Braden-Kelley Debate is out and ready for sale. All who may desire this work can be supplied on application to the office, or to E. L. Kelley, Kirtland, Ohio. The work on the Book of Mormon promised last year is also about ready, as Bro. Kelley informs us.

Letters from M. R. Scott of Galena, Indiana, June 1st, and S. Rector of Wirt, Indiana, give us to understand that there is no one laboring in that district now, Bro. Harbert Scott not being able to longer continue as their president of district. Bro. Rector states that Bro. I. P. Baggerly, has been at work there all winter and has done a good work; baptized two at Wirt, and opened a new point; but returned to his home in Missouri. Bro. Rector was of the opinion that some one ought to be sent to the district to labor at once. So it is every where almost, plenty of openings for preaching but too few preachers.

Bro. J. B. Wasson writes us from Memphis, Tennessee, where he is located, May 20th, 1885. He thinks some sort of effort should be made to enlighten that large city—but how? is the question with him. May he be sustained will be the prayer of every Saint.

Brethren H. P. Brown and William Anderson of Oakland, California, both write respecting the work on the coast. Not much labor is reported, yet many doing the best they can. Bro. Brown thinks that the meetings in Oakland are rather better attended of late. Bro. Anderson feels like doing something more in the field before being called away.

Bro. D. S. Crawley was to go to Fanning, Kansas, where it is reported Rev. Williamson, of the Christian Church is "spoiling" for a discussion.

Bro. A. H. Smith, and Bro. Joseph Luff, were about ready to get out into the field when Bro. Crawley wrote.

Bro. R. Etzenhouser has left Independence, Missouri, for his field of labor.

Letter from Bro. H. R. Wallace, Chicago, containing a vision, or dream; necessity compels us to leave it out of our columns, there is so much offered us some must needs be omitted.

Who will sell or loan us the 16th volume of the *Millenial Star*? Please let us hear at once, that we may make due arrangements for it. Address Herald Office, Lamoni, Iowa.

BELOW we give another version of the Spaulding Story. It is very extraordinary that that wonderful production, the Spaulding Romance, should be so restless and uneasy; it appears in a thousand shapes; this is the last one we have seen, and it looks terribly out of shape. The St. Louis *Republican* in which it appeared Friday, May 29th, 1885, justly concludes that the statement that the Book of Mormon was made from such a source is a matter of "inference." What next; Solomon Spaulding will soon have more vocations than the fabled "nine lives of a cat."

THE MORMON BIBLE.

The venerable Col. Wm. H. Leffingwell, accompanied by an old Mormon friend from Utah, was met by a *Republican* reporter yesterday afternoon on Olive street. The colonel's friend remarked to the reporter: "Did you know that Leffingwell corrected the manuscript of the Mormon Bible alleged to have been written by Rev. Solomon Spaulding?"

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This was something like a new revelation, and on Col. Leffingwell stating that is was a fact, and as all the parties knowing the circumstances are now dead, except Mr. Leffingwell, he was asked to add to the truth of history by telling what he knew about the origin of the Mormon bible. The colonel readily consented, but his Mormon friend, observing his readiness to do so, walked on and beckoned to the colonel to come along, evidently objecting to having the story told for publication. Col. Leffingwell commenced by saying: "Long ago in the past, I have forgotten the year, Mr. Spaulding wrote a drama called 'The Book of Mormon,' in a hotel at Conneaut, Ashtabula county, O., where I had been teaching school. I was known through the country as a good grammarian and possessing an accurate knowledge of the English language. My father had been principal of the Meadville school at Meadville, Pa., for eight years, a position which I subsequently filled on my father retiring to a farm. Mr. Spaulding was a lawyer by profession and had taught school. He had never been a reverend, as some accounts give that prefix to his name. He was about thirty-five years of age when I first fell in with him, was very poor and sick with consumption, and towards the last nearly lost his voice so that he could not plead at the bar. He said he wanted to make some money, and wrote the drama, which he handed me for correction. It was full of Bible expressions, and as I had read the Bible from lid to lid I knew the proper phraseology to use. I corrected the grammar, and had to reconstruct and transpose entrees to make good English out of it. I was engaged three months, and my notes and pencil marks may be found on every page.

NEVER PAID FOR IT.

"He wanted it to conform to Bible language. He never paid me a cent for my labor. It was entitled the Book of Mormon, and he told me he was going to Pittsburg to sell the manuscript. I afterwards learned that he got hold of Sidney Rigdon, and I knew within six months that Spalding sold it, and that Rigdon got it. Rigdon was a preacher in the Cumberland Presbyterian church. He was a scholar and a smart fellow. I had seen him baptizing converts in Mahoning county, Ohio. Some years afterward I was on a lecture tour in Ohio, lecturing on grammar and the construction of English language. I went to Kirtland in a buggy accompanied by a young lawyer, to see Joe Smith and the Mormon leaders. We drove up in front of a large tent and Sidney Rigdon came out. I told him that I ccrrected the Mormon Bible when it was Spalding's manuscript. I assured him I gave it the proper construction and what grammar it had. He smiled and said that was all right, but requested me to say nothing about it. I told Rigdon that we came over there to see him and Joe Smith. He said, 'It is just our dinner time; you can't see Joe Smith, because he is marking goods at the store,' they having received forty wagon-loads from the lake shore the day before. Afterwards we were introduced to the prophet. Joe Smith had a round face, and his hair was cut short down on his forehead. The color of his hair was between a deep brown and dark red. He sent a young man with us into the temple, which was but newly finished. The front had a projecting roof, supported by pillars. We entered the portico, when the young man, our guide, said: 'Take off your hats!' I replied; "Our hats are already off, sir. We've a long ways to drive, and want you to hurry up, sir!'

THE TEMPLE DIVIDED.

"We were then conducted into the interior of the temple. A broad aisle ran through the middle of the temple with a a cross aisle in the centre, above which a curtain hung, dividing the temple into two parts, Sidney Rigdon occupying, we were told, the eastern portion and Joe Smith the western portion, which included the grand altar. The arrangement seemed to be thus made in consequence of the incomplete conditione of the temple. By mounting on one anothers shoulders we were enabled to pull ourselves up through a hole into the attic where we were shown several mummies including that of Joseph and other patriarchs mentioned in the Bible. After visiting the temple we were invited into the tent where we were provided with a good dinner, and taking leave of the saints we drove out of Kirtland well satisfied with our visit."

The above chat with Leffingwell left the impression that his statement of the part taken by him in the correction of Spalding's manuscript is undeniable, but the other fact that said manuscript was the original of the Mormon Bible is rather a matter of inference than supported by direct and incontrovertible testimony. Col. Leffingwell, however, asserts that so far as he has compared his recollections of the Spalding manuscript with the Mormon Bible they are identical. That is his belief.

IN our issue of the 30th ult., page 349, we said, editorially, "The papers state that there was a resistance [by the Mormons] to the service of writs in the hands of United States Marshals at Paris, Idaho;" and then added, "we hope the statement is exaggerated." The following clipping from the *Deseret News* of late date denies such resistance, and we cheerfully give it place in our columns; for what is needed is exact truth and right.

REPORTED RESISTANCE DENIED.

We took occasion yesterday to brand the dispatch which had been sent throughout the nation by the unscrupulous Associated Press agent of this city, charging the "Mormons" of Paris with having resisted the deputy marshals, as an infamous lie, circulated for the purpose of inciting greater hostility against a people towards whom the whole world are already most bitterly and unjustly prejudiced. That we were correct in what we asserted is now amply proved by the following statement, signed by prominent and reputable citizens of the place where the resistance was said to have been offered:

PARIS, Idaho, May 21st, 1885.

The report in circulation stating that United States deputy marshals were driven out of Paris, Idaho, by an armed force and were interfered with in the performance of their duty, is entirely false. The facts are these, that on Saturday morning, May 9, Chris Nielson, a supposed deputy marshal, served papers on Samuel Matthews in a religious meeting; also upon John A. Hunt, just outside of the meeting house. No attempt was made to serve papers on anyone else. Not a single person interfered with any officer whatever. After these papers were served he (Nielson), in connection with one John H. King, another supposed deputy, left Paris.

That the above is a true and correct statement we, the undersigned, most solemnly declare.

HENRY MARGETTS, Probate Judge,

and more than fifty other citizens.

THERE are some items in the current religious news of the day that are very significant, we give a few of them, taken from the Chicago *Times* of May 31st. The Episcopal Church of New York under the pressure of various causes which are set forth, has united with a revival movement to be inaugurated in November next, undertaken for the purpose of mending the fortunes of the church; the causes are:

1. A large class of well-to-do and refined people, who have ceased to be, or never have been church-goers. 2. Formal communicants. 3. The irreligion of the young men of our well-to-do families. 4. The evils in the life of men and women in fashionable society. 5. The feeble recognition on the part of masters and mistresses of the need of church attendance by their servants, resulting largely from a want of care for the spiritual welfare of servants. 6. The evils of class churches. 7. The evils which come from the instability of church connection. 8. The lack of opportunity for private prayer, consequent upon the condition of our tenement and boarding houses, and the fact that few churches are constantly open. 9. The want of definite, positive instruction in religious duties, and in what practical Christian living consists. 10. The lack of personal spiritual ministry to the rich. 11. The drain upon the minds, souls, and bodies of two classes: (1) Of those who give themselves up to the demands of society life; (2) of those laden down with too much work, unfitting both classes for a healthful Christian life. Among the causes of this drain we specify: (a) Late hours; (b) stores open late Saturday nights; (c) no Saturday half holidays. 12. The religious deprivation suffered by the large and rapidly increasing portion of the population called to labor at night, in connection with the homeless and the vicious classes abroad under cover of darkness. 13. The wrongs inflicted by employers upon their employes. 14. The lust of wealth, issuing in the manifold evils of unscrupulous competition, overwork, underpay, scamped work, and mutual enmity and discontent between employer and employe. 15. The immorality and irreligion caused by the unrighteous denial to a large and increasing class of one day's rest in seven. 16. The prevalence of the sins of intemperance and impurity. 17. The special religious difficulties caused by the constant flow of immigrants. 18. The hindrance to the growth of the Christian life caused by our luxuriousness and selfishness. 19. The ostentatious display by church-goers of all classes. 20. The want of public spirit in its bearing upon the church and state.

Of these causes we notice those found under the numbers 4, 6, 7, 16.

Fashionable society is to the spiritually cultivated a whirlpool of folly; but to the aspiring and ambitious of all the land, citi-

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zens and countrymen alike, it is a city set on a hill, dazzling and brilliant, the paradise of earthly attainments. It is a whited sepulcher. Its promises and blandishments alluring as they are, are but the apples of Sodom that turn to ashes upon the lips; leaving disgrace and sorrow as a heritage.

The evils complained of in this plea for a revival of religion have been fostered by improper countenance on the part of the church itself, using the term church to mean the whole number of so-called churches.

The unstable nature of church relationship we have frequently seen and noted; and to us the reason is plain. The facility with which such men as Dr. David Swing, Dr. Tyng, Dr. Adams and Dr. H. W. Thomas, can either disrupt the connection between themselves and the body of which they had been honored members, or be dismissed from fellowship for heretical opinions; and when so dismissed assume the character of Christian teachers called of Christ, and essay to teach independently of church relationship; teaches the lesson imperatively to all other members of the same churches, that there is no value attached to membership, and no real and lasting benefit derived from those associations; showing that the men themselves, the able and apparently noble men of the church, place no valuable estimate upon the church, as an intermediate state of preparation for the world to come; the place, the home of the embryo Christian ready to step from that earthly Christian residence into the heavenly place for which he has been so prepared.

"Class churches." These are the churches created by the demand for class association. There must be Fifth avenue palaces, uptown hotels, palace cars, Long Branch cottages, and churches for the upper classes, in order that this "class" may not be obliged to mix with the mediocre, the plain, the humble, the low; it is in society, (the fashionable and would be fashionable society), as in the class so long ago rebuked by the Savior, "stand aside, I am holier than thou art."

For this condition of things the church, the Episcopal with others, if not more than others because of its first departure from the rule of the mother church, thus being the oldest of the churches, is itself largely in fault; because that a false estimate has been put on riches and standing by the prelates of the church, almost time immemorial, until it has become crystalized into the public opinion of the religious body, with all its mischievous consequences ever apparent. That the church has not put forth the effort to mend the consequences by removing the causes long ago, is to be deplored. Can it now be done. Perhaps the effort next November will show.

As appropos of the effort to Christianize the world and of the revival talked of look at the following from Bishop Littlejohn:

"The case of Brooklyn, N. Y." says Bishop Littlejohn, "furnishes another illustration of how inadequately our best cities are supplied with the gospel. Brooklyn has been called the city of churches, yet it has only one place of worship to every 2,600 inhabitants; only a fraction over 1 per cent. are communicants of churches, and that is less by ½ per cent. than it was fifty years ago. Over one-third of the population is not reached either directly or indirectly by any religious agency whatever. A recent visit to six hundred families showed that three-fourths of them are without Bibles or Christian literature of any kind; and this within sight of the Bible house which is sending the scriptures all over the world."

The intemperance and impurity of life that are complained of are manifest among those having nominal connection with the church. It can not be that the church would complain of what was outside of its ranks as a detriment within. The indictment is just, let that church work it out.

One of the good indications that may be seen is the desire to get rid of what barriers there may be between different portions of the so called christian church that have tended to prevent harmony of action, in the common existence of those churches. It is seen in the following:

"The Methodist Church South, tired of the sectional appendage to its title, is about to vote on the question of changing its name to the "Methodist Episcopal Church in America." To this the "original" Methodists of the north are objecting, on the ground that the change would give the church an American character, which they regard as undesirable, since the denomination is co-extensive with the world. But, What is there in a name?"

The original cause of this sectional distinction in name, was political. The one section sustained slavery as of divine right; the other denied that there was any right founded in divinity to hold human beings in servitude. The question was solved by the secular sword, wielded by brothers against brothers, and now that the cause of the distinction is removed it is well that the heraldic signs be taken from the church escutcheon.

We might object to the statement made by the "original Methodists of the North," that the appellation, The "Methodist Episcopal church in America," would be improper because it would "give the church an American character." The Methodist Church South and the Methodist Church North, are peculiarly American; and have for more than half a century represented two bitter extremes in American politics. Neither of these churches is "co-extensive with the world." Each is sectional, and it will take years of the most careful efforts of the Episcopacy to rub out the lines of sectionalism. The one has fostered the education of the negro; the other has denied education to the same race; the one is now favorable to the emancipation of the negro from race domination because of color alone; the other hostile, if not bitterly so to such emancipation. We are glad to see the effort to secure unity but fancy it will fail.

That thought is advancing in right directions is seen from the following:

"The Rev. Henry M. King, D. D., in an article on "The Prayer-Book and Baptism," says: "Sprinkling is absolutely unauthorized by the prayer-book, and any member of the Episcopal Church, or of any other church, who has accepted sprinkling for baptism is unbaptized, and any rector who substitutes sprinkling for baptism is violating not only the requirement of God's word, but the canons of his own church."

What say our sprinklers to this.

The Archbishop of Armagh, Ireland, in a late letter in *The National Church*, expresses the following view of the disestablishment of the church of Ireland, a political measure of the British Parliament.

"The disestablishment of the Church of Ireland has been only an evil, with no compensating benefit whatever. It has been of no advantage socially or religiously, and instead of conferring strength has caused weakness. Long may our Heavenly Father in His mercy avert so great an evil from the glorious Church of England! I have been twenty-nine years a rector, and thirty years a Bishop and Archbishop, and have had long experience of ecclesiastical affairs, and I hesitate not to say that I regard disestablishment as a most disastrous failure."

EXTRACTS FROM LETTERS.

Bro. Noah N. Cooke writes from No. 2723, Rutger street, St Louis, Missouri:

"I was at the Gravois Sunday last; Bro. Hazeldine would have liked to see you. He could not come to the city, as his wife was sick. The saints in the Gravois are firm in the faith, and far in years. We had a good time; God's spirit was with us to cheer. In August next, Bro. Hazeldine will be in his eightieth year; he still clings to the rod of iron, firmer as he grows older. May his reward be that of the righteous.

Postmaster General Vilas is said to be after the Louisiana Lottery now. It is reasonably safe to say that the Louisiana Lottery will not be crushed by Postmaster-General Vilas. The Louisiana Lottery has political influence, and Louisiana is not yet a first class Democratic State, hide-bound and assured like Missouri or Arkansas.

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Correspondence.

SYDNEY, Australia,
January 28th, 1885.

Bro. Joseph: The last day of 1884, I left Sydney to visit the folk of Newcastle, and on further. I met Sr. Ann Webster early on the evening, and the next day, New Year's Day, we visited some Saints in Hamilton and Waratah; then on to Wallsend, and put up with Bro. Gregory. Next day we visited the Saints there, and Sunday we held meetings at Bro. Gregory's in the morning, at Bro. Haworth's in the afternoon, and in Harris' Hall in the evening. Before Bro. J. W. Gillen was appointed to this mission, I dreamed of being in a hall with my father and Bro. Gillen. He, Bro. G., was arranging the seats and clearing up the hall ready for services; and after this he came to where father and I were standing and said to him: Bro. Burton, you must preach here to night, for I am going away, and I am not well. Father replied: I can not, but my son Joseph will. Bro. G. answered: Well; that will do just as well. I had not then seen Bro. Gillen, and when I met him in California, I knew him by the dream; and when I opened services in Harris' Hall in Wallsend, my dream came before me; for the same hall precisely was now before me as I had seen in my dream so long before.

Sunday before last we went to the "Domain," in company with brethren Ellis and Morris. Crowds of people assemble here Sunday afternoons to listen to Salvation Army, Blue Ribbon Army, Methodists, Temperance, Political, and Free Thinkers, Orators, and we intended to number ourselves as one more. Before we got to work a dreadful fear came over me, so that I thought that I would vomit; it really made me sick at the stomach. Then I thought, if Satan can stop me that way, he will; but I will not allow that; so I began reading a chapter—no one came to hear; then we sang a hymn, a few came and I forgot all my fear, and lost all consciousness of my surroundings, only that before me were anxious looking persons; and gradually I discovered I was talking rapidly to at least one hundred and fifty persons, myself quite warm, but feeling happy. I stopped; several came up and shook my hand heartily. One evening meeting was in Protestant Hall, and was a failure. The Salvation Army below us played their fifes and drums so vigorously, we could hardly hear ourselves.

Last Sunday we were again on the Domain, and about the same sized audience. After I got through, Bro. J. E. Haworth gave them a few minutes calm talk, reasoning upon the first principles. After we dismissed, a lady came to me and asked me to preach next Sunday on the second coming of Christ. We had quite a good meeting in the evening at the I. O. O. F. Hall. A Rev. Mr. Anderson, an East Indian I think, who heard us on the Domain, came this evening and introduced himself. I invited him on the stand, and after Bro. Haworth and I had spoken for about an hour, he, by request, spoke about fifteen minutes, very much like many of our Methodist exhorters—"Come to Jesus," believe and be saved," "look and live," etc.

We have meeting Thursday evening at North Willoughby, and next Sunday on the Domain and I. O. O. F. Hall in the evening.

Sr. Burton has got her sign out—"New York Dress Cutting System," and hopes to be able to gather a share of the custom from those who may need such work. We are all fairly well. The very sudden changes of this climate is a little hard on us, but we hope to get used to it. Please remember us in your petitions occasionally, for I am of the opinion I will need them. May God bless you all you need, that Zion may be redeemed and sinners saved. Yours in Christ,

JOS. F. BURTON.

DIAMOND, Ohio,
May, 24th, 1885.

Brother Joseph:—Bro. E. L. Kelly, wife and baby have visited us; did some preaching, and next Sabbath Bro. Griffith and E. L. will be with us again, and an invitation is sent from the next town east, (Milton) for them to come there and preach in the Town Hall. Though they have appointments here for eleven and seven, I have promised they will be there at three. Hoping much good will come from it. We are having beautiful weather for crops and everything looks in beautiful green, and trees are in bloom.

Am so glad that controversy is finished in the *Herald*. I do not enjoy such among the brethren, but with the outside world I am glad of any thing to make the people hear. And the affairs in Utah I am greatly interested in; hope their evils may be soon buried, and that they who are earnest and true may join the true church and find rest. They need you, Joseph, I can see how lost they are without a proper head. God bless you and Bro. Blair with courage and love to stand in Zion's might. Remember us ever in your rejoicings.

CHARLOTTE H. STEWART.

KOUKURA, one of the Paumotus,
March 23d, 1885.

Dear Bro. Joseph: We left Papeete on the 11th of this month, to go to Matea, about a hundred miles north of Tahiti; but after sailing three days, trying to find the Island, the captain concluded to try to find Koukura, a hundred miles further, which place we made at about six p.m., Sunday, the 15th. When the captain was not asleep, which was about two-thirds of the time, he was reading novels, &c. I have learned since I came here, that he has lost two vessels already. It will not take much more such recklessnesss, and carelessness, to lose the one he now is supposed to be captain of. We had a severe gale on Friday night, when instead of being cool, and steady nerved, he was almost wild with excitement, and it was simply providential that we escaped danger. He is not worth naming as a captain of a vessel the same day with Captain Burns of the *Tropic Bird*. We will go on that schooner again, only when it is our only chance to go. This Island is one of Paumotus. "Pau" meaning "many," and "motu" "low, flat land"; being one of the coral islands; these islands are in the form of a ring. An immense lagoon several miles in width and length is in the center. There may be from six to twelve islands that form the ring; a small space of coral of bare rocks connecting them. These islands have separate names, but collectively are called (in this case) Koukura. There are many in these parts: some larger in extent, and some smaller than this. The link which we are stopping upon is called Panau, and there are nine links in all. These groups of coral islands are not all round, many are oblong, some egg shaped, some like a bent ring or link of a chain. The foundation of them all is coral: not the bush-like coral that is brought to America; but solid, and very hard. The sea has washed the sand upon them to the depth of from ten to fifteen feet, and cocoa nut trees are planted, and grow finely. Bread-fruit, bananas, viis, and other fruit will not grow. Bananas will grow if a large hole like a cellar is dug, and they planted, where moisture from the sea will ooze through the soil; but very few of the natives will take the trouble to dig such a hole. Fish and cocoa nut,—which they get for the taking of them, and bread which they buy from a baker,—is sufficient for them. Occasionally a vessel brings bananas and fees (fays), a sort of mountain banana. The sand which covers the islands is white, and a tropical sun shining on it, makes it scorching hot to tender feet. Fortunately, there is most of the time a good breeze, and frequently plenty of clouds. Rain is always welcome.

Here pearl fishing is in season, this being one of the islands where the pearl oyster is found, and there are now large numbers from other islands; nearly all of the Manihi Branch, eighty miles away, is here. The Parau shell is nearly round—and flat, ranging in size from the silver dollar to a breakfast plate, and pearl lined, as the shells found on the California coast; they bring fifteen cents a pound here. But occasionally there is found inside a geve or round pearl—from the size of a pin head to an ordinary marble or hazel nut, and are worth from one dollar to two or three hundred dollars according to size and quality. They bring double and treble the price in Europe and America which the traders pay for them here. The natives have no chance to sell them except to those who buy here, or else take them to Papeete and they might get a few dollars more there. But they might not get a chance to get back in a month, and would be under expenses there, and lose the opportunity of fishing for more all that time. I regret that it is so, that they can not get the full value of the pearls, but so it is. However, what would they do with the money? Nine-tenths of them would spend it for fine clothes, and luxuries, and many would get drunk, and keep so while the money lasted. Very few of the church however get drunk, and they are expelled if they do not repent and confess. But there are many who belong to the Catholic or Protestant churches, who are allowed a looser rein than we give our members. They are however, with very few exceptions, extremely improvident—they "take no thought for the morrow."

The Paumotu people cannot be called enlightened, they are simply civilized I was out fishing one day last week with a couple of the men, and one of them wanted some bait, so he took one of the fish, and with his teeth tore strips of it off, and after swallowing some, he laid the rest down for bait. It is a common thing for them to tear out the entrails of the fish, then lay them on the fire, and roast them, and then eat them. The less trouble it takes to cook food the better they think. Formerly dogs were frequently eaten by all parties, but now only the class who do not belong to

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the church eat them, the Catholics, Protestants, and ourselves prohibiting it. Drinking is a common vice here, and we dare not allow it, for if we say that they can drink beer or wine, they will be drunk half the time. They say it does them good, just as they say at home. But I simply tell them as I do our beer and wine drinkers at home, either you are deceived or else God has not spoken the truth. He says that "strong drink" and "wine" are not good, and they with "tobacco" and "hot drinks" are not for the "body" nor the "belly" or stomach. Either God has not told the truth, if their statements are correct, or else Joseph Smith has palmed a bogus revelation on the church. It is called a "thus saith the Lord." It goes hard with me to deprive a native Elder of his license for drinking intoxicating liquors, and remember at the same time that it is not always done in America. And if allowed here, there is not one in fifty but would drink, and there would be no stopping short of complete and continued intoxication, and that means the committal of all manner of indecencies and crimes.

I am sometimes led to think that the Lord intended a deeper and wider, and more comprehensive meaning—to the words—"the work of the reorganization of my church be more fully established" in the revelation of September 1882.

This island, or this part of the island, was destroyed by a great storm. A hurricane drove the sea over the island some seven years ago, sweeping away the houses, and drowning one hundred and seventeen persons, destroying all the trees, and everything in the form of vegetation. There was a stone church owned by the Catholics, several stone houses, and a number of large frame buildings, beside numbers of native cottages and huts; other parts of the chain suffered in like manner. The loss of life named, included those who were drowned in the several links. The buildings referred to were on this part. The ruins are seen on every side. The natives or inhabitants were chiefly Catholics at that time; those who are here now are identified with our church, or nearly all are. These islands are not over fifteen feet above the level of the sea, and not over twelve at high water at any point; and if the Pacific was as tempestuous as the Atlantic, they might be inundated often. All of these islands are surrounded by a reef of coral—about a half mile from shore which breaks the surf, and serves as a barrier to the ingress of the waves. But while they are subject to danger from the water, in other parts of the world cyclones, earthquakes and fire threaten destruction; and who is safe anywhere?

The Tahitian tongue is spoken by thousands of people who are not native Tahitians. The Marquesans, Paumotus, Society Islanders, as well as the Georgian Islanders of which Tahiti is a part, speak the Tahitian tongue, although they have a language of their own, very different from the Tahitian. Beside these large groups, there are scores of small imdependent islands where Tahitian is spoken. It is the language in which all trading and social intercourse is carried on in this part of Oceanica. I do not know whether I will have a chance to send this to Papeete before the April mail leaves or not. We are as well as usual, and try to be contented; but it is only because we know it to be our duty to remain here awhile. as we knew it to be the Lord's will for us to come. My apparent or supposed anxiety to come on this mission, was caused by a conviction of a number of years standing that it was my duty. I expected it to be a mission of trial and hardships, and of vexation, and sorrow, and so expressed it to many, and I would be glad to learn that my work will be done this fall, and that we can be free to go on to Australia, or what would be more pleasant, to return to California, or to our home. The pleasurable part of the mission I have not seen. With ten thousand ants to fight against to keep out of our victuals, with countless mosquitos that cause us to stop every minute or two to drive away or kill, while we try to write or read, and fleas and flies, with scorching sun and burning sand, and half salty water to drink, makes it very enjoyable. But to eat a banana or two in a day, and an orange now and then, and to drink cocanut water, offsets all these troubles. It is worth all the money spent, and all of these vexations to eat bananas and oranges.

Your brother in Christ,
T. W. SMITH.

EAST DELEVAN, Wis.,
June 1st 1885.

Bro. Joseph Smith:—Since General Conference, my rheumatism has let up on me, and I have been trying to do a little for the cause. On my way home I made a short call at Buffalo, Iowa, renewed old acquaintanccs, and preached once. I also called on the Saints at Davenport; and although they have no organized branch there, I found them in the faith, and desirous of the privilege of worshiping. Bro. Jerome Ruby is in charge of that district, and is anxious that all should have that privilege. I also visited Kewanee, my old home, and found the Saints there still striving to hold the fort, under the presidency of Bro. Robert Holt.

On May 3d I dispensed the word twice, at Plano, and felt refreshed in the society of the Saints there. The following Sunday, May 10th, according to previous arrangement, and in compliance with instructions received at General Conference, I met with the members of the church in Chicago, at No. 213, West Madison street, and there reorganized the First Chicago branch, assisted by Bro. Israel L. Rogers. We had a very pleasant and profitable time; the business was all transacted peaceably and unitedly, with not a dissenting voice. All present expressed themselves well satisfied with the proceedings, and pledged themselves to work unitedly in the interest of the cause, and to discourage any and every attempt to resurrect the grievances of the past, from whatever source. They intend as soon as possible to make an opening for the preaching of the gospel. We bespeak for them the aid of the traveling ministry, and the prayers of all Saints.

From there I went to Cortland, Illinois, where I preached three times in Martin's Hall, which the owner kindly granted us the use of free. We also held prayer-meeting at the house of Bro. Cherry, the evening before I left them; all felt refreshed, and were encouraged. I came to this place on the 23d, *via* Lake Geneva, and on the morning of the 24th, preached in the house of Bro. Henry Southwick, to a few Saints and neighbors who had gathered together to worship. Spoke again in the evening in a hall at East Delevan, the name of the owner of this hall is Rand. Although the notice was short, yet we had a good turn out, and good attention. I have spoken four times in the same hall up till date, and we all think that good will result. I go from here to Lyons, Wisconsin, where a hall is procured for next Sunday. The Saints here under the presidency of Bro. Southwick, assisted by Bro. Delap, are trying their best to live their religion and warn their neighbors. This is as it should be, and gives encouragement to the traveling ministry.

I intend to spend the time between now and District Conference in these parts, returning by way of Chicago. Wishing you success on your contemplated visit to Utah, and with best wishes for the cause and all its laborers, I remain your brother in bonds,

JOHN S. PATTERSON.

MONTROSE, Iowa,
May 21st, 1885.

Bro. Joseph:—Myself and family have just returned from a short visit over the Father of Waters to Nauvoo. We first called on Major Bidamon at the Nauvoo House, and after a trip through the once beautiful city, we returned to the Major's, and were pleasantly entertained for an hour or so, and partook of a sumptuous dinner, in company with Mr. Franklin D. Richards and son from Ogden, Utah, who were making a tour through the state of Illinois and Missouri. They crossed the river with us, and took the train for Keokuk and the west. They are very pleasent gentlemen in conversation. We had no time to enter into any conversation on any important points of doctrine, which I should liked to have done, for my own information. I hope they are not absent from home to evade the strong hand of the law. Yours for truth,

H. C. BRONSON.

No. 427, Park Avenue,
CHICAGO, Ill., May 26th, 1885.

Dear Herald:—In accordance to revelation given at the last General Conference at Independence, Mo., the First Chicago Branch of the Church of Jesus Christ of Latter Day Saints was reorganized on May 10th, and is now in full working order. As a branch, being desirous of being in harmony with the said revelation, we respectfully request traveling Elders and others who may from time to time pass through our city, to tarry with us such length of time as may be convenient to them. We have pledged ourselves to bury forever difficulties of the past. By order of branch, S. C. GOOD.

Summary of News.

[From Deseret *News*].

May 26.—An indictment having been presented by the Grand Jury, charging Isaac Groo with unlawful cohabitation, he was to-day arrested and brought before Commissioner McKay, who released him on $1,500 bonds, Wm. Fuller and W. Peterson being sureties.

Yesterday afternoon Bishop H. B. Clawson was arrested, and brought before U. S. Commissioner McKay, an indictment having been found by the Grand Jury of the present term, charging him with unlawful cohabitation. His bail was fixed at $1,500, and he was released, O. S. Clawson and H. B. Clawson, Jr., becoming sureties.

A special to the *Deseret News*, from Beaver,

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informs us that another victim has been added to the swelling list of the anti-"Mormon" crusade. We learn on good authority that all classes of the community in which Bro. Fotheringham is a resident, without respect to creed or condition, regretted his prosecution and conviction. We understand the feeling was akin to a sensation, owing to the respect in which the gentleman, well known for his straightforward qualities, is held.

From a private dispatch to Bishop Sharp from Blackfoot, Idaho, we are enabled to glean the following facts concerning the cases of brethren against whom legal (?) proceedings were recently instituted for unlawful cohabitation with their [plural] wives: On Saturday last Judge Morgan sentenced Messrs. Stuart, Pratt and Roberts each to four months' imprisonment and a fine of $300; Messrs. Winn and Simpson to a fine of $300 each, and Samuel Humphreys to six months' imprisonment and a fine of $300. The last named defendant gave notice of appeal, pending which he was admitted to bail. In the case of Boynson the sentence was suspended. Messrs. Hendricks and Walker have not yet been sentenced.

Shortly after eight o'clock last evening Marshal Ireland, having learned that Mr. Aurelius Miner had returned home, went, in company with Deputies Sprague and Collins, to the house of Miss Adams, the lady alleged to be the plural wife of Mr. Miner, and where the gentleman was understood to be. Deputy Sprague went around to the rear of the house, the other two remaining in front, where he saw Mr. Miner, who was out in the garden. The officer stated his business and was invited into the house. The three marshals and their prisoner then went to the Marshal's office, and the accused was released on $2,000 bail. A. H. Hyde and W. McIntyre becoming sureties. Mr. Miner was arrested on indictment found by the Grand Jury for the February term, charging him with unlawful cohabitation. Last December he left this city on a tour through the States. He returned to the city a few days ago and having heard that an indictment had been found against him, had decided on surrendering himself Saturday.

Yesterday afternoon, in the First District Court, at Ogden, Messrs James Taylor, F. A. Brown and Moroni Brown, were arraigned before Judge Powers, each having been indicted for unlawful cohabitation, Messrs. Richards and Williams appearing for the defense. The statutory time, two days, was taken in which to plead, and they will again appear in court on Monday at ten a. m.

Yesterday afternoon being the time set for the sentence of David Levi, in Beaver, Utah, who pleaded guilty of unlawful cohabitation, he agreed to put away his second wife, who has borne him seven sons, the youngest of whom was born on the 16th inst. He agreed to use his influence with others similarly situated to caterpillar [crawl] with the pledge. He was sentenced to pay a fine of $200.

June 1st.—Great uneasiness is felt in Paris on account of the threats of the Communists to make trouble at Victor Hugo's funeral, which is to come off to-day. The catafalque erected in honor of the dead poet in the Place de l'Etoile was visited yesterday by thousands of people who literally buried the structure under floral offerings.

A force of about 500 Indians under Big Bear gave battle last Thursday to the troops under Gen. Strange some twelve miles north of Fort Pitt and about four miles north of the Saskatchewan river. Gen. Strange's loss was one man killed and two wounded; the Indians, loss is unknown. The fight was begun by the Indians, who were waiting in ambush for Gen Strange's detachment. The latter is reported to be in need of reinforcements and supplies.

Australia has one broad, shallow river, the Murray, which is larger than the Danube, being navigable for boats of a few inches draft for 1,703 miles, while one of its tributaries is navigable for canoes for 500 miles. Another stream, the Darling, is navigable for scows for 758 miles, and with the Murray, which it joins, it furnishes a line of navigable water 2,345 miles in length for small craft.

Absolute prohibition prevails in nearly 100 counties of Democratic Georgia, and partial prohibition in a few more counties, leaving only twenty-two of the 138 counties in the State untouched by the coercive temperance agitation; but prohibition is only practically enforced against the blacks; the whites have no difficulty in getting their Bourbon tipple.

Gen Booth of the Salvation Army has ordered the Toronto detachment to organize for service among the half-breeds of the North-west. If Gen. Booth will also send a detachment to follow the Apaches into their Mexican stronghold and convert them no one will object. And how elated the Apaches would be and what larks they would have.

Geronimo, the Apache Chief who is leading the band of murderers in the North-west, has had a stirring career. He was a war chief with the famous Cachise, was a great Mexican raider, and later was a leader in Victorio's band of murderers. He has been prominent in more raids and massacres, probably, than any other Indian living. He owns a farm near San Carlos, but could not endure peace. He is an excessively bad Indian.

EARTHQUAKE HORRORS.

June 3.—Dispatches from Bombay state that news has just reached there of a disastrous earthquake in Cashmere, a county of India. The shocks began Sunday and have continued at intervals of ten minutes ever since. The shocks were very severe at Serinagur, the capital of Cashmere. The barracks, in which several hundred soldiers were quartered, was completely destroyed, collapsing so suddenly that nearly half of the men were imprisoned in the debris. Fifty are known to have been killed, while fully a hundred were more or less injured. A portion of the city has been demolished, while very few of the remaining buildings escaped injury, many having large rents made in them. The people became panic-stricken shortly after the disturbances began and fled from the city, taking refuge in boats and tents in the open fields. The total number of killed and wounded is not yet known, nor the full extent of the damage done, owing to the interruptions of the working of the telegraph wires. It is feared that the loss of life will be very heavy, as the latest information from there calls for help, saying that hundreds of animals have been killed, and that the distress among the people is very great.

The terrified inhabitants are now camped in the fields that surround the town. Serinagur is near the centre of the Vale of Cashmere, and the whole territory experienced the terrible earthquake shocks. The damage caused throughout the vale is enormous, the loss in cattle alone being very great. The affrighted people seem to be utterly helpless, and succor is being sent them as rapidly as the Indian authorities can organize relief. Many of the houses, on account of the large rents in the walls, must be razed to the ground. The shocks have not yet ceased, and this fact greatly retards the work of rescuing the people pinned down in the debris, and it is feared that many of these must perish before they can be reached by the relief parties.

An earthquake shock was felt around Cape Town, South Africa, the 29th of May.

A furious wind, rain, and hail storm swept over the Northwest yesterday, doing great damage to property. It burst over Chicago at five o'clock in the afternoon, and was accompanied by a brilliant electric display. Two men were killed by the lightning at Fuller's lumber-yard.

Henry Magoon, 60 years of age, has eloped with the 14-year-old daughter of C. Smith a farmer, near Rockford, Ill.

The faith-cure people lately pronounced a sick man cured. The old allopathists in attendance said his disease was incurable. The man lived only a week, and down goes another fancy of the dudes of psychology.

Veneration for the clergy seems to be dying out in Rome. During the recent meeting of the Irish Bishops in the Eternal City they were pestered with swarms of beggars and children on the streets who wanted blessings and coins in about equal degree. The Rome correspondent of the Dublin *Nation* naively says: "The coadjutor of Kildare and Leighlin was the other day besieged by a band of youthful devotees, one of whom in the ardor of his devotion kissed the ring off his lordship's finger and has forgotten to give it back.

In the second of his series of lectures upon evolution Mr. Beecher said: As it is now, very vaguely the bigoted theologists, ignorant pietists, and the whole brood of shallow and ignorant men whose sustenance seems like a sarcasm upon creative wisdom, swarm about the adventurous survivors who are searching God's handiwork and adding to the realm of the knowledge of God the grandest treasures; and when men pretending to be ministers of God, with all manner of grimace, and shallow ridicule, and veteran wit, and unreproductive reason enacting the very feats of the monkey in their attempts to prove that that was not the origin of the human family, it seems to me that there will yet be an internal evidence that it was the origin of the human family, and that the law is established.

If this extract is read between the lines it will be impossible to arrive at any other conclusion than that Brother Beecher was aiming point blank at Brother Talmage. The latter has been assailing evolution recently, and Mr. Beecher not inaptly locates his man when he speaks of "all manner of grimace, shallow ridicule, veteran wit and unreproductive reason." It becomes an interesting question, therefore, to Mr. Talmage and his congregation what Beecher means when he says that his great Brooklyn rival is "enacting the very feats of the monkey." This is a pretty per-

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sonal charge, and will rouse many queries. People will ask if he meant Talmage, and if he did the fur will fly. If Brother Talmage gets after Brother Beecher, monkey-wise or otherwise, when they get through the latter will fully appreciated the condition of the parrot after his memorable encounter.

The nineteenth anniversary of the Universal Peace Union began to-day at Philadelphia. The annual report stated that complimentary letters had been sent to Gladstone and others relative to the settlement of the Afghan question without bloodshed. The death of Victor Hugo was also mentioned. He was a member of the French branch of the society. The final session will be held to-morrow.

Victor Hugo's funeral in Paris yesterday was most imposing. Hundreds of thousands of people were abroad at daybreak, crowding the streets and boulevards through which the great procession was to move. In the morning large bodies of cavalry occupied the streets leading to the Champs Elysees, and minute-guns were fired from Fort Valerien and the Hotel des Invalides. The funeral procession started at noon and was conducted without interference from the riotous element, but few arrests being made. Beneath the Arc de Triomphe orations were delivered by M. Leroyer, President of the Senate, M. Goblet, President of the Chamber of Deputies, and M. M. Floquet and Augier. It is estimated that the pageant attracted fully a million spectators. To emphasize the secularization of the Pantheon, a luncheon was spread in that hitherto sacred edifice for Victor Hugo's family. This incident has greatly increased the rage of the Clericals.

Louis Reaume, a French Canadian coming from Denver, Colo., became a raving maniac on the Wabash train due at Chicago yesterday afternoon. After the train had left Peoria he drove all passengers from the chair-car which he occupied and kept everybody, including police officers called in at the several stations, at bay, until the train arrived in Chicago. The first shot he fired at the depot killed officer Con. Barrett, and it took a long time to disarm and secure him. Lieut. Laughlin was badly wounded while struggling to secure the maniac, who himself received three shots in the back which may prove fatal.

It does not speak very well for the manner in which railway companies and police authorities protect passengers, that a lunatic should have been allowed to hold complete possession of a train from Denver to Chicago, even if he were armed, and fiually succeed in killing one of the policemen sent to capture him at the end of his journey. If there were not resolution enough to seize and disarm him it seems as if there might have been shrewdness enough to outwit him. There does not seem to have been courage enough on the part of the train officials even to side-track him when he objected to it. The condition of affairs was known all long the line long before the train arrived at different points; but at no place could the police muster up sufficient courage to arrest him until the train arrived in Chicago. If a brakeman could approach him, talk with him, and take his knife away from him and keep it, it seems as if two or three resolute fellows might have seized him at the same time and taken his pistol away also, and thus have saved Officer Barrett's life. If one man can travel from Denver to Chicago and hold the train in his own hands, direct the movements of the trainmen and passengers to suit himself, and hold the police at bay the entire distance, railroad traveling is not very safe for the public.

BUSINESS AND FINANCE.

Reports received in San Francisco place the shortage of this year's wheat crop on the Pacific coast at 26,500,000 bushels as compared with 1884.

Land-Commissioner Sparks claims to have discovered and frustrated since he went into office two immense land steals and a number of smaller ones. He intends to insist upon a strict construction of the Home-stead and Pre-emption laws, which he says have been prostituted heretofore in the interest of land-sharks, to the great detriment of honest settlers.

The elevation of the laboring classes in political matters is surely though slowly proceeding in England. A recent evidence of this is found in the fact that three representative workingmen in Lancashire have been appointed Justices of the Peace. This is a marked innovation on ancient customs. Hitherto the magisterial bench has been recruited exclusively from the capitalist, property, and professional classes. Noblemen, clergymen, merchants, manufacturers, and successful professional men have hitherto enjoyed a monopoly of the peace commission while the vast majority of the population—small tradesmen, artisans, and the like—have been rigidly excluded. Wealth was the qualification, and want of it a disqualification. Though a fresh innovation, this is in line with the political tendencies in England. Workingmen sit on school boards and boards of guardians, they have seats in the House of Commons, and it is admitted by all parties that in future Parliaments they must be accorded their due share in the management of imperial affairs.

June 3.—The Administration seems inclined to pursue a secretive policy. Secretary Manning refuses to publish the reports of the special agent who investigated the frauds in the New York Custom-House on the ground that the abuses can be better corrected if the offenders are not notified of every discovery made. The New York importers claim, on the other hand, that the publication of the reports would be generally beneficial. They say that the frauds in connection with the drawback-allowance system were of colossal proportions, and should be thoroughly exposed.

Secretary Manning's report for May is rendered in both the new and old forms. The decrease in the public debt for the month is stated at $3,350,833 by the new system, or $4,425,484 by the old system. The Treasury officials are satisfied that the silver policy of the Administration has done away with all cause for anxiety as to the ability of the Treasury to meet all demands until Congress reassembles. The small loss of gold during the month renders it certain that the Treasury will not be compelled to borrow gold of the banks, or resort to any other of the many expedients which were thought of.

The Navy Department at Washington has received a dispatch from Admiral Jouett to the effect that he has been empowered by the President of Colombia to mediate between the contending parties in that country. The Admiral think that the revolution will soon come to an end.

Striking mill-hands at Denver, Colo., yesterday blew up a barn belonging to an obnoxious capitalist with dynamite. Two days ago five sticks of giant powder were found on the Denver & Rio Grande track, near the city. Several other attempts to blow up property have been discovered recently, and a vigilance committee is talked of.

The Chicago produce markets were active yesterday and very strong, in decided contrast to the weakness of the previous day. The first incitement to the change was a lower quotation for consols, with the report of a decreased wheat yield in Europe, and the strength was aided by an unexpected decrease in the visible supply of our principal cereals according to the Chicago report. There was more buying on account of outside parties than for many days previously. As compared with Monday, pork closed 25 cents higher, lard 10 cents higher, meats 15 cents higher, wheat 2 cents higher, corn 1¾ cents higher, oats ¾ cent higher, rye weak, barley easier, and flaxseed firm.

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Universalism Against Itself, by A. Wilford Hall; in cloth boards, 336 pages	1 00
Josephus, complete in 1 vol., library leather	3 50
Gibbon's Decline and Fall of the Roman Empire, cloth boards, 5 vols.	4 00
Mosheim's Church History, cloth boards, 2 vols	4 00
Baldwin's Ancient America, (Illustrated) cloth,	1 80
Rollin's Ancient History, 2 vols. in one, leather	4 00
The Koran, library leather	2 00
Gieseler's Ecclesiastical History, from A.D. 1 till 1854, cloth boards, 5 vols.	10 00
The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine, cloth boards	2 00
Cruden's Complete Concordance of the Bible, cloth	1 75
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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A PREDICTION!

TO ALL WHOM IT MAY CONCERN.

FRIEND HERALD.—On or about the year 1866, the precise date has slipped my memory,—(it was at the time that Bro. Isaac Sheen was editor of the *Herald*, and was defending the Book of Covenants in its entirety, against the Hedrickite *Truth Teller*, which professed to accept all the revelations in said book, up to 1834 and no further,)—the late Bro. Z. H. Gurley, senior, and the writer, were standing together in the yard of Bro. Lorin Page, in Galesburg, Illinois, in the intermission between morning and afternoon meeting, when the conversation drifted on to this discussion of Bro. Sheen's, and the position occupied by the Hedrickites with respect to the Book of Covenants. Brother Gurley laid his hand upon the left shoulder of the writer, which action caused him to look directly at the speaker, and saw in his face the light of inspiration, and the following language was uttered:—*Brother Stafford, I tell you in the name of the Lord, that the time will come when men will arise in this church—I will not live to see it, but you will—who will seek to do away with the Book of Doctrine and Covenants; but you stick to the three books, they will carry you safe through.*"

E. STAFFORD.

LAMONI, Feb'y 26th, 1885.

[In a late visit to Illinois, the Senior Editor was told by another member of the church that he heard Elder Gurley make such a statement. The second assurance that such a statement had been made, determined us to place this statement of Bro. Stafford before the Saints.—ED.]

PRIEST HOOD.

FROM time immemorial, and among all nations and tribes of earth, there has been found reputed and respected as holy men, acting in the capacity or office of Priest; and the practice is almost, if not altogether universal, that men seek for the ministrations of those whom they esteem more worthy and more capable than themselves to mediate between the Omnipotent Jehovah, and sin enthralled humanity.

There is, nevertheless, to be observed a marked distinction between those whom necessity, or man, hath appointed to officiate, and those who have been set apart for the holy purpose by divine appointment. The true Priest's potency for good or evil depends upon his fidelity or neglect of the divine law.

William Smith, L. L. D., in his Antiquities, Biography, Geography, and Natural History of the Bible, p. 547, states upon the article, Priest, that "The English word is derived from the Greek *Presbyter*, signifying an "elder," (Heb coh-en). And further—"The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the consciousness, more or less distinct of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave for the intervention of some one of whom they can think as likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, sacrifices. He becomes their representative in things pertaining unto God. "He may become also, (though, this does not always follow) the representative of God to man. The functions of the priest and prophet may exist in the same person."

It must be quite evident to the student of Christian religion that but very little advancement has been made during many decades of the past, in reflecting light and understanding upon this all-important subject, of God's priests; but to the reverse, men in their own wisdom have increased the darkness, and established such great confusion that very many are vehemently opposed to aught that claims a higher authority than that which man can bestow. It shall be the purpose and object of this paper to press an investigation into the deep recesses of the past, and seek light that has been covered by the rubbish of ages, and to that end we most earnestly invoke the aid of the promised Comforter, and wisdom to be directed in harmony with "the law and the testimony," knowing full well that if we "speak not according to this word, it is because there is no light in us (true light, heavenly light we mean) that is able to light our pathway out of the meshes of uncertainty, into the peaceful habitations of everlasting life and immortal glory.

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec."—Heb. 5: 1—6. That our progress may prove safe and satisfactory, it will be best, here to institute a careful and critical examination of this scriptural language. First, let me state, the Bible I use is the "Inspired Translation, as given to the world by the Prophet and High Priest, Joseph Smith; for the reason that it is the most clear and comprehensive.

1st. "Every High Priest;" This clearly indicates, and instructs the Hebrew saints, that under the gospel dispensation there were to be more than one person who should bear the office of High Priest.

2d. "Taken from among men;" that is, those who occupy the responsible position of an High Priest, are selected from among those in whom the Father finds the required qualifications, and illustrative of this truth is the calling of Joshua, "full of the spirit of wisdom." Deut. 34: 9. However men in their zeal to cast ridicule and odium, either ignore or overlook God's apology for his own selected ministers from among men.—"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh; not many mighty, not many noble, are chosen; for God hath chosen the *foolish* things [men] of the world to confound the wise; and God hath chosen the *weak* things [men] of the world to confound the things [men] which are mighty; and *base* things [men] of the world, and things [men] which are *despised*, hath God chosen, yea, and things [men] which are *not*, to bring to naught things [men] that are mighty."—1 Cor. 1: 25–28. I emphasize the words "foolish," "weak," "base," "despised" and "not," and substitute for them the word *men*, which makes more euphonious and plainer reading.

3. "Ordained for men."—Here the High Priest is vested with functions from one who clothes him with the authority that permits him to act in behalf of God for the benefit of man, that the "things pertaining to God" may work the emancipation of man from the rule and power of sin. This is the reason,

4th. why "he may offer both gifts and sacrifices," that the "perfect law" may bring about an acceptable reconciliation, and man give adequate evidence of his appreciation of the hope of eternal life."

5th. The next describes the absolute knowledge that Christ had of man in his helpless condition, and the necessity for the adoption of a ministry that was so closely allied in sympathy with suffering humanity, so preventing the Priest from arrogating to himself any undue authority, but rather to the fulfilling of the instruction—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples of the flock."—1 Pet. 5: 2, 3.

6th. "Taketh this honor."—This rule has been urged by the eldership in their preaching as having a general application to every grade of the priesthood; whereas, it seems to extend to none others than the High Priests.

7th. "Called of God."—It would seem pre-eminently proper, that God alone should choose his own High Priests. While the work of salvation and redemption is God's free gift unto man, all men need this aid, for the reason, "the Scripture hath concluded all under sin." Gal. 3: 22. Still more pointed—"that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." Eph. 2: 12. This all clearly shows that

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there can be no alternative, or escaping from God's reserving unto himself, in every age, and under all circumstances, the election of those with whom he officers his church.

8th. "As was Aaron."—Here is the guiding star, and if man will heed and be governed thereby, the present darkness in the domain of religion will give place to unity and peace, and a brotherhood of those whom God "hath made of one blood" will be found in "one Spirit," with "one hope."

9th The next exhibits the fact, that Christ did not assume to himself the office of an High Priest. He filled the office because it was his Father's will—this was the mission that brought the anointed from the abode of bliss and glory; "for I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6: 38.

10th. "Order of Melchisedec."—Here seems to be the pivot in the discussion of the whole question of priesthood; and the word "order" is of paramount value, for it carries with it the idea of an association of persons, living and working under laws, rules, and regulations understood and obeyed. I now pass to the examination of what, in the common version of the Bible, has been the darkest and most perplexing to understand. "For this Melchisedec was ordained a Priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." Heb. 7: 3. Here we have what some have been pleased to call a palpable contradiction, because it is stated in Heb. 5: 6, that Christ was ordained after the "order of Melchesidec," while in Heb. 7: 3, it is stated that Melchisedec was ordained after the "order of the Son of God." Some, to ridicule, have called this the mutual admiration society, with two members. If you will receive it, we herewith submit a reasonable, logical, and philosophical explanation of this seeming contradiction.

"There are, in the church, two priesthoods, namely: the Melchisedec, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest; before his day it was called *the holy priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or, the Melchisedec priesthood."—Doctrine and Covenants, sec. 104, par. 1.

Having found that the "order of Melchisedec" and the "order of the Son of God," are identical, we are inclined to the opinion expressed by "an old man in Israel," wherein he says: "Thanks be to Jesus; the honors and powers of the priesthood are not obtained, by money or craft. They are handed down by lineage from father to son, according to the order of the Son of God."—*Times and Seasons.*

The above statement without any explanation, contemplates all covenants on priesthood from God to man. The blessings and possession of the priesthood, are not unlike other gifts and blessings bestowed upon man by our heavenly father; hence the advice and instruction of Christ; "Ask of God; ask and it shall be given you, seek, and ye shall find, knock and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened."—Matt. 7: 12, 13. In harmony with this is the case of the "Father of the faithful. "In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace, and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born on the first man, who is Adam, or first father, through the fathers unto me."—*Pearl of Great Price*, p. 19.

I do not quote the above as authoritative, but rather as inferential evidence that the Holy priesthood had been with the sons of men prior to the age in which Abraham sought for the blessings thereof. Those who were High Priests according to the "order of the Son of God," were called the "Sons of God;" and mention is made of some of those High Priests as follows: "And Noah and his sons hearkened unto the Lord, and gave heed and they were called the sons of God."—Gen. 8: 1. We next raise the curtain of the past, and are rewarded with one more gem of priceless value. "And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold thou art one in me; a son of God; and thus may all become my sons." Gen. 6: 70, 71. There certainly can arise no dispute as to what priesthood Adam was ordained to; for it must be clear to all that the "him" of this last quotation, is the person described in John 1: 1: Heb. 13: 8; Rev. 22: 13. This being true, that Adam, Noah, Melchisedec, Abraham, and Christ, were each and all High Priests, of the same "order" of priesthood, it should not startle or surprise us if we discover that others have likewise obtained the same blessing. The first quorum meeting of Hight Priests that mention is made of, is that recorded in Doctrine and Covenants, sec. 104, par. 28, and the following are named as being present, and "were all High Priests:" 1 Adam, 2 Seth, 3 Enos, 4 Cainan, 5 Mahalaleel, 6 Jared, 7 Enoch.

It was quite fitting that "a son of God," (Adam), the first great High Priest on earth, should have presided and taken part in that meeting; for the "order" and office are granted unto man for blessing. High Priest, is the highest office in the church. We arrive at this conclusion in the following manner.—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb 3: 1. The brethren are here appealed to, in consideration of the "*calling*" and "profession," of their office of "*Apostle* and *High Priest*," the same as their Master, for he was identical with them with office and labor, with the exception of his Messiahship. "Wherefore in all things it behooved him [Christ] to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make rconciliation for the sins of the people." Heb. 2: 17. The calling and office-work to which Christ devoted himself, surely were the same the Apostles were invited to take part in. "But as many as received him to them gave he power to become the sons of God; only to them who believe on his name." John 1: 12. And to these same "Sons of God," he addressed this very significant language.

"Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it to you."—John 15: 16. Here is a plain and positive statement, that Christ selected the Apostles, and ordained them, and in his last blessing, like Adam, in that High Priests quorum meeting. He likewise, moved by the inspiration of God, gave words of wonderful wisdom. "Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20: 21, 22. The Father sent Jesus as an High Priest, and likewise Christ sent the "Apostles into the world. At the first conference of the church, held in England, in the enumeration of officers present, notwithstanding that four of the "Twelve" took part and were present, their names are enrolled as High Priests. And to this agrees the actions of the Reorganization in the case of Charles Derry, who was ordained one of the "Twelve," and upon the acceptance of his resignation from that especial place in the priesthood, he was numbered with the High Priests. The same is true of William B. Smith who was ordained one of the "Twelve" in 1835; and upon his reception into the Reorganization, he was placed with the High Priests. But more particularly in point is the following.—"Then comes the high priesthood, which is the greatest of all; wherefore, it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called president of

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the high priesthood of the church, or, in other words, the presiding High Priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church by the laying on of the hands." Doctrine and Covenants. Sec. 104: 31. Here is the president of the whole church, or the highest officer of the church, pointed out as the "*presiding High Priest*." And from this issues the peculiar work of the "Twelve." They are "to confirm the church by the laying on of the hands, and the giving of the Holy Ghost." Section 17:8. But once more a golden grain we weld in this claim of evidence.—"Of the Melchisedec priesthood, three presiding High Priests, chosen by the body appointed and ordained to that office, and upheld by the confidence, faith and prayers of the church, form a quorum of the presidency of the church." Section 104: 11. Thus we perceive that the three pillars of the church, having the watch care of all others of the body are three High Priests. The persons who hold office in the "order" of Melchisedec priesthood, are known to the church in the law, under the following division:

1st, The First Presidency. 2d, The Twelve, a traveling, presiding High Council. 3d, The High Council. 4th. High Priests' Quorum. 5th, Evangelical ministers. All of these names here employed, indicate separate or special work assigned to the several parts of the whole. Here I will explain the reason for my dividing the caption of this article into two words. To me, a "priest" signifies one who has been consecrated by the imposition of hands for the express purpose of commissioning them in an office of trust and responsibility to bear the terms of salvation to man. While the word "hood" signifies a covering or clothing for the head, thus the priest clothed with authority of or from God stands with the covering that God furnishes and can be very properly presented in the word priesthood, which constitutes the office with the "hood" of God upon the true representative of both man and God. In the bestowal of blessings the rule seems to have been carefully observed to put the hands of the Priest on the head of the one blessed. "And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first-born."—Gen. 48: 20.

Unite with the above the promise of blessings made to Joseph, as found in Gen. 49: 26,—"they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Again, a fitting and complete evidence of the "hood," or office, constituting the compound word of priesthood, is found where the church is presented in the metaphor of Joshua the High Priest:—"And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments."—Zech. 3: 5. The word "mitre," meaning the bishop's "crown," "bonnet" or "hood," is quite in keeping with the practice and command as found in Ex. 28: 39, 40. As there are some in the church who profess to accept the Book of Mormon, and to endorse the teachings thereof, but repudiate High Priests in the church, for them I transcribe a few extracts from the *Palmyra edition* of said book upon the question of the Melchisedec priesthood, and the office of High Priest.

"My brethren, I would cite your minds forward to the time in which the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained Priests after his holy order, which was after the order of his son, to teach these things unto the people; and those Priests were ordained after the order of his son, in a manner that thereby the people might know in what manner to look forward to his son for redemption. And this is the manner after which they were ordained, being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore, they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to a preparatory redemption for such; and thus they having been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren; or in fine: In the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten son, which was prepared; and thus being called by this holy calling, and ordained unto the High Priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest; this High Priesthood being after the order of his son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: being called with a holy calling, and ordained with a holy ordinance, and taking upon them the High Priesthood of the holy order, which calling and ordinance, and High Priesthood, is without beginning or end; thus they became High Priests forever, after the order of the son, the only begotten of the father, who is without beginning of days or end of years, who is full of grace, equity and truth."—Alma 9: 6.

Was there not another reference within the limits of the Book of Mormon, direct or indirect in relation to High Priests and the High Priesthood, this one should settle every doubt, for its meaning is so plain that a child may read and understand; and surely all will see unless it is for the "blindness of their minds," or they are afflicted as were those upbraided by the Master, "having eyes, see ye not? And having ears, hear ye not?" Mark 8: 20. Truly, the adage holds good. "There are none so blind, as those who will not see." Such are to be pitied. R. M. ELVIN.

(To be continued).

ORIGIN OF ALL THINGS.—No. 8.

BY S. F. W.

DISPERSION.

They went to the narrow Central lands,
Where the ghosts of ruin hover,
Where ancient cities, vast and grand,
With trees are now grown over.

"AND from thence did the Lord scatter them abroad upon the face of all the earth."

The dispersion, like the preservation, was miraculous. It is asserted to be so. The prophecy connected with the Sons of Noah requires for its fulfillment not only that the dispersion be divinely directed, but that the races be under the divine guidance until the fulfillmant is accomplished. As the expression "all the earth" is used, we must suppose it is done intelligently. Half only of the earth is embraced in the Eastern Continent. Would God in miraculously re-peopling the earth leave out one half? The only reason for supposing that America was not included in the apportioning of the lands to the Beni Noah is the difficulty of getting to it; but as greater difficulties were overcome in the history, this one should not be considered insurmountable. If we find that men did reach this continent in ancient times, there should be no objection to the supposition that they were miraculously led here, or at least led here as Columbus claims to have been led. Having the whole biblical account confirmed except this one thing, and it paralleled in other cases, and it necessary to causing accomplished facts, philosophy and strict deduction require the admission of miracle here. Finding the statements of the wondrous narrative all true up to this one, viz.: That God scattered the people abroad upon the face of all the earth, it is presumably true in its fullest sense. We have found inspiration common in the olden time, and the argument from analogy is strong that in that early era there was some earlier Columbus, who had enough of the inspiration of God to find America.

Preliminary to treating upon American archæology some other *a priori* conclusions may be stated:—

1. The cross being found among all ancient nations, ought to be found also in America.

2. Pyramidal temples being common to all eastern nations, should be found in America.

3. As traditions of the flood are common to the ancient eastern nations, they should be found in America.

4. If the Bible narrative be true, and men found to be in America in ancient and post diluvian times, it follows they were Noachian.

5. If details of the flood are found in the

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traditions of America, no local cataclysm could occount for them.

6. As the eastern nations of antiquity were civilized, the first Americans should have a like degree of civilization.

7. As hieroglyphics and other characters were used at Babylon, the Americans should have writings.

8. As an ark and a tower had been built in the olden times, those who came to America should be capable of building ships to come in.

9. As the true faith rapidly declined in the old world, so should it be found to do in the new.

10. As no nation ever had arts and a religious system, who did not seek to perpetuate a knowledge of their system for future generations, therefore the Americans should do so.

11. If there are ancient sculptures in America they necessarily contain a record of wars, beliefs, &c.

12. The most ancient faith should be found to be monotheistic.

13. As the race found here was unlike the known Noachian races, the old stock must have perished.

14. The causes of extermination are change of environment, natural convulsion, drought, &c., and war—internecine or inter-national.

That there was such a civilization in America in ancient times as here delineated, is made almost certain by the following account from Diodorous Siculus, who was a Greek who wrote a "Historical Library," in forty volumes, extending from the earliest times to B. C. 60.

"Over against Africa lies a very great island, many days' sail from Lybia, westward. The soil there is fruitful: a great part whereof is mountainous, but much likewise champaign, which is the most sweet and pleasant part: for it is watered by many navigable streams, and beautiful with many gardens of pleasure, planted with divers sorts of trees, and an abundance of orchards. The towns are adorned with stately buildings, and banqueting houses pleasantly situated in their gardens and orchards."

This description is not unlike that given by Grijalva and other early voyagers to the coast of Central America.

Diodorus further states:—"The Phœnicians having found out the coast beyond the pillars of Hercules, sailed along the coast of Africa. One of their ships, on a sudden, was driven by a furious storm far off into the main ocean. After they had lain under this violent tempest many days, they at length arrived at this island."

The Phœnicians were wont to sail beyond the "pillars of Hercules" into the great "exterior ocean." This account is made more credible by a like narration that Bearni, an Icelander was driven to the coast of Massachusetts in the year A. D, 985. This leads to the notice of another neglected fact that the Basques were in the practice of visiting the coasts of America before and at the time of the discovery by Columbus.

The Mayas themselves were not inefficient as sailors. Columbus saw them near Ruatan, a hundred miles from the coast, in a sailing vessel, manned with twenty men, and laden with textile fabrics, furniture, cacao, &c. These facts destroy the theory that the Americans were Autochthones.

"According to old traditions of both Mexico and Peru, the Pacific coast was, in both countries anciently visited by a foreign people, who came in ships. Why did the ancients say so much of a great Saturnian' continent beyond the Atlantic?"

The only direct evidence extant that persons of the eastern continent ever visited America in ancient times is given in the following: "In the month of December, 1827, a planter discovered in a field, a short distance from Mont-Video, South America, a sort of tomb stone, upon which strange, and to him unknown signs, or characters were engraved * * two exceedingly ancient swords, a helmet and a shield which had suffered much from rust; also an earthen vessel of large capacity. The translation of the (Greek) characters read: "During the dominion of Alexander, son of Philip, King of Macedon, in the sixty-third Olympiad, Ptolemais." On the helmet was a representation of Achilles, dragging the corpse of Hector around the walls of Troy.

To make it more plausable that some ancient seer was directed to America, I add here the secret of Columbus' strange success. He was a diligent student of the Bible, and thought the fulfillment of the prophecies required the establishment of communication between all parts of the earth. The Bible is still extant in which he marked the prophecies that related to what he thought to be his mission. He thought himself an agent of heaven to extend the influence of the Catholic Church, and to bear the knowledge of Christ to foreign lands. In a letter to the nurse of the Prince John, he said: "God made me the messenger of the new heaven and the new earth, of which he spoke in the apocalypse by St. John, after having spoken of it by the mouth of Isaiah; and he showed me the spot where to find it." To Ferdinand and Isabella he wrote, "In the execution of my western enterprise to India, human reason, mathematics and charts, availed me nothing. The design was simply accomplished as the prophet Isaiah had predicted. Before the end of the world, all prophecies must be fulfilled, the gospel be preached over all the earth, and the holy city restored to the church. Our Lord wished to do a miracle by my voyage to India. It was necessary to hasten his purpose, because, according to the calculations there only remain one hundred and fifty years to the end of the world."

During one of his later voyages Columbus became discouraged, and when in deep trouble was comforted by a voice from heaven, speaking as God, telling him what blessings he had conferred, and what was in store. It is because that the philosophers of the day reject revelation that they have gone so far astray in judgment.

In the Report of Davenport Academy for 1882 is an interpretation of tablets found in a mound in that vicinity, that confirms the *a priori* conclusions arrived at above:—

"The Tablets Nos. I., III., IV., contain nearly 200 characters, of which, however, 16 occur several times. The remaining 150 or more different figures, the human and animal delineations not being taken into the account demonstrate that the primative inhabitants of the country did not use the simple Noachian alphabet of twenty-five letters, but a great number of *syllabic signs*, originated from the said alphabet, as was and still is the case in Egypt, Japan, Corea, China and Central Africa."

"The harmony of the Iowa, of Mexican and of South American characters, puts beyond question that all the primitive inhabitants of America must have descended from the same aborigines."

"Plate I, shows a sacrificial festivity. The fire and flame upon a hill are apparent. The top of the hill is encompassed by a stone wall. * * The sacrifice is offered to the sun and the moon and the twelve great gods of the starry heavens. * * It is evident that the North American Indians formerly worshipped the seven planets and twelve signs of the Zodiac, *i. e.*, the twelve great gods of all the nations of antiquity."

Plate II.—"It is a well known fact that the history of the deluge has been preserved amongst the most different nations of America, and the universality of the Noachian inundation of the globe has been placed beyond the reach of controversy by an excellent treatise of Pajana. * * * * On a Mexican temple, the deluge was represented by the image of an immense ocean, bearing only one boat, occupied only by a male and female. Instead of a dove, already forgotten by the ancient Mexicans, a humming bird returns with the olive leaf. * * In contemplating our Davenport tablet, what do we find? First we distinguish thirty or more animals, well known in the present world, of which the most interesting is the elephant, not at all domestic in America. A number of these animals appear included in two large cases, intersected with lattice-work. In the midst of these animals we see a patriarch with the sceptre in his hand, and behind him a sitting woman; apart from these we notice three other men, and three other likewise sitting women, but scattered among the animals."

Plate III. "This tablet * * represents a planetary configuration, the twelve signs of the Zodiac, known to all nations of old, and the seven planets, conjoined with six different signs. * * * The figures of the signs are the same which we find depicted on Egyptian, Greek, Roman and other monuments. * * The signs Aries, Taurus, Gemini, are plain enough. Gemini is expressed by two sitting children, like the constellation of Gemini, at present Castor and Pollux. Cancer is expressed by the head and shears of the animal. Leo and Virgo are likewise naturally delineated, and Virgo, as it seems to me, bears in her hands Spica. The same is to be said of the figures of Libra, Scorpio, and Sagittarius. The latter is expressed by a bow and arrow being nearly invisible. Capricornus was, as we learn from the astronomical

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monuments of the Egyptians, a species of antelope, and the same animal, though a little deformed, resembles our Capricornus. Aquarius and Pisces explain themselves, for the former was on ancient monuments, very often symbolized by an amphora. * * * These short lines, placed below Pisces, and Gemini, Virgo and Sagittarius argue that at that time, at the beginning of spring, the sun stood in Pisces. * * * *

It being known that in 1579, B. C., the sun entered the constellation of Aries on the day of the vernal equinox, our planetary configuration may have been observed before the year 1579, B. C. The result will certainly be confirmed so soon as the astronomical signification of the Nos. 2, 3, 5, 9, 11, 12, will have been fixed by other researches, which is not impossible. * *

Plate VII, is a memorial of a great eclipse of the sun. * *

Results: * * *

1. The primitive inhabitants of North America were no pre-Adamites, nor offspring of the monkeys, but Noachites.

2. They belonged to the same nation by which Mexico and South America were populated, after the dispersion of the nations in 2780, B. C.

3. The literature of the American Indians evidences that they emigrated from Japan or Corea, or proper, China.

4. They must have come over prior to the year 1579, B. C.

5. Our Indians, as well as those in Mexico and South America, knew the history of the deluge, especially that Noah's family then consisted of eight persons.

6. The primitive inhabitants of America were much more civilized than our present Indians.

7. The former understood the art of writing and used a great many syllabic characters, based upon the Noachian alphabet, and wrote from the left to the right hands, like the Chinese.

8. They were acquainted with the seven planets, and the twelve signs of the Zodiac, and they referred the same stars to the same constellations, as did the Chaldeans, Egyptians, Greeks, Romans, &c.

9. They had solar years and solar months, even twelve hours of each day. They knew the cardinal points of the Zodiac, and the cardinal days of the year.

10. Their religious creed was that of the Babylonians, Egyptians, Assyrians, Greeks, Romans, &c., because they worshiped the planets and twelve gods of the Zodiac, by sacrifices."

In this same description mention is made of brass and copper rings.

In Priest's Antiquities, page 174, is an account of an ancient Persian copper coin, at Little Miami. 176, in West Virginia, a steel sword. 177, a gold ornament, near Chillicothe. 178, handle of small sword made of elk's horn with ferrule of silver, and through it a hole where the blade had been inserted, filled with iron rust. 180, a copper cross. 261, iron ore. 254, in Scipio, N. Y., on Salmon Creek, a Mr. Halstead has, from time to time, during ten years past, ploughed up, on a certain extent of land on his farm, seven or eight hundred pounds of brass, which appeared to have once been formed into various implements, both of husbandry and war; helmets and working utensils mingle together. The finder of the brass, from time to time as he discovered it by plowing, carried it to Auburn and sold it by the pound, where it was worked up." The field had been heavily timbered.

"In the same field was found much wrought iron, which furnished Mr. H. with a sufficiency to shoe his horses for several years. Hatchets of iron were also found there, formed in the manner of the ancient German hatchet."

(Delafield 55). "In Liberty township, Washington county Ohio, are yet to be seen twenty or thirty rude furnaces, built of stone, with hearths of clay, containing pieces of stone, coal and cinders, perhaps used in smelting ore. Large trees are still growing on them, and attest their age. They stand in the midst of a rich body of iron ore, and in a wild, hilly, and rough part of the country, better adapted to manufactures than to agriculture."

Priest gives a tradition of the Indians of the island of Cuba, that contains the minute particulars of the biblical account of the flood, including the curse of Ham, who is made progenitor of the Cubans.

In the Codex Vaticanus, a Mexican manuscript kept at Rome, is a pictorial history of the temptation of Eve, and the killing of Abel. The principal objects are a woman, a serpent, two boys contending; one of them colored like the woman; two altars, one of which is upside down, and a serpent.

Priest, p. 268:—"Not many years since was discovered by some Spanish hunters, on descending the Cordilleras, towards the Gulf of Mexico, in the thick forest, the pyramid of Papontla. The form of this teocalli, or pyramid, which had seven stories, is more tapering than any other monument of this kind yet discovered; but its hight is not remarkable, being but fifty-seven feet; its base but twenty-five feet on each side. However, it is remarkable on one account. It is built entirely of hewn stone, of an extraordinary size, and very beautifully shaped. Three staircases lead to the top, the steps of which are decorated with hieroglyphical sculpture, and serpents and crocodiles."

The seven stories of this structure allies it to the pyramidal temples of the old world; we have seen on the Davenport tablet the signs. P. 269:—"The pyramids of Ohio, are, in several instances, built in the same manner, with several stages, on top of which were, unquestionably, temples of wood, in the day of their glory, when their builders swarmed in populous ten thousands, over all the unbounded west; but time has destroyed all the fabrics of this sort, while the mounds on which they stood, remain."

MacLean, 42:—"*Temple Mounds.* This class of mounds is characterized by their great regularity of form, large dimensions, and are chiefly truncated pyramids, having graded avenues, or spiral pathways to their summits. In form they are round, square, oval, oblong or octangular, all having the appearance of being left in an unfinished condition. They are generally high, yet examples are known in which they are only a few feet in elevation. They are usually surrounded by embankments. They are not numerous in Ohio, occurring only at Marietta, Newark, Portsmouth and in the vicinity of Chillicothe. The farther south we go the more numerous and the greater in magnitude they become—being very abundant in Tennessee and Mississippi. The summits of these mounds were probably crowned with temples, constructed of wood, but no traces remain to tell of their existence.

The gigantic mounds of Izamal, Central America, are, traditionally, the tombs both of kings and priests.

The monarch of all the mounds was that of Cahokia, Ill. It was situated in a group of sixty structures. Its form a parallelogram, with sides at the base, respectively, seven hundred and five hundred feet in length; its summit ninety feet; the area occupied six acres. On the south was a broad terrace. The summit was truncated, affording a platform two hundred by four hundred and fifty feet. From this platform rose a small conical mound about ten feet high, which on being removed, was found to contain human bones and various implements of stone and pottery, undoubtedly belonging to a more recent period. Upon the summit was probably erected a capacious temple, where were celebrated their religious ceremonies. This mound is no more. Its age is undetermined. Its size would indicate that it was one of the oldest. Its form and purpose were a reflection of the traditional mount of Paradise.

The great mound of Chitzen Itza is 75 feet high. It has on its summit a ruined stone edifice. That at Uxmal is 60 feet high. The great mound at Miamisburg is 68 feet high. The mounds of the north, doubtless were crowned with temples, as those of the central lands, but being of wood have disappeared.

"The ancient Carthaginians practiced raising mounds over their glorious dead. * * Hannibal was thus honored. At the place where he fell by his own hand * * was raised a lofty mound of earth. The mound of Hannibal was erected 182 years before Christ. If, therefore, the Carthaginians, the Greeks, the Romans, the more ancient Phœnicians, the Egyptians, the Jews, and all the first nations immediately after the flood, were found in this practice; is it not fairly inferrable that branches or colonies of these same nations or races of men were also the authors of the mounds of America?"

"Clavigero supposes these nations of Aztalan came from Asia, across the Pacific."

Of burial mounds that of Grave Creek is a type. It is of immense size, and contained two chambers, like the pyramid at Cheops, in which skeletons were found. So it was doubtless a royal sepulchre. With the skeletons were shell beads, copper bracelets, and carved stones, and an inscribed stone which allies the mound to the civilization traced in these papers. Another stone found in a neighboring mound had only straight lines on it; but

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otherwise resembled the one with letters. The finder of the inscribed stone, in his old age, took oath that he took it from its original bed in the upper chamber. The letters are like those used by the ancient nations, but are indecipherable. At the Congress of Nancy, M. Bing detected in them eight Canaanite words: "What thou sayest, thou dost impose it; thou shinest in thy impetuous clan. According to M. Schwab the characters read: "The chief of emigration who reached these places, has fixed these statues forever." M. Opert: "The grave of one who was assasinated here, may God, to avenge him, strike his murderer, cutting off the hand of his existence." The failure to read is in favor of the theory of migration from Babylon, the language was invented and perfected by a race to suit their own conditions, just as the others were. Its similarity to Phœnician is proof of kinship of race. As these Grave Creek characters are different from those of Davenport, it may be they represent different races and different eras, in which case it would appear that the Grave Creek inscriptions are more nearly allied to the early Noachian. The following quotations from E. R. Emerson will show their true nature.

"Upon a Babylonian cylinder that is thought to represent the building of the Tower of Babel, is seen the closed cross at the base of a parallelogram; and in a cylinder illustrating the migration of an Eastern tribe, the plain cross within a parallelogram is seen. These cylinders are relics of the earliest Babylonian people; and their inscriptions are of a cuneiform character, of which an illustration is copied from a fragment of pottery, found by Layard in his excavations at Nimroud."

In an Indian mound a globular stone was excavated, bearing inscriptions. The first two are seen to be like the fifth and second characters in the Babylonian inscription.

"Upon the celebrated amulet taken from the Grave Creek mound in Ohio, are seen devices similar to the cuneiform inscriptions on the Babylonian cylinder described above. Their veri-similitude to the other characters of Indian pictography will be recognized, and their authenticity admitted. The ancient crowns placed upon the head of the 'elder gods' of Hindostan disclose the use of the symbols of the [American] Indians. * * It is evident that the more remote the time in the past cycle of years in which these emblems and figures were wrought, the more complete the similitude between the Asiatic and the North American signs. These symbols appear, indeed, to have been wrought in the childhood of mankind, when the races were united in one human family. Comparing the most ancient Chinese, Egyptian, Persian, Hindoo, and Assyrian symbols with the more modern hieroglyphics used in those countries, we find, as in the case of the handwriting in childhood and maturity, a development without change of essential characteristics. The Indian symbols are, as has been shown, like those of the older Eastern nations."

"The mounds bear evidence of great antiquity; on the summit are trees eight hundred years old. The altar mounds disclose burned clay and blackened stone, indicating their use."

"It appears that the mounds are the earliest records of the aboriginees, bearing marks of antiquity perhaps even greater than that of the hieroglyphic figures upon the moss-grown rocks. Their conformation is remarkably various. Distinguishing the object and purpose of their structure, are seen the Sacrificial, the Burial, the Festival, the Matrimonial and the Historic mounds."

THE BIBLE.

DEAR HERALD: In compliance with the wish of Sr. Almira M. Snow in *Herald*, page 315, present volume, I wrote to the American Bible Society, New York, and received the following reply. The Bibles issued by the British and Foreign Bible Scociety since 1804, its comencment, is 103,000,000. The Bibles and Testaments issued by the American Bible Society since 1816, its commencement, is 45,500,000. The Scriptures are now printed in 261 languages and dialects. Bibles published and issued by other firms and publishers may be estimated by these two great societies. The society sent me a souvenir of the exposition at New Orleans, passages of scripture in 242 languages and dialects.

Statistics show that since the year 1804 more than one hundred and eighty million of Bibles, Testaments, and integral portions of Scriptures have been distributed in all parts of the world by Bible societies alone. Upwards of 1,000 persons are employed by the Bible societies in distribution. The earliest Bible printed from movable type was at Mentz in 1455. No tradition gives the number of copies printed but it is supposed to be less than 300. The Bible now in common use was printed in A. D. 1611, in a volume containing 1,200 pages. In 1877, one hundred copies of the Bible were printed at Oxford, thence forwarded to London; fully bound in morocco and exhibited at the South Kensington Museum the same day.

If the reader desires any more concerning the Scriptures, write to the society in New York.

Respectfully your brother,

WILLIAM STREET.

Selections.

SERMON BY PROF. SWING.

The subject of Prof. David Swing's discourse at Central Church, Chicago, Sunday, May 10th, was "Spiritual Estates." He used the following text:

"Visiting the iniquity of the fathers upon the children to the third and fourth generation."—Exodus 20: 5.

The speaker said that the life of an individual never begun and ended in himself. The procession of thought and action which filed along through the three-score and ten years of the special personage was organized before it came to the particular soul, and it would move on and be dispersed or widened out and enlarged far beyond the grave of the special heart of any name and greatness. There was, he held, no such an article as an independent mind—all such independence being only comparative. What should be expected of a single member of society was that what passes along through that one mind shall be in some way modified, made purer and larger, or more beautiful, or more useful. Even genius could accomplish but little as a creator, but it could become the agent of a great advance and could thus rank next to the one who made the human race in its strange beginning. The expression 'self-made' contained, he thought, a certain kind of possibility, but it contained also a large element of the impossible, for no self-made man had ever formed his own language, or arts, or sciences, or politics. Even Benjamin Franklin did not make himself. He was made by the preceding centuries of England, Germany, and France. The whole seventeenth century was busy in the formation of the Franklins, Washingtons, and Jeffersons, but along came at last these individual wills; they took up the materials in and around themselves and reorganized them by means of a marvelous addition and substraction. In that passion for liberty which these men revealed, there lay the enthusiasm of the Greeks, of Brutus, of many Romans, Germans, Swiss, French and Britons. Each hero of the several epochs dying, left something for the third and fourth generations. Individual duty was partly to be exhausted in finding the fact and the merit of these spiritual estates, and then in developing these estates until this intellectual and emotional inheritance should pass to the fourth generation much more valuable than it was when it passed from the first to the second, or from the second to the third.

Life, he asserted, was not made the less responsible by this fact that we are flowing in a great stream. If we were not wholly the creators of our own choice, and were thus something which the Greeks pictured as children of fate, there was one thought that came between man and moral innocence, and that thought was that we are responsible for the shape to be assumed by the generations lying in the future. If this age could go back and find in the past a reason for many of its vices, so the next generation could look back to this nineteenth century and find here the seeds of its unhappiness. By as much as the individual was discharged from the claims of the past he was retained by the sorrows of the future, and the guilt which could not come down from the yesterday comes as heavily from the morrow. Thus must each mortal bear a load of responsibility, if not in what was before he came it would be in what was to follow him. If life was a sweeping stream which made us in its flow, so accountability was also a sweeping stream which touched every mind and heart as it moved onward.

When slightly tempted, Adam fell. Upon him rested the guilt, and Calvinism was

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wrong in asking that the people of this generation be arrested and convicted for the sin of an ancestor. While this was good reasoning, there was after all little help to be found in it, because such reasoning would tell one that he must be the Adam of to-morrow. Suffering millions in the next age would look back and exclaim: "What moral cowards were those nineteenth century men and women! Placed in an eden of liberty, wisdom, and genius, they fell from their high estate, and, yielding only to slight temptations, they wore garments of sackcloth and ashes for us, their children." It is almost certain, he said, that what is called public life, whether it be that of illustrious individuals or of the Kings, Presidents, and all great officials, held the third and fourth generations under its baneful or beneficent spell. Anything that clothed a person with unusual charm caeated a new relation to the multitude, and since genius, eloquence, and political station attracted the longest and most fixed gazed these became the great makers of destiny. Although there were a thousand millions of people on the earth they did not contribute equally to its glory or shame. The moment any person appeared to be aminent for any cause the millions began to raise their eyes, and, if the person were indeed in some manner impressive, these worshippers soon began to wear the qualities contained in their great or little divinity. The decline of Rome began with its great men. Fabricius the Inflexible lived 300 years, Aristides the Just 500, before that Nero-period when the aim of the most conspicious was to be more and more animal and less and less man. It was not illogical to suppose that could some power, human or divine, have kept in sight of the Roman people a hundred great men, that gulf would never have yawned which swallowed up the millions who came into being at the beginning of our era. When their lights had been extinguished the people stumbled and fell by myriads.

Thus it appeared that in our relations to the city, and the State, and the Nation we should toil hard to place in power men who would be a light to the poeple and not a midnight gloom causing them to fall into mire and deep pits.

Miscellaneous.

NOTICE.

Editor Herald:—Under the caption of "disfellowshipped," Bro. Squires states in *Herald* of May 30th, that Bro Owen "was appointed to labor in and for the church *under the hands* of Bro. Zenas H. Gurley." This statement though harmless is incorrect, as it conveys the idea that I *ordained* Bro. Owen, who was an Elder in the church for many years prior to our first meeting, which occured at Brooklyn, and where he was highly recommended to me as an able minister.

This is intended to correct that error (where so understood), as my attention by a brother was called to it.

Allow me to state also, for the benefit of those concerned, that as I go preaching, (for I intend to preach while I live), that accepting the act of General Conference to myself, I will take good care to make proper statement before the public, that the church shall not be compromised by anything I may say. I regard it as due the body and due myself. Fraternally, etc.

Z. H. GURLEY.

June 1st, 1885.

[We noticed the statement of Bro. Squires in the matter referred to by Bro. Gurley, but supposed that the Saints would comprehend that the appointment of Elder Owen was under the direction and in the field of Bro. Gurley. We see now that it might appear to some as suggested by Bro. Gurley.—ED.

SANHEDENS BANNER.

We take this method of expressing our appreciation of the patronage and help received, by which this little messenger has been sustained in the first year of its existence, which closes with the September number. Wishing its continuance, we lay by our usual modesty, and cry, Help! Help! Help! for the *Banner*. We had hoped to begin the second year at a reduced rate; but find this impracticable, without a guarantee of five hundred *bona fide* subscribers, at fifty cents a year. Bro. P. Anderson, in prosecuting the Editorial labor, is as ecenomical as possible; but he can not proceed without incurring some expense. If it be asked, what are the expenses in the editorial department, we reply, paper and stamps. In editorial correspondence, sending copy to and having proofs returned to him, from the office for correction. For while the compositors set the type, the proof reading has to be done by the Editor; he being from the office, sending and resending copy is a matter of necessity. This, with the cost of printing, includes the expenses of the *Banner*. The arragement with the Herald Office has been satisfactory; save perhaps a failure in one or two cases to promptly receipt for donations, which doubtless will be rectified. It is much more gratifying to have the *Banner* sent forth from our own office than to have it handled by strangers. We doubt not but the Board of Publication will be as lenient to the struggling child as possible.

In view of the necessity of sending out the *Banner* for fifty cents a year, if possible, we suggest, that all the present subscribers forward by July 15th, 1885, one dollar; fifty cents of which will be credited to them for subscription, and fifty cents as donation. Induce as many others to do the same as you can. If by this method we have assurance of $200, we will venture to send forth the *Banner* on its important mission, at fifty cents a year, otherwise the present price must be charged for the coming year, For it must be remembered that we are not prepared to assume any risk, nor do we think it wise to enter into any wild speculation to make a big display in the beginning, to come down with a crash after a short time; better move cautiously, rise slowly, with a view to permanancy.

It may not be practicable for all to send the money by the above date; but it is desirable that it be known by that time what all will do; we therefore advise that you send to Mr. P. Anderson, 1616, Ninth street, Council Bluffs, Iowa, and inform him by letter what you will do for the *Banner* the coming year. When, or about what time, you can forward subscription, or donation. We suggest that all agents bestir themselves to secure new subscribers. Ask presidents of branches to call the attention of their members to this appeal. We appeal especially to the Danish brethren; but will gladly receive help from all who desire to help. Should there be a surplus at the close of the second year of the *Banner's* existence; it will be used in the interest of the *Banner;* or reserved to assist in publishing the Doctrine and Covenants, and Book of Mormon in the Danish language. Therefore, have no fears in being liberal, that you will send, or give too much, for the more help you render, the sooner a great work will be done for those of your own nationality; and thereby you will show your love for the latter-day work. Brethren, don't let your little *Banner*, which has made so commendable a beginning, stagger and fall for the needed help.

JAMES CAFFALL,
H. N. HANSEN,
PETER ANDERSEN.

REQUESTED TO REPORT.

The Mill Creek and Hamburg Branches, Iowa, have united again under the name of the Union Branch, I therefore request the following absent brothers and sisters to write to me, or to Bro. J. W. Calkins; we want to know your address, and if you want Letters of Removal or Certificates of Baptism. John D. and Emma Torrant; Edith, Levine, Malinda and Ellen Smith; Albert and George Taylor; Ellen Martin, Marbore Brown, Joshua Ward, Henry and Hannah Nelson.

Dear Brothers and Sisters, let us hear from you before next conference if possible. My address is box 313, Riverton, Fremont county, Iowa. Lewis C. Donaldson, Priest and Clerk of the Union Branch.

NORTHERN ILLINOIS DISTRICT.

Conference will convene at Sandwich, Illinois, on June 27th, at 10:30 a. m. All Branches in the District are requested to report. Communications by letter should be sent in good time, and addressed to Bro. W. Vickery, Plano, Kendall County, Illinois. The traveling ministry are cordially invited to be present.

JOHN S. PATTERSON, *Pres.*

MARRIED.

ROBINSON—MCGUIRE.—At Allentown, New Jersey, April 27th, 1885, by Priest Hosea H. Bacon, Bro. Hiram Robinson of Bradford, Pennsylvania, and Sr. Mary E. McGuire of Allentown, New Jersey.

DIED.

PHELPS.—Uncle Mark Phelps, near Elvaston, Hancock Co., Illinois, May the 22nd, 1885; was born in Mercus, Dominion of Canada, August 2nd, 1803; came to Hancock county in an early day; was there during the Mormon war, and was something like the Apostle Paul while on his way to Damascus; but in a later day learned better of the church, and having a praying wife, and as the scriptures say, The prayers of the righteous availeth much. He was baptized (by Bro. Jos. R. Lambert), at Wythe, Hancock Co., Illinois, May 11th, 1873. He died strong in the faith. Funeral sermon preached by Elder B. F. Durfee, from the 11th, chapter of John.

LAMBERT.—At Lamoni, Decatur county, Iowa, June 1st, 1885, after four weeks painful illness, Edward C., son of Joseph R. and Nettie Lambert. He was born at Magnolia, Harrison county, Iowa, August, 5th, 1877; was blessed September

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16th, 1877, by Elder A. W. Lockling and others; and was at his departure from earth 7 years, 9 months and 26 days of age. "He was a lad of unusual integrity, and trustworthy in every respect." A proud record for any. Services at the church, conducted by Elders J. Smith and W. W. Blair; Bro. Asa S. Cochran in charge.

ING.—At Burnside, Hancock county, Illinois, May 17th, 1885, Sr. Sarah Ann Ing, passed from earth life to the life beyond. She was born in Canada, August 27th, 1818; united with the Reorganized Church about eight years ago, being baptized by Elder John H. Lake. Funeral services by Elder H. C. Bronson, at the Christian Church, May 18th, 1885. She rests in peace.

HOW TO REACH THE RESORTS OF COLORADO.

Colorado has become famous for its marvelous gold and silver production, for its picturesque senery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-verdured valleys lofty snow-capped peaks and awe-inspiring canons, together with its hot and cold mineral springs and baths, and healthful climate, are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers from all parts of the world.

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For Tickets, rates and general information, call on your nearest C. B. & Q. Ticket Agent, or address Perceval Lowell, General Passenger Agent, Chicago, Ill.

ADDRESSES.

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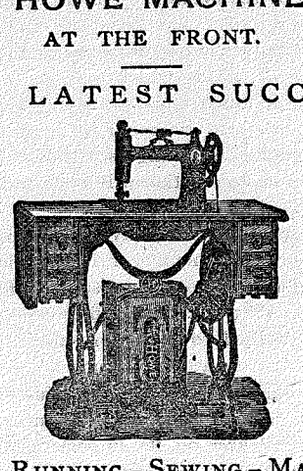

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Charlton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. Train going East 1.30 p.m. and 2. 13 p.m. going South to Albany and St. Joseph, at 9.00 a.m. Trains pass Bethany Junction, two miles east of Lamoni, connecting with No.

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THE SAINTS' HERALD.

M J Stephenson 14nov85

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have [illegible]e it be One Wife, and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.
"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

Joseph Smith - - - - - Editor.
W. W. Blair - - - Associate Editor.

Lamoni, Iowa, June 20, 1885.

There is a speck of war in the good old city of Boston, the city of baked beans and esthetic culture. This time the *casus belli* is the right to preach on Boston Common. A summary of the trouble runs thus. In 1882, William F. Davis asked the Chief of Police if preaching on the Common would be construed into a breach of the peace. He was referred to the Police Commissioners, who decided that it would not. Meetings were held by Mr. Davis and others during the summer. In 1884 meetings were again began, were interrupted a time or two by the police; but upon controversy were continued during the warm weather. May 17th, Messrs. Davis and H. L. Hastings of the Christian Church; Dr. A. J. Gordon, and the Salvation Army, held services at different hours and different parts of the Common; and were arrested, taken before the Municipal Court in criminal session and fined $10,00 each, without costs. May 24th, Mr. Hastings read three chapters of the Bible; Mr. Davis read a portion of Scripture and made brief comment. For this they were arrested and fined $30.00 each for reading and speaking on the common.

As a comment on the peculiar condition of public sentiment as judged of from the action of the licensing authorities of Boston, a rule was adopted by the Common Committee to "refuse all requests to preach on Boston Common." But license was granted to Buffalo Bill and his cow-boys to give a performance of "Scenes in the Wild West" at Beacon Park, Boston, Sunday, August 24th, 1884. Boston culture could not stand Sunday religious services in the open air on the Common, but it could abide the coarse exhibition of border life and warfare. Five to fifteen hundred people must not meet on public ground to hear some man talk on Scriptural topics; but ten thousand, five hundred of them women, might meet on public ground to witness the show of Cortinas and his Apaches. It is almost time for another "Tea party" in Boston.

Mr. H. L. Hasting, of *The Christian*, published at Boston, has prepared and is circulating a circular letter, from which we glean the facts stated above; and from which we quote Article Two of the Massachusetts Bill of Rights, and the closing paragraphs of the address.

"Art. II. It is the right as well as the duty of all men in society, publicly and at stated seasons to worship the Supreme Being, the Great Creator and Preserver of the Universe. And no subject shall be hurt, molested, or restrained, in his person, liberty or estate, for worshiping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship."—*Mass. Bill of Rights.*

"Boston officials do not hold their offices by a life tenure, and it may be that the tax-papers and voters of the city of Boston will by-and-by have something to say that may be of interest to their servants who have thus presumed to prohibit the preaching of the gospel on the public grounds of the city. If these gentlemen shall see it their duty to make suitable provision for the public wants in this respect, recognizing the rights of people and preachers as guaranteed by the fundamental law of the Commonwealth, it will be unnecessary to pursue the matter much further. But otherwise it will be exceedingly desirable to learn from competent authority, whether it is within the power of a committee of three to prohibit gospel preaching and the public worship of Almighty God, "upon the public grounds" of Boston.

There are thousands on thousands of people in the city who have no opportunity to hear the Gospel. They do not belong to wealthy churches, they are not able to hire costly pews, they have no suitable clothes in which to appear in the Sunday dress parade of prosperous churchgoers; and they have no *right* in those *private* places of worship, owned by wealthy men. Doubtless they would be courteously welcomed in some of them, if they only knew where to go; while in other cases they might be appalled by the grandure of the ushers and pew-openers, or repelled by the majesty of aristocrats, whose money builds churches and buys pews. But if every church in Boston were crowded to its utmost capacity, a large majority of the people would still be outside. Without religious instruction, what can we look for but anarchy and ruin? It is asserted by the eloquent atheist and blasphemer who publicly boasts of violating law in Boston, and does it without arrest or fine, that infidelity is spreading throughout the land. It is doubtless true; and it is also publicly stated that the number of homicides in the United Sstes in the year 1884 was *more than twice as large* as in the year 1883. It is believed by many that the masses of the people of Boston, who "labor and are heavy laden," need to hear the Gospel of Christ much more than they need to see Buffalo Bill's war dance and Sunday pow-wows. Has any committee of Boston officials the right to *prohibit the public preaching of that gospel* to the poor to whom the Son of God proclaimed it? This is the question which needs to be authoritatively and permanently settled."

Messrs. Davis and Hastings have appealed from the action of the Municipal Court by which fines were assessed to the higher courts; and it will be a matter of interest to all to learn what the decision of the court will be.

The *Alta California* for May 15th, has an editorial, from which we cull the following:

"Polygamy was not included in the tenets or practices of the early Mormon faith. It was not conceived in the brain of Joseph Smith, the founder of the Mormon Church. It was an afterthought of Brigham Young, who promulgated it as a revelation, similarly as Mahomet declared his desires by cunning promulgation."

The circle of knowledge is widening. Fifteen years ago, it would have been difficult to find a paper of the status of the California that was bold enough to state what is given above. Facts are facts, and though they travel slowly, they get there in due time.

From the Daily *Echoing Nemesis*, published at Eureka Springs, Arkansas, for June 4th, we learn that

"The Elders of the Reorganized Church of Latter Day Saints, Elders H. C. Smith and I. N. Roberts, who have been discoursing on the doctrines of their creed, near the Harding Spring for the last two nights, are having crowded houses every evening."

Of one of the brethren the editor says:

"We had an interesting conversation from Elder I. N. Roberts, of the Latter Day Saints, today. We found him an intelligent and well in-

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formed gentleman, and he gave us some valuable information concerning the history and creeds of his church, in which our information has been much at fault."

THE following notice appears in the East Kent, *Plaindealer*, published at Ridgetown, Ontario, for Thursday, June 4th, and is remarkable from the fact that it has been very difficult and hard to get recognition in the public prints of the Dominion.

LATTER DAY SAINTS' SEMI-ANNUAL CONFERENCE.

"This body met on Saturday last, at the town hall, Ridgetown, under the presidency of Elder John H. Lake, President of the Canada mission, and Arthur Leverton, President of the Kent and Elgin District.

"A Committee was appointed to look after the repair on the Lindsay meeting house, consisting of Henry Leatherdale, Peter McBrayne and Mr. Vickery.

"Certain members of the church in the Kent and Elgin District, having left the country lately, leaving debts unpaid, Elder Lake and Mr. Arthur Leverton, were appointed as a Committee to bring the discipline of the church to bear on such parties, with a view to have the said debts satisfed, or the delinquents expelled from the church.

"Branch reports were read and disposed of. The reports showed an increase in church membership, and a revival of interest in the work throughout the district. Elders and Priests gave reports of their labors in the field. Other reports referred to finance and statistics. This closed the secular business, and preaching took place on Saturday night, and three times on Sunday. Elder Lake and Mr. Arthur Leverton preached. Mr. Leverton is a good speaker, and one of the leading men of Kent, having been a member of the County Council, and having filled other high positions. Elder Lake is a gentlemen of pleasing and forcible address, and no one can hear him without admitting that he is fluent and thoroughly conversant with his subject. He brings his arguments wholly from the authorized Scriptures. He makes his points clearly and supports his position with a great deal of logical exactness. His discourses, while being controversial are entirely free from anything offensive."

QUESTIONS AND ANSWERS.

Ques.—Does Christ recognize us as members of his church if led into polygamy?

Ans.—We think not.

Q.—If not; why do many of them have gifts?

A.—We do not know that many engaged in the practice of polygamy have the gifts.

Q. 1st—Are members of the church who do not belong to a branch but reside within its limits, subject to its (the branch's) jurisdiction?

A.—They are amenable to the law of the body. Yes.

Q. 2d—May a branch notify and requite a member (as anticipated in question 1st) to report to it as to their desires in reference to the work?

A.—Yes; so far as members may report in such fashion.

Q. 3d—Where such members as above indicated are not members of any branch, may the branch within the limits of which they reside, take the oversight of them as members of the church, to the extent of seeing that such members keep the Law of God?

A.—Yes; using only proper and lawful authority.

Q. 4th—May a branch knowing of transgression on the part of such members (in its limits) take cognizance of the same, investigate and report the same to the district; provided the offending member refuses to make proper restitution or confession, when notified of the grievance of said branch?

A.—Yes.

Q. 5th—If a branch can not, or will not take cognizance of such case, how should they (the offenders) be managed?

A.—Report to the district conference.

Q. 6th—May not a district president require all such members to unite with the branch most convenient to them?

A.—A resolution of General Conference requests that members so situated shall unite with the nearest, or most convenient branch; the one most accessible. Districts should see that all members in its limits are enrolled in proper branches, when at all convenient.

These are general rules, and are not given by us to answer any personal end by the enquirer.

EDITORIAL ITEMS.

THE address of Bro. Joseph Smith, of the HERALD, will be care Box 1046, Salt Lake City, Utah, until further notice.

We notice that some still direct their business matters for HERALD to Joseph Smith. They should address David Dancer, Box 82, Lamoni, Decatur Co., Iowa. Communications for the HERALD should be sent to Joseph Smith, Box 82, Lamoni.

Bro. Joseph A. Stewart wrote from Philadelphia, Pennsylvania, June 4th, that things were progressing slowly, though he thought improving to some extent. He was to go to Cecil county, Maryland, about June 20th, expecting to preach some there.

Bro. David R. Jones wrote from Sheridan, Nevada, that the controversy in the HERALD had resulted in strengthening him and others there. He greatly desires that Elders passing through on the main line would stop and spend a while with them in the Carson, Happy, Diamond, Jacks, and other vallies of the mountains.

Bro. G. S. Yerrington wrote from Providence, Rhode Island, May 23d, he was about changing his place of residence, but was intending to labor for the Master as much, or more than before.

Brethren Blair and Bell are building a store 25x75, two stories, at Lamoni, on the main street; they having some time since bought out the stock of Bro. David Dancer, general merchandise.

Bro. John Shippy of Hershey, Michigan, has bought lots for himself and a son, in Lamoni, and is putting up a house.

Bro. J. A. McIntosh wrote from Allliston, Ontario: "I baptized one here on the 4th inst., expect some more soon."

The Senate of Illinois passed, on June 9th, the bill fixing the lowest punishment for burglary in the night time at five years; the highest being twenty years. If a burglar carries a deadly weapon, drug or anaesthetic, the term of imprisonment may be for life.

EXTRACTS FROM LETTERS.

Bro. J. S. Patterson wrote from Lyons, Walworth county, Wis., June 8th:

"This leaves me well, and working for the Master. Held two meetings here yesterday, with fair liberty, and baptized two ladies, who bid fair to make good members of the church. Kind regards to all in the office."

Bro. Charles W. Dillon, in writing from Colo., Story county, Iowa, says:

"Please say through the *Herald* that we would be glad to have any of the Elders or Saints that might be passing through here to call and see us. We will try to entertain them the best we can. We ask the Saints to remember us in prayer."

In writing from Canton, Fulton county, Illinois, June 11th, Bro. M. T. Short says:

I baptized four here last Sabbath; blessed a half dozen children; conducted sacrament, social, and business meeting; and set the branch in better working order. I have preached in this vicinity more than a fortnight and felt just excellent. The entire community is aroused and the heathen are in trouble, but the children of Zion rejoice.

OUR exchanges from abroad, the *Vindicator of Truth*, our English visitor; and the *Expositor*, from the Pacific Coast, put in their appearance promptly this week, (June 10th), and are welcomed with pleasure, as their contents indicate that the latter-day philosophy and Christian pluck are manifestly known to those engaged in the literary and business management.

The pen wielded by Bro. H. P. Brown of the *Expositor* is a trenchant blade; and woe betide the unlucky victim that dares its point. The managers deserve credit for the good paper and neat appearance of the *Expositor;* keep it alive and push it ahead.

Our brothers of the *Vindicator* are doing splendidly. In their number for May, they offer the tract, "Who then can be saved?" at two pence per dozen; eight pence per hundred; six shillings per thousand. This is equivalent to $1.50 per thous-

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and; 16 cents per hundred, and four cents per dozen.

By the *Vindicator* we learn that the Annual Conference for the English Mission would be held May 23d, 24th and 25th. We hope the brethren had an excellent session.

The meeting places advertized in the *Vindicator* are:—

Ashton-under-Lyne—83, Exbridge Street, Portland Street. Birmingham—Temple Row Meeting Room; and in Upper Room, Icknield Port Road. Burton-on-Trent—Meeting Room, Henhurst Mount, Shobnall Road. Clay Cross—New Street. Derby. Farnworth—Saints' Meeting Room, Ellsmere Street. Hanley—Meeting Room, top of Market Street. London, Limehouse. Leeds—42, Oldfield Road, New Wortley. Manchester—Latter Day Saints' Chapel and Meeting Room, 113, Clarenden Street, Hulme. Sheffield—Meeting Room, Dun Lane, Shales-Moor. Stafford—Saints' Meeting Room, 82, Foregate Street. Wigan—Latter Day Saints' Meeting House, 33, Leader Street, Birkets Bank, Schofield Lane.

Correspondence.

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

No 41 North Street, Stone Road,
STAFFORD, England,
May 28th, 1885.

Bro. Joseph Smith:—It has now been a long time since I wrote to the *Herald*. I have just been thinking how wrong it is to so neglect, as I know there are many to be found in the land of the west who would read with interest any items of good news coming from the old country, as it is called. Yes, there are many now in America with whom I have met and worshipped, and in whose society I have felt as secure as a brother and a friend could do. To these, dear *Herald*, I desire you to act as a kind reminder; and also as a messenger of love and sympathy; and if you should get in the hands of Bro. I. N. Bishop, formerly of Wales, tell him I hope he will send me his address. I hear he is in America; and I wish to write to him.

We have just closed our Mission Conference, held at Sheffield, Yorkshire. We had a very good time. The Spirit of God was present, leading his servants to adopt good and wise measures for the spread of truth. The Spirit of peace, holding sway in every heart, made the various sessions a pleasure to all who took part. The services on the Sabbath were well sustained and well attended by enquiring people. We feel to rejoice that we are engaged in the work of the Lord; for it is good to be a Saint of latter-days.

Dear brethren; what a joy, what a pleasure, to feel the Spirit of God burning within, driving all evil out; making us to feel a fervent love to God and men. We are trying what we can do for the work of the Lord in this country.

The people are beginning to distinguish the wide difference that exists between us and the Utah people. The past has been a hard time, fighting down the great evil of polygamy and other crimes. But we thank God that he has permitted some, yea many, of our older brethren to live to see the day when the Church of Jesus Christ, that we represent, has attained the position it now assumes in this country, *i. e.*, a power for good. None but the wilful and ignorant will now venture to say there is no difference. We are glad to say, from coming in contact with the people, that the difference is becoming widely known, and by none more appreciated than by us, who have been laboring so many long years to clearly establish the difference, so that we could lift up our heads without shame, and preach the gospel of Christ, brought forth again in these days by the power of God, as manifested through his servant the Prophet. This we are doing with good results.

I believe the English Mission to be an important institution. I believe there are thousands of honest hearts in this country, who will ere long receive this gospel as brought forth by the revealing power of God, despite man's traditions and preconceived notions. Truth must triumph; for men every where, who love religion, true and simple, are seeking for freedom. And truth only can make men free. Therefore, Jesus says to all honest truth seekers: "Ye shall know the truth and the truth shall make you free." I rejoice in this fact; and also in this one: "God our God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted of him."

Elder Thomas Taylor still presides in this mission, and he is loved, respected, and sustained by all who are associated with him in forwarding the interests of the work in this country. We are adding to our numbers, and before long, a good work will be done in this part of the Lord's vineyard.

Dear brethren and sisters, pray for us, that we may be mighty in word and deed, in spreading the knowledge of those holy doctrines, which will save all those who obey them, and live faithful to the same, into the highest glory, even the celestial, of which glory the sun is spoken as being typical. Brethren; who will be able to stand in the day of the Lord? Shall we? Let us try to live up to the standard of truth and righteousness, so that we may fill up the following, uttered by the servant of God: "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive a blessing from the Lord." Where is there a greater or higher blessing than eternal life. God has promised this to all his faithful ones. May we be of that number, is my prayer.

Yours, GEO. S. GREENWOOD.

MILLVILLE, New Jersey,
May 17th, 1885.

Bro. Joseph:—I forward you by this mail "The Baptist Home Mission, monthly," containing a few articles on Mormonism, sent me by my brother, Rev. Geo. T. Street, of Cairo, Michigan. I have sent a first number of the Conference *Herald*, and the fourth number of the *Expositor* to the Editor, with a brief reply to the articles. What will be the result I do not know. Should you make a reply through the *Herald*, send me an extra number, or one to the Editor of the *Baptist Monthly*. Brother John Smith, and John Gilbert once had some arguments with my brother; but he could not stand the fire.

I am pained to hear the Macedonian cry, having been in the church upwards of fifteen years, and do not hold any office. Only two years out of these fifteen have I lived where there were branches. I have defended the cause by word of mouth, and in newspapers having from 2,000 to 20,000 circulation, and once in a paper having 50,000 to 100,000; suffered almost all kinds of abuse, from both friends and enemies, and in my anger have said words I have had to be sorry and repent for. Yours in bonds,

WM. STREET.

MT. HOPE, Neb., June 4th, 1885.

Dear Herald:—Immediately after writing you I came here, and was permitted the very pleasant task of baptizing two of Bro. F. M. Baker's children. Spoke in the school-house in the evening. For some time Bro. D. Bowen, who lives in Seward county, about three miles north of Friend had been writing me to come up there; so Bro. Baker took me up there on the 24th ult. Bro. Robt. White, of Wilber, accompanied us, and gave timely and acceptable help. The people of the district in which Bro. Bowen lives, at a called meeting, were almost of one heart and one mind, namely; that we should not occupy their school-house. The district north, however, give us welcome, and we unfurled the flag of liberty and truth, three times; the house was well filled with attentive congregations, and many expressed a desire to hear more of the preaching. Having a wish to occupy the forbidden ground, we made arrangements by which Bro. Bowen turned his large front room into a church, and we spoke seven times; the attendance was not large, stormy weather and an opposition that is fearful to come out into the field of investigation, where the light of eternal truth may shine to the detecting of error, was the cause; but there were enough who ventured out to assure us of friends in the future. One man made bold enough to state that if he had known that we preached that kind of a doctrine he should have voted for us to have had the school-house. Thus we gained one convert to the God-bestowed and American-promised doctrine of *Free Speech*. I am of the opinion that the intolerant, soul-dwarfing prejudice of that vicinity was perforated with a few red hot shot from one of the sharp shooters of "the army of the Lord." He that has ever sought to prevent the introduction of saving truth, was not only at work by his human agents, but likewise gave evidence of his spiritual presence. Thanks be to Him who gave us this spiritual victory, we praise with all our powers His Holy name, and fear not to confess and teach His goodness among the congregations of the people. Bro. Baker having obtained permission for me to use the United Brethren Church of this vicinity, I came on the 1st inst. It was somewhat amusing to me to see how disappointed Bro. Baker was, when we went to give the appointment, that we could not have the house, for the reason we were not "orthodox." I entered my protest against the entering of judgment before the evidence had first been presented. A school-house hard by the church affords us a most excellent opportunity to grant the people the privilege of a contrast, and we are faithful in the discharge of our duty. A refusal to allow me to tell the glad news of the gospel causes no discouragement, but rather prompts to greater efforts. If I can not capture the fort, I may succeed in spiking some of the guns. I have made a proposition to Elder Shields and the Christian Church of Dorchester, to hold joint meeting there; we expect an answer this week. Will report progress.

ROBT. M. ELVIN.

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KUKAIAU, Hamakua, Hawaii,
April 17th, 1885.

Bro. Joseph Smith:—I have just received a letter from Bro. William Hopkins, he gives a promising account of your settlement in Iowa, but rather a freezing account of your winter climate, and low prices for farm products. But I see that prices have improved some since I was in Iowa thirty years ago. Then corn in the country was worth only seven cents per bushel, and other farm products in proportion. Here things are different. Most of our supplies come from California, excepting fresh meats. No grain is grown here except corn, and that to a very limited extent. Fresh beef and mutton are retailed at 10 to 12½ cents per pound. Pork is somewhat higher; a fat hog is worth, live weight, 10 cents per pound. Chickens $10 and $12 per dozen; eggs fifty cents per dozen. Many farm products can be raised abundantly here; but the market has been limited and the industry of the people still more limited. This seems as new a country to me as California did in 1847. I think there will be a great improvement here in the near future. Sugar is our great staple; rice comes next; both do well here. The yield of sugar per crop averages three tons of sugar per acre, but it takes eighteen months to grow. Our best crops average six tons of sugar. Wages are about the same as in California.

Yours truly,
JNO. M. HORNER.

REXBURG, Bingham Co., Idaho.
May 25th, 1885.

Bro. W. W. Blair:—We have long since felt a desire to drop a few lines to you; besides we thought that you together with the *Herald* readers might wish to hear from this part of the country. We sold out our little place at North Ogden, a year ago this spring, and moved here, into this new country situated in the forks of the Great Snake river, where there is formed a number of islands. The famed Teton peak is situated due east of us about 75 miles, towering up to a great hight, having the appearance from our house, of a large wheat stack, leaning a little to the northeast. It is said of the Teton Peak that no one ever ascended to its top, or summit; but that an Indian squaw ascended higher than any white person—that she went up until blood came out of her ears; and for the feat she received fifty dollars.

This country is settling up fast, principally by emigrants from Utah, many very poor, and some digusted with Utah doings and oppression. There are some polygamists, but the officers of law overtake them now. The Bishop's Counsellor and another polygamist were taken by an officer a few days ago at Rexburg. Bishop Ricks locked himself up in his room, and the officer having no process by which he could force an entrance, the old Bishop has escaped for a short time longer. I have been very busy trying to make a farm. There is work here to do in the Lord's vineyard. We have done all we could in speaking to the people in their houses, the fields, and by the way-side; for they don't open their doors for public preaching; yet as you know. I expect to commence holding meetings in my neighborhood soon, for there are some believing and others willing to hear, and we have no Brighamite Bishop in our neighborhood to say what we shall do, or what weshall not do. When we read the account of the discovery of a quarry of marble in Independence, it caused our hearts to leap for joy; for we look upon it as an indication of the near approach of the building of the Temple of the Lord, even the house of his choice. And how can the Utah people expect to be permitted to have a hand in building that holy house, holding to blood atonement and with animosity in their hearts? They should bear in mind that King David was not permitted to build the temple of the Lord because he had been a man of blood. It must be built in a time of peace and by hands unstained with blood. Oh, why can not this people see the truth? Can they not see that the Josephites are "pleading the cause of injured innocence," not only in Missouri, but the cause of injured innocence in Utah and in the whole world. But no; they harden their hearts and stiffen their necks, until "the Lord will feed the fat shepherds with judgement."

S. S. THORNTON, and wife.

EUREKA SPRINGS, Ark.,
June 6th, 1885.

Dear Herald:—After writing for your columns from Good Intent, Kansas, I remained there a few days enjoying my visit and preaching with good liberty. I then visited the branch at Netawaka, and found there warm-hearted and generous Welsh Saints, as kind and true as in years when our labor was thrown together. Stopped a few days at Independence, and May 9th found me at Pittsburg, Kansas, where I met brother Wheeler and Evan A. Davies. Learning that they were to hold a meeting in town, I decided to remain with them; accordingly we repaired to the house of Mr. Freed, whose companion is a Saint, where I was kindly entertained during my stay. At night, Bro. Evan preached, and I was well pleased. If he remains faithful he will be useful to the cause in the future.

Sunday morning, the 10th, I accepted an invitation to speak, and was blessed with fair liberty in so doing. At night, in company with Bro. Holt, walked three miles in the country to hear Bro. Jap. Richards, but he insisted I should stand in his place, which I did. After meeting, went home with Bro. Richards, which brought me within the bounds of Pleasant View Branch. I remained with them several days, and preached four discourses. I found, so far as I could judge, a zealous, earnest band of Saints; especially can this be said of the young Elders. There are several of them there who have to labor for the bread that perisheth, but instead of idling away their time on Sunday, they are out in the neighboring school-houses, breaking the bread of life. God is blessing their labors, and their influence is being felt. While there, I was the guest of Bro. John T. Davies, and was greatly benefitted by his wise counsel. He is one of the staunch men of the church, whom it would do to trust in any field.

May 16th found me at Webb City, Missouri. The brethren procured the Opera House and I began discoursing to them as light was given. On the 19th, Bro. Roberts, my companion in labor, arrived and spoke once. We left there on the 22d, and spent the night at Pierce City. The next day about ten o'clock, we arrived at Seligman, Missouri. We lacked two miles and a half of being in our field; but as we had previously been requested, we stopped. We remained at Seligman over a week, preaching ten discourses to attentive listeners, with good liberty. While there we were offered a pleasant home at the residence or Bro. Ellis Short, a brother of Morris Trimble Short. The last named was down there last winter, and created a great interest and enquiry. He made some positive enemies, but many warm friends. Neither he nor the church need be ashamed of the record he made there. The more liberal class would welcome him back at any time.

On June 1st, we came to this place, where we are being entertained at the pleasant home of Bro. W. R. Pickering. We have held for meetings which have been fairly attended, and will continue for a few days longer. Circumstances are rather against us, as the only house we can get is an old store, which has been seated for a school and the ventilation is very poor; while the weather is quite warm. Taking these things into consideration, together with the fact that there is some kind of entertainment in town nearly every night, and we are well satified with the result of our work. This may not be a very good place to permanently establish the work, but it is an excellent place to scatter the seed; for this is a great health resort, which brings many people here from almost all parts of the world. It may be they will take some of the leaven home with them, and it will work in distant fields, making openings for the preaching of the word. We will sow with liberal hand, and leave the harvest for the Master.

I do not expect we will ever be free from care and trials, either as individuals or as a body; but I believe the prospect for the latter at least are brightening, and I feel encouraged to labor on, leaving my fnture in the hands of him whom I serve.

To the Elders of the South-Western Missouri, I appeal to use diligence, zeal and humility, in prosecuting the work. De not bury your talent, but press on to the victory which awaits us.

In hope.

HEMAN C. SMITH.

June 8th, 1885.

Dear Herald:—In your columns for June 6th, I. N. Adamson replies to the Sister who is said to have written harshly of the *Herald*. Presuming that I am the Sister refered to, permit me to say that I expressed no fault with the Editors nor the system of arrangement. The remarks and Editorials are unexceptional; nor did I refer to question and answers, though I do think many of the former are rather simple; but I am able to throw the broad mantle of charity over any amount of simplicity and ignorance in either church officers or members while they show an honest desire to improve. I believe that the correspondence columns is intended for, and capable of great good, and for that reason I protest against its abuse and the advantage that has been taken of it to vent personal spite and other unchristian feelings.

The above writer says that "in the communication department we are permitted to express our views." Yes, and the number of views expressed have been simply appaling, one after this manner and another after that, causing the perplexed enquirer after truth to ask, "How are they all led by the same spirit?" "For God is not the author of confusion, but peace."

I rejoice at the action of conference in giving the Editors control of the *Herald* in the selection

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of matter, I hope great things from it, and expect to see its power for good vastly increased. The world may now have a chance to learn something of the church's views and teachings. If the *Herald* becomes properly the church organ and faithful exponent of church principles and practices, I will be only too glad to support and circulate it to the best of my ability; but I cannot see the "imperative duty" of any one to sustain and circulate the speculative views, wild reasoning, and unarthorized teachings that have so largely filled the communication columns in the past. THE SISTER.

LOCK SPRINGS, Davis Co., Mo.,
May 27th, 1885.

Editors of the Herald:—I wrote the following to the *National Tribune*, April 24th, and asked the editor to insert the same in his paper. As he has not, I will send a copy of it to the Saints' *Herald*, to see if it will find its way to the waste basket.

"Editor of the *Tribune:* As a member of Tindel Post, No. 29, Chilicothe, Missouri; and as a reader of your valuable paper; Sir, I see from the Kansas City *Times*, of Kansas City, and the Saints' *Herald*, published at Lamoni, Iowa, that a large conference of that people (Saints) was held at Independence, Missouri, April 6th to 15th, 1885; and that during the said meeting, a resolution was made and prayers were offered for our Comrade, U. S. Grant. I see from the reading of the *Tribune* that he is much better. Has any one else seen the same things published in said papers? If it is true; Gen U. S. Grant may look and live yet, if it is real."

JAMES W. JOHNSON.

Co. K. 1st M. S. M. Also Co. M. 13th Mo. Cav. I would like to correspond with any old soldier of the late war.

CHEYENNE, W. T.,
June 7th, 1885.

Bro. Blair:—I make it a rule when on my ranch to go to prayer at ten o'clock. When the hour is come, I say to my men, "Come, boys, let us go to prayer." Some one will say: "O, Mr. Eames, it is so far to the house, and we want to finish this job. Let us put it off." I will then say: "My boys, stop work; and I will pray here." So I kneel down in the field and pray. I read in the Book of Mormon: "Humble yourselves, and continue in prayer unto him. Cry unto him when in your fields; yea, over all your flocks; cry unto him in your houses."—Alma 16: 28. Please read. No blame to that people; they were taught to pray in their fields and their houses. That is what I believe in.

I was minister to the M. E. Church, colored, for a while; the colored minister being called east, asked me to take charge of his flock, which I did; not being afraid that my pale face would change by contact. I gave them a few Baptist sermons, and then told them the latter-day-story. That Joseph Smith was a prophet; that an angel came to him as he was praying in the woods. In two weeks one of their number wished to be baptized; but not wishing me to baptize him, got the colored Baptist minister to do it. I was in strong hopes to get all of the congregation baptized before the new minister came, but only got one. I have been speaking to the Baptist, colored, four months ago we had a branch here; but near-once each Sabbath. They call me a Baptist-and-a-half; I am so strong on baptism. A year and ly all are now away: some in Idaho, some at Rawlins; some in Colorado, and one left alone—I am the salt of Cheyenne, I hope. I shall never leave my Savior. I have tried a long time to salt the people of Cheyenne; I think they now need a little pepper. I wish that Bro. Joseph could stop and speak to us. I could get a church or nice hall, for him, and believe that he would have a good house.

Cheyenne was baptized July 4th, 1867, with two barrels of wine; I tell them that they then got a draught of the wine, and some of them have liked the bottle ever since. Pray for John Eames, alone in a city of six thousand people—water-works, gas-works, the electric light, telephone, and a town clock; and wickedness to match,

Yours in bonds,

JOHN EAMES.

VIOLA, Iowa, June 1st, 1885.

Dear Herald: You are a very welcome guest to me, the letters I love, because I learn through them how the glad tidings is being carried over land and sea; and that many precious are being gathered into the fold. It makes the heart of every true Saint rejoice to learn of the onward progress of this glorious work.

On the 4th day of March, 1884, I was baptized into the Reorganized Church of Latter Day Saints. The persecutions I received were almost past enduring; but by the blessing of God's Spirit, I was enabled to stand firm, relying on the promises of God to the finally faithful. On the 19th of may, 1885, three others were baptized—all heads of families, and in good standing in society; one of them a member of the Methodist Church,—making three from that church, and five in all. No wonder they were so furious, for they saw their "little craft was in danger of being overthrown." There are two or three others now awaiting an opportunity to obey the gospel. So the good work is slowly, but surely progressing, not only here but everywhere where the message has been sent.

God's spirit was present with us at the water and also at the confirmation. J. S. Roth, the Elder officiating, made the most eloquent prayer I ever heard. There were about forty people went to witness the baptism, and also the confirmation. which was very solemn and impressive. I never before so fully realized the grandeur of the latter day work; and I truly felt to thank God that I was counted worthy to be called "Latter Day Saint." Ever yours in gospel bonds.

MARY E. HART.

INDEPENDENCE, Missouri,
June 10th, 1885.

Bro. Joseph Smith:—Last week I felt strongly impressed in the Spirit of God to go to Armstrong, Kansas, and on Saturday, with my family, went there. On Sunday morning I spoke on the revelation of God's power to his people in ages past, and according to the existing law of God, the offer of the same power is to be given to us as a people, if we live for them; but in order for us to obtain the gifts and blessings and power of God, we must walk in obedience to the commands of God, for his Spirit will not dwell in unholy temples. The Spirit came on the whole congregation, and as I looked at the many present, I saw none but were in tears; and as one man said, I never experienced any thing of the kind before in all my travels. I must say I have never enjoyed any greater power of the Spirit on that subject, as I did on Sunday morning last.

In the afternoon, testimony and sacrament meeting. In forty minutes twenty-three had borne testimony to the blessings of God to them, including four that demanded baptism. I closed the meeting, and by the request of Bro. Willard Smith, the president of the branch, we went to the river, and I baptized four, one of them had belonged to the Brighamite Church for years, another who belonged to the Baptist Church.

Sunday evening, I spoke on the resurrection of the dead, and on Monday I baptized two more; and at night I spoke on church organization and the duty of members belonging to the Church of Christ. Bro. Smith desires me to hold forth a few more meetings, and so I commence again on Thursday night, and stay over next Sunday; after which will work my way to my field of labor, if I don't have the means to go through from here.

On Monday last, as we returned from baptizing, Bro. Smith and myself were called to administer to Bro. George Edwards, who had fell from a building twelve feet, and struck on his back upon the first story, with a plank on him, who came very near his end. In the excitement the doctor had been sent for, but as soon as we administered, he turned over in the bed and told his brother to go and tell the doctor he need not come. I called to see him on Tuesday morning before I left, he said he felt a little stiff, but was feeling himself out of danger.

JOHN C. FOSS.

Summary of News.

The British Parliament failed to act favorably upon the budget presented by Gladstone, Premier of England. This makes the resignation of the entire Cabinet probable. From the telegraphic news we gather:

Mr. Gladstone, a few minutes after four o'clock this afternoon, entered the House of Commons. His appearance was that of a firm man, perfectly undisturbed. He at once proceeded to the speakers desk and entered into conversation with Mr. Peel. During the conversation the Premier was evidently in bright spirits, and he was loudly cheered by the Radical members of the House. When he seated himself in his usual place his very self-possession seemed to enthuse his admirers, and the chamber was fairly rent with cheer after cheer, and the applause became deafening. At last Mr. Gladstone arose, in deference to the greeting. He said the Cabinet, on assembling to-day, thought they were under obligations to submit a dutiful communication to the Queen. [Cheers.] It would be premature on his part to enter into particulars concerning the nature of the communication just now. He would say, however, that, as on former occasions, a few days must elapse before the result of that communication could be arrived at so as to be made known to the House, During the interval, Mr. Gladstone concluded, the House would follow its usual custom in refraining from the transaction of its ordinary business, and he would move that the House, on rising, do adjourn until Friday.

The House of Commons and the House of Lords have adjourned until next Friday.

Gladstone will have to make a journey to

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Scotland to tender his resignation and those of his colleagues to the Queen, as her Majesty is still at Balmoral Castle. Some critics think her absence from England at this crisis is illtimed, and that she should return to Windsor. It is impossible to find a single sincere mourner over the fall of the Gladstone Ministry.

Although Mr. Gladstone's statement in the House of Commons this afternoon did not contain any direct announcement of resignation by the Cabinet, the terms he emphasized were those which have been invariably used on similar occasions, and were taken to indicate that the resignation had been decided on and tendered to the Queen. It is rumored that Mr. Gladstone intends to entirely abandon political life.

The crisis postpones indefinitely a settlement with Russia. The Conservatives will adopt Earl Granville's frontier convention, but will insist upon stringent guarantees against a further Russian advance.

The Government have notified the different officers of the internal revenue department throughout the United Kingdom that the additional duties on spirits and beer have been abandoned.

The Ministerial circle take the defeat with equanimity. It is supposed that the Cabinet, in view of the tendency to disruption and internal discord, were willing to take advantage of a chance to resign.

THE NEW MINISTRY.

As to the personnel of the new Ministry nothing appears to be settled except that Lord Salisbury will be the Premier, and that Lord Randolph Churchill will have a place in the Cabinet. The illness of Sir Stafford Northcote comes at an inopportune time, as it will prevent him from accepting the portfolio that will undoubtedly be offered to him.

A latter dispatch says: It is reported that the Conservative leaders, at a conference late this evening, decided to accept office. The following is a forecast of a portion of the new Cabinet:

The Marquis of Salisbury, Prime Minister and Secretary of State for the foreign department. Sir Michael Hicks-Beach, Chancellor of the Exchequer and leader in the House of Commons. Sir Stafford Northcyte (who will go to the House of Lords), Lord President of the Council. Lord Randolph Churchill, Secretary of State for India. Col. Frederick A. Stanley, Secretary of State for War.

The new Ministers will attempt no measures calculated to give the Liberals a chance to gain a victory. They will recast the budget in accordance with the votes of the House, and when the estimates are passed will dissolve parliament.

The defeat of the Government has produced a general depression on the Stock Exchange. The resignation of the Cabinet has caused a feverish feeling on the Stock Exchange, and consols declined 3-16, while Russian securities are half lower. On all the provincial exchanges the weak feeling in financial circles is more marked, as is also the decline in the above Government bonds.

The bourses on the Continent were considerably agitated by the report of the resignation of the Gladstone ministry.

June 9.—A decision in the now famous Scott law liqupr cases to recover the amount of money paid into the Ohio state and county Treasuries before the law was declared unconstitutional was rendered by the Supreme Court this morning. Decisions were rendered in five cases, and under them the saloon men are prevented from recovering the amount of money paid into the Treasury, even though it was done under protest and suit commenced to recover the same. About $2,000,000 is involved in the question.

The June report of the Illinois Department of Agriculture, based upon returns of correspondents representing each township in the State, indicate that there will be less than ten million bushels of winter wheat harvested in Illinois this season. The correspondents of the department are, as a rule, farmers of extended experience and deeply interested in the accuracy of the returns. A large number of the correspondents have been reporting to the department during the last nine years, and their estimates for a term of years, when compared with subsequent official returns made by assessors, have confirmed the superior judgment and conservative character of the reporters.

Madrid, Spain, June 9.—Special wards in the hospitals have been assigned for suspected cases of cholera. The authorities are visiting the poorer quarters of the city and attending to the disinfection of the houses. Vessels from Valencia are subject to three days' quarantine at other Spanish ports. France, Italy, and Germany quarantine vessels from Valencia. There were eight suspected cases of cholera reported here to-day. There was also a rumor that four deaths had occurred from the same disease.

The Guardia Civile have evacuated their barracks owing to the breaking out of cholera. Of four cases in the barracks three proved fatal. The men are now encamped in a village on the outskirts of the city. Measures are being taken to thoroughly fumigate and disinfect the barracks, also all private houses in which cholera has made its appearance. There were seven fresh cases of cholera in Valencia yesterday. All persons arriving in Valencia by sea are subject to three days' observation, and all persons wishing to leave the city must show a properly-attested certificate of good health; all persons arriving from towns where there are cholera cases are promptly sent to the lazarettos.

June 10.—Premier Gladstone has not yet left London for Balmoral to place his resignation in the hands of the Queen. Things are at a deadlock, and no one knows what the Ministry is going to do. The initiative must come from the Queen, and she is 500 miles away. Meantime all is chaos, and the crisis is not only embarrassing but dangerous. It is believed that the Queen will advise the present Ministry to remaim in office until the general election.

The Iowa State Board of Health has prohibited public funerals of persons who die from small pox, scarlet-fever, or diphtheria.

ASSEMBLIES OF THE SECTS.

June 10.—At Syracuse, N. Y., to-day's session of the Reformed Church Synod, reports were made on the condition of the theological institutions at New Brunswick, N. J., and at Hope College, Holland, Mich. The total number of young men in training at both was given at thirty-one. The committee lamented the scarcity of theological students. They also called upon pastors to do their duty in directing young men to the ministry, and upon parents to consecrate their sons to the sacred calling. A stormy debate was called forth by a resolution in the report recommending the adoption of measures for the support of the North-western Academy of Iowa. The Rev. L. Dykstra of that state spoke in favor of the institution. Elder G. J. Koller of Holland, Mich., said that he was stoutly opposed to "flooding the church with so many hungry wolves," or "turning mendicant tramps loose upon the fold of Christ." The Rev. A Paige Peeke of Michigan, showed the animus of the opposition by his remark that Hope College would suffer by the granting of financial aid to the Iowa institution. The resolutions, as reported, were carried.

The American Protestant Association began its thirty-sixth annual meeting at the Keystone Hotel, Pittsburg, Pa., to-day. Delegates are present from Massachusetts, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Missouri, Kentucky, and Mississippi. The afternoon session was taken up with debate on a proposition to change the age of applicants for membership from twenty-one years to nineteen years. The subject was finally posponed for one year, when it will likely become a law.

At Minneapolis, Minn., to-day's session of the Minnesota State Baptist Association it was reported that there is a debt of $118,000 existing in the Home Board. The total receipts of the board for the year were $447,000. It was said that there are 6,000 Baptists in the state, exclusive of the foreign element, of which 3,000 belong to this association.

A church congress was held at Detroit, Mich., last fall and then entered at length into a revival of the church work for the last year. The report of the trustees of the Episcopal fund shows the amount of the fund to be at present $86,193, of which $12,000 are shares of Chicago, Burlington & Quincy stock, $10,000 New York Central, $40,700 in mortgages, $23,000 in temporary loans, having $39,328 on hand.

Over a thousand men and boys made a raid upon the Salvation Army at Akron, Ohio, last night, pelting the soldiers with mud and stones, tearing their flags to pieces, and destroying their drums. Several of the women soldiers were assaulted and badly injured before the police dispersed the mob.

Night and day, and every day in the year, says the *Country Gentleman*, we are lessening the debt $100 a minute. This is about the rate at which the United States Government is paying off its indebtedness, and is hardly one third as fast as during several previous years. But $100 a minute amounts to only $42,560,000 annually, or scarcely 75 cents, during a whole year, for each of the inhabitants of our great country. The most of it, however, is paid by the wealthy, who do not feel it, and by a tax upon a few articles of luxury. But, were it equally divided, there are few who would not cheerfully contribute this small amount (75 cents) for the sake of sustaining the splendid reputation our country enjoys throughout the world as a prompt, honest, debt-paying people. The United States could now borrow money at a lower rate of interest than any other nation under the sun. There are several advantages in this. To name one: A nation's strength depends largely upon its ability to provide the "sinews of war," of which money is the greatest. Great Britian is stronger from this cause than from the actual number of fighting men she could raise among her own popu-

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lation proper. For this reason we are able to get along with almost no standing army or navy—barely enough to act as a police force and take care of the fortifications to save them from dilapidation, and to keep a corps of skilled officers in training for any emergency that might arise demanding the sudden action of a large force of citizen soldiers. Nearly every other nation has a large percentage of its most vigorous men in field or camp or fort or on shipboard, with another heavy percentage toiling to support these and the expenses they incur.

Adjustant-General Drum, U. S. A., has just completed a list of casualties in the National army during the Rebellion. The list is thought to be the most accurate yet published. The aggregate number of deaths is shown to have been 359,496. Of these 29,498 occurred among Union soldiers held as prisoners of war. The total number of troops reported as furnished by the various States under various calls is 2,772,408. Some of the returns were duplicated, and it is estimated that the actual number was about 2,500,000.

June 12.—A Russian newspaper reaffirms its statement that the Ameer of Afghanistan has been assasinated. Rumor says that ex-Ameer Ayoub Khan will be raised to the throne by Russian influence.

A heavy stone stairway in the court-house at Thiers, France, fell yesterday upon a crowd of people who were making their exit from the building, killing twenty-four persons and injuring 163.

Gen. Grant has accepted an invitation to occupy the cottage of his friend Mr. Drexel at Mount MacGregor, near Saratoga. He will start June 23.

Queen Victoria will return to Winsdor to-morrow and will at once hold a consultation with the Ministry. It is rumored that the Marquis of Hartington, Secretary of State for War, will be asked by her Majesty to reconstruct the Liberal Cabinet, permitting Mr. Gladstone to retire.

Cholera is spreading in Spain, and the increase in the number of cases daily reported is causing great alarm. In Valencia alone there were forty-five new cases within less than twenty-four hours.

The liquor question brought the Democrats into power in Ohio, and it now promises to contribute to their defeat. When they secured control of the State the Prohibitionists were aggressive and aided the Democrats. The Scott law was then in force, yielding an annual revenue of about $2,000,000 and regulating the trafic by suppressing many of the low places were liquor was sold. The Democrats caused the annulment of that wise measure and left the liquor traffic absolutely free. The entire control of the Legislature and State Government was in the hands of the Democrats, but they refused to pass any law restraining or regulating the traffic, and neglected to submit a license amendment to the Constitution as they promised to do. This has thoroughly disgusted the temperance men, and no Prohibition ticket would be of much service to the Democrats this year.

DEFEATED.

The English Government was defeated on the second reading, the budget being rejected—264 to 252. When the result was announced Lord Randolph Churchill and Mr. Parnell jumped up on their seats and enthusiastically waved their hats, and the cheering was renewed. Thirty-nine Parnellites and all the Conservatives voted with the majority. The minority included Sir Michael Bass, the brewer, and several Irish Liberals. Although strong whips had been issued, many Government supporters were absent.

When the result of the division was announced, Mr. Gladstone, who had been leaning forward in his seat and cynically smiling, started, turned pale, and clutched his hands nervously together. The House immediately became a babel of confusion: members yelling, stamping, and waving hats, neckties, and handkerchiefs. A tumultuous cheer came from the galleries, and Speaker Peel vainly howled for order. The Parnellites pointed at Gladstone and yelled. "That is the price of coercion!" "Down with Buckshot Forster!" "Remember Myles Joyce!"

Mr. Gladstone arose to move an adjournment, but stood in his place fully a minute before he could be heard. The Commons was immediately adjourned. It is rumored that Gladstone will visit the Queen to-morrow, and tender his resignation. The Cabinet has been summoned to meet to-day.

Upon the defeat of the Gladstone Ministry in England the Chicago Tribune says:

"The question now arises, What will the Tories do with the elephant they have drawn? It is evident they did not believe Mr. Gladstone would resign with an election so close at hand, and that they did not want him to resign. Probably all that they had planned was to humiliate him by a defeat and force him to go on until the election under a cloud. They can not expect to rule without a majority, and they can not afford two elctions in three months, which may invite a double defeat. Suppose that the opposition takes possession of the Government, what can it do with the legacies bequeathed to it? If it leaves the Afghan question where it is it will concede Mr. Gladstone's wisdom. If it undoes what he has done it must invite one if not more disastrous wars. If it muddles up the question Russia will improve the muddle by going straight into Herat, and she may do it anyway. What will the opposition do with the Egyption question? Can it avoid paying the expenses of the Soudan campaign? What will it do with the Scotch and Irish land question, and with the renewal of the Crimes act? How will it meet the budget deficiency in a manner more satisfactory than the Liberals proposed? Upon each and every one of these questions Mr. Gladstone has been assailed with even brutal malice. He has been hounded and persecuted with a bitter eagerness such as no other English Premier ever encountered, and he has waited his opportunity, which came on this side issue, to turn upon the pack and demoralize their lines by suddenly resigning and throwing the whole burden upon them at a time when they did not expect it, and when it is questionable whether they have a leader competent to grapple with it."

The *Times* in an editorial says: The resignation of the Cabinet in the present condition of affairs must not be hastily decided upon. It is the Government's duty to consider whether such a course would not be a wrong to the country. The financial modus vivendi might easily be arranged, abandoning the increase in the duties on beer and spirits, without leaving Childers a larger deficit to carry forward to the next budget than would have been the case if the £11,000,000 of the vote of credit had been spent instead of only £9,000,000.

The *Standard*, in an editorial, says: We can not believe that the Ministers will leave office. They have received a mortal stroke, but they must, whether they like it or not, agree to linger on until the general election. Their very blunders render them indispensable. Everything is unfinished and hangs in suspense. What Cabinet can succeed? If the Conservatives are to rule they must have a majority, for which they must look to the constituencies. An election now is impossible. The Government can not retrieve their loss, but can at any rate prove themselves conscious of their duties to the country by struggling manfully in their painful position. Party life must remain in suspense until the election.

The *Daily Telegraph* is doubtful whether the Conservatives will accept office.

The *News*, in an editorial, says: It is impossible to forecast the consequences of the vote. The Ministry probably will resign and the Opposition take possession of the Government. We do not suppose that even the Conservative leaders will seek to undo what has been done on the Afghan question. The whole policy of the country is thrown into momentary (we hope it may not be lasting) confusion.

The infidel colony in Barton County, Missouri, having proved a failure, it is understood Pope Bob Ingersoll will abandon his famous lecture "Mistakes of Moses," and write a new one entitled "Blunders of Barton."

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

LETTER FROM BRO. J. CAFFALL.

TO THE Reorganized Church in Nebraska, Kansas, Colorado and Wyoming; greeting: Having been placed in charge in the above named localities; and the impracticability of soon visiting every part of so extensive a field being apparent; I respectfully suggest the following: To teach admonish, rebuke, etc., seems so clearly set forth in the gospel economy, that a neglect therein is as sure to bring condemnation as day follows night. All members of the church are under obligation to act in their several places and callings; failure therein will bring condemnation. One among other evidences of a proper conception, and realization of our individual resposibility, is seen in the legitimate efforts put forth to help others; as we ourselves desire help, purity of intention, and corresponding zeal, leading to the performance of labor as opportunities and abilities render practicable. It makes little or no difference what place we fill in the great family of God on earth. For diligence in a position brings justification from God; rather than the mere fact of being raised to a position, without evidence of diligence therein. In view of this, evidence of vain ambition, to fill positions, before invitation to the coveted place is given, is to be regretted. Nor are jealousy and dissatisfaction, the result of disappointment to the

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ambitious; because others are called to those places the ambitious thinks belong to them, less lamentable.

Our membership in Christ's body is reached only by compliance with plainly prescribed conditions; its perpetuity can not be effected through any other method. Let us not, therefore, deceive ourselves. We hold baptism most essential; but it is not the only means of grace. Yet startling as it may be, the thought of attaining to the inestimable gift of eternal life, is cherished without regard to diligence, and purity of life subsequent to the act of baptism, on the hypothesis, "He that believeth and is baptized shall be saved." There is nothing said there of conditional salvation it is said. Admit it. But as conditional salvation is made a fact; it is always inferred in any and all of Christ's teachings, or must be so understood. To the biblical student the following is most essential in his studies with a view to understand the divine economy. 1st. Who writes? 2d. To whom he writes. 3d. The circumstances under which he writes. 4th. The subject matter of that which is written.

A strict observance of this rule will prove a preventive to hasty, and positive conclusions upon isolated passages of scripture. Doubtless Paul saw the necessity of such a procedure in saying, "Compare spiritual things with spiritual." The gospel imposes practical duties and therefore imperative. The temporal and the spiritual are closely and sweetly blended. The financial basis for bringing means into the coffers of the church; to sustain the families of those the church calls to devote their whole time in preaching the gospel, to aid the widow, the infirm, fatherless, etc., all of which is contemplated in the law, is tithing. The exposition of the law and order of tithing being left to the Bishopric, who are authorized under the law to attend to the temporalities of the church. And as benevolence is one of the evidences of the love of God; and, as benevolence seeks to lessen the suffering of humanity by attending to its necessities, discriminating between the worthy poor, and the impostor, comforting the former and reproving the latter, it is within the regions of consistency that the worthy and needy members of the church should receive temporal aid from the same source; they expect spiritual consolation. Hence the necessity of a fund; and how, or from whence shall it come save by the members of the church? To reach, and impose any system that will give universal satisfaction is difficult, especially when the question of finance is involved. Nor does it seem possible under existing circumstances to enforce a more equitable system than tithing; which is called, "a systematic free will offering, taken from where it is not wanted and placed where it is wanted for the general weal of the church." The fact of Israel being left to be their own exactors, to tithe themselves as God has prospered them ought to be evidence that there is no disposition on the part of the church to force, or coerce its members. Nor should the fact of the law, contemplating the impartation of temporal aid, through the above method, fail to convince the members that financial aid given to organizations outside of the church, which deprives the church of so much aid, and thus far proves a preventive to God's designs through the law, is a mistake.

If the gospel alone can do for us that, for which we thirst, why not give it all our support? If our strength, or aid, is divided between the gospel and some other institution, does not that evidence a division of interest? If God promises eternal life on condition of giving our whole heart to him, and evidence of giving him our whole heart only exists in rendering his cause all the aid we can command, is not this division of strength, or aid which shows a division of interest a mistake? And if we raise our expectation to a full, and complete reward, which depends upon a full and complete labor, as our opportunities permit, and we but render a partial aid, are we not deceiving ourselves? And if a ray of gospel light reflects across our path, revealing defects in a mode of procedure, will not a persisting therein prove fatal?

That I may be charged with treading on sacred ground, is more than possible, for so tenacions are we of individual rights, that any invasion, or that savoring on invasion of those rights arouses the sensitiveness with efforts to berate, or expel the invader for tampering with, or subverting individual rights or liberty. Yes, there are few but want to be left alone; law and order are magnificent; transcendently grand, until their enforcement disarranges our calculation, then it is another affair, and the air is likely to be pregnant with music.

I once heard a young member say, "I can't go to preaching to-night, I must go to my lodge or pay a fine." And we say, we must not subvert the liberty of the Saints. So while one claims the right to go to a lodge, another thinks it not amiss to visit the opera house; and if something thrilling is on the tapis, a night at the theatre is quite gratifying. No harm in this. We are free, and propose to do as we please. Going to meeting becomes monotonous; we want a change, hence an occasional visit to the church, especially if a good Elder is to hold forth; singing fair, weather pleasant; and hearing an intellectual lecture; now and then a visit to a good glee club, for cultured society is enchanting, and all that tends to make life pleasant. If one member can have this latitude, another wants to be left alone in his visits to the ball room; and so make his religion secondary, or a matter of convenience; without any sacrifice on his part, to let his light shine and guard the fair fame of the church. If to abstain from the appearance of evil has any significance, and imposes an effort to curtail the carnal propensities, how then, can we be justified in standing in the congregation of the wicked and sitting in the seat of the scornful? And if it does not impose an effort ultimating in such curtailments, then where is its significance?

Scattered Saints should remember that the policy of the church is, that its members be enrolled in the nearest branch, those going from one branch to within the limits of another, should, ere they depart from the first apply for a certificate of membership, which change should be duly noted both in the branch he leaves and the one he joins, and with such promptness in noting this, and other changes, which is but the reasonable service of branch officals; the general Church Secretary would be relieved of much labor and anxiety, in presenting a correct church record, for which he labors with such assiduity.

One object in the division of the moral vineyard into branches, districts, and missions is, that the burden of the work should be more equalized, and if we fail in bearing our portion of the burden we may miss the reward. Let us see to it. You who are deprived of church fellowship would be greatly benefited, and do so much to help the cause by subscribing for the *Herald* and *Hope;* and if possible help the *Sandhedens Banner*, *Advocate* and *Expositor*. Not forgetting the paper the brethren in England are striving to send forth. Beside this, if possible, aid should be given to the tract fund.

The acceptation of a membership in the body is tantamount to a covenant to labor for its perpetuity. You will learn from the Bishop's report given at conference, that the amount of money received in the past year, is below five cents per week for each member, the membership being as shown by the Secretary's report, to be sixteen thousand; and though many have paid very much more, if there was a thorough co-operation with the entire membership in observing the oblation method, as shown in sec. 59, D. and C., admitting there were but ten thousand out of the sixteen, that could contribute five cents per week, it would aggregate twenty-five thousand dollars a year. Allowing five thousand of this to meet current branch expenses, there would be twenty thousand to be turned over to the general coffers of the church, and with twenty-five thousand more from tithing, the ministerial force might be greatly increased, and much could be done also to help the needy. It is thought by some, that tithing supercedes or does away with alms-giving, but this can not be, for both are imposed. Tithing being an obligation on those who come under the law, are free to aid in other ways when said obligation is discharged. And the mite system is overlooked, because of its insignificance. This is a grave error. As little drops of water and grains of sand, make the ocean and land, so these practical and every day duties justify, and will prepare us for the great ultimatum reflected through the gospel economy. But their observance requires continuous attention and labor; and their sameness in the absence of a proper appreciation of their importance causes us to grow weary; and so these little practical duties are overlooked, neglected, and as a consequence we lose interest, grow careless, fail to prevail with God; darkness and spiritual death ensue. our physical strength is retained by constant and daily application of what is re-

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ceived into the stomach, which involves a necessity for daily and continuous labor, which savors of a sameness too; but because of its importance, though we may feel weary, we do not neglect. And as the soul is made to depend on constant supplies for its development; the same anxiety and care with continuous labor to receive such supplies as for the body is necessary. No better proof of this can be demanded than the fact that a decrease of interest, bringing a loss of spiritual life with trouble which involves litigation, is traceable to a failure in present duties, or a misconception of the same, creating a zeal without knowledge, which leads so far astray as to put light for darkness, *vice versa*, etc.

The grandeur of the gospel consists in its simplicity and adaptability to all ranks and conditions of mankind; and to evidence its effects on our lives, and a gradual rising towards Christ's purity, not only simplicity, but purity of motive must be by us evidenced; by which our carnality is subdued, and the divinity in us thereby thirsting for righteousness, which secures the light and power of the Spirit our solace, strength and guide. And that which we seek to enforce on others by theory must by us be made formidable by practice, otherwise it were better we cease to theorize. How dare we reprove the world for a lack of moral excellence unless we offer evidence of that excellence among ourselves? Labor and duty imposed by the gospel are practical, and therefore imperative.

In view of these things, I respectfully suggest to officials of branches and districts a united and continuous labor to encourage Saints, and arouse sinners; ever remembering that the preaching of the gospel is the primary object. That its foundation is solid as the pillars of Heaven. That as God's mercy, it will ever endure. It is God's perfect and celestial law. That Joseph Smith's mission was made valid in the presentation of that gospel in its entirety. For as the gospel is an authoritative message, it follows that a delegation of authority from its author is indispensable as a qualification for its presentation and perpetuity. And despite the fine-spun and captivating theories of the present day, made dazzling by the increasing glory of modern Babylon, the fact of baptism being changed, laying on of hands for the gift of the Holy Ghost, and the primitive organization repudiated; and further, that no delegation of authority is recognized since the apostles fell asleep, and the idea of an unbroken succession from the apostles to the present time being a myth, are facts sufficiently pregnant of proof in themselves, that that designated as modern, or orthodoxy, in the light of the primitive gospel is a counterfeit, and a religious fraud.

The gospel being therefore our foundation; its promulgation being obligatory; and as this work is to be effected systematically, it places every member under obligation to act. But the necessity for system, suggests the thought of various members, with duties differing, to reach the same object. And so we find in a thoroughly organized branch of the church, a presiding Elder, Priest, Teacher, and Deacon. And as the body has three departments of government; viz, legislative, executive, and judicial, so a branch by a recognized right of the body to exist, becomes a body corporate with these functions. So these officials by virtue of their ordination become executors, to, and for the branch; and one means of qualification is a frequent consultation effected by coming together, to take and give advice to each other, for thereby they are prepared to act individually in their respective spheres, when occasions demand. But branch officials, who never thus confer seldom become efficient.

A system of visitation by which all members may be known, and their spiritual status understood by the officials is very necessary; indeed, it is imperative. And if one Priest and Teacher can not effect this, others may be called. But a too large number of officials should be guarded against, as evil is likely to grow out of having a superabundance. Necessity for, and adaptability should govern in ordination; but a failure in this, and a prostitution of power in ordination have worked mischief; shall we not be more cautious in the future? Where branches have a superabundance of Elders by removals, such Elders ought to know that an undue interference by them in branch matters is unwarranted, and if persisted in will work evil. Let them rather learn that their duty is to travel and preach as circumstances admit; and only as solicited have they a right to act in branch matters. That in branch business meetings they may speak, act, and vote as members of the branch; but not assume to dictate because of their eldership. And that in preaching they should act in unison with district arrangements. All members of branches are free, to speak, act, and vote, at proper times and under proper restraint, but trickery and deceptive movements should never be thought of by Saints, much less practiced. A father, because six or eight of his family may raise their hand at a look or a nod from him, might congratulate himself in thus carrying a measure, but a love for equitable measures would rather lead to efforts instructing children to defer voting until they could understand why, and what they voted for. The common consent method rather presupposes measures as a result of sober reflection and straightforward acts than results growing out of trickery, sharp practice, or policy. And when measures are agreed upon, through the common consent method, by the majority, the minority should submit. And here I would suggest, that General Conference has decided, that members removing from one branch to another, should take a certificate of membership, and no branch should receive such a one without it, and that no expelled member should be admitted save by baptism, that no unbaptized person should receive the sacrament. None denies the possibility of a General Conference erring; but since in the event of any measure becoming oppressive any member of the body may petition and be heard. None are justified in repudiating acts passed upon by the body. None in the body have special rights and privileges; but all alike are subject to law and order; and a disregard for legislative acts of the body is an exhibition of ignorance or wilfulness. Necessity for an adjudicating method is seen in the fact of Christ inaugurating it, and our recognized discipline is explanatory of its working. But for such a method, there are these purposes, viz., the vindication of the innocent, punishment of the guilty, and guarding the fair fame of the church. Its necessity may be unfortunate, but the fact of its revealment by such authority precludes the thought that good can result in a failure, when a necessity for its observance exists. Much trouble may be averted by the faithful labors of branch officials; and when labors are faithfully performed, and trouble comes despite such efforts, legitimate efforts will be made to meet it; and trouble thus met is disarmed of much danger; becoming less distressing than when illegitimately fought. Live, and energetic branch officials should so continuously and effectively hold up the duties of the members, that it keeps them busy to study and perform them, having little or no time to think of quarreling. This is one of the most effective preventives of intestine broils know. For it is a notable fact, that when a godly zeal with its legitimate effects are wanting, trouble begins. And hence it is too frequently the case that we sap our own foundation by our only spasmodic efforts, blowing hot and cold without finding and pursuing an even tenor. Shall not the time thus spent suffice? and the future record better, and nobler works in our favor? Condemnation does not come so much from wrong doing, as continuing in the wrong. This persistency has caused much cruel litigation, a love for victory more than for the law to meet the ends of justice. Injured innocence is not blatant, but patiently waits to establish the right. Revenge is hasty and boastful, seeking to enlist the sympathies of those who can be impressed. For which, and other similar causes, heads of families should be cautious how they encourage the busybody, slanderer, and idle gossipers, lest the beams and stones in the wall shall cry out and witness against them. For all having grievances may seek and find redress, which leaves no excuse for any peddling their grievances. Especially should representatives be discouraged if they should fall so low beneath their dignity, as to engage in the soul destroying practice.

Trials in branches are only permissable when visitation and labor which the law imposes fail to bring a reconciliation; due time of course being allowed for sober reflection. Hasty acts are condemned, while promptness is recommended. From the law we learn:—(1) Those who fail to be reconciled are to be delivered up unto the church; not to the members, but to the elders, in a meeting, not before the world. (2) He or they are to be tried before two or more elders of the church; and if it can be, it is necessary that the Bishop be pres-

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ent. (3) They are to be condemned by the mouth of two or more witnesses. (4) And the Elders shall lay the case before the church. (5) And the church shall lift their hands against him or her, that they may be dealt with according to the law of God. D. C. sec. 42: 22, 23.

Surely, there is nothing ambiguous in this; and there certainly must be a torturing of language to make a negative vote permissable, admit counsel for the accused, or prevent the Elders rendering judgment. [*a.*–See foot note.] I have and still believe that the Book of Rules was presented and received in good faith, but think that part referring to the functions of an Elders' court needs some modifying. It seems consistent to the writer, at least, that a tribunal authorized by law to sit on a case, is certainly authorized to render judgment especially in this matter, as the law emphatically says that he or she shall be condemned in the mouth of two witnesses. Before whom? The Elders, for by act authorized by law, it is taken from the members, and given to the Elders—forever silencing the members, unless the law shall further instruct. And being condemned before the Elders, they lay the case before the church; (members); and now the law reinstructs the church (members) thus, "and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God." May we not therefore say, that less or more would fail in dealing with those tried as the law of God directs? Evidence by competent witnesses is to condemn or justify. Upon the strength of such evidence the Elders are to condemn or acquit, and lay the case before the church, and the church shall raise their hands. Parliamentary rule for legislative acts is good; but there is no room for legislative act in this case; the law steps in and says *thou shalt*. And if we accept parliamentary rule in lieu of the law, then parliamentary rule is superior to law, or made so. And if a negative vote is permissable in the presentation of a decision of an Elders' court, said decision may be entirely rejected, rendering the act authorized by law nugatory, and void: whereas, if the decision is final as far as that court is concerned, and it leaves the way open for a rehearing or an appeal, if the party is dissatisfied and desires it; thus keeping the trouble in its legitimate channel for a final adjustment. It seems that the tribunal, as provided, is competent. Any addition, therefore, would tend to clog or hinder the work in the shape of counsel, or pleaders, especially as the law makes no such provision, except in the High Council, when for the accused and accuser the council is to be equally divided.

Branches are brought into being through labors of district conferences, and the custom in making a district conference an appellant or higher court, has obtained, becoming vulnerable by age; and so it is taken for granted. Let us see, all courts receive their adjudicating power by constitutional provisions. Branches are established by districts; but primarily the branch bears or brings forth the district. And by, and with the consent of two or more branches, a district is organized. Six or more members are organized and become a branch by virtue of their relation with the body, and a body corporate, with power to regulate its own affairs, and for the more effectual spread of the gospel two or more of these branches meet and organize a district by appointing a president, whose duty it is to travel, open new places, look after the ministry who may co-operate in preaching the gospel within the limits of said district. He may and should co-operate with the branches, for by their willingness to form this compact, they are entitled to such co-operation. But branches are not shorn of any power or rights, rather receive help, in maintaining rights and power granted them. And with such arrangement much, very much, good may be effected, and so a district has its mission and work; but in the absence of constitutional provision, is not a court of appeal, nor can it be, save by custom. A Branch Court is composed of Elders; a District Court, if appointed, is the same. But as Elders are authorized to meet in conference to do what business is necessary, if one being tried in a branch wished, and all parties concerned were agreed, a rehearing of the case by Elders appointed by the conference, might be had. But this would be different to claiming the right to grant appeal to (perhaps) change, and render former decision null and void, especially if such appeal were irregularly and disorderly obtained. There is much important work an active president of a district may do to build up, who spends all or a portion of his time by virtue of his appointment; but the retention of a district president, year after year, who can not or does not go beyond the limits of his home, is but a useless form. For if a district does not, or can not keep an energetic president in the field, to open up new fields, and learn what kinds of laborers are best adapted for certain localities, the mission or object of a district is measurably frustrated, and in the absence of measures, ultimating in opening new fields, etc., there is little for Elders to do in conference capacity save carry on useless disputations, which is too often the case. Wherever there is an available president, whose only barrier to devoting his time in a district is the inability of the district to provide the required financial aid, a conferring with the Bishop should be had, and all the facts in the case presented.

As there is a probability of instruction from another source touching the matter of appeal, I submit, or refrain from adding more. If former procedure has been to contravene any recognized law, the sooner we retract the better. This the meek and simple will do, while the wilful and opinionated will dispute and contend for the mastery, under the pretext of human liberty or rights. Liberty is good and is guaranteed under the gospel, but it is not license. A failure to discriminate between has led to the conclusion (or so it would seem) that absolute rights and liberty to the exclusion of law, is permissable, which is absolute nonsense. For that which is governed by law is perserved by law, etc. And to all law there are bounds and conditions.

Should evidence of an effectual door for the presentation of the word appear, please report; but let your report be founded on fact. Latter Day Saints should avoid the exaggerating mode, and learn to report correctly. This, or any other matter, will receive due attention. Address James Caffall, 137 Benton street, Council Bluffs, Iowa.

[*a.*] The Book of Rules states specifically that the Court of Elders finds the guilt, or innocence, of the person accused and tried before it; but does not pass sentence, in any other sense than recommending what it should be, in their judgment. The clause, "the church shall lift up the hand against them," is definitive, and means that it is the province of the branch (the church) to pass the sentence. We presume that the brother does not intend that the opinion expressed by him shall be taken as the rule to the disregard of the Book of Rules adopted by the church. This is evidenced by what he elsewhere writes: "None are justified in repudiating acts passed upon by the body. None in the body have special rights, or privileges; but all alike are subject to law and order; and a disregard for the legislative acts of the body is an exhibition of ignorance, or wilfulness."—Ed.]

FIRE IN THE REAR.

In the days of the late rebellion in our glorious country, when our nation had such a bloody struggle to maintain the supremacy of its laws, and so many brave boys gave their lives because of their love for their country, it was said, and no doubt was true, that one great obstacle in the way of an easier victory was in the fact that, while our brave boys who left home and all that was near and dear to them, and passed through various hardships to save the nation, there were too many at home, who, by their talk, and using all their influence in finding fault with certain measures and actions adopted by the Government proved to be a fire in the rear, and thereby caused great hindrance to the progress of the cause, and by making public their sentiments, (which were disparaging), great harm was done by causing doubts to arise, discouraging many, and so weakened the cause and our hope of victory. Now if a "fire in the rear" would and did then prove a hindrance, as we have stated, will not the same result follow with regard to the Church of Christ to-day? Yes; says one, if there could be found "a fire in the rear." Well, let us see if there has not been; and then look at the result.

The Church of Latter Day Saints is struggling to-day for victory; and many have given their lives for the cause of truth, because they knew it was truth, and have loved it with all their souls, and desired to see it triumph and come off victorious. There are many noble and able Elders to-day marching on in the advocacy and defense of the work they love, and are leaving homes, loved ones, and all, for the gospel's sake, that the work for which they labor may soon be crowned with victory. Will they be successful? We

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think they will; but, Oh! that "fire in the rear!" Have you been a close reader of the *Herald*, the church organ? If so, have you not discovered sentiments made public that are calculated to cause doubt, and distrust, and lack of confidence in some of the fundamental truths revealed through the Seer, and endorsed by the church, and for which so many noble men of God fought and gave their time and lives to maintain? I think you have. When we see in the *Herald* from time to time, those sentiments expressed which are calculated, and not only calculated to, but actually are sapping the very foundations of our glorious cause by strong inferential and sophistical statements, denying one or more of the revelations given through the Prophet of God, which the church has for years endorsed; without a question we are led to think there is something wrong. And futher; when we are made aware that the sentiments breathed forth in the articles referred to, originate with those who are doing very little work in the way of actual teaching and defense of the Master's work, and have but little to show for their devotedness to the church, while others, faithful workers, are giving their time, talents, and energy, for the truth they love. We certainly think it "a fire in the rear." For one, the writer of this article is almost discouraged and disgusted with such things. One "way up" Elder at home with his pen pulling down, while the writer with others are abroad struggling and striving to build up. Is it not time this was stopped? But some one cries out, "liberty!" Yes; but liberty to my mind, has its limits. And I for one think this "fire in the rear" is going beyond those limits. The results of this fire is already seen and felt, and seems to be a glorious covering (?) for those who have always sought to evade the plain letter of the law in the Doctrine and Covenants, sec. 106. And, say others, "our confidence is shaken in all the revelations now. These and many other results of this "fire in the rear," the struggling Elder has to meet from those who are in the faith, and also from avowed enemies of the work. For one, the writer will rejoice when this fire is quenched.

WATCHMAN.

PRIEST HOOD.

[Concluded].

ALMA'S ORDINATION.

"AND these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record, saying: I, Alma, having been consecrated by my father Alma, to be a High Priest over the church of God, he having power and authority from God to do these things." Alma 3: 1. I offer no comment upon the above. The next we find of Alma, he is ordaining men to office in the "order of God." "And now it came to pass that after Alma had made an end of speaking unto the people of the church which was established in the city of Zarahemla, he ordained Priests and Elders, by laying on his hands according to the order of God, to preside and watch over the church. Alma 4: 1. "Now as I said concerning the holy order of this High Priesthood. There were many which were ordained and became High Priests of God; and it was on account of the exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, which were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit mete for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchisedec, who was also a High Priest after this same order which I have spoken, who also took upon him the High Priesthood forever. And it was this same Melchic to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord. Now this Melchizedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness; but Melchizedec having exercised mighty faith, and received the office of the High Priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedec did establish peace in the land in his days; therefore he was called the Prince of Peace, for he was the king of Salem; and he did reign under his father. Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention. Now I need not rehearse the matter; what I have said may suffice. Behold, the Scriptures are before you; if ye will arrest them, it shall be to your own destruction."—Alma. 10: 1–2.

My only excuse for transcribing such a long extract, is because of the beauty and plainness thereof, and perhaps the study thereof may prove an incentive to some one who may be halting on the edge of that precipice, where light and darkness "play hide and go seek," to give heed to the voice of wisdom, and accept of the overtures of divine mercy, and be blest with the presence of the holy order of the priesthood. "Now Zoram and his two sons knowing that Alma was High Priest over the church."—Alma 11: 3. This is but an incidental mention of the High Priest, but makes good the thread of our investigation. "Thus they were led away by Amalickiah, to dissentions, notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were High Priests over the church." —Alma 21: 6. "And by all those which had been ordained by the holy order of God."—Alma 21: 38. From a careful and prayerful perusal of these pointed extracts from "God's triumphal car," it would seem altogether proper, that those who profess faith and confidence in this book, would abandon and withdraw their opposition to High Priests, and the High Priesthood of the church. Priesthood seems to have been a favorite topic with "the great Apostle to the Gentiles," and he expatiated thereon quite fluently and profoundly; and while we are so deeply indebted for the transmitted knowledge, we will try and use one additional reflection from this master-builder in the great spiritual temple of our God.

"For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law was administered without an oath and made nothing perfect, but was only the bringing in of a better hope; by which we draw nigh unto God. Inasmuch as this High Priest was not without an oath, by so much was Jesus made the surety of a better testament. For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent. Thou art a priest forever after the order of Melchisedec. And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made ruler over the heavens; and not as those High Priests who offered up sacrifice for his own sins, and then for the sins of the people; for he needeth not offer sacrifice for his own sins, for he knew no sin; but for the sins of the people. And this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forever more."—Heb. 7: 12–27. The skilled theologian of ancient, pure

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and genuine apostolic priesthood, clearly demonstrates the contrast that existed between the priesthood of the "first covenant," and that of the "more excellent ministry." Had we access to the same data as he, perhaps a better understanding would obtain. But such as is available we must accomodate ourselves to. God in the plenitude of his great condescension to the church, made manifest the vital importance of obtaining and abiding within the limits of the conditions of the priesthood—"Which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years."—Doc. Cov. 83: 2. "And this greater priesthood administers the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinance thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live."—Ibid 3.

GOD'S HIGH PRIESTS.

"And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's High Priests."—Ibid 10. These last quotations so plainly set before the reader the true position of the High Priesthood in the church, that I forbear an argument in favor thereof.

ORDINATIONS.

There is no branch of the privilege and functions of the priesthood, that is so important to understand, and care should be used, as in the imparting of office by the laying on of hands, for it is possible that there may be a mechanical performance, while no spiritual right or power is communicated. "Every Elder, Priest, Teacher or Deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."—D. and C. sec. 17, par. 12. Was this rule and instruction adhered to in both letter and spirit, and men would duly honor their calling, and the responsibilities thereto attached, the church would not be surfeited with an army of office-holders, and such a limited corps of active ministers. There has always been a strange mystery about the conferring of priesthood by the laying on of hands, there seems to be a parallel between this and the problem of the relationship between "mind and matter," if we are able to solve the one, we certainly ought to be able to believe the other. This bestowal of the priesthood, is the operation of the Holy Spirit, acting upon and through the agency of those deputied to act in the name of Father, Son, and Holy Ghost. And unless the Spirit was present in the conferring of the office, and also present where the officer acts, there can be no result that the father is under any obligation to recognize; thus it will appear, how very essential it is that men should act only in purview of their calling." And in justification of the course taken, and the principles involved in the question of authority, we have ever courted, and still court investigation in the rigid character of the facts in the first organization. Here they are: "Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; they on the 6th day of April, 1830, ordained each other Elders, and the Eldership by direct command, ordained High Priests and Apostles; and this high priesthood ordained by commandment, the president of the high priesthood, the highest office in the church; so that the alleged lesser ordaining the greater, is common to both the first organization and Reorganization alike. The same class of facts justify both, or condemn both. But this stream rising higher than its fountain, is only seeming, not real. By what authority, according to the law of God, is any one ordained? Answer: By the power of the Holy Ghost, which is in the one who ordains him. Instead of this then being the stream, it is the fountain itself, from which flows the stream or autnority of both priesthoods, from its highest to its lowest offices. Moreover, all ordinations are performed in the name and authority of the church, and is therefore the act of the 'Spirit and the Bride,' so that, in addition to the authority which its adherence to truth guarantees, the Reorganization is technically right, and on legal grounds invulnerable; before which all the factions have melted away save the one—and they dare not assail it, but always decline."

Life of Joseph the Prophet, 601, Elder Jason W. Briggs, the present president of the Twelve, is credited as the author of the foregoing and it will be observed that he not only gives the keynote to ordinations, but likewise acknowledges the High Priesthood and High Priests. As a wise admonition to those who are sleeping upon their arms, or allowing their arms to rust for the want of use, and the danger of the pride and vain aspirations that ever lurk so thickly in the pathway of those whom God hath called to pull down the strongholds of sin and Satan. I would commend a careful reading of the following:

"If there are any among you who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and laboring under sore trials and temptations, they can not be benefitted by the intercessions of the Holy Spirit, we ought at all times to be very careful that such highmindedness never has place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called, but few are chosen; and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of priesthood are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks, to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence, many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee as his enemy, so that he may know thy faithfulness is stronger than the cords of death. Let the soul be full of charity toward *all men*, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon the soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek counsel, authority, and blessing constantly under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword, thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, [young Joseph, at Far West, 1838, although but six years of age,] shall cling to thy garments, and shall say, 'My father, my father, why can not you stay with us! O, my father, what are the men going to do with you,' and then he shall be thrust from thee by the sword, and thou be dragged into prison, and thy enemies prowl around thee like wolves for the blood of the lamb; and if they should be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou, my son, that all these

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things shall give thee experience, and shall be for thy good. The Son of Man has descended below them all, and art thou greater than he? Therefore, hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee for ever and ever."—*Times and Seasons*, July, 1840. Extract from a letter of President Joseph Smith.

And the contents thereof contain internal evidence of the inspiration therein. Let all those bearing any part of the priesthood be upon their guard, lest they become recreant to the trust reposed in them. Thanks be to God that, that six year old son, now stands as the Presiding High Priest of this Reorganization, and he too, exhibits the wisdom that should adorn those who seek to honor God and the holy order of the Melchisedec priesthood. May we seek to drink deep from the life-giving fountain, that when the School of the Prophets shall meet, we may be amply prepared to receive the holy unction with hearts of gratitude, and be accounted worthy to abide and continue in the holy priesthood. R. M. ELVIN.

Selections.

THE DRESS OF CHRISTIANS.

THE Omaha *Bee* for May 25th, has a sermon delivered at Council Bluffs, on Sunday evening, May 24th, on the subject, "The Dress of Christians."

Last evening the Rev. J. F. McDowell preached a rather sensational sermon at the Latter Day Saints' Church. The following is the substance of the sermon, the text being:—"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."—1 Pet. 3:3.

We should be as gracefully and beautifully attired as our means will allow of. God loves the beautiful in nature, for it is his own handiwork; in art, for he has enlightened the mind and fashioned in man's soul the power to make beautiful work, for he is thus imitating his Maker. It is not that in the beautiful of apparel we find sin and selfishness, but in modern extravagance of dress. Jesus hath taught us that the soul is worth more than the body, the body more than the apparel; he has taught his followers that they should not have their minds so far from him, and so close to the fashions of this world, as to be ever saying: wherewithal shall we be clad, and what shall we eat? It is true, we must be in some fashion. If not in the present, in that of the past. Jesus dressed as was the fashion of the time, but not to excess or extravagance. He had a robe woven throughout without seam, so says the sacred historian.

It has been thought that white was the universal color of the Grecian garments, a distaste having been created for any other. But this idea is denied by Professor Becker. The usual color of a cloak-like garment was used, as is yet the case among several of the oriental nations, when traveling much out of doors in the full sunlight. Among some of the wealthy, party-colored oriental garments were worn by both sexes, and was accounted a favorite color with Grecian women of modest life. Dresses, we are informed, were quite frequently beautiful with interwoven patterns and borders or embroideries. Babylon and Phrygia were ancient cities for the embroidering art, and when spread into the occidental world, were named Phrygiones, as a reminder of the dress of this origin. It has been ascertained from monuments, by learned antiquarians that the border either woved or set to the dress consisted of one or more stripes of some dark color, either placed parallel with the seams, or running down the hem from the girdle at the sides, or from the throat in front. Phrygian dresses are represented as being adorned with gold fringes. Such were worn by the south-Italian Greeks, who were luxurious livers. In the cities the Grecians walked mostly bear-headed, supposed to be because of the plentiful hair of the southern nations, which was carefully cultivated by the Greeks. We are apprised by the historians that at Athens, during the time of Persian wars, men wore long hair, tied up on top of the head, and fastened by a pin in the form of a cicada. St Paul mentions something of men wearing long hair, that it was "a shame," when writing to the people of Corinth, which city was located on the isthmus which separated the Ionian from the Aegean sea. It was a great commercial city, and traffic poured through its gates as over the isthmus of Darien, the commerce of two oceans. It was a highway between northern and southern Greece, so this custom was evidently introduced into the Christian churches by the Grecians.

But modern times are filled with the vain, frivolous, extravagant and foolish. Some one asks: Does God really condescend to notice such small things as a persons apparel." It seems so from Biblical history, and if God notices it, surely his ministers should not pass it by. I sometimes fear the modern pulpit preacher panders too much to the idle fancies of the occupants of the pews. The danger is pride. "But," asks one, "what is pride?" I answer it is that vanity of feeling and of action that causes a well-clad person to shun one more illy clad than themselves, because of the apparel, without respect to the good character of the party. That is wherein pride comes, and God calls pride "crime." Society looks more at cloth than at character. Our gamblers are about the best dressed gentry our city affords. I would rather bow in deference to a respectable poor man dressed in ragged apparel than to the broad-cloth gentry of the gambling hell. So many people are apt to think that because they are better dressed than others, they are of course better people. There are some of our modern congregations of humble worshipers, nothing but wholesale millinery shops and flower pots. Now, I have no objection to this when it creates no vanity. I once saw a lady enter a church, and while the organ was sounding forth its sweet voluntary strains, she marched up the aisle to a front side pew, flung a couple of flashy ribbons over her shoulder next the audience, and looked at them, then at the people. Of course I do not say her heart was not filled with the Holy Ghost, and that she would not willingly have followed Jesus through the burning dust of the Palestinic roads, and washed His feet with mountain mist and wiped them with those ribbons.

I believe there will be fashion in heaven, but a different kind from earthly fashion. It will decide the color of the dress, and by a just and beautiful law the population will wear white.

I have no cast iron rules on the subject of human apparel. I have neither prim nor prudish ideas about it. But it is a fact that the goddess of fashion has set up her throne in this world, and at the sound of her musical instruments we are expected to fall down and worship. Her bible comprises the testaments of Madame Demorest's Magazine and Harper's Bazaar. We can not deny that her altars are sending up continuous flames of smoke from the sacrifices of the bodies of ten thousand victims. In counting the victims of fashion we find about as many masculine as we do feminine. Men make these easy tirades against woman as though she were the chief worshiper at this idol's shrine. Men have their club rooms, yachting parties, wine suppers, and they chew and smoke $100,000,000 worth of tobacco every year in this the United States. Some are so nice, that they cover what little brains they have with bangs, and carry canes, showing that they are either lame in limb or in mind. Inordinate fashion rules the world. There are men and women who put so much in display, that they have nothing left for God and needy humanity. Think of a Christian woman shedding tears, thick and fast, into a $25 handkerchief, over the story of a poor heathen, and then giving two or three cents to the collection covering it so that people may think it is a $10 gold piece.

There are men who are put to their wits ends to keep up their wives' wardrobes. One man likes to see his wife appear as well as another, and he must get her some articles as costly as he can and can not afford. He always purchases within his means, as a certain facetious writer has said, "if he has to run in debt to do it, and never pay the debt." The rich get what they please, and the poorer classes try to imitate. Arnold, of the revolution, proposed to sell his country, in order to obtain means to furnish his wife's wardrobe. Costly apparel is sending more men to perdition, breaking up more business men than all things besides. It was that which sent Gilman to the states prison, and Philadelphia Morton to watering stocks; it was that which overthrew Belnap the United States secretary—his wife's wardrobe. You will find clerks in stores, offices, and banks, trying in vain to ascertain how they will get this or that

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for themselves, or wives, if they have one. Others who have families that do want to be showy, or some dear wife that will say, "Husband, can not you get me a seal skin sacque, or a camel's hair shawl. Can not you get me a new bonnet?" "Why," says the loving husband "certainly I can." He does it, but how? Such women are dying in muffs, diamonds, seal-skin sacques, camel's-hair shawls, and the husband gets cigars, has wine suppers, and everything must be *a la mode*. These people sometimes die, and have a first class funeral, with elegant coffins, and it is often times found that the last great sleep was had in an unpaid for bed-place. Any minister who preaches the funeral sermon of such, should blurt out the whole truth and tell that the man was choked to death by his wife's ribbons. The world is dressed to death. How many there are who strain every nerve, and bend all their energies toward one particular object—the getting of a dress or bonnet. Where among such are the followers of the humble Nazarene. I adopt the Episcopalian prayer and say, "Good Lord, deliver us."

Think of a dying one whose tears moisten the pillow, and in whose closet hang the fineries that once graced the perishing body. See those almost fleshless fingers! The diamond ring falls off. Two things trouble that soul. A wasted life, and the open doors of eternity. Hear Jesus speak: "Is not the soul worth more than the body, the body more than raiment?" Hear what the holy book says: "If I rejoice because my wealth was great, and because my hand had gotten much, this also were an iniquity to be punished by the great Judge, for I should have denied the God that is above." Read of the embezzlements, defalcations, defaults, irregularities, deficits, misappropriations, breaches of trust, re-hypothecations, and over-certifications. All these high sounding words are used to cover up the real mischief work performed. We call it in plain language, "lying" and "stealing." Vain pride and love of appearance is the very foundation from which all these selfish, criminal acts grow—the soil from which such festering plants receive life and sustenance. See the calico Christians, stretching their necks to keep up with the silken Christians. But who can blame the laborer in making an effort by honest means to appear as respectable and well clad as possible, when otherwise he is ostracised because he may look shabby. You will always find some one with brighter array, and with more palatial residences, and if you buy this thing or that thing, you will wish you had bought something else. The frets of such a life will bring the crow's feet to your temples, long before they are due, and when you come to die you will have a miserable time.

We must sometime appear before God's judgment seat. On that day we may see Beau Brummel, without his cloak, cane or snuff-box, like which all England got a cloak, cane, and snuff box. He, the fop of the ages, the dude of the times, particular about everything but his morals. Aaron Burr without his letters, which he gladly showed till his old age, of his early wicked gallantries. Absalom with his hair; Marchioness Pompadour without her titles; Mistress Arnold, the belle of Wall Street when that was the center of fashion, without her fripperies. While we will see them go away in great haggardness into eternal expatriation, among heaven's queens will be found Hannah, who every year made a coat for Samuel of the temple; Grandmother Lois, ancestress of Timothy, who imitated her virtue; and Mary, who gave Jesus Christ to the world. And many wives and daughters of the church of to-day, who, through great tribulation, are entering into God's kingdom.

May the Lord help us to consider how brief is our life here, and how long and lasting is eternity. Oh, eternity! Oh, judgment day of God! Oh, for a place amidst the blood-washed throng, and for a clearer sight of heaven's glory, and less of worldly things.

THE reward that the world has for the "Children of Light" is a stone and a blow.

Homer was a beggar, Plautus a serf and Terence a slave. Boethius died in jail, Paul Borghese wanted bread. Tasso starved in rags, and Cervantes died of hunger.

Camoens died in an almshouse, and the body of Vangelas was sold to the surgeons after death, to pay his debts.

Bacon lived a life of meanness and distress; Raleigh died on the scaffold, Spencer died of cold and want. Milton in obscurity, and Dryden in poverty.

Otway perished from hunger, and Lee and Poe expired in the streets from exposure.

John Lambert, Hugh Latimer and Crammer were burned at the stake. John Brown was hanged.

Socrates was poisoned, Savonarola strangled, Vane beheaded, Servetus burned and Christ crucified.

Tyranny and ignorance have dominated the world by the scourge, the rack, the wheel, the cross, the scaffold and the stake.

And why? To kill an IDEA.

It was not the men they wished to slaughter, it was their doctrine.

Had the "Children of Light" been content to live for themselves alone and not for the great IDEA, to their genius and intellect would have been given freely by the ignoble world the crown of Cæsar or the sword of Napoleon.

But to preach to selfish man Liberty, Equality and Fraternity for man's own good, was to merit death and hell.

Do you thank God that these days are past.

Oh, blind and senseless world! The world is to-day as busily as ever engaged in sacrifices.

Look at the bleak moors of Ireland, the dungeons of Germany and the scaffolds of Russia.

And pray to God that the finger of fact may not in the future also point to men shot down by tyranny, in the streets of American cities for preaching right and justice.

SHALL WE SLEEP WITH WINDOWS OPEN?

THIS question introduces a subject upon which there is a diversity of opinion, both among medical practitioners and individuals. "I have had no bad colds since I learned to sleep with my windows open," remarked a gentleman in the office of the *Medical and Surgical Reporter*, the other day. In reply, the editor says that the only hard colds he ever suffered from were contracted by sleeping in rooms to which the night air had free access.

The editor adds that it is well known that the bodily temperature sinks slightly during sleep; the physiological functions act with diminished activity; and hence the resistance of the economy to morbific influences is proportionately lessened.

But it is also well known that at night these influences are more potent and noxious. The air is charged with greater humidity; miasmatic and malarial poisons rise to higher levels, and extend with greater rapidity; the chill of the damp night air is penetrating and dangerous; the emanations from organic decay are more perceptible.

Against these the sleeper is less protected than in the day time. He has divested himself of his woolen external clothing to put on cotton or linen, and lies between sheets of the same material, between which, at the top and sides of the bed, the air gains ready access to his unprotected surface. If he is restless, he renders such access yet more easy.

A greater risk awaits him. A sudden fall in temperature at night is no unusual occurrence. In summer a thunder gust, in winter a shift of the winds to the north, often reduces the temperature ten or twenty degrees. The sleeper is unaware of this. He remains exposed to it with no further protection than he found agreeable at the higher temperature until he awakes chilled and stiff, perhaps with the seed of a serious illness already sown.

These are such positive and unavoidable risks that we should counsel a delicate person to be exceedingly cautious how he ventured on the plan of open windows at night, however much has been said in its favor by popular hygienists.

MOTTO of the Church of Jesus Christ of Latter Day Saints:—The Constitution of our country, formed by the fathers of Liberty. Peace and good order in society. Love to God, and good will to man. All good and wholesome laws. Virtue and truth above all things, and aristarchy live forever! But woe to tyrants, mobs, aristocracy, anarchy and toryism, and all those who invent or seek out unrighteous and vexatious lawsuits, under pretext and color of law, or office, either religious or political. Exalt the standard of democracy! down with that of priestcraft! and let all the people say, Amen! that the blood of our fathers may not cry from the ground against us. Sacred is the memory of that blood which bought for us our Liberty.—*Joseph Smith, Junior, in 1838.*

ADDRESSES.
M. H. Bond, 50 Waverly street, Providence, R. I.
R. Etzenhouser, Box 40, Rhodes, Marshall Co., Iowa.
H. C. Bronson, Montrose, Lee Co., Iowa.
John S. Patterson, box 212, Plano, Ills.

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Conference Minutes.

CENTRAL KANSAS DISTRICT.

Conference convened at Centralia, May 23d and 24th, 1885, David Williams president, Griffith George clerk.

Branch Reports.—Netawaka 32, including 5 Elders, 2 Priests. Centralia 25, including 2 Elders, 1 Priest, 1 Deacon, 1 baptized. Good Intent 26, including 1 Elder, 1 Priest, 1 Teacher, 1 baptized. Scranton, last report 33, present 34, including 5 Elders, 1 Teacher, 1 Deacon, 1 baptized. Elders' Reports.—William Hopkins, James Buckley, John D. Jones, Alma Dodd, David Williams, Griffith George. By letter, Daniel Munns, James B. Jarvis. Priests' Reports.—Hiram Parker, Joseph MacDougall; by letter, Josiah Price. Teacher's report; by letter, Watson Thatcher. Elder David Williams reported his expenses to General Conference. Had received one dollar and twenty cents over all expenses.

Moved that this balance be handed over to the Bishop's Agent.

Bro. Hiram Parker, Bishop's Agent, gave his financial report. Paid to the Bishop $11.25. Balance on hand $7.30. A committee was appointed to examine the agent's book, found it correct.

This conference by vote accepted the Holy Scriptures, Book of Mormon, and Doctrine and Covenants, as standard authority in church government and doctrine. Voted that all officers in this district report to the next conference by letter, or be present. Voted that the present officers in the district be sustained. By vote the authorities of the church were sustained in righteousness. Voted that this conference meet at Netawaka, Kansas, on the 22d and 23d of August, 1885.

Preaching by James Buckley and Daniel Munns, Sunday forenoon; and sacrament and testimony meeting in the afternoon. Preaching in the evening by David Williams, assisted by Griffith George. Monday morning, met at the house of brother Buckley for prayer, after which one was baptized. Officers present,—7 Elders, 2 Priests, 1 Deacon.

Miscellaneous.

PENANCE.

That part of the "report" of the members of the Quorum of the Twelve present, to the late General Conference respecting brethren Z. H. Gurley, E. C. Briggs and myself, for non-attendance, requires a notice from us. For myself I do not understand, nor never did, that it is a necessary duty for members of this quorum to attend all conferences, nor has it ever been so regarded or been the practice. And in the absence of a call to convene, by their own act, or by other authorized methods of convening them, they are entitled to the same option as all, or any Elder. Further than this, in February last I wrote to each member of the quorum, asking their views upon certain questions in controversy involving some of the quorum, looking to a convening of the quorum. To this replies were received from each, but no one of them advised the convening of the quorum, nor suggested a thought to guide us in the contemplated convening of the quorum, while some expressed the idea of its uselessness. Under these circumstances no call for the quorum to meet was made,—its members having the same right to attend conference or not, as other Elders; consequently those who did attend, (or "eat flesh), ought not to censure those who did not. The letters of those six brethren, to me, in answer to mine touching the necessity of the meeting of the quorum, certainly do not harmonize either in letter or spirit with the resolution adjudging penance for non-attendance. The foregoing is the only "apology" due—adding that penance can only lie against violators of specific law.

As ever in hope,

J. W. Briggs.

Wheeler, Ia., June 4, 1885.

REUNION CAMP MEETING.

In accordance to appointment, the members of the Wheeler's Grove Branch met to make arrangements for the Reunion, or Camp Meeting, to be held at this place. The following resolutions were passed:—First, that we hold a meeting at Wheeler's Grove, on the grounds of H. and S. C. Smith, to commence on the fifth day of September, 1885. The following brethren were appointed as a committee: S. Wood, S. C. Smith, George Needham, P. Fredrickson and Mike Gish, of the Wheeler's Grove Branch; George Skank and D. Hougas, of Farm Creek Branch; and James M. Kelley of Macedonia.

All arrangements are now made. The hay will be furnished at a reasonable price; wood to be free. A good supply of water on the grounds.

There will also be teams on the first day of the meeting, to bring brethren from the railroad, that is from Macedonia. All there at that time will find conveyance free to the camp ground. Any other information wanted by any one, can be had by addressing J. M. Kelley of Macedonia, or L. F. Fredrickson and A. Smith of Wheeler's Grove.

By order of committee,

Abe Smith, *Secretary.*

FREMONT DISTRICT.

Conference of the 30th and 31st of May, 1885, was postponed till the 25th and 26th of July, 1885, to convene at Keystone. The postponement was owing to considerable excitement in that neighhood over the small-pox. There being six cases inside of five or six miles of the place of holding meetings. The people were afraid that some one might bring it into the conference. The Saints, however, held a prayer meeting on Saturday evening, and Bro. E. C. Briggs preached to the Saints in Bro. Hilliard's grove on Sabbath morning, and Brn. M. Stubbart and D. Hougas in the afternoon. An enjoyable time was had, considering the circumstances. There were present Elders E. C. Briggs, H. Kemp, Geo. Kemp, Wm. Gaylord, J. Goode, J. NaVert, D. Hougas, M. Stubbart, J. M. Stubbart; and Priest E Weed, besides a goodly number of the laiety.

J. M. Stubbart, *Dist. Sec'y.*

NORTH NEBRASKA DISTRICT.

The conference of the North Nebraska District will be held at Fremont, Dodge county, on the 26th of June, beginning at 7:30 p.m. It is hoped that each branch will send a report, and also a representative, as the question of Representation which was laid over from last conference will be acted upon. Let all come prepared to have a good time. You will be provided for. We expect all the traveling ministry in the district to be present

W. M. Rumel, *Pres. of Dist.*

DISTRICT MEETING.

A general meeting will be held at Downsville, Pottawattamie District, Iowa, Sunday, June 28th, 1885, and if thought wisdom, continued over Monday. Services commences at 10:30 a.m. and at two p.m.

H. N. Hansen, *Pres of Dist.*

MIRACULOUS.

Nettie Brown restored to life for one day. Monday, May the 25th, 1885, Nettie Brown was dying, and her person was cold above the elbows and knees, and was given up by doctors Rowell and Swift. I was insisted upon to administer to her and finally did so, after which her limbs became warm, her pulse regular and strong, her eyes natural and unfixed. She conversed freely and cheerfully and desired and took nourishment, and was perfectly conscious of her restoration, and admitted it to be the power of God, and was thereby confirmed in the faith. Her father, and mother, and sister, and brother went home, supposing she was out of immediate danger. She rested comfortable all night and until next day about ten o'clock, when she became restless, and in a few minutes fell asleep without a struggle or a groan, to await the resurrection morn. Funeral sermon pronounced by J. W. Wilcox, assisted by the writer.

Jobe Brown.

DIED.

Hartel.—At Los Angeles, California, May 12th, 1885, Catherine Hartel, of Azusa, Los Angeles county, California. Deceased was aged 23 years and 10 days.

Brown.—At North Lacrosse, Wisconsin, May 25th, 1885, of congestion of the lungs, Sr. Netty Brown. She was born March 30th, 1858, at Bergin, Vernon county, Wisconsin; was baptized and confirmed at Clinton, Iowa, March 7th, 1880, by Elder Jobe Brown. Sermon by G. W. Wilcox, Independent, assisted by Elder Jobe Brown.

Cooke.—At West Belleville, Illinois, April 3d, 1885, Sr. Jemima Cooke, of a lingering illness. She was born in Manchester, England, 1821; joined the church in 1839; came to America in 1849, and has been a faithful Saint up to her death. Funerral services were conducted by Bro. William Jaques, and Bro. Joseph E. Betts, senior, preaching the sermon.

Charles.—In Kewanee, Illinois, May 15th, 1885, sister Caroline, wife of brother Thomas Charles. She was born near Dudley, England, July 28th, 1827, and would have completed her 58th year in July next. She was married November 29th, 1847, at Sedgely Staffordshire, England; has been a member of the church for thirty-two years. She leaves her husband, one son and two daughters to mourn her loss, but not as those without hope, as she was always considered to be a true, honest, faithful, and upright woman, never ashamed of the latter day message to the Prophet Joseph. About nine years ago she was called to mourn the untimely death of a beloved son; since which it has been noticable to her friends that the sad event exercised a strong influence on her mental faculties,

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and seemingly from its effects, coupled with change in life, she broke down some two years ago, and continued off and on to suffer, which finally ended her earthly stay. A better wife, a mother, a sister, is not easily to be found among the sons and daughters of Adam. Hence we all say peace, peace, peace to thy remains sister Charles, while thy spirit mingles with the good in paradise, awaiting the resurrection morn. Funeral services wisely conducted by Elder John Chisnell.

HALL.—At Creston, Iowa, May 14th, 1885, of pneumonia, Anna May, only daughter of Bro. and Sr. W. D. and Triphenia Hall, aged 6 years, 10 months and 1 day. Funeral services in the Saints' Church in Shenandoah, by Elder S. S. Wilcox, after which the remains were interred in Rose Hill cemetery, Shenandoah. Parents returning to their home in Creston, to find the rest of their children sick, some dangerously, with the measles, which since have recovered. They had the sympathy of all their acquaintances and friends.

LEWIS.—At Bevier, Missouri, June 3d, 1885, of abscess of the lungs, William J., son of Joseph R. and Susana Lewis, at the age of eight years and five months; was born at Boonsboro, Iowa, January 3d, 1877. The Sabbath-School and Day-School turned out in mass to pay tribute of respect to their departed schoolmate; the singing by the little ones was excellent, conducted by John J. Morgan. Funeral services conducted by Edward Bennett and John T. Williams.

Sleep, dearest Willie, and take your rest.
God called you home, he thought it best;
'Twas hard indeed to part with thee,
But Christ's strong arm supported me.

ATTENTION! COMRADES.

To enable you to journey pleasantly and cheaply, from your homes to the Grand Army Reunion at Portland, Me., the BURLINGTON ROUTE (Chicago, Burlington & Quincy Railroad) has made the following arrangements for your transportation from all stations on their road to Portland, Maine, and return.

TICKETS, DATE OF SALE, LIMITATION, ETC.

Round Trip Tickets will be sold June 14th to 22d inclusive. Limited going until June 24th, and limited returning to thirty days from date of sale. Stop-over privileges will be allowed at points of interest by lines east of Chicago, Peoria, St. Louis on return trip only. These tickets will be available only to members of the Grand Army of the Republic and families, members of the Woman's Relief Corps, and organized Bands and Drum Corps. Applicants for these tickets must present certificate of Post Commander, or otherwise identify themselves as being entitled to such tickets.

RATES OF FARE, ROUTES, ETC.

The round-trip rate from Chicago is $25,00; Peoria, $28,35; St. Louis, $30,00. Low round-trip rates will be made from all stations, to either Chicago, Peoria or St. Louis, which will be added to the above rates, and tickets sold through. Passengers will be given their choice of any of the different routes between the above-mentioned points and Portland. Tickets will not be sold via New York.

For Tickets, rates and general information, call on your nearest C. B. & Q. Ticket Agent, or address Perceval Lowell, General Passenger Agent, Chicago, Ill.

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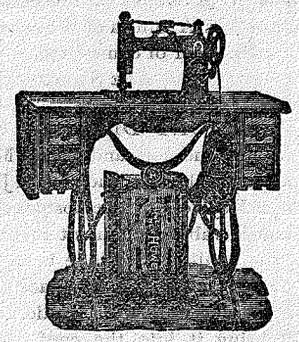

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 47, going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price $2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, BOX 82, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR.

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THE SAINTS' HERALD.

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife, and Concubines He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.
"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, June 27, 1885.

IT MIGHT HAVE BEEN.

In 1860—April 6th—"Young Joseph" came to the church and professed that he was called of God to take his father's place at the head of the church. He at once declared his opposition to the doctrine of polygamy, said he could not believe his father either taught or practiced it; but that, if he did, then he did wrong. From that time on till now he has striven in every proper and available way to expose and refute that doctrine and persuade all to avoid and reject it. Success has attended his efforts to a large degree, both in the disenthrallment of hundreds, if not thousands, from its baneful influence, and in demonstrating to the National authorities, the press, and the public generally, that polygamy was no part of the doctrine of the church as contained in the sacred books, but was clearly and decidedly prohibited by them.

In 1863, by his advice, the church sent two missionaries, Brn. E. C. Briggs and Alexander McCord, to Utah. These ministers on reaching their destination proceeded at once to call on Brigham Young and lay before him the fact and the nature of their mission. They were rejected with scorn, and treated with the utmost contempt. At this present juncture in Utah affairs it is well to review the course of Brigham and his fellows toward these missionaries and the work they represented, and then think what might have been had Brigham and his co-religionists received these missionaries in a Christian manner, and honestly and patiently inquired into the doctrines which they advocated.

The missionaries reached the city August 7th, 1863, and on the 11th inst., they made a formal call on Pres. Young, where there were twenty-five or more persons present, besides two reporters. Elder Briggs in a letter dated the 18th of same month, wrote to the *Herald* as follows:—

"I at once introduced the object of our presence, and under whose directions we came, and what we expected to accomplish by coming; and withal I bore testimony of the sure calling and true standing of President and Prophet Joseph Smith, the son of the Martyr. He [Brigham] said he knew more of that family than they knew of themselves; that 'Emma is a wicked, wicked, wicked woman, and always was;' that Joseph is acting under the influence of his mother, and that she is at the bottom of this work, and our mission here; that the heavens have nothing to do with that family at the present, but they shall be felt after in time; but that they are under the influence of the devil now, and that all Joseph wants is to associate with the murderers of his father, &c., &c. He said further, 'I do not want any of your preaching here, or your doctrine; and I will write and advertize you and warn the people not to receive you or your doctrine into their houses; and while I have influence over the Bowery, you can't hold meetings there.' He then threw out some intimidations to us, and gave us to understand we should be watched, that he wanted us to be gentlemen; and other low insinuations. We then told him we had come to do good, and that we were not in the least daunted or fearful, though intimidations had been thrown out at us before and since we arrived here, by him and his adherents. We then bid him good day.

"Since then all manner of stories are afloat against us. Every crime you can think of we are charged with, and I suppose some of the people believe them; but we console ourselves without noticing them enough to contradict them. * * * We have an appointment for the first meeting in the Territory next Sunday, August 23d, at the residence of Judge Waite, by his proffered kindness, and that of his noble wife."

Under date of October 12th, 1863, he again wrote, as follows:—

"Brigham Young, at the conference in the Bowery, October 6th, said—'As for those who Abraham Lincoln has sent here, if they meddle with our domestic affairs, I will send them to hell across lots. (Many in the audience then uttered a hearty "Amen.") And as for these apostates that are running around here, they will probably fall down, and their bowels will gush out, or they will bleed some where else." * * "On the 7th inst., he said; 'As to the subject of the Prophet Joseph;—what shall I call it—or Josephism; you have heard of that young Josephism; it is a humbug, and of the devil. Let me say here, I know more of that family than any man living, and Joseph Smith that now lives in Illinois will never lead this people, the Latter-Day Saints; but there was a son born November 18th, 1844, and Joseph told me that David would lead this church, and others can testify to this. But there is an old man Briggs; his sons are apostates. * * One of his sons is here. He is prowling around here. He can blackguard and call me a w——e m——r, and an adulterer, and call me a tyrant, and also brother Heber and Daniel Wells. He has nothing to tell you. If one of Joseph's sons get a revelation, he will be directed to humbly and meekly come to his humble servant Brigham Young. * * * While water runs and grass grows, young Joseph Smith will never lead this church, the Latter Day Saints.

"I have many wives. I got them legally. I got them honorably, and I provide and take care of them. * * * And as for them apostates, Joseph told his cousins, John, Joseph, and Samuel, and others, that he would not let them have his name used until he got his fees as any other lawyer would. * * * And Joseph has not given his name freely, honestly, honorably, or religiously to any of those letters [in *Herald*. Ed.] you see circulating here; for Joseph is a confirmed infidel, and Emma I know, and have known her for years; and she tried to destroy the church, and to influence Joseph against the twelve—against Brigham, Heber and others, and tried to destroy Joseph by administering poison to him, which she did several times; but she gave him too much, and he vomited it up; and she was always opposed to Joseph and filled with the devil. If one of Joseph's children take the lead of the church, he will come and place himself at the head of this church; and I will receive him as willingly as any one here; but if one wants to harbor any of these hypocrites that are running around here, let them do so, but apostatize altogether, and leave all, and have nothing to do with them hypocrites." * * *

"On the 8th Brigham said—Any one who has come here with evil in their hearts, and wishes the Latter Day Saints evil, *they will have a mission somewhere,—I won't prophecy this, but how easy it would be for the Lord to call this man to go here, or there.*" ["To hell across lots" (?)—Ed.]

"Apostle John Taylor said on the 9th inst., of the Reorganized Church: "The whole system is built upon lies, and Joseph is associated with the murderers of his fathers."

"On the same day Brigham Young said: Now I am going to wind up. Now you that love Joseph Smith and his family, I am going to make you a proposal, that is this: Joseph F. Smith, and here is Samuel Smith, sons of Hyrum and Samuel. They have been on a mission, &c. Now I propose that we give $1,000 to each of them. Now you who love Joseph Smith's family, and you Josephites, will you show how much you love them? Here now are some Josephites.

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I will give $100. Heber says he will give $100."—*Herald* for 1863, pages 89, 90, 161, 162, 164, 165.

These extracts are sufficient to show the spirit and manner in which the missionaries of the Reorganized Church were received by Brigham Young and his fellows. Bitterness, craft, falsehood, and violent threatnings were used without stint to oppose the missionaries, and to mislead and blind the masses as to the doctrines and purposes of the Reorganization. But time hath its revenges; and they who "sow to the wind shall reap the whirlwind." The Utah Mormons should know they are but reaping what their leaders have sown and what they, themselves, have aided or sustained them in sowing, perhaps in ignorance and unbelief.

Now all this took place at a time when Brigham reigned supreme all through the mountains and vallies of Utah, Nevada, and Idaho, as well as in many places outside of there. And "he ruled his people by the power of his word" as one of their own mountain ditties expressed it.

The treatment received by many of the missionaries of the Reorganized Church at the hands of Brigham and his co-workers from 1863 till of late, has been most unchristian, and at times scandalous and barbarous.

It is with no spirit of vindictiveness that we revive the attitude and the treatment of Brigham and his fellows toward the Reorganized Church and its ministry; but it is to suggest that a very different state of affairs might have marked the history of the Brighamite Church from 1860, had Brigham Young and his fellows treated "young Joseph" Smith and his call to the church in a decent and Christian manner. If then, or thereafter, they had listened to his teachings with any degree of respect, "young Joseph" might have been fully able to convince them of their errors in doctrine and their evils in practice; and they and their people might have been spared the shame, the fears, the expense, and all the harm that has come and is coming upon them, because they persist in teaching and practicing those things which "young Joseph" and the sacred books of the church condemn as evil.

The Utah Mormons can never have it to say that a vigorous effort was not made by "young Joseph" and the church over which he presides, to redeem the Mormon people from the doctrine of polygamy and its concomitants, and bring them fully into harmony with the laws of God and our nation. Both Joseph and his co-religionists have labored in this direction against prejudice, false statements, and in poverty, for the past twenty-five years; and they intend to still strive on till the Church of Jesus Christ of Latter Day Saints is washed clean from even the stain of such unholy and heretical doctrines, or even the imputation of them.

The murderous Missouri mob in 1838, with the drawn, sword forced "young Joseph" from the presence of his father, when the young lad with tears and lamentation was clinging to his garments; and Brigham Young and his fellows, with craft and violence, have kept young Joseph from the gospel children of the great Seer until now. As God brought the schemes and counsels of that merciless mob to naught, and made them vile and hated by all, so will he bring to utter detestation and desolation the crafty, cruel doings of Brigham and his co-workers. The Utah Mormons would do well to study the history of Joseph the persecuted son of Jacob, and lay the lesson to heart, that the all-wise God makes the craft and the wrath of man to serve his ends and to exalt his glory. The Utah leaders "lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of God."—Isa 51:20; "and they shall proceed no further; for their folly shall be manifest unto all men."—2 Tim. 3:9.

All this shame and wretchedness might have been avoided, had Brigham and his fellows hearkened to Joseph the son of Joseph the Seer, for Joseph has ever testified against the very evils which have led the Utah Mormons into collision with the nation and under the fierce rod of its wrath. Had Brigham and the people he led received young Joseph and the work of God which he is doing, the Latter Day Saints would have numbered their many millions to-day, and would have held and exerted a mighty influence for good in our nation, and abroad throughout the civilized world. This we conclude from the purity and divinity of the teachings of the sacred books of the church, the mighty power with which God blessed the administration of the doctrines taught in them, and the rapid progress made by the church in proselying up to 1844, and, indeed, up to the fall and winter of 1852, after polygamy and its kindred evils, such as tithing the poor; "Adam, our Father and our God, and the only God with whom we have to do;" blood-atonement; secret, oath-bound endowments; Utah, Zion; aspiring to sovereign civil power as a state; etc., etc.

Yes; if Brigham and his fellow-leaders had received young Joseph, and aided him in carrying out the principles taught in the Bible as translated and corrected by Joseph the Seer, in the Book of Mormon, and in the Nauvoo Edition of the Doctrine and Covenants, *it might have been*, and would have been infinitely better for all concerned.

LETTER FROM JOSEPH THE SEER.

We present below a letter from the Martyr Joseph, to his wife Emma, written from Richmond, Missouri. It was among the letters left by Sr. Emma Bidamon at her death; and was handed to us by the kindness of Major Bidamon and his present wife. We take pleasure in presenting it, as it contains expressions of trust and conjugal affection that give the lie direct to those who have asserted that "Joseph could not trust Emma; she was always opposed to him." The letter is an old fashioned, unruled foolscap, and was folded without envelope, as envelopes had not then come into use; and was directed to Mrs. Emma Smith, Far West.

RICHMOND, MO.,
November 12th, 1838.

My Dear Emma:—We are prisoners in chains, and under strong guards for Christ's sake, and for no other causes; although there has been things that were unbeknown to us, and altogether beyond our control, that might seem to the mob to be a pretext for them to persecute us; but on examination I think that the authorities will discover our innocence and set us free; but if this blessing can not be obtained, I have this consolation, that I am an innocent man, let what will befall me.

I received your letter, which I read over and over again; it was a sweet morsel to me. Oh, God, grant I may have the privilege of seeing once more my lovely family, in the enjoyment of the sweets of liberty and social life; to press them to my bosom and kiss their lovely cheeks would fill my heart with unspeakable gratitude. Tell the children that I am alive, and trust I shall come and see them before long. Comfort their hearts all you can, and try to be comforted yourself all you can; there is no possible danger but what we shall be set at liberty if justice can be done, and that you know as well as myself. The trial will begin to-day for some of us. Lawyer Rice [Reese?], and we expect Doniphan, will plead our cause; we could get no others in time for the trial. They are able men and will do well no doubt.

Bro. Robison is chained next to me; he has a true heart and a firm mind; brother Wight is next; Bro. Rigdon next; Hyrum next; Parley next; Amasa next; and thus we are bound together in chains as well as everlasting love. We are in good spirits and rejoice that we are counted worthy to be persecuted for Christ's sake. Tell little Joseph he must be a good boy; father loves him with a perfect love; he is the eldest, he must not hurt those that are smaller than him, but comfort them. Tell

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little Frederick father loves him with all his heart; he is a lovely boy. Julia is a lovely little girl; I love her also; she is a promising child; tell her father wants her to remember him and be a good girl. Tell all the rest that I think of them and pray for them all. Bro. Babbitt is waiting to carry our letters for us. Colonel Price* is inspecting them; therefore my time is short. Little Alexander is on my mind continually. Oh, my affectionate Emma, I want you to remember that I am a true and faithful friend to you and the children, forever. My heart is entwined around yours forever and ever. Oh, may God bless you all! Amen. I am your husband, and am in bonds and tribulation, &c.

JOSEPH SMITH, JR.

TO EMMA SMITH.

P. S.—Write as often as you can, and if possible come and see me; and bring the children if possible. Act according to your own feelings and best judgment, and endeavor to be comforted, if possible, and I trust all will turn out for the best.

Yours, J. S.

* Colonel Sterling Price.

"LITTLE JOSEPH'S" ANOINTING AND ORDINATION.

WHEN at Galien, Michigan, the 12th inst., the Associate Editor copied what follows below from the journal of Bishop George A. Blakeslee. This Elder James Whitehead here mentioned was the private secretary of Joseph Smith the Seer, has always kept the faith as he received it at the first, and is fully competent and reliable as a witness in the matters of which he now testifies. This testimony was taken down by Bishop Blakeslee, at Alton, Illinois, April 20th, 1885, at the time it was uttered by Elder Whitehead, and reads:

"In the spring of 1844, in Nauvoo, Illinois, I was present with Joseph and Hyrum Smith and Bishop N. K. Whitney, in an upper room over Joseph's store, and saw Bishop Whitney take a bottle of oil and anoint young Joseph Smith, the son of Joseph the Seer (and now the President of the Reorganized Church), and also saw Brn. Joseph, and Hyrum Smith, and N. K. Whitney lay their hands upon him while Joseph the Seer ordained him a Prophet, Seer and Revelator to the Church, and say, 'He is your Prophet and will lead the Church in my stead.'"

Elder Whitehead, standing upon the very threshhold of eternity, can have only a pure purpose in bearing this testimony, which, at this juncture, is of high importance to all who are worthy to be called Latter Day Saints.

In HERALD for June 13th, page 393, in death notice of Edward C. Lambert, instead of "Nettie Lambert," read Anna E. Lambert.

ERASTUS SNOW ON POLYGAMY.

A DISCOURSE of Elder Erastus Snow, published in the Semi-Weekly *Deseret News* of Salt Lake City, of the 9th inst., has these misleading items which, when examined, are found utterly false to Scriptural records:

"I said there was a time after the flood that the seed of Noah began to corrupt their ways, and God chose out from among them the seed of Abraham with whom He established His covenant that He might preserve unto himself the Priesthood and its ordinances, and a people who would receive His law, and among whom He would raise up Prophets, and through whom He would send His Son in the meridian of time to become the Savior and Redeemer of the world. Thus Abraham was blessed of the Lord to multiply and increase in the earth greatly. When the Lord determined to bless and multiply Abraham and his seed, He *commanded* that they should take of the daughters of Eve for wives and multiply and increase in the land. I do not say that plural marriage was not practiced prior to this time, but I say from and after Abraham it was enjoined upon Israel, the seed of Abraham, for a wise and glorious purpose in Him, namely, that of increasing them and giving them the ascendency among the nations of the earth."

To this we have to say: (1), that the priesthood by which Moses organized and led Israel he received under the hands of Jethro, in a line outside of Abraham and his seed, while Abraham received his priestly authority from Melchizedek. (Doctrine and Covenants. Rev. Sept. 22d and 23d, 1832, par. 2, with Exodus 18: 1–24). These texts prove that the ruling priesthood in Israel was preserved in a lineage outside of and separate from Abraham.

And (2d), when Mr. Snow says, as he in effect does, that God commanded Abraham and "enjoined upon Israel" to take polygamous wives, he says what he can not prove. The Bible, (Gen. 16: 1–16), informs us that Sarah, distrusting the promise God had made to Abraham, (Gen. 12: 1–3; 13: 16; 15: 4–6, 13), she gave to him her Egyptian "bondmaid," in order that she (Sarah) might "obtain children by her;" (Gen. 16: 2); but this "proxy" and plurality business proved very displeasing to Sarah, and was highly offensive to God, (Gen. 21: 9–21), as is seen in the fact that both God and Sarah demanded that the "bondmaid"—or polygamous wife—be put away; and Abraham put her away and sent her and her son out of the land, and away from the society of Abraham and his family. (Gen. 25: 5, 6). God did not command Abraham, nor enjoin upon Israel from his time and after, to practice plural marriage—He commanded the very opposite—He commanded that the plural wife must be put away.

In this same sermon Mr. Snow intimates that Isaac, the son of Abraham, practiced polygamy. This is a mischievous error. Isaac was a monogamist. (Gen. 24: 3–67; 26: 8–11, 34, 35; 27: 46; 49: 31). The Lord said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord," (Gen. 18: 19). Abraham having learned by personal experience, and by the command of God as we have seen, that polygamy was an error and an evil, commanded Isaac, his lawful heir, the one in whom his seed was called, (Gen. 21: 12 with Gal. 4: 29, 30, and Heb. 11: 18), to avoid polygamy—an evil prevalent in those times—and to abide strictly by monogamy; for the record makes it clear that he lived and died a monogamist.

Jacob, the grandson of Abraham, was by the gross fraud of an old money-loving idolator led blindly into polygamy, (Gen. 29: 18–30, with 31: 19, 30), but the sons of Jacob, whose names are to be inscribed on the gates of the New Jerusalem, like Isaac, saw the evils polygamy and shunned it, and heaven, as if to show its approval of their rejecting polygamy and maintaining monogamy, honors their deeds in this by having *their* names written upon the gates of the beautiful city.

Whatever commands there were under Moses, relative to polygamy in Israel, they were given simply and only to regulate that evil as were those given to regulate divorce, slavery, and retaliation, etc., and were faulty, weak, and unprofitable. Mr. Snow and his kind need to know "What be the first principles of the oracles of God."

LOVE and devotion to God and his cause may be shown in various ways, and it seems to be quite probable that all who say that they are willing and desirous to serve God, earnestly believe what they say, at the time it is said.

One way is in the strict observance of the hours of worship; morning and night, with thanks for the food used, at each spreading of the board for meals; reading of the Scriptures and occasional comment thereon in the family circle. This course is supposed to be productive of spiritual nearness to the Author of the Word; and he who neglects, is careless and indifferent to the means of grace. Another is in constantly and persistently teaching all who will listen to the gospel as it appears to the devotee, without special regard to time, place, or circumstance; under the impression that if an opportunity is let pass unimproved a soul is lost, or the person is subject to condemnation for neglect of

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duty. Another is to the earnest devotion of the individual, expressed in conscientious walk and dealing with the world, the members of the church, the church as a body, and with God.

Some are possessed with the idea that they are under no sort of obligation to the church, or its fellowship; that their duty is to God and him alone; that in determining what their service shall be, it is perfectly safe to ignore any claim the church may seem to have. That if they can satisfy their conscience toward God, the church may go and whistle, so far as they are concerned.

No one would dispute the idea that if one's duty is properly discharged toward God, and he satisfied, no harm can happen to the individual to put his life eternal in jeopardy. But is it not a matter for thought and close scrutiny, whether a proper observance of a man's duty to God does not require him to pay heed to his church relationship. "Ye shall observe the church articles and covenants to do them," was written for the Elders, as well as the members of the church. It is not compatible with the goodness of God, that the body which he recognizes as his church, shall be lightly set aside by any of its members; or they be discharged from duties to the body by the action of their own *will*, or *wont*, as the case might be. If one member of the body can not rightfully and consistently say of another member of the same body, "I have no need of thee," how can a member of the body say to the whole body, "I have no need of you. I can stand alone, without the aid of the body." There may be members of the body of Christ that are so endowed with life that they can live independently of that body; but if there are, we have not yet seen them, or met them, or known them. There may be those who can be a "law unto themselves" in Christ; but if there are, are they "subject to the law of Christ."

As for us, we desire earnestly to so live that we may honor the body, the church of Christ, and honor our fellowship with the members of that body in the bond of "perfectness and peace."

True devotion to the Lord, it seems to us, requires a man to be devoted to the good of the church, and the welfare of his fellowman; rather than the service of self in any direction. Hence, we conclude, that it is not alone sufficient, that a man observe the hours of prayer, at stated times, and invoke blessings on the bread that perishes with the using; nor is it yet sufficient that he preach the gospel, "instant in season and out of season;" nor is it sufficient to be self-sufficient in ones self to God. But true devotedness requires that a man pray unceasingly in thought, in word, precept and example, that he falls not when tempted; that he preach by the practice of self-abnegation, "preferring his brethren in honor" to himself; careful of his fellowship with his brethren; and observant of the church articles and covenants, "being subject unto the powers that are in the church, as unto God;" for there is no power in the church that is not "ordained of God."

If there are any in the church upon whom the dignity of their manhood and their priesthood sit so grandly, that they are removed from the necessity of the counsel and fellowship in labor of their fellow workers for Christ; is it not possible that they are also removed from the force of the saying in the "multitude of counsel there is safety."

Bro James Caffall struck a fruitful vein for thought when he suggested that he heard a young Saint say: "I can not go to church to-night; for I have to go to Lodge meeting. If I did not go I would have to pay a fine."

Just so: members of the church, who suppose themselves to be of Christ's blessed body; who hope by the establishment of that relationship with the body, to become so nearly allied to Christ as to live by the power of the Spirit a spiritual life; are so dazzled by the glittering promises of fellowship in lodges of associations of purely human origin, and for earthly benefits alone, that they form relationship with those lodges of such a nature that it dictates how and where and when their time shall be spent at stated times; requires a fixed sum of their means (moneys) as an initial condition upon which the fellowship is formed; and demands a fixed (taxed) sum as a continued tribute to the body of the lodge itself, to all of which demands the individual assents, and holds himself in duty; yes, in honor, dignified, mental, moral, and social honor, to perform; and considers himself dishonored and disgraced if he be found a defaulter therein. Fines for failing to attend are cheerfully paid; monthly, or weekly dues, are forthcoming; yearly assessments for public displays; and occasional assessments for parade, or other uses are paid upon the demand of the association: while the rule requiring the Saint to meet with his fellows and his God, passes as a thing of naught; the demands of the church, (association of heavenly origin) for service, or money, is resisted as a *tax*, to which were unmanly to submit; an extortion to be met with fierce resistance. The good will of co-associates, the pleasures of the Spirits' intercourse, the observance of the rites of meeting, are all as naught, notwithstanding the church is of God, and the lodge of man.

In the minds of such, no dishonor attaches to the man who pays no money into the church treasury. He bears on his breast the token of membership in his lodge, ostentatiously displayed; thereby acknowledging the right of the lodge to tax him; but repels with indignation the assertion of any claim of the church on time, or money. He holds it dishonorable to fail in duties to his lodge association, which he knows to be of the earth, earthy; but counts it not dishonorable to fail in the duties to his church relationship. He takes an oath to man, which he may not lightly forget, but recks little of the covenant made with God, of which the tokens are the baptism of the water and the Spirit.

To be accounted diligent and worthy in the lodge is an honor to be coveted, and to be served for; but to be thought worthy and diligent in the other body, what does it matter. Well did that brother wisely say: "My lodge association is for time only; my church association is for time and eternity.

We make no war on secret societies, as such; we write only of principles, for we have been pained to see honorable men, who seemed to prize their standing in the church less than their standing with the lodge, who submitted with grace to the demands of their society; but ignored, or denied demands on time, service, and means on the part of the church. If one is for eternity, the other for time, it would seem as if the greater should be preferred. We believe that with the great majority it is; but thinking it should be with all, we write as we do.

EDITORIAL ITEMS.

President Smith wrote from Council Bluffs, Iowa, the 15th inst., that Elders A. H. Smith and Joseph Luff joined him on Saturday, the 13th inst., at that place, *en route* for their respective fields of labor—Bro. "Aleck" to the Pacific Mission, and Bro. Luff to the Rocky Mountain Mission. They hope to leave Omaha the 16th inst. God speed the Christian heroes! We look to see excellent results from their labors, and to know that the Lord is working with them mightily. Pray for them, dear Saints, that heaven may direct and

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bless their efforts and make them mighty for good.

Bro. R. J. Anthony, under date of 8th inst., says he has invitations to labor in Bear Lake county, Idaho, and that a number there intend to unite with the church the first opportunity. He also gives a good report of the labors of a young Danish Elder of the name of Johnson. Bro. Anthony thinks friends in Salt Lake City and Ogden will procure for President Joseph Smith and his fellow-laborers the use of the Opera Houses at these places, if they should be needed. He thinks many in Utah and Idaho will be glad to hear their message.

Bro. E. B. Mullin, of Georgeville, Ray county, Missouri, requests us to say that the Central Missouri District Conference will convene the first Saturday and Sunday in July, and that all the official members in the district are expected to report in person or by letter. They desire and expect Elder J. R. Lambert to be with them then. Visitors will please inquire for Frank Riser or Martin Trotter. Bro. Riser lives near the large woolen factory.

Bro. H. A. Stebbins wrote from Lucas, Iowa, the 9th inst. Had baptized three men, one woman, and one young miss. He expected more to follow. Under date of 12th wrote he expected to baptize some the 14th inst. He says "Decoration Day" was largely observed at Lucas, and that by request he delivered the address, which was well received. He speaks highly of the Saints in that region and remarks that they are generally dutiful and spiritual. We know many there to be of the noblest of heaven's faithful children. On the 15th inst, he wrote as follows—"Tell Bro. Blair Bro J. T. Phillips baptized three since I baptized the five, making eight since I came here."

The Associate Editor has been away to Galien, Michigan, a short time, and his correspondents must excuse any seeming delay in his writing them.

Bro. M. H. Forscutt was to preach in Omaha, Nebraska, the 9th inst. His health is poor. Pray for him.

Bro. John M. Horner writes to Pres. Joseph Smith, from Kukaiau, Hamakua Hawaii, the 21st ult., saying he visited Mr. L. L. Rice who holds the newly-found "Manuscript Found" of Solomon Spaulding. He says: "I am fully convinced that it is the identical 'Manuscript Found.' Mr. Rice is an old gentleman of about eighty-five years, with eye and intellect unclouded," and that he says he will send it to Prof. Fairchild, and have him deposit it in the Oberlin, Ohio, Library, keeping a copy of it for himself. This is as it should be. And yet there is more valuable testimony to follow soon.

Bro. R. R. Gaither, of Ottawa, Kansas, rejoices in the truth, and feels specially thankful that God called him away from from the errors of sectarianism and led him into the bright light of the gospel. He thinks the sects exhibit the fact that they are patterning after their "mother" in their "ornamental" methods of worship.

By letter just received from Bro. C. A. Bishop, dated at North Yakima, W. T., he informs us he will soon move with his family to Independence, Mo., which will be his future address.

Sr. Mary L. Grover, of Albion, Boone county, Nebraska, writes that there are no Saints that she knows of in their vicinity, and she greatly desires to meet some. If any near there sees this, let them call on Sr. Grover, or correspond with her.

Some one sends us a circular of the Iowa State Normal Music School, to be held at Glenwood, Iowa, beginning July 6th, 1885. In the corps of teachers we see the names of Brn. A. D. and T. A. Hougas, of Macedonia, Iowa.

Bro. William A. Doty says, under date of the 24th ult.: "I can not do without the HERALD. It is the only paper I take, and without it I would be as a ship in a storm without a rudder."

EXTRACTS FROM LETTERS.

Bro. Samuel Eckersley, of Richmond, Cache county, Utah, writes the 8th inst. and says:

"Thanks for the papers you sent me on May 18th. I am striving to make good use of them amongst the people in this settlement and elsewhere. Pen and paper are inadequate to speak in full. Hope Joseph will come in June. The field is getting ready with many, and the people are anxious to know where the foretold prophet is coming from. I have taken a stand in favor of these things, and God is with me by his Spirit. My house is at your service. My home is the center of a radius of twenty-five miles. Hope for a great work."

Elder D. H. Bays, in a letter dated at his new home, in Pratt, Pratt county, Kansas, the 10th inst., says:

"I desire to express my approbation of the action of General Conference at its session at Indepence, in April last, respecting those mooted questions. I am truly glad the Church would not allow herself to be driven to the formal declaration of a creed, nor the promulgation of any dogma. Such a course, in my opinion, would have been damaging to the work in its progress. It would have forced many free, independent, reasoning minds from the church. Of all the religious bodies in the world, our church is one of the most liberal—allowing a broader field of thought—while at the same time it is one of the most rigid in the enforcement of its discipline against offenders against the moral code. For over half a century the church has flourished and grown under her present rule, without the formulation of a written creed, except as to matters of saving faith, and why should we be disturbed at this late day? I concur in the action of the body declaring the three books to contain the law of the church, and to be the standard in every case where differences arise between members of the body.

"Allow me to lift my hat and bow to the associate editor of the *Herald*. I hope you may enenjoy the work in your new field."

Elder R. M. Elvin, on the 11th, writing from Wilber, Nebraska, says:

"There is a growing interest in our work out in these parts, and the need of more active laborers in the field."

Elder Jobe Brown says June 7th:

"I expect to start on a mission for the advancement of the work this coming week, and will go wherever and for as long as the providence of the Lord and his Spirit may direct. My first point will be Clinton, Iowa, which will be my address."

Sr. Hannah B. Woodward writes from Concord, Vt., the 7th inst:

"I am here alone in the faith. * * I do fully believe in the gospel as preached in 1842 by Elder E. P. Maginn and others. He baptized and confirmed me. * * * I have not seen an Elder for about thirty-five years. How glad I should be to see one! The Saints are my people, and their God is my God. I am not ashamed of the gospel of Christ."

This Sister asks the prayers of the Saints that she may be restored to health.

Bro. R. Coburn writes from Blenheim, Ont., June 14th, and says:

"Our Conference in Ridgetown was a success. The Spirit of the Master was there and the Saintts felt encouraged and strengthened.

Bro. C. C. Reynolds, of Buffalo, Iowa, writes:

"I attended our quarterly conference at Amber, last Saturday and Sunday. We were happily privileged in meeting with some of the dear Saints from Viola, and hope it won't be the last time. We had a time of rejoicing. There was a good representation of the district, and the Saints formed new resolutions to do more in the future than in the past to advance God's cause—the Elders in particular."

OF the system of weekly payments to employees in large establishments, the Chicago *Tribune* for June 10th, has the following:

"Our recent article recommending the payment of wageworkers on some other day than the last of the week has called out some information on the subject, which is of considerable interest. It appears that not a few of the employers of labor in this city have already learned the value of the plan, and adopted it with very satisfactory results, both to themselves and to their workmen. There is one quarter of the city in which it is the rule with scarcely an exception.

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In the packing-houses in the neighborhood of the Union Stock-Yards, Tuesday is the pay-day, the pay-rolls being made up during Monday. In some of the houses the men are divided into two sets, each of which is paid every alternate week. In others all the men receive their pay each Tuesday.

"The change in the behavior of the workers in the packing-houses since this alteration in the time of payment is described by some of the employers as a radical one. Formerly it was practically impossible to mass anything like a full working force earlier in the week than Tuesday, no matter how urgently it might be desired by the employer. A large proportion of the workmen habitually carried their hard earnings to the saloon, often without first going home, and staid there till a considerable percentage had been put into the doggery till. The carouse would be continued Sunday, with what was left over, and by by Monday morning the poor wretch was in no condition to work, even if all his money was gone. Now the rule is carry the wages home, and the family has the benefit of the money, while the head of the worker is clear for the duties the following day. The employer is now seldom called upon by the officers of the law with garnishee papers for the payment of debts contracted by the workmen.

"There is peace at home, and comparative comfort. The little ones have enough to eat, and clothing to hide their nakedness. The police man is not so often called in to save a wife and children from the drunken fury of the man who ought to be their protector. The bridewell is left to be occupied, and the pawnshop to be patronized, by the loafing classes of the community and those toilers who still draw their wages Saturday night, and squander them. The church and the Sabbath-school are attended by thousands who formerly never went there, because the men were too drunk and the children too poorly clad. In a word, there has been a marked reformation in the habits and morals of the people, which makes them immensely happier, as well as more respectable and less dangerous. The workman is now a valuable member of the community, who can be trusted to perform his duty as a citizen, instead of being regarded as little better than a wild beast, whose presence is a perpetual menace to the peace and comfort of society."

Correspondence.

☞ **The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.**

HIGHMORE, Hyde Co., Dak.,
June 15th, 1885.

Dear Herald:—Thinking a few words from this part of the world would be of interest to your readers, I embrace the present opportunity of writing a few lines. We have invitations to preach here in various parts of the country. The majority of the people seem very kind, and are anxious to know more about our doctrine. Our meetings are well attended, with good listeners; and I think by a constant effort, and a godly walk on the part of the Saints, some good can be done bye and bye. Will Bro. Hiram Holt inform us of his whereabouts. I am informed that he is contemplating a trip up into Potter country. We extend him a cordial invitation to call and see us, as it is not out of his way, and his help and counsel will be appreciated. This part of Dakota has been blessed with an abundance of rain this season. We have had some pretty high winds, which demolished several buildings throughout the county. Crops look splendid. I never saw grain look better. Wheat is in the boot, and if we do not have any disastrous storms between now and harvest time, there will be an abundant yield in this part of the territory.

Yours in hope of eternal life.

GOMER REESE.

DECKERVILLE, Michigan,
June 9th 1885.

Bro. W. W. Blair:—Our Northern Michigan Conference is over. We had a good one, and we were blessed and cheered. All went home rejoicing in the great latter-day work. During conference three were baptized; our church was dedicated to the Lord, and the work is onward here. I have baptized seven since General Conference. Bro. Blair; God bless you and Bro. Joseph. I am glad you are where you are, now that Bro. Joseph has gone to the west.

Yours, JOHN J. CORNISH.

DELTA, Eaton Co., Michigan,
June 17th, 1885.

President Joseph Smith:—It will be only a year the first Sabbath in July coming, since my dear husband and myself were baptized at Galien, by Elder C. Scott. My husband died rejoicing in hope of a part in the first resurrection, and I am living strong in the one faith of the gospel restored in these latter-days. It is my strong desire to aid in carrying forward so glorious a work, but my means are quite limited, and hitherto have only been able to give nothing but my poor prayers and my influence. Last Sabbath I rode eleven miles to hear Bro. Scott preach, and felt well paid. I wish very much to meet with the Saints at Coldwater, at the coming conference, but can not. Perhaps things may be more favorable some other time. In closing my letter I wish to say, that I feel often to pray God to reveal his holy will to the church through you, his prophet, in these latter days I do not cease to thank Him that a knowledge of these things has come to me, even here on the shores of time. I have four children all members of sectarian churches, still out of the gospel covenant. Will you remember them and George and me before the throne.

Your sister in Christ,

MRS. R. M. WESTON.

FONTANELLE, Adair, Co., Iowa,
June 15th, 1885.

Bro. Joseph Smith:—I see in the *Herald* a call for some one to tell who baptized Elder Archibald M. Wilsey, I did not see when it took place, but I claim it was done by Elder Jonathan Dunham. It was him that preached the gospel in Hamilton, Madison county, New York; and by him he was ordained. By him the Colchester Branch was organized, and Bro. Wilsey presided over it. This was done in the winter and spring of 1836. Elder Joseph Young visited the branch, and in June he preached the gospel to me in my own house in Clinton, Oneida county, New York. Bro. Jonathan Delap was baptized by Nelson Bates, at that time an Elder, living in Henderson, Jefferson county, New York; Delap residing in Sandy Creek, Oswego county, New York, by whom ordained he tells me he does not know. This information about Delap comes to me by Nelson Bates himself, who lives here. That of Bro. Wilsey, by long and pleasant acquaintance, and in March 26th, 1837, when the ice was nearly one foot thick, baptized my consumptive wife, who could not speak so as to be understood when she left the house, after riding twenty rods; and in an hour she could be heard and understood all over the room. On the first of April was moved ten miles, and was all right on June 3d, 1837. She bid us all farewell June 5th; Bro. Wilsey preached her funeral sermon.

Yours, B. ALDEN.

WILBER, Nebraska,
June 18th, 1885.

Bro. John Scott:—I sent to your address for the Church Library a copy of "Braden's Problem of Problems;" I made the purchase of it at Sheriff's sale here of Braden's goods, on the 19th of last month. Have been busy since the General Conference. Baptized one here on Sunday and two more yesterday. In haste,

ROBT. M. ELVIN.

Thanks, Bro. Robert, for your kind remembrance of the library.—*Librarian.*

ELVINA, San Benito Co., Cal.,
May 31st, 1885.

Bro. Joseph Smith:—Four days ago I received many thanks for the same, as you have been so kind as to explain the reason for not publishing your good and kind letter of date May 6th, 1885, my reply to "Guy". After I read the General Conference minutes I was satisfied that said article would not appear in the *Herald.* It may be better as it is. My faith is greatly strengthened since reading the minutes of the late glorious Conference at Independence. O! what a blessing, to know that our God hears, and *immediately* answers prayers, even to the silencing of controversies among his children; thence we have faith, hope, and *assurance,* to address Him "Our Father, who art in Heaven," and then present to him our requests and anxieties. O blessed hope of the faithful Christian! It is "without price." It is worth more than all else combined. May the Lord speed his glorious cause, on and on, even till the knowledge of the true and living God shall fill the whole earth as the water covers the mighty deep. I verily believe the time is near when the Lord will command his people to build his house, the Temple, at Independence, Mo. Will they be ready and willing to obey? Are there any who are able to help the ministry who are with-holding their means from said ministry and their families for the purpose of being able to cast in the more, when the command is given to build said temple? If so, let such remember this fact is known unto the Lord, and that in the Revelation which says "Let all things be prepared before you," it does not mean to let *others* prepare all things and after the preparation is fully made, that such are to then step in and legally claim an interest or a share with those who have been diligent in making the preparation. For just as true as the gospel, the old adage will then apply, "Let every tub stand on its own bottom." The Lord is soon coming to claim his own; and he will not claim any but his own. There will be no ligitation there to contest for rights. I am truly thankful to see by *Herald* that Bro. Joseph Clapp

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is again on the "warpath." May much success attend his labors and all the Lord's servants is my prayer.

I can not well close this already long letter without mentioning Bro. Mills, (D. S., of Southern Cal.); his letter in last *Herald* has the same genuine ring as of yore; although he is just recovering from a long spell of sickness caused by the breaking of his leg. I am very thankful that he "feels good clear through and through," and is out for active service as long as the Master wishes. May the good Lord speed and prosper him. Let one and all be up and doing their duty for "the strife will not be long." Let us strive to "hold the fort," for he is coming to our release, and now while "we hear the rumbling of the chariot in the distance," let us pray that we faint not in the heat of battle. Your co-laborer for the final triumph of "the army of the Lord."

J. H. LAWN.

NEW GLASGOW, Nova Scotia,
June 16th, 1885.

Dear Herald:—Would you be so kind as to place this notice in your paper. If any of the Saints are visiting Nova Scotia or New Glasgow, I would like very much for them to call on me, as there are none of the Latter Day Saints here but myself; but thank the Lord I am enjoying his blessings, and there are many here now that I believe are ready to join us if they only had some one to teach them. There has been a great change here since a year ago, so I had a meeting in my house the other night. The object of the meeting was to see how many were ready to take God's word for their guide instead of man's as so many of the churches are doing nowadays; and the next object was to see how many made up their minds to live a perfect, holy life, or believed they could, with Christ as their shepherd, and believe that the reason that we don't receive more blessings, is because we are not living close enough to God's commands. Now you see that is what the Latter Day Saints believe. I wish you would try and send us a preacher down here for a while. I am poor, and can not do much, but I will do all I can for any one that will come for a few months. I will keep him at my house without anything but God's blessing. And anything more that I can do, I will. I am intending to buy a place, that is a house and lot, and I will have to go about eight hundred dollars in debt. So you see I can not do much, but with God's help I may be able to do a lot. I have been a great sinner, and never had any luck or pleasure till I joined the Saints in Wyandotte, Kansas, about three years ago; and ever since I have had great peace, and luck, and happiness. Thanks be to God for that.

You see now what I would like—for some Elder to come and stop the summer with me free of board, and with the promise that I will do as God prospers me in helping him along. And now I ask the prayers of the Saints.

Yours truly,

JAMES KING.

The interest in the Murphy temperance movement is on the increase at Pittsburg. Hundreds were unable to gain admission May 10th to Library Hall, where the meeting was held, and the auditorium was so densely packed that several women fainted. The crowd outside broke down the doors in their efforts to get in, and the police were finally compelled to disperse them. Over four hundred persons signed the pledge.

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Summary of News.

The anti-Semitic movement appears to be still strong in Austria. Great efforts have, for instance, been made to defeat Herr Schöner, the leader of the agitation, who sits for Waidhöfen, in Lower Austria. The journals of Vienna, which are chiefly controlled by Jews, naturally detest him, and of late there has been an agreement never to mention his name. He was considered, therefore, a beaten man; but at the election it was found that 292 secondary electors had voted for him, against 113—or, in other words, that he was elected by nearly three to one. The incident is of little importance; but it shows the lingering strength of a feeling which in Austria is a compound of old Catholic animosity and modern irritation at the power of wealth. In Prussia the agitation seems to be dying away; but in Russia and Roumania it revives on the smallest provocation, and always expresses itself, as it used to do in England, in direct physical violence.

Queen Victoria has accepted the resignation of Premier Gladstone and his Cabinet, and has summoned the Earl of Salisbury to form a new Ministry. Her Majesty is expected to return from Balmoral to Windsor next Tuesday. The excitement in the House of Commons last evening when Mr. Gladstone announced the resignation of the Government was tremendous. The retiring Premier was wildly cheered. The plans of the Conservatives are still involved in mystery.

Land-Office Commissioner Sparks has declared that, in his judgment, the original Maxwell grant did not exceed 100,000 acres; that by fraud it was increased to more than 1,000,000 acres; and that suits will be brought in Colorado, New Mexico, and elsewhere against the parties whom the Commissioner believes to be responsible for the swindle.

Charles Alphonse Leon Renier, the distinguished archæologist, is dead.

Many lives are believed to have been lost in the gale off the Newfoundland coast last Sunday.

Stop discussing "how to reach the masses," and work to gain and retain individuals, and you will solve the question.

Philadelphia has the honor of being the leading city of the country in divorces. A thoughtful student of affairs attributes this to the circumstance that so much affection is expended there on brotherly love that none is left for connubial purposes.

El Mahdi has sent a threatening letter to Gen. Wolseley announcing that Wolseley will meet the fate of Gordon. It is possible that El Mahdi has not heard of the change of administration in England.

The Austrian Government has refused to sanction the organization of private cremation societies, on the ground that such societies tend to increase crime.

The entire force of the Agricultural Department at Washington will be furloughed without pay from June 20 to July 1, the funds of the bureau being exhausted.

June 16th.—In the Province of Castellon de la Plana, in Spain, yesterday, there were eighty cases of cholera and sixty deaths.

Thirty thousand people have fled from Murcia owing to the terrible dread of the disease which has taken possession of the people.

In the City of Murcia alone yesterday there were, according to the latest rumors, sixty-four new cases of cholera and thirty-nine deaths.

In the Province of Murcia, outside of the city, there were fifty cases of cholera and sixteen deaths within the same period.

The *Official Gazette* confirms the statement that cholera is raging in the Provinces of Valencia, Castellon de la Plana, and Murcia and in the City of Madrid.

The opposition newspapers, on the contrary, deny that cholera exists in Madrid, and say that all testimony regarding the suspicious cases is insufficient to give warrant for the assertion that they are cases of cholera.

WASHINGTON, D. C.—Acting Assistant-Surgeon Orr of the Marine Hospital Service has reported to the bureau that the Norwegian bark Augustinus arrived at Delaware breakwater quarantine from Cienfuegos to-day. All on board were well except the Captain, who was suffering from suspected yellow fever. The vessel will be detained for fumigation and cleansing, and the Captain will be taken to the hospital on shore if necessary.

Consul Willard has reported to the State Department from Guaymas, Mexico, that the west coast of Mexico is now free from yellow fever.

The Marine Hospital Bureau is informed of an outbreak of yellow fever near Cayenne, on the Salut Islands.

There were five new cases of cholera in this city yesterday, and one death from the same disease. In the City of Valencia there were two fresh cases but no deaths. In the Province of Valencia, however, outside of the city, there were forty-eight new cases and twenty-seven deaths. The City of Murcia reports forty new cases and and seven deaths, while the other parts of the Province of Murcia report twelve fresh cases and four deaths.

It was hotter to-day in New York than ever before known on a corresponing date. At six o'clock this morning the mercury stood at 70 only, but Old Sol got to work soon after and made things sizzle, and before four o'clock he had beaten his own record for the 16th of June. In 1873 he came the nearest stopping at 92°, while for the last fifteen years, except in 1873, 86° has been the highest. In eight of these years the mercury has stood at less than 80°. At nine o'clock this morning the temperature had risen to 76°, and then the extremely high humidity of the atmosphere added greatly to the distress of man and beast. But it grew hotter and hotter, and at noon the mercury registered 88°, with no indication of stopping. At 3:30 and for an hour afterward it maintained itself at 95° at Hudnut's. Even at the Signal-Service Station on top of the Equitable Building, 190 feet above Broadway, it stood at 91°. At 4:30 a seven-mile-an-hour breeze reached the city from the west and gave some relief, although the record stood at 90° at six o'clock. At eleven to-night a light rain fell, which was succeeded by a heavy thunder storm at 11:15.

June 17.—Some disappointment is felt by the Conservatives in England at the delay in the for-

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mation of a new Ministry. The Marquis of Salisbury will confer with the Queen again to-day. Her Majesty left Balmoral yesterday afternoon for Winsdor, accompanied by the Princess Beatrice. There was a conference yesterday between Lord Randolph Churchill and the Marquis of Salisbury, which is said to have resulted satisfactorily, all differences being smoothed over by mutual concessions. Lord Randolph made it a condition of his co-operation with Lord Salisbury that Sir Stafford Northcote should be removed from the Leadership of the Commons by transferring him to the House of Lords, and this was agreed to by the Marquis. The friends of the young Conservative leader say that he will be Secretary of State for India in the new Cabinet.

The President has been interviewed in regard to the settlers now on the Winnebago Reservation, and has stated in substance that he would "permit honest settlers to remain there until Congress should meet and adjust the whole matter."

One of the first difficulties the New British Cabinet will have to deal with is a big deficit. All Mr. Gladstone, foxy, grand old man that he is, left was the hole.

About the best scheme which suggests itself now to solve the Indian problem in the Southeast, is to ship a lot of canned tomatoes and corn to some point where the Apaches can get hold of it. Death appears reasonably certain for those who eat canned goods, as put up by some manufacturers. The list of fatalities from this cause for the last month is something appalling. Apropos of the subject, it is announced that an English inventor has lately devised a method of coating tin with a material resembling glass, which removes all danger, and that the adoption of his process is likely soon to become general.

Mr. Gladstone said in the House of Commons yesterday that the Marquis of Salisbury had consented to form a new Cabinet. It is expected that the names of the new Ministers will be announced Friday. The Conservatives are far from anxious to assume the difficult task of steering the ship of state through the shoals, and there is already talk of dissension in their ranks. The London *Times* says it is clearly to be understood that the Salisbury Ministry must be a transition Ministry. There is no room for a new departure or policy.

The sentence of a year's imprisonment and the infliction of twenty lashes upon a Baltimore wife-beater occupying a good position in society is likely to be indorsed by public sentiment. The one thing a brute fears is the applicant of brute force to himself, and such an example as this case will afford must have more effect upon men of the type in Baltimore than could any other form of punishment. The whipping-post is not a relic of barbarism when used as a necessity to enable the only style of reasoning which will reach a class.

Gen. Grant left New York City at nine o'clock yesterday for Mount MacGregor, near Saratoga. He arrived at his destination at two p. m. much fatigued.

THE SINEWS OF WAR IN RUSSIA.

London *Pall Mall Budget*: That "we have the money too," and that Russia has not the money, was one of the grounds of the light heart with which the swashbucklers at the music halls, and the journalists who instruct them, were eager to have a Russian war. The campaign was to be closed by the bankruptcy of Russia. But the question of "the money" caused as much anxiety to the Minister of Finance in Russia as it caused joy to the war-like plumers of the *Daily Telegraph*. A letter from St. Petersburg states that when Giers and Bunge, the Finance Minister, had an audience of the Czar at Gatschina, and the Czar talked of issuing an appeal to the people, the latter felt it his duty to caution his Imperial master as to the condition of the Russian finances. The Emperor at once rose from his seat, and said with great solemnity, "If the war should break out I hereby promise that I will sacrifice to it the entire property of the house of Romanoff (180,000,000 rubles): and I am certain that my people will not allow my example to stand alone." The writer adds that there can be no doubt that the great land owners, the rich mercantile world, and the wealthy monasteries, were fully prepared to make equally great sacrifices for their fatherland. In 1878, when there was the expectation of war with England and Austria, the Moscow merchants and clergy alone agreed to sacrifice the immense sum of five hundred million rubles.

DYING BY HUNDREDS.

MADRID, June 18.—Yesterday in Castellon de la Plana there were fifty-eight new cases of cholera and twenty-eight deaths. In the City of Valencia seventeen new cases and seven deaths were reported, while the Province of Valencia had total of 146 new cases and eighty-eight deaths. In the City of Murcia there were ninety-eight new cases and forty-one deaths. In the Province of Murcia the new cases aggregated 171 and the deaths numbered seventy-four. In Aranjuez, a town of New Castile twenty-eight miles south-south-west from Madrid, there was one case of cholera yesterday.

Another dispatch says: There were four fresh cases of cholera here yesterday afternoon. There were also two deaths from cholera. Between the 20th of May and the 15th of June there were seventy-five cases of cholera here, and during the same period there were forty-five deaths. In the City of Valencia during the last twelve hours there were four new cases of cholera and three deaths. Senor Romeroy Robledo, Minister of the Interior, declared in the Cortes last evening that the "suspicious cases" in Madrid were beyond a doubt, cholera, and of the Asiatic type.

Dispatches from New York City and other points in the East, in yesterday morning's *Tribune*, reported the thermometer 96° and the atmosphere very humid. This means a condition of temperature much more intolerable than would be at the same degree were the air clear and dry. It means a sticky, muggy, damp, unwholesome condition of the atmosphere, joined with intense heat, which makes life a burden and superinduces a personal discomfort faintly set forth in the almond-tree, the grasshopper, and the caper-berry of the revised version. The same dispatches also reported that people were leaving New York in large numbers in quest of cooler localities, gladly putting behind them the blazing and unhealthy furnace of glowing brick and stone, between whose narrow avenues no cooling breezes can find their way to relieve sweltering humanity.

The French Government will send a mission headed by M. Brovardel, to Spain, to study the origin and progress of the cholera epidemic.

Affairs at Plymouth, Pa., are slowly improving. The Relief Committee's report for the last week shows the total number of seriously sick at 306; destitute families, 220; death, 1; recovered, 111. This is a decidedly better showing than was made for the week previous. The committee states that it is in need of no more money.

"Bunker Hill Day" was celebrated in Boston and vicinity yesterday.

For Disraeli to accept an Earldom was not improper; for Gladstone to have accepted one would have been out of place. Disraeli was of another type. Gladstone is essentially the Great Commoner. He makes few mistakes of the moment, this wonderful Englishman; he may have erred in his policy as a whole, but his present tact is never-failing. He did not hesitate in refusing the Earldom.

Nine prisoners of war recently captured by a native Chief on the Brass River in West Africa, were killed and eaten the other day by the tribe because their ransom was not forthcoming. The Chief was converted some time ago by missionaries to the Baptist faith.

Queen Victoria is said to be determined, if possible, to induce Mr. Gladstone to accept a Peerage. In the event of his refusal she will confer the honor upon Mrs. Gladstone. It is also reported that Attorney-General James will be elevated to the House of Lords.

Admiral Jouett telegraphs to Secretary Whitney that his efforts at mediation in the isthmian squabbles have so far been fruitless, the proposed treaty of peace having proved unsatisfactory to the revolutionists. The Government forces are marching upon Barranquilla.

Negotiations are now in progress between the United States and Canada, looking to the final settlement of the fisheries question. A proposition is said to have been made by the United States Government to refer the matter to Congress at the next session, and to appoint a joint commission to equitably decide the points in dispute.

Fire yesterday destroyed the great bazaar and mercantile establishment of William Whitely in London, causing a loss of $750,000.

There was a serious riot in the City of Brunn, Austria, night before last. The trouble grew out of differences between the workmen and the factory owners concerning the hours of labor. The excited populace stormed the factories and the disturbance was quelled with difficulty by the military. A number of soldiers and many rioters were wounded. More violence is feared.

The packing and provision establishment of Washington Butcher's Sons in Philadelphia was burned yesterday. The loss is $150,000 and the insurance $100,000.

The *Deseret News*, Utah, of the 9th inst., says: The storm which commenced at a very early hour this morning is quite general throughout the Territory. At Provo the wind which accompanied the rain was so violent that the roof of the co-op warehouse was blown off, and Z. C. M. I. of Salt Lake City had to send down a force of men this afternoon to repair the damage. The vast amount of rain which has fallen has greatly swelled the various mountain streams, and as a result many of the farms in the lower portions of the valley will be inundated and the crops considerably damaged. City Creek is the highest now that it has been this year, and the large dam

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put in near the head of the water-works this spring commenced to wash away this forenoon. Superintendent Ottinger sent up a number of men, who are busily engaged in repairing the break and preventing further damage. Watermaster Winder is also out with a force of men laboring to prevent the canal from giving way on account of the extra amount of water which it now contains.

An indictment having been found against Alfred Best, on the charge of unlawful co-habitation with his wives, he was arrested at his farm yesterday by Deputy Marshal Greenman, and notified to appear to-day before Commissioner McKay and gave bonds. Accordingly he came into town this afternoon and appeared before that officer, who fixed his bonds at $1,000. They were furnished by Messrs. Rudolph Alf and D. L. Davis.

Edmund Ellsworth, a Mormon, under indictment of the District Court at Prescott, Arizona, for polygamy, was allowed to-day to withdraw his plea of not guilty and plead guilty to unlawful co-habitation. Before being sentenced, he stated that he understood the law and in future would obey it. Chief Justice Howard then sentenced him to pay a fine of $300, or imprisonment in the Territorial Penitentiary at Yuma for sixty days.

June 16.—Shocks of earthquake have occurred in Cashmere with increased violence. It is reported that 2,281 persons have perished in the district of Muzuffuraban. They continue throughout the Vale of Cashmere at the rate of eight to ten daily.

Martin Eddins, a laborer living at Hamburg, Preble County, O., was taken sick after eating lettuce for supper. June 11 he died in agony, soon after taking a powder prepared by his wife. Yesterday she was arrested, and last night she was sent to Eaton to jail without bail. She confesed last night that she gave the poison—arsenic—to her husband at the suggestion of William Rowe, a man with whom she had been intimate for some time. Rowe is not to be found. She says he made her promise before he went away to poison her husband.

Postal-Inspector Seybolt of San Francisco, Cal., has received a dispatch that Isaac N. Hibbs, ex-Postmaster of Lewiston, Idaho, who issued money-orders to himself for over $20,000, was arrested to-day at Harriston River, British Columbia. Ten thousand five hundred dollars was found on his person.

During the last thirty-six hours a furious storm of rain and wind has swept through the Northwest. In Iowa it was particularly severe. partaking of the nature of a clyclone. From many points casualties are reported and great damage to property. In Central and Southern Illinois the storm was not so severe, but was chiefly remarkable for an unusual electric display. The damage done by the storm in Iowa is estimated at $700,000.

BUSINESS AND FINANCE.

June 17th.—The Chicago produce markets were very irregular yesterday. Wheat was excited by a very wide difference between the Chicago and New York statements of visible supply, while corn was very strong on a prospective falling off in the receipts at this point. Provisions were strengthened by a decrease in the arrivals of hogs.

The Cincinnati *Price Current*, in its weekly review of pork-packing of the West, will say tomorrow: "The number of hogs packed in the West the last week is 220,000, compared with 225,000 for the corresponding week last year. The total from March 1st to date is 2,080,000 against 1,815,000 one year ago. The number of hogs packed up to last week at large cities was as follows:

Chicago	1,155,000
Kansas City	344,000
St. Louis	87,000
Cincinnati	52,000
Indianapolis	65,000
Cedar Rapids	83,000
Cleveland	50,000

The following is from late Iowa notes.—Timothy.—From the fact that in those sections where grasses are receiving the most attention, where lands are in demand at good prices, where prosperity abounds upon every hand, the thought must have forced itself upon every observing farmer that grass is king. No better illustration of this need be given than the remarkable increase of acreage in one year as shown by the following figures: One thousand four hundred and eighteen correspondents report an increased acreage, 88 the same as last year, and 181 a decrease of area: but 13 report no timothy. The increased acreage for the State is a fraction over 12 per cent. Average condition of the crop reported by 1,761 correspondents, 100 per cent.

Clover.—This crop shows an increased acreage of nearly 10 per cent, reported by 1,233 as an increase of acreage, 71 acreage the same, and 261 area decreased; 53 report none grown. Its average condition from 1,660 reports is 94 per cent. There are some complaints of crop being winterkilled.

The iron industry in Michigan is in a bad way. The strikes in the East have seriously affected the market, large mines and furnaces are closing down one after another, and the outlook is on the whole a dismal one.

SUPERFICIALITY.

In these times of looseness and superficiality, when many professors are saying Lord, Lord, and are not doing His will, the pure gold, practical every-day holiness, is at a premium. As servants of the Most High and exemplars of his salvation which we proclaim, let us give to the world something more than an oral testimony; let us endeavor to make our experience in holiness an intensely practical affair. "I will show thee my faith by my works," said one, on whom rested the Holy Ghost; and "Faith without works is dead, being alone." Works, having the glory of God as their ultimate object, are but faith set in motion. Without a zealous, intelligent, well-directed, and never-flagging spirit of labor, our faith will never cause the devil much uneasiness, or redound very greatly to the glory of God in bringing about the salvation of a lapsed and ruined world. A militant, aggressive, Spirit-baptized sanctification is the urgent demand of the times.

Live as with God; and, whatever be your calling, pray for the gift that will perfectly qualify you in it.—*Horace Bushnell.*

Destroy Christianity and you destroy society. Take from the world the idea of hell, and there are many men who would soon turn this world into a hell.—*Rev. Dr. Talmage.*

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WHAT IS THE PRIEST'S DUTY?

As a visiting officer, he is to "visit the house of each member and exhort them to pray vocally and in secret, and attend to *all family duties*."—D. C. 17: 10.

I italicize the last clause, wishing to call attention on this occasion to that only. The great object of all this Christian warfare labor, and sacrifice, is that we may "make our calling and election *sure*." Certain manifestations of the Spirit are promised to the faithful ones in Christ Jesus in all ages, "which is the earnest of our inheritance." If we receive not these manifestations, we have no certainty about the future. No matter what the hindering cause may be, if we do not receive God's Spirit here, we will be with those who suffer when Christ comes. Our reception of these manifestations depend upon how our duty is performed. Nothing can be clearer then, than the necessity for understanding those duties, for if not understood, how can they be performed?

Such thoughts as these led to the query at the head of this article. Just how to interpret the clause referred to is what puzzles some; but we are strongly inclined to believe it needs no interpretation whatever; it being expressed in the most simple language possible. The only thing then to be determined upon this point at present is, what comes under the head of "all family duties." This little word "all" is a giant in moment; therefore, for the sake of brevity, we must mention only a few of the most important ones, and those best suited to our purpose.

Congeniality and filial love are virtues, and should exist largely in every family circle. But that it falls to the duty of the Priest to visit some households "called to be Saints" where there is a lack of these virtues, and serious effects crop out in many hateful and harsh words and acts, is a fact well attested by many. It is not to be supposed that a work of God's appointing contains any superfluous appendages; he saw the need of each officer called by him, and in his economy placed them there for a purpose, the Priest not excepted. Now when the Priest knows, or has reasons to believe there is a fearful lack of amiableness in this household, is he not proving recreant to the trust committed to him if he says nothing about it? The Scriptures are not silent on the union that should exist in family circles; Gen. 2: 24; Mark 10: 7; and especially Eph. 5: 25–33, with many more quotations, show clearly the pure, ardent, and self-sacrificing love that must exist in every family circle before much of God's Spirit can rest and abide there. Their union is so intimate and indissoluble, that their happiness is

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inseparable; and what promotes the interests and peace of one promotes that of each member of that family. If, then, one of the heads of a family are petulant, cross, and testy, its effect is felt, keenly felt by each member, and shows its ugly head in many unbecoming freaks of their offspring.

We understand it to be the duty of the Priest then, by his kind advice, to point out their duties plainly in these matters, and by his timely and wise exhortation help them to erect and rally around this standard of peace, and assist them in the promotion of this union. We believe if there is one family duty more binding than any other, it is that of being kind and courteous in our demeanor at home. Therefore, that husband or wife who know how to be sociable and chatty, and wear a pleasant smile previous to marriage, and who can still appear the same in company; but retains to themselves the right of manifesting a cold, stiff reserve of these congenial habits at home, deporting themselves as some turbulent sovereign, or supreme ruler, retains to themselves also the right of rebelling against God, and disregarding the most sacred obligations of earth. And God says (in the text), it is the duty of the Priest to exhort such to "attend to" their obligations and duties. To exhort implies not only to induce by persuasion; but to inform, advise, council, and convince.

We think, then, when the Branch Priest comes in contact with one of these specimens of humanity, who treats with cruel contempt these bonds which should be kept inviolate, he should *inform* him of his neglect; *advise*, and insist upon a reform; *counsel* them in the manner this reform should be brought about, and *convince* them of the absolute necessity of such steps being taken.

Then again it is said, "Order is heaven's law." It seems by this that prior to our becoming like the King of heaven, this faculty of order, or this capacity of mind enabling us to do things at the right time, and keep things in their proper places, must be well developed. Now if the Priest comes to visit me, whether officially or not, and finds that I have no place for anything, all my tools, instruments, implements, &c., scattered promiscuously over and outside my premises, gate hanging by one hinge, fence dilapidated, and all other things ditto, he needs no better evidence that I wholly disregard that "first law." A man's business is a good index of his religion (speaking of the way they are followed). This is a rule worth trying. Now the consequence of my neglect of this "first law" is slowness of progress. If this law of order be neglected in any branch of business, it breeds confusion and clogs the wheels of progress; and religion is no exception. What is the duty of the Priest under such circumstances? If he just exhorts me to faithfulness in prayer and my devotions to God, has he answered the end of his ordination and selection in the premises? I dare not answer in the affirmative, but do think he signally fails to follow the instructions of the Lord in the text. But among all these duties pertaining to the family, that of cleanliness stand prominent also. If then the Priest finds my house looking like a country grocery after a rainy election day, the floor not seen for dirt, the children's hair irregular mats, their hands and feet black and scaly, and freckled faces; if the husband's mouth resembles the mouth of a chipmunk when storing his winter supply of beach nuts, and no spittoon, and all the surroundings bearing similar aspect, most certainly there is need of improvement before the Spirit can abide there. Now who can say that this improvement is not a "family duty?" In the humble opinion of the writer it is, and one which God commands the Priest to "exhort them to attend to." But if said Priest through timidity or any other cause fails to speak of such faults, and exhort them in the spirit of meekness and love "to attend to" it, dare any say he has performed his duty? Just think of the gross sin of raising children under such influences.

These first impressions made on the tablets of those pure minds contaminate them at once and will adhere with fearful tenacity, and crop out in after years, much to the disadvantage of those loved ones. Under such surroundings, children will inherit these deficiencies. There are many who are born void of these necessary faculties, then raised under these influences, and have cultivated loose ways and manners their whole lives; and now in mature years or middle age, they seldom or never think of or notice it. God sees this wide departure of many from those rules which are congenial with his Spirit, and in his economy places an officer in each branch, whose "duty is to preach, teach, expound, exhort, and baptize, administer the sacrament, *and visit the house of each member*, and exhort them to pray vocally and in secret, *and attend to all family duties*." The whole matter may be summed up in few words, by asking one simple question, *i. e.* Will the Spirit of God be as apt to abide with an importunate, morose, vulgar tyrant, who partakes of his filthy and confused surroundings, as it will with a genteel, kind, patient person, who keeps himself and surroundings clean and orderly? We think but one answer will be given to the above query, which to my mind establishes the fact, that that Priest who is sustained by any branch as an officer of the same, and is not found reminding those who lack these indispensible qualifications, pointing out to them the need of reform, and by his gentle admonition, his mild and simple exhortation, helping them to make a start in the culture of these heaven-born duties, is far from being in the line of his calling.

But, says one, some are so sensitive you can not even mention a fault in a general way, from the stand in public, but they put the coat on and become offended. Well, this is man's way, and many times it is fraught with bad effects. We doubtless bring ourselves under condemnation at times by whipping some particular parties over the shoulders of the public. Probably a better way would be for the Priest to go as the Lord has commanded, to their houses; first make them see that all you seek or desire is their good; be sure you have the Spirit of the Master with you, then proceed; but not in an insolent, domineering, or fault-finding manner; but meekly and plainly contrast to their understanding, and show the advantage of reform. Man's way is indirect, indefinite, hence inadequate to perform the great task. You point out my errors and faults in public, though it be in a general way, the coat fits, I have an idea all understand you mean me; after service, and a few members are grouped here and there, one says, I wonder what Bro. B. thought of that?

For a time my failings are the topic of conversation. I am quite sure to hear of it, and in my judgment (faulty though it may be) insult is added to insinuation, and add naughty words to my heavy burden of sin; or, I am wounded, and become dejected, absent myself and harbor hard feelings; I can not now eat at my Father's table, and, Oh, how soon I am enveloped in darkness! That act which was meant for good, has done an untold amount of harm. God's way is direct and pointed; he says go straightway to the field of labor and thrust in your sickle where labor is needed; not to the green field, but where the grain is ripe and damaging. If you would combat an enemy who is in Boston go not to San Fransisco. If you would attack an error fostered by a member of the church, go thou to that member and direct your conversation to him, or her, and to the point, that you may not be misunderstood—not to some confidential friend, or group of Saints and take measures to bias their minds and poison their confidence in the erring one. If the Branch Priests will do this, possessing themselves of charity, "the pure love of Christ," they will find themselves left not alone, but a power in the hand of the Lord, able to accomplish much good,—a source of strength to the weak, a help to the erring and deficient ones.

And we further believe, if each branch was furnished with the right kind of instruction by their Priests, their energies applied in a direct manner just where it is needed, and not so much in a general and indifinite way, that in the rising generation, when they fill our places, the church will be advanced one hundred per cent in good morals and in spiritual strength. We never could clearly endorse the practice of many who adopt a certain prescribed form, or sterotyped exhortation for all, regardless of whether these "family duties" were assiduously attended to, or ruthlessly neglected. Christ said, "I am not come to call the righteous, but sinners to repentance." We are instructed to follow him. Consider now for a moment some model family, where none of these Christian or "family duties" are permitted to drag losely along, and tell me what possible good can come from exhorting them "to attend to" those things which are already attended to? Some one will ask, why does the text say he is to "visit the house of each member?" My view of this is, First, that he may know that these duties are attended to; Second, that he may gain strength by associating with and soliciting the prayers of the strong; Third, that he may more

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easily note the contrast in thrift, in success, and in the peace, joy, and attractions of illy and well regulated families, and the difference in the amount of God's Spirit enjoyed by them.

Then again, we think too much stress can not be placed upon the fact that the influence of early training, of surroundings and associates, and the consequent impressions wrought upon the youthful mind, go farther toward making men and women what they are, than all other forces combined. Therefore, that father who is so indulgent with his children as not to infuse into their minds the principles of obedience, is neglecting one of those important "family duties." For, as a rule, those who were not governed in youth in a way that taught them the *need* of being submissive to authority, or "subject to the powers that be," are illy qualified to govern others. Hence we see every possible shade of extreme family government, from the "blue laws" of the Puritan fathers to the total abandonment of parental influence, no matter how perfectly that father may observe every other duty, this neglect or omission should be pointed out to him, and a reform urged in meekness. And that mother who becomes unsettled and impatient, because "The old ship, Zion" sails slowly, and thinks she can do no great work toward impelling her on, needs instruction—she should be informed that the rising generation will soon ascend the stage, and we pass off; and that as upon her devotes the responsibility of moulding the character of her offspring; she has within her grasp the lever which shall help shape the destiny of the nation. Patience is one of the fundamental principles of practical religion; without it we will make but a miserable failure in attempting to serve God. All great and grand results are brought about by a gradual process. The deft hand of the wife and mother suddenly moulds a good plump loaf to her liking; but it requires time, and skill, and patience, to mould the character, and develop the child's cranium, or intellectual powers, rightly. Nature suddenly produces a mushroom; but it requires long years to perfect the mighty oak. Step from natures kingdom into the spiritual realm and we find a striking similarity. The simple act of obedience, prompted by proper motives, soon brings miraculous manifestations, but the redemption of Zion is a question of wisdom, patience, and time.

That Branch Priest who humbly performs his duty as a visiting officer, and instructs these anxious, impatient mothers in the magnitude of their callings as mothers; who carefully chides, entreats, exhorts and thus builds up the weak and deficient ones in all Christian or "family duties," will prove himself to be one of those "helps" that God set in the church. (1 Cor. 12:28)—Set in the church as a part of its grand mechanism; and as an engine with a broken piston rod, so is a branch with an inactive officer—both unable to perform their functions. Their ability to farther us on is crippled.

A story runs thus: Some Yankees built a lot of buggies and carriages of pine and other soft cheap material, using sole-leather in the place of iron for tires, &c. They were very elegantly painted, and a few car-loads sold readily to western dealers, owing to cheapness. Now as every family who purchased one of those ornaments were swindled, in like manner is every one of the Lord's families (branches) taken in who sustains an officer who will not honor that office by serving that branch to the best of his ability; and as we implied in the start, whoever does not comprehend his duty must of necessity be very limited in ability, and is but an ornament. Now, in order to utilize our powers and prove ourselves more than a mere ornament, we must understand our duties.

The writer looks back with a degree of remorse, seeing what an uncomely ornament he has been in the past. While the spirit of criticism is a very objectionable feature when existing among the members, yet the word of the Lord, in the text, places upon the shoulders of the Branch Priest the responsibility of being practical critics. One duty of the Priest is to "teach," and our branches are in the similitude of a school. Imagine a school wherein the students are allowed to blunder along in all their misconceptions, errors, and mistakes, with no corrections from their teacher, and you discover at a glance, their progress will be slow. The teacher might exhort them individually and collectively to be very diligent and studious, but if their mistakes are not pointed out to them, their advancement will of necessity be very limited. Then again, if those students are left to criticise each other, they are sure to stir up strife and become divided against themselves—hence "can not stand." Or, if the teacher detects an error in one of the pupils, and takes occasion to draw the undivided attention of the whole school to the mistake, this one, if at all sensitive, will think that undue reflection is being cast upon them, and it is likely to engender hatred, and result in evil. We see that neither of these courses are advisable in schools wherein we equip ourselves for the service of humanity, and the query is: Will they work any better in this great school wherein we are trying to qualify for the service of God? We think not.

Our conclusions are, that criticisims are necessary; and that they should not only come from the proper source, and in a proper spirit, at proper times; but should be direct, and to the point. Now, for the good of the cause I most love, and for the benefit of my co-ordinates, that we may more fully comprehend our callings, and that we may strengthen our weak and erring comrades. I have essayed to give you my views of some of the duties of a Branch Priest.

Soliciting friendly criticism from any source upon this point, I am yours in hope of progression.

D. R. BALDWIN.

Stewartsville, Mo., May 29th, 1885.

A laugh is worth a hundred groans in any market.

ORIGIN OF ALL THINGS.—No. 9.

BY S. F. W.

SINCE the mounds were abandoned, garden beds have been made on them, in Northern Indiana, and in the valleys of Grand river and St. Joseph's, Michigan; also in lower Mississippi. These beds consist of low rectangular ridges, four feet apart, not unlike corn rows; and cover in places several hundred acres. The Indians have no traditions of them, consequently they are attributed to a medieval race, called for distinction, "villagers." Few relics or none, are found among the garden beds, so their implements must have been of wood or iron. The great antiquity of the mounds appears from the fact that none are found on the lower terraces of the streams. Some mounds are more recent than the garden beds. It is not likely that they were all made by one race, or in one era. Trees on the mounds of Marietta were eight hundred years old. We may suppose the so-called villagers were intermediate, in time, between the ancient mound builders and the modern Indians.

It is an established fact as already noticed, that the earliest races of man were associated with the elephant and mastodon; it is now in order to bring proofs that the mammoth and man of a later age were cotemporaneous. This later age, for want of a better title will be designated as post diluvian. In a cave on the Ohio, twenty miles below the mouth of the Wabash, are hieroglyphics like those of early eastern nations, and pictures of extinct animals, among which is one of the elephant. The great elephant mound of Wisconsin is proof also that this continent was peopled at a period corresponding to that of the origin of nations. This mound is one point in proof of affiliation of the mound builders and the builders of the temples in Central America, where the head of the Mastodon was an object of worship. Of a similar character to the elephant mound of Wisconsin, are the serpent and alligator mounds of Ohio. These have altars on the top of the animals, and were places of sacrifice. This proves the worshipers superstitious and degraded. The religion of the early immigrants was doubtless superior to this, and the faith had rapidly declined in the new world, as it had in the old.

The animal worship, or animal symbolism, thus portrayed by the mound builders, is like that of the oriental nations, but this does not prove that it was borrowed from them; but rather that it sprang out of similar conditions, both human and cosmical; people of a common stock, with common impulses, traditions and needs, at the same time in the world's history, and at the same stage of human development, produced institutions of a particular kind, though separated by a sea. Why not? What are seas and dividing walls in the great unfolding of nature's processes that we have traced through millions of years?

Prescott, in treating of the origin of American civilization, reaches the conclusions: "First, That the coincidences are

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sufficient to authorize the belief that the civilization of Anahuac was in some degree influenced by that of Asia. And, Secondly, that the discrepancies are such as to carry back the communication to a very remote period; so remote that this foreign influence has been too feeble to interfere materially with the growth of what may be regarded, in its essential features, as a peculiar and indigenous civilization."

As evidence of the identity of the family of Mexico and Peru with that of Hindostan and Egypt, Delafield gives the following proofs: The analogies of language; the four cataclysms of the world, from which we learn their traditions of events in early Asiatic history—[the ages of famine fire, wind, and flood]; the use of quipas, or knotted cords; the use of the three peculiar system of hieroglyphical writing of Egypt; identity in the divisions of the year, month and week, and the calculations thereof, and in the use of intercalary days; identity in Zodiacal signs, sepulchral tumuli, pyramidal temples, and in the uses of these temples; the use of hieroglyphical sculpture in all their sacred buildings; identity in the practice of embalming the royal corpses, &c.

According to old Central America books and traditions, some of the principal seats of the earliest civilization, that of the Colhuas, was in the great forest that covers the southern half of Yucatan and half of Gautemala, Chiapas, and part of Honduras. Here was the kingdom of "Xibalba," which was broken up by the Toltec dominion, as that at last, by the Aztecs in Mexico, and Mayas in Yucatan. The Maya Kingdom was broken up in 1420. "It can be seen that some of the ruined cities which can now be traced were several times renewed by reconstructions." "Copan and Palenque were old cities, and may have been ruins when Uxmal was built; Quirigua, too, is older than Copan, and Copan older than Palenque." "At Palenque, as at Mitla, the oldest work is the most artistic." How does this comport with the theory of original barbarism, and the evolution from savagery? Or that civilization originated on this continent?

Palenque could not have ever been a Christian city; in its "sanctuaries are found sculptured representations of idols, which resemble the most ancient gods, both of Egypt and Syria." The casa that contains the celebrated tablet of the cross, stands on the summit of a high truncated pyramid, as all the pagan temples do. Charencey professes to have decipered enough of the inscriptions on the Cross to make out the name of Kukulcan, who "was one of the very oldest personages in Central American mythology, as Can was one of the oldest in Peru. Kukulcan, sometimes a Zama, was associated with almost everything in civilization. He introduced the beginnings of civilized life, invented the art of writing, and was to the Central Americans not wholly unlike what Thoth was to the Egyptian, and Tautus, or Taut was to the Phoenicians. If the bas-relief of the cross of Palenque were half as old as his worship, in Central America, it would be far more ancient than any one has supposed"—*Baldwin*. "A figure appears occasionly in the sculptures in which some have sought to recognize Astarte; one at Palenque is a female figure moulded in stucco, holding a child on her left arm or hand, just as Astarte appears on the Sidonian medals." Dupaix says she is one "absorbed in devotion," *Ibid.* Charnay says "Palenque, the oldest American city, was built by the Olmecs, a mixture of yellow aborigines and the first white immigrants."

The great law of developement that we have been considering, that produced a similarity in physical conditions on the two hemispheres, should produce a simularity in human affairs—in government, religion, architecture, &c. We have seen that the nations of the old world began their careers as builders, navigators, warriors, writers; were men of energy, ambition, daring and enterprise. We have seen that the oldest cities were the greatest and grandest of ancient times; that the oldest ruins were most stupendous in proportions, and most finished in execution. Then what should we expect to find on this other half of God's footstool? Something different, as if in a different world? Something grotesque, unique, fantastical, mystical, or enchanted? When Humboldt stepped ashore in South America and found himself walking over slate rock, so familiar to his sight in other lands, he expressed surprise. When the early navigators saw the buildings of Yucatan, and the people following the common pursuits of life, they, too, expressed surprise at the similarity of all the scenes to what they had witnessed all their lives in Spain. Now that we have been ransacking the ruins of the old world, gazing in thought upon its lofty pyramids, its ruined temples, its sculptured columns, its inscribed walls hidden in the sands, and the tablets buried in its mounds, shall we be disconcerted at finding mounds, pyramids, and inscriptions here on this side of an infinitessimal world? No; the surprise would be in place if we found no pyramids, no past. This law that we have been tracing requires that Palenque should be a ruin gazed upon in awe by semi-savages. It requires that the oldest inscriptions should be most indecipherable, because most perfect; that the old pottery of the pueblo races should be the finest found in New Mexico, and that the old relics of the mound builders should excel those of the Indians; that the greatest works all over the continent should be the oldest. So we turn to Central America to find the seat of the first civilization and places of first occupation in America, corresponding to those first occupied in the eastern countries after the flood. And, we should expect to find the high altars there used for the same purposes; the pyramids built for the same use; to find the same gods worshiped and by the same names. And if we find the symbol of the cross in these new world temples, we need to go to the old world temples of the same age to find its meaning, and that of the many other symbols and structures noticed heretofore. All civilizations have had a comon source, and the source is divine inspiration.

The art of writing was extensively practiced in Mexico and Central America at the time of the conquest. Historians were trained and employed by the governments. "They composed with such ingenuity and art that the Spanish characters and methods were of no use to them." But few books escaped the ravages of time, and the bigoted zeal of the priests of Spain. Some few were secreted and still exist. Some of the first Spanish priests wrote histories from data learned from the books of the natives. Sahagan wrote such a history; De Landa wrote a history of the Mayas, and explained their alphabetical signs. Ximenes wrote of Gautemala, and translated the Popol-Vuh. The Codex Chimalpopoca is Toltec. The Codex Cakchiquil is also preserved. The cosmogony of the Quiches "has its root in the beliefs and facts of a time far more ancient than the national beginning of this people, and has passed several stages of growth."

Baldwin says that the dialects of the Mayas, Quiches and Tzendals, were included in the language of the Colhuas, who were the original civilizers. Dialects of this family are found now on both sides of the great forest. There, within the boundaries of the great forest, where are unvisited cities, and ruined roads, now untraceable, was the ancient seat of empire. Yucatan presents the richest field for exploration. The state is dotted with ruins of splendid sculptures, and magnificent edifices. Baldwin thinks Copan the oldest city. Bourbourg says: "Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other that it is as impossible to attribute them all to the same people, as to believe that they were all built at the same epoch." And Baldwin again: "In this view the substructions of Mayapan, some of those of Tulha, and a great part of those at Palenque, are among the older remains. These are not the oldest cities whose remains are still visible; but they may have been built, in part, upon the foundations of cities much more ancient."

I admit the great difficulty of identifying the remains of this supposed civilization, and of classifying the records that relate to the earliest times. The following will serve as a study of the subject.

"Votan, another mysterious personage, closely resembling Quetzalcoatl in many points, was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah, and to have assisted at the building of the tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the kingdom of Xibalba and built the city of Palenque. . . It is certain that from them [Votan and Quetzalcoatl], whether heroes, priests, rulers or warriors, Central America received the culture which their successors brought to such perfection. The knowledge of one supreme being appears to have been among the first dogmas instilled into the minds of their people." "Votan was the first historian of his people, wrote a book on the origin of the race, in which he de-

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clares himself a Snake, a descendant of Imos, of the line of Cham, of the race of Chivim." According to Ordonez, Votan proceeded by divine command to America and there portioned out the land. He accordingly departed from Valum Chivim, passed by the dwellings of the thirteen Snakes and arrived in Valum Votan, where he took with him several of his family to form the nucleus of the settlement. With them he passed the island-strewn Laguna de Terminos, ascended the Usumacinta, and here, on one of its tributaries, founded Nachan or Palenque, the future metropolis of a mighty kingdom, and one of the reputed cradles of American civilization. After the establishment of his government Votan made four more visits to his early home. On his first visit he came to a great city wherein a magnificent temple was in course of erection. This city Ordonez supposed to be Jerusalem. He next visited an edifice which had been originally intended to reach heaven, an object defeated by a confusion of tongues."—Bancroft.

"Cabrera supposes Chivim to be the same as Hivim or Givim, which was the name of the country from which the Hivites, descendants of Heth, son of Canaan, were expelled by the Philistians some years before the departure of the Hebrews from Egypt. Some of these settled about the base of Mt. Hermon and to them belonged Cadmus and his wife Harmonia. It is probably owing to the fable of their transformation into snakes, related by Ovid in his Metamorphoses, that the word Givim in the Phoenician language signifies a snake. Tripoli of Syria, a town in the kingdom of Tyre, was anciently called Chivim. "Under this supposition, when Votan says he is Culebra, because he is Chivim, he clearly shows that he is a Hivite originally of Tripoli in Syria, which he calls Valum Chivim, where he landed, in his voyages to the old continent. Here then, we have his assertion, I am Culebra because I am Chivim, proved true, by a demonstration as evident as if he had said, I am a Hivite, native of Tripoli in Syria, which is Valum Chivim, the port of my voyages to the old continent, and belonged to a nation famous for having produced such a hero as Cadmus, who, by his valor and exploits was worthy of being changed into a Culebra (snake) and placed among the gods; whose worship, for the glory of my nation and race, I teach to the seven families of the Tzequiles, that I found on returning from one of my voyages united in seven families, inhabitants of the American continent, whom I conducted from Valum Votan, and distributed lands among them."

Mr. George Jones supports the Phœnecian theory of the American origins by quotations from Isaiah.

It is evident that one man could not visit both the temple at Jerusalem and the original tower of Babel, so the above includes part, doubtless, of two histories of migrations, one from the tower, and the other from Jerusalem.

"Zamna is sometimes identified with Votan; again he seems nearly allied and later. He is connected with Mayapan, which is a later city than Palenque. It is asserted that he was buried at Izamal. Ordonez states that Mayapan was allied with Nachan and Tulan, and constituted the Votanic empire. Among the Mayas was a "vague idea that their ancestors came originally from opposite directions. Their idea of the most primitive period of their history, like the idea entertained by other nations whose annals have been presented, was connected with the arrival of a small band from across the ocean. This was the 'little descent;' by this first band and their descendants the country was peopled and the Maya institutions estabilshed. Kinich Kakmo was a companion or successor." The distinction between Zamna and Cukulcan is shown thus: "There is no reason for bringing the Itza people from Chiapas since they appear to have been like the Cocomes, descendants or followers of Zamna, whose history from the death of their great ruler down to Cuculkan's coming, is unknown."

"Vega believes that the original population of Chiapas and Soconusco were of the race of Cham. The twenty heroes whose names are immortalized in the calendar of the Chapianecs are commonly said to have been the founders or first rulers of that nation. We are told that they all distinguished themselves, and that some died in their beds, some on the battle field, and others at the hands of their rivals; but beyond this, scarcely any record of their lives has survived. It appears by the calendar that Imox, sometimes called Mox, and occasionally Ninus, was the first settler in Chiapas, according to the worthy prelate above mentioned. This Ninus was the son of Belo, who was the son of Nimrod, who was the son of Chus, who was the grandson of Cham. He was represented by or with a ceiba tree, from whose roots it is said the Chieapanic race sprang."

In the Popol Vuh, national book of the Quiches, translated by Ximenez, occurs the travels of the Quiches from a happy eastern land beyond the sea to Tulan. One passage relates a confusion of tongues.

The Chimalpopoca manuscript treating of the flood says, the "very mountains were swallowed up in the flood, and the waters remained, lying tranquil during fifty and two spring times, but before the flood began Tetlacahuan had warned the man Nanta and his wife Nena saying hollow out a great cypress," &c.

Cholula is a pyramidal mound cased with unburnt bricks, stone and plaster, nearly one hundred and eighty feet high, with four terraces, truncated and facing the cardinal points. Its base is 1,400 feet square, and covers forty-five acres. It is irregular from decay, and covered with trees. The platform on top is an acre in extent and in its center is a temple of the virgin, erected by the Spaniards. Where a road has been constructed over it, two skeletons, and a number of vases and idols of basalt have been found. It was built before the Aztecs entered the country, but was occupied by them for the worship of Quetzalcoatl by perpetual flames from the temple on its top, and by the sacrifice of human beings. At the time of Humboldt's visit the natives still believed that Cholula was built by giants from the tower of Babel, for the purpose of escaping another deluge; and that fire from heaven had caused them to abandon the enterprise. The origin of the great temple is unknown. Its condition of decay indicates that it is older than the Toltec period. "The Mexicans around Cholula had a special legend connecting the escape of a remnant of them from the great deluge." · · "At the time of the cataclysm, the country, according to Rios, was inhabited by giants." * * * "When the waters were assuaged, one of the giants, Xelhua, surnamed the architect, went to Cholula and began to build an artificial mountain, as a a monument, and a memorial of the Llaloc that had sheltered him; and when the angry waters swept through all the land. * * * Then were the jealousy and anger of the gods aroused, as the huge pyramid rose slowly up, threatening to reach the clouds and the great heaven itself; and the gods launched their fire upon the builders and slew many, so that the work was stopped; but the half finished structure, afterward dedicated by the Cholultecs to Quetzalcoall, still remains, to show how well Xelhua the giant, deserved his name of the architect."

Its Mexican name signifies "mountain of unburned brick." The bricks alternate with small stones.

(To be continued).

Selections.

PROF. SWING'S REPLY TO INGERSOLL.

"More words from Mr. Ingersoll" was the theme of Prof. David Swing's discourse at Central Church, Chicago. The sermon was divided into four parts, criticising severally each of Ingersoll's four latest lectures—"Blasphemy," "Worship," "The Death of the God's," and "Nothing Survives but Liberty and Charity." The text used for the reply was as follows:

"Who is this that darkeneth counsel by words without knowledge?"—Job 38: 2.

"It would seem from this verse from Job's eloquent poem," said the minister, "that there may come at times from orators words in such quantity and in such illogical arrangement that instead of lighting up the path of mankind they only add darkness to the other difficulties of the journey.

"When Mr. Ingersoll began his discourses upon religious themes he let much real light shine upon the questions about Moses, plenary inspiration, Calvinism, and the church, both Roman and Protestant. In those days he did not darken counsel so much as enlighten it. By the help of his wit, scorn, pathos, and logic, the pulpit must certainly have been helped out of an immense quantity of medieval mud, and must certainly have had their chariot of the Lord pulled up to roll upon more solid ground. Many were the clergymen and the laymen who felt rather thankful to the plain, acute lecturer for coming to their aid to batter down certain foolish and injurious opinions, and for bringing a sledge.

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hammer heavier than the one they were accustomed to use. But now Mr Ingersoll, having finished the work of pulling up the tares and general weeds in the great biblical wheat-field, has entered upon a second work. He is now pulling up the wheat also. His wit, and logic, and pathos avail him little. His "sledge-hammer" of yesterday is suddenly changed to a child's drumstick, of which the power and music are small compared with the noise distributed through the whole neighborhood."

The speaker said that no defect of Mr. Ingersoll was more evident than his utter inability to be either an evolutionist or a creationist. He resembled the Hebrew god in one particular—in being without time, past and future, and in having no conception of anything but now. With him the religion of Isis and Osiris was the same as the one held by Thomas Paine, William Penn, Dean Stanley, and Victor Hugo. He had made his audience almost weep when he told them Isis and Osiris were dead under the ruins of their temples, but he forgot to tell them that Isis was the goddess of cattle, especially those that had horns, and that the god Osiris was only a humano-divine husband of the former. He forgot also to remind his confiding hearers that the god of Thomas Paine, Benjamin Franklin, Dean Stanley, and Hugo was the great mind from which are presumed to have come the order and grandeur of the universe. Ingersoll's last argument seemed aimed not against religion but against the fact and value of any logical mind.

In regard to blasphemy Mr. Ingersoll had said: "Blasphemy is the cry of a defeated priest, of a detected impostor. The clergyman who is vanquished in argument resorts to force and says the victor has committed a crime—he has said something to which I can not reply, and I want him punished." In such words the popular lecturer had painted in detail the crime of blasphemy as detected by priest, clergyman, and layman. But from this long-drawn arraignment, and biting piece of irony, and humorous assemblage of imagery the distinguished orator omitted the statement that the sin of blasphemy was no longer in existence. In all the Christian nations it had been killed off, not only by Christian tolerance of opinion, but by the influence of etiquette. Whatever opinions men might hold regarding the Deity, those who profess to be possessed of good manners did not revile His name in public society, and should any other person do this anywhere he could do so to his heart's content. Some laws remained upon some statute-books against such an offense as "blasphemy," but the English Parliament as long ago as 1858 admitted the Jews to the House on the ground that rejection of Christ was not an offense, and of recent years had come the effort to admit Bradlaugh, the atheist, on the ground that religious tests should no longer be imposed. In this country also the crimes of blasphemy was practically extinct.

"In discussing worship, our friend," the preacher said, "is still less like his former powerful self." No doubt lawyers were as likely to happen upon a bad case as a clergyman upon a bad text, and then neither of them could escape the decree of nature.

In answer to Ingersoll's assertion that the gods must perish with their creators, and that liberty, charity, justice, and reason alone survived and were the only gods, the preacher said: It is in certain resemblances of truth in certain instantaneous flashes that Mr. Ingersoll possesses power. It is true, justice remains, but it is not the justice of old Egypt or old India; charity remains, but it is not the charity of the old past. The old justice, old love, old charity, and the old liberty are all as dead as the old gods, Isis and Osiris, and the nymphs and fauns. The justice of old Egypt scourged men to death, it led slaves about by wires through the tongue, it made dwarfs by lashing little boys to boards and keeping them there for years so that nothing could grow but their head; the charity of the old past did not even give dead slaves and poor people a burial, but cast these corpses into ravines where the hyena and vulture could perform the only funeral rites; the old charity put to death female infants and often permitted old people to die of want, while old liberty reached up to a few men of the highest rank and doomed all the millions to a most painful bondage. These were the virtues of the past which Mr. Ingersoll found immortal alongside of perishing gods. But the justice and charity of old Egypt are as dead as her gods. Mr. Ingersoll said: "Hushed forever is the god of Mt. Sinai." Yes, and we can add: "Hushed forever is the charity of the pyramids and hushed forever the screams of the tortured dwarfs." The religion of Egypt was no sadder a failure than its justice; its worship no more defective than its love; its god was no meaner than its husband. "The god is dead, the husband still lives." We hope not the Egyptian husband.

The public was at least easily deceived when it cheered a liberty and charity taken from the nineteenth century to be compared with a religion taken from the musical statue of Memnon and the dancing woods of Orpheus. Whenever the infidel public desired to be just it would ask Mr. Ingersoll to take his ideas of God from the same time and men from which he takes his idea of liberty and charity. This strange form of reasoner looks at America and England and cries out: "Liberty and charity still live!" and then, putting on the garb of a mourner and antiquary and digging in the sand around the Sphinx, he draws tears by gravely announcing that religion is dead. Should he enter the modern sanctuaries scattered over all the world, more numerous to-day than ever before, and attended by a more reasonable multitude, he would be compelled to confess that Isis and Osiris are dead, Mount Sinai and Mount Olympus are deserted, but the idea of God still lives. The God of Guizot, Gladstone, Castelar, Whittier, and Wendell Phillips was not much affected by the death of Juno.

Mr. Ingersoll abandoned the case as it stood 3,000 years ago. It is ready for the rising generation to study those thinkers who can get away from the pyramids and from Sinai and Olympus and toil on into these new and thrilling centuries. All these looking back see an unfolding human mind, and an unfolding truth, and are thankful for these rude outlines of religion, and justice, and charity, which are to be seen in the morning of our race. The religious sentiment which could kneel before a goddess-of-cattle was indeed a badly-informed sentiment; but the domestic love that gave the wife all the drudgery to perform, which excludes her from the husband's table, which had the power to beat her to death, was a badly-informed worship of the "wife prematurely old with grief and pain;" the benevolence which exposed infants in the wild mountains was also badly fashioned in the human bosom, and badly defined was the liberty which reached only a small minority; but the true friends of the human family do not abandon these sentiments on account of those early defects, but they toil faithfully to eliminate the false and urge the true onward toward a more useful and more glorious life.

"Such an advancing race we cannot abandon. It is finding its true God just as rapidly as it is finding its true love and true charity. The worship in St. Paul's Cathedral in London is as far above the worship of Isis and Osiris as the justice of America is above that of old Nineveh. Side by side all forms of noble truth and sentiment are moving forward, and if the idea of God and worship shall fall behind in this great march it will be because man is more sensual than he is spiritual and virtuous, and that the diviner the mountain the slower will man be to climb to its summit. But the whole universe invites you to climb the hight, it being only an erring human voice that dares urge you to die in the valley, the gods being dead. Religion, like all the sentiment, is not only living but advancing.

Conference Minutes.

STRING PRAIRIE AND NAUVOO DISTRICT.

Held quarterly conference at Farmington, Ia., June 5th and 6th, 1885. Opened with the usual exercises, Bro. H. C. Bronson in the chair, and Bro. William Schade clerk *pro tem.*

Branch Reports.—Montrose, members at last report, 62; present, 66, including 1 Seventy, 2 Elders, 1 Teacher, 1 Deacon; 3 received by letter, 2 brought forward from old record who had not been previously reported, and 1 expelled. H. C. Bronson president, Ruth A. Turner clerk. Rock Creek Branch, number last report, 41; present number, 45, including 6 Elders, 1 Priest, 1 Deacon; 4 baptized. W. T. Lambert president, Geo. P. Lambert clerk. Burlington, Pilot Grove and Elvaston branches not reported. Farmington Branch, present number 55, including 1 Apostle, 1 High Priest, 1 Seventy, 2 Elders, 1 Teacher; received by vote from old organization, 1; removed by letter, 1; 1 marriage. Henry Stevens president, Hattie McKiernan clerk. Keokuk

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Branch: present number 49, including 2 Elders and 2 Teachers. B. F. Durfee president and clerk.

Elder's Reports.—B. F. Durfee reported his labors in the district, and also as delegate to General Conference.

Requests from Vincennes and String Prairie were presented asking the prayers of conference for those under affliction at the above named places.

At 1:30 p. m.—Report of committee appointed to investigate matters in the Elvaston Branch was presented. Report adopted and committee discharged.

The Bishop's Agent reported, and a committee was appointed to audit his books.

A letter from the retiring secretary was read from the chair. On motion a vote of thanks was tendered O. Owen, the retiring secretary, for his efficient services as district secretary, and it was ordered that a copy of the same be sent to him.

Report of a committee appointed at last March conference, to adjust matters in Montrose Branch, was presented, report adopted and committee discharged.

Resolved, That the Saints at Montrose be instructed to confer with the authorities of the Park Bluff Camp Ground, with a view to holding a series of meetings there during the early fall.

Resolved, that the president have charge of the meetings during the conference.

By vote, D. D. Babcock was elected district secretary, and Bro. H. C. Bronson was chosen district president for the ensuing three months.

On motion, Elders Durfee and Babcock were requested to labor in the district, as their circumstances will permit.

The authorities of the Church were sustained.

Official members present: 2 Seventies, 5 Elders, 2 Teachers, 1 Deacon.

At 7:30 p. m., the committee appointed to audit the Bishop's Agent's books, reported as follows: receipts, $60.47; expenditures, $44.55; balance $15.92.

Following this a stirring discourse was preached by Elder John Lambert, on the principles of finance and the law of tithing, showing the impossibility of extending the gospel and building up the Kingdom of God without a sufficiency of means.

Sabbath morning preaching by Elder Bronson. Held sacrament and testimony meeting in the afternoon, in which the Saints enjoyed themselves, giving encouragement and bearing strong testimonies to the work. Preaching at 7:30 p. m.

On motion adjourned to meet at Rock Creek, Illinois, September 5th and 6th, 1885.

Elder Bronson remained at Farmington to hold a series of meetings, in the M. E. Church; an invitation having been extended to Bro. Bronson to that effect.

WESTERN MAINE DISTRICT.

Conference convened with the Bray's Mountain Branch, Deer Isle, Me., June 6th and 7th, 1885. W. G. Pert, president of district presiding, and J. B. Knowlton clerk *pro tem.*

Branch Reports.–Green's Landing, whole number 30; died 1. Bray's Mountain; 25; 4 baptized, and 2 received by letter. Brooksville, 43; 1 expelled. Deer Isle and Saco, not reported.

Elder's Reports.—G. W. Eaton, W. G. Pert, S. S. Eaton, and J. B. Eaton. Priests J. B. Knowlton, W. H. Harvey, L. C. Grey; Teacher Peter Eaton. Elder G. W. Eaton, was released as missionary in the district. Committee to settle difficulties in branches reported and committee continued. G. W. Eaton released from said committee and .S S. Eaton chosen instead. Mace R. Cousins released as clerk of district, and Edwin H. Pert chosen instead.

Sunday forenoon and afternoon preaching by G. W. Eaton; had a full house and good attention.

Adjourned to meet with the Brooksville Branch, September 19th and 20th, 1885.

EASTERN IOWA DISTRICT.

Conference convened at Amber, Jones county, Iowa, June 6th, 1885. Elder C. C. Reynolds presiding, David L. Palsgrove secretary. Session opened with singing and prayer and remarks by the president.

Branch Reports.—Clinton 36; Jackson 18, 8 unaccounted for; Butternut Grove, no report in numbers, but in a scattered condition.

Reports.—Elders James Johnston, Warren Turner, C. C. Reynolds; Priests James Bradley, James R. Johnston, David L. Palsgrove.

Bishop's Agent, C. C. Reynolds, last report, $3.50; received since, $20; paid out $13.50; balance due church, $10.

Resolved, That the president of this district be in subjection to the conference; that Bro. Maudsley be and is hereby released, and that Bro. Palsgrove be sustained as secretary of the district; that branches furnish correct statements at next conference; that the president of this district visit and instruct Priest David Clow of Davenport Branch to either meet with next conference, report by letter, or return his license.

Preaching Saturday evening by C. C. Reynolds; Sunday morning by James Johnston; afternoon, sacrament administered in James Bradley's house; evening, preaching at same place by Warren Turner.

Resolved, That the Eastern Iowa District assembles at Clinton, Iowa, for conference, September 5th and 6th, 1885.

NORTHERN MICHIGAN DISTRICT.

This Conference met June 6th, 1885, at the Deleware Branch, Bro. A. Barr was chosen president, and J. J. Cornish secretary, E. DeLong assistant. Meeting opened by singing; prayer by J. J. Cornish, Elder Barr spoke on temporal law. Services continued in prayer and testimony during forenoon session. Reports of Maple Valley, Mill Creek, Forrester, St. John, and Richland branches received. Reese, Vassar and Lebanon branch reports rejected. Hersey branch report returned to be corrected.

Elders E. DeLong, J. A. Carpenter, Levi Phelps, J. J. Bailey, A. Barr, and J. J. Cornish, (baptized 18) reported. Priest's Reports.—Saleda Shippy (baptized one), P. Sirbrooks, S. Cease, J. Straten. Teacher William H. Smith reported. Bishop's Agent reported; a committee of three were appointed, and found his report correct.

Resolved, that all officers who baptize members in this district, shall give them a certificate of baptism, bearing date of birth, baptism, and confirmation.

Resolved, that we sustain the President of the Church and all the officers in righteousness.

Resolved, that this district place money in the Bishop's Agent's hands to keep Bro. J. J. Cornish in the field.

Bro. W. J. Smith, was released as secretary, and J. A. Carpenter appointed in his stead.

Resolved, that we sustain Bro. A. Barr as president of district, and J. J. Bailey Bishop's Agent.

Preaching in the evening by E. DeLong. At nine o'clock Sunday morning held prayer and testimony service; at eleven o'clock had preaching by J. A. Carpenter. At 2:30 p. m. proceeded to dedicate the new church. Meeting opened by prayer; J. J. Cornish preached the sermon; at five p. m. three were baptized by J. J. Cornish; at eight o'clock partook of the Lord's supper.

Adjourned to meet in Hersey Branch, on the third Saturday and Sunday in October, [17 and 18] 1885.

Miscellaneous.

INDEPENDENCE LOCALS.

Rather quiet since conference. The "bonanza" anticipated by some citizens in disposing of their property to Saints during the session, was not realized to any great extent.

Brethren F. C. Warnky and J. C. Foss are giving their entire time in preaching, with marked success, and increase to the church.

Quite a number of new arrivals of Saints have been added lately to the Independence "Roll."

Bro. A. Munn has fully completed arrangements for the erection of a large store and foundry buildings, on Munn's addition to the city, near the Pacific Depot.

Alex. H. Smith and Joseph Luff bid a tearful adieu to loved ones yesterday, as the "iron horse" sped away towards their respective fields of labor—the former to California, the latter to Utah. May success in sheaves and that peace that passeth all understanding be fully realized.

The new roller mills of T. W. Chatburn & Co. are completed, and are now running to the entire satisfaction of its owners. June 13th.

NOTICES.

Notice is hereby given, that Absalom A. Grist, an Elder in the Philadelphia Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, is silenced, and requested to hand in his License to the undersigned, President of the Philadelphia District.

JOSEPH A. STEWART.

The Officers of the Stewartsville Branch, Missouri, hereby notify Bro. David Snooks to appear before the above branch and make confession and restitution for unchristian conduct, within four weeks from date, otherwise he shall be disfellowshiped. His whereabouts are unknown.

WM. LEWIS, *Elder.*

To the Saints of the Northern Minnesota District, and all who can attend: The conference for this district will convene on the 27th and 28th June, at the town of Girard, Otter Tail county, Minnesota, at ten o'clock a.m.

HENRY WAY, *Dist. Clerk.*

ADDRESSES.

Elder A. H. Smith, care William Anderson, 1009 Broadway, Oakland, Cal.
Elder Joseph Luff, care Box 1046, Salt Lake City, Utah.
Pres. Joseph Smith, care Box 1046, Salt Lake City, Utah.
Davis H. Bays, Pratt, Pratt county, Kansas.
M. H. Bond, 50 Waverly street, Providence, R. I.
R. Etzenhouser, Box 40, Rhodes, Marshall Co., Iowa.

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MARRIED.

RANDALL—SHREWSBURY.—At Plano, Illinois, May 3d, 1885, Bro. Allen Randall to Sr. Isabella Shrewsbury; Elder W. Vickery officiating.

COMLY—MOE.—At the residence of Elder W. Vickery, near Plano, Illinois, Mr. William Comly to Sr. Edith Moe—both of Plano; Elder W. Vickery officiating.

Peace and happiness attend them.

DIED.

THOMPSON.—At Dennisport, Massachusetts, May 16th, 1885, of tumor of the bowels, Sr. Ann I. Thompson, wife of Captain Thompson, aged 55 years, 4 months and 10 days. She was baptized and confirmed into the church at Dennisport, Massachusetts, September 30th, 1874, by Elder C. N. Brown. The testimony of the Saints is, that she was a consistent member of the church. The testimony of the friends outside the church is, that she was an honorable woman and a kind neighbor. The testimony of her bereaved husband and sons is, that she was a faithful wife and a kind and loving mother; and her loss to them is very great. Her suffering was severe, yet she never complained. Her faith in Christ never wavered, but appeared to grow stronger as her end approached. We deeply mourn her loss. Her sufferings now are over, and she rests in the paradise of God. "Blessed are the dead who die in the Lord." Funeral services, which were largely attended, was conducted (at her special request) by Elder John Gilbert.

LIVERSAGE.—At Ashton-under-Lyne, England, of typhoid fever, April 21st, 1885, Bro. John Lee Liversage, aged 22 years. Deceased was baptized on the 8th November, 1884. He departed this life in peace with all, and with full faith in the hope of a glorious resurrection. He was a faithful Saint, a dutiful son, and an affectionate husband. Funeral services by Elder Joseph Dewsnup.

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☞ This is a reply by Elder W. W. Blair to Elder William Sheldon of the Second Adventist Society, and is an important work to be in the hands of the ministry of the Church, especially; and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

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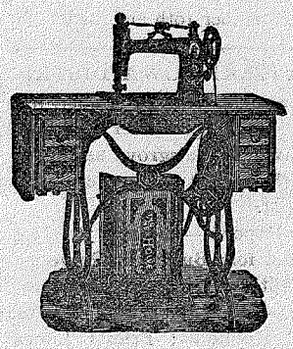

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 41, Passenger, 4.05 p.m. No. 47, Accommodation, 2.43 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 2.13 p.m.

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THE SAINTS' HERALD.

Jas. W. Wadsworth 1885

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Every Saturday; price $2.50 per year.

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Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 4, 1885.

THE EDITOR ABROAD.

WE left the Sanctum on Friday, June 12th, for Council Bluffs and the west, speaking the morning and evening of June 14th, Bro. Luff occupying the afternoon, at Council Bluffs.

On Monday at 8·20 p.m., Bro. A. H. Smith, Joseph Luff, and the Editor, left Omaha for Salt Lake City, dropping in for a minute on brethren John Eames and M. Starr, at Cheyenne, on the way. We arrived at Salt Lake City on Wednesday evening at 7·51, tired, dusty, and ready for rest. No brass band, nor studied array of pomp or pageantry awaited our alighting from the train. We had dropped Bro. R. J. Anthony a line by "lightning" from Evanston, and he and Bro. Joseph Wilson only were waiting at the station for us.

We went the the Chapel in time to speak a word of cheer and comfort to the few assembled there, after which we were domiciled, the Editor at Bro. Robert Warnock's, Bro. Luff at Bro. Joseph Clark's, and Alexander at Bro. Wilson's with Bro. Anthony.

Services were held at the Chapel at one p.m. on Sunday, and at Walker's Opera House in the evening, the Editor being the chief speaker. The usual notices in the newspapers were given; and in addition thereto the following advertisement by the church organ, the *News*, was accorded to us:

"If Mr. Smith has a special mission in visiting Utah at this juncture, it is evidently of a very different character to that which is professed by him. The ungodly, who make no profession of religion, as well as those who do, are causing the unworthy to manifest their true status. He is united with them, and may prove useful, in his peculiar way, in the same direction. It is our duty as servants of God, to warn the flock to beware of wolves. This part performed, only those sheep which can be better dispensed with than retained will listen to the voice of strangers. They will be led by that spirit that enlightens every man and woman who has become identified with the work of God and has not forfeited the right to that unerring influence by transgression and the love of the world."

The usual notices and this special send off by the *News* resulted in filling the Opera House with an audience of near sixteen hundred people; every seat and all standing room, on each of the three floors of the splendid building were filled to overflowing;—as many being unable to find entry as were accommodated. It is stated that fully one half of the assembly were Mormons.

The choir of the little flock sang, doing excellent service both in the Chapel and at the Opera House. Bro. Luff was in charge at the evening service. Bro. Alexander leading in prayer. The speaker had fair liberty, the text being: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." Doc. and Cov., sec. 58, par. 5.

This practically opened the mission of the Editor in Utah. The result remains to be seen.

THE following clipping is from the Salt Lake *Tribune* and takes the *Desert News* severely to task for its savage and irrational attack upon President Joseph Smith's suggestions in a late *Herald*, as to what the purport of a revelation though Pres. John Taylor to abandon polygamy might be. We print elsewhere in this issue what the *News* had and has to say on that matter. But here is what the *Tribune* says:

THE RAGE OF AN ORGAN.

The *Deseret News* was a frenzied organ last night. It is in a panic over the coming of Joseph Smith, the rightful successor to his father in the Presidency of the Mormon Church. It quoted what Mr. Smith formulated in the *Saints' Herald* at Lamoni, Iowa, as about the sort of revelation it would be expedient for the self-assumed leaders of this rebelious Church here in Utah to have. This has been heretofore quoted by the *Tribune*, its substance being a brief and loyal plan for the eradication of polygamy among the people. The *News* is much troubled over this little piece of work by Mr. Smith, and occupies a whole column in battering at it. But it doesn't answer Mr. Smith's position, and fails utterly to show any reason why it would not be best for the people of Utah who have been so long misled to accept Mr. Smith's plan in this business. This plan is easily understood, and beyond all doubt will bring peace to the troubled spirits here. Of course the *News* has heard of its having a strong effect upon the people or it would not be so frantic in its denunciation of it and in its ravings against its author.

But what troubles the *News* worst of all is that the *Tribune*, in quoting the utterance above referred to, should have reminded the Mormons that Mr. Smith is the son of their prophet, claiming to hold "the keys of the real priesthood of the Mormon Church," and asked "Who knows but he does?" In this it pretends to see the worst kind of hypocrisy; even a harder kind than that which will claim it to be a good and righteous thing to debase women and then stand by and see them go to jail to screen the lustful wretches who got them into the indecent notoriety. Well every one to his taste; but few outside of the barbaric pale of the bestial church will agree with the *News* in this. But hypocrisy or not, it may not be out of the way to repeat the question, Who knows different? Why shouldn't the younger Joseph Smith be the real heir to Joseph Smith's priesthood, and the holder of the keys to all the Mormon revelations and mysteries? Who has a better right to claim this succession? Certainly none of those who have departed so widely from his teachings, and have spliced an addition to them which makes the very name they bear a stench in the nostrils of mankind. Whatever power or authority there is in the business can not be so easily wrested away from the only claimant of them in lineal descent from him they all delight to honor. The rage of the *News* in the premises is but another evidence of weakness of its position.

It is hardly decent, either, to give vent to such a mass of venom within forty-eight hours of the arrival of Mr. Smith. To do so tends to show a dread of him and a trembling in the knees that a little more skill would have kept from the public notice.

SALT LAKE CITY, Utah,
June 21st, 1885.

Brother W. W. Blair:—Joseph made a little skirmish in the Chapel yesterday, at one o'clock p. m.; house entirely too small. At night he occupied the Opera House. It was packed and jammed to its utmost capacity, and more had to

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leave than could get in. Its seating capacity is eleven hundred. The street was a living mass of people in front, unable to enter in. Joseph's effort was grand, and he closed with a strong appeal to the erring to return. The papers will give you the full particulars. The *Deseret News* has made a most foul and unwarranted attack on him. If this people can be made to feel the loving kind- ness of the Master, Joseph will lead them out of bondage into the spiritual enjoyment of the gospel of peace and liberty. I fully believe that the time is at hand we have labored, waited, and prayed for.

Bro. "Aleck" will go on to California in a few days. Joseph is to occupy the Opera House next Wednesday evening again. The least we can get it for is $25 per night. Our collection last night was $21.45; but Mr. Walker paid $10, leaving us a little to operate on the next evening. All through the Territory, Joseph's coming will be hailed with joy and gladness. I hope brother Luff will take up and continue the *Advocate*.

In gospel bonds,

R. J. ANTHONY.

Now that Pres. Joseph Smith and his fellow-ministers have got fairly started in their mission work in Utah and that region, the church should uphold them by their prayers of faith and see to it that the church treasury is not in want, lest they and other active ministers be hindered in their labors. A large amount of printed matter will be needed for free distribution, and incidental expenses will occur for which there should be ample and ready aid. The Saints in the Rocky Mountain Mission, though not numerous, have assisted that mission field in a prompt and liberal manner in the past, and we look to see ready help extended now. "The battle is the Lord's," and is manifestly on the side of pure religion, inherent right, and the equities and humanities of life. Let there be no tardiness nor leanness in giving the work the needed support in every manner.

The *Advocate* will most likely be transferred to those in charge of that mission. Pres. Joseph Smith and Elders Joseph Luff and R. J. Anthony have written of late favoring the continuation of that paper for the present; and liberal and prompt aid should be given it—arrearages paid at once, subscriptions renewed, and new subscriptions procured and forwarded as hitherto to this office, to David Dancer, Box 82.

We may look for interesting times for the church from this time forward; but let it be borne in mind that the Lord says to his Saints—"All victory and honor and glory are brought to pass unto you by your diligence and faithfulness and prayers of faith." Upon every Saint this duty rests. It means you, and every one of you, who belong to the church. Ask yourself if you are doing your duty to God and the church faithfully. If you are not, then rise up and do it with prayerful diligence.

EDITORIAL ITEMS.

THE Ottumwa, Iowa, *Democrat*, of June 17th, has this notice—"The Church of Jesus Christ of Latter Day Saints, the only true and genuine Mormons—all others frauds—is holding a conference at Boonsboro." Very emphatic.

Bro. J. C. Foss writes from Independence, Mo., 18th inst, that he would leave that evening for Detroit, Minnesota, to build up the cause of God there. He wishes the local authorities in his mission to write him if they desire his help in their vicinities, and he will try and reach them.

Bro. J. O. Stewart, in a letter dated at Graham, Texas, the 9th ult., states he would go east, to Franklin County, Texas, and possibly to Columbia, Arkansas, and then return to Graham. He says he finds sympathizing Saints and friends, and hopes for good.

In this issue will be found the first pages of a very excellent article entitled "The Christian Sabbath." We bespeak for it a careful reading.

Brethren Joseph and A. H. Smith, and Joseph Luff, reached Salt Lake City the evening of the 18th of June; so we learn by papers and cards.

Bro. N. J. C. Olson writes of late from St. Louis, Mo., that he is full of gladness that he has found the light and love and power of Christ among the Saints, and in the gospel they preach.

The Utah leaders berate some of the victims of polygamy and call them "crawlers" when they promise to not violate the anti-polygamy laws again. Well, some of these leaders did not stop to *crawl*, but they just ran away as rapidly as they could to evade the said laws, and used the money of those they abuse to do it with. Oh, consistency!

TEMPTATION AFTER DEATH.

A SISTER writes to know if her infant, now dead, will yet have to be tempted by Satan "before he can have a celestial home with God." We have no knowledge of any Scripture, ancient or modern, which either teaches or intimates any such an idea; but there is much to the contrary. (See Job. 3: 17; Ps. 116: 15; Ecc. 4: 2; Math. 19: 14; Phil. 1: 23; 2 Cor. 5: 5: But the Book of Mormon is very plain as to the condition of little children in respect to full salvation, and all Saints should heed what it says. It says that they are not accountable, and in effect that they are not moral agents, and therefore they are not subjects for Satan to tempt, but are "alive" in Christ and are heirs of salvation. Let all read the following and consider it well. Book of Mormon, Chapter 8: par. 1, 2, 3.

1. An epistle of my father Mormon, written to me, Moroni: and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying, My beloved son, Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work. I am mindful of you always in my prayers, continually praying unto God the Father, in the name of his holy child, Jesus, that he, through his infinite goodess and grace, will keep you through the endurance of faith on his name to the end.

2. And now my son I speak unto you concerning that which grieveth me exceedingly, for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concering the baptism of your little children. And now my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you, I enquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord, and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they or not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little childdren, and they shall all be saved with their little children: and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter of persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope, nor charity: wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall prevert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak

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with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love; and they are all alike, and partakers of salvation.

3. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children can not repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand againt you at the judgment seat of Christ. For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of the holy Spirit, and putting trust in dead works. Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the curse of a broken law. And the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling of the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

Moss Point, Miss.,
June 7th, 1885.

Bro. Joseph:—Would it not be more edifying for the ministry to have the will of God revealed direct from heaven to them than to have it indirectly through the "first Elders?" Is not the present Elders as much entitled to have it directly as the first? Is God changed? If the present Elders has the Spirit, (the will of God directly from heaven), why is there so much quoting of the indirect will through other Elders fifty and eighteen hundred years ago? If they, (the Elders), preach as the Spirit gives them utterance, will not that be the will of God directly to the people to whom they preach? If we go to the letter of the law instead of asking of God that will give to all men (Saints) liberally, for instruction, will not the letter be taking the place of the Spirit? And if the letter gets the place of the Spirit, what will be the result? I would not invalidate the letter nor the Spirit. Let them both fill their office. I would like for some abler mind to take up this line of thought and communicate it to us through the *Herald*.

John B. Porter.

To the above we reply: (1) that, God having once revealed to us through his appointed and approved servants his will upon facts or principles, there is no need for those who possess such revelation in a written form, to have it repeated at the will of any and every person, themselves included. (2), God has not changed in respect to this matter; for God's *written word* was always quoted by his faithful servants—Christ included—as an end of all controversy on matters of which said word treated. (In proof see Lev. 10: 11; Deut. 4: 1–6; Josh. 1: 7–9; Ps. 1: 2; Dan. 9: 2; Mal. 2: 6, 7; Luke 4: 16–21; 10: 25–28; Matt. 4: 7–10; John 20: 31; 1 Cor. 10: 11; Acts 15: 15, 16; Rom. 15: 4; 2 Thess. 3: 14; 2 Peter 3: 16; Rev. 22: 18, 19, etc).

And (3), the letter never takes the place of the Spirit; neither does the Spirit take the place of the *written word* which the person needing it already has at hand—the Spirit and the word agree. James, 1: 5, says; "If any of you *lack* wisdom, let him ask of God;" from which we may learn that it is only when we "lack" that there is a promise that God will give for our asking. And it can not be said we "lack," if the matters we wish to learn of are already treated in the "written word" which we have. In harmony with this is the provision made in the law to the church, Doctrine and Covenants, sec. 99: 10; "In case of difficulty respecting doctrine, or principle, (if there is not a *sufficiency written* to make the case clear to the minds of the council), the president may inquire and obtain the mind of the Lord by revelation." There is perfect order, and the most undeviating consistency, in the operation of divine law.

Jesus commands to "search the Scriptures," for the reason that they "testify" of Christ. And wherein they testify of him, we as individuals need not that the same testimony be revealed specially to us by a new manifestation of the Spirit.

The following appears in the Lincoln, Nebraska, *Journal*, of 17th ult.:

CAMP MEETING.

Arrangements have been made by the Reorganized Church of Latter Day Saints to hold a camp meeting near Elmwood, Cass county, Nebraska, to commence July 8th, and the following ministers are expected to be present: W. W. Blair, of Lamoni, Iowa; James Caffall, of Council Bluffs, Iowa; Geo. A. Blakeslee, of Galien, Michigan; E. L. Kelley, of Kirtland, Ohio; also a number of the Nebraska ministers. The beautiful grove of the Hon. David McCaig has been secured, and the committee in charge will do all they can to make every one comfortable. Those who desire to attend by rail will be met either at South Bend or Unadilla, upon giving due notice to J. W. Holenbeck, Elmwood, Nebraska, as to when and which station they will be at.

QUESTIONS AND ANSWERS.

Ques.—Must the Bishop's Agent act in the Bishop's stead in all matters whereever the Bishop is required to act by the authority of his office?

Ans.—No; the agents are not Bishops—they act as the Bishop's Agent under his instructions, in regard to financial matters.

Q.—Is an Elder a fit subject to partake of the Lord's Supper when he does nothing to magnify his office as an Elder?

A.—We can not judge him; to his own Master he standeth or falleth.

Q.—Does the law of God require that a member knowing another member to have hardness against him or her, that the latter should go to the offended one and make reconciliation before partaking of the Lord's Supper?

A.—No; the offended one should seek reconciliation as provided for, Matt. 18: 15, 16, 17; and D. C. 42: 23. Yet it is charitable and Christian-like for any who may know or think they have offended another, to be the first to seek reconciliation as indicated in Matt. 5: 23, 24; and 1 Cor. 8: 13.

EXTRACTS FROM LETTERS.

Elder F. C. Warnky writes from Independence, Mo., June 20th, that he had a pleasant time at Carrolton, and baptized three. He also preached three times at Waconda. He also preached at Bro. Carter's on Crooked river, had good meetings, and baptized one. Others are believing. He says further:

"I went and looked at the old camping ground on Fishing river, and my heart was full of love for the cause. I could but weep when I thought of the trials of my brethren in the past, who labored and died to establish what we now enjoy—peace in Zion, and good will to men."

We gather from the Attleborough, Mass., *Chronicle*, of June 20th, that Elders M. H. Bond and C. A. Coombs are forcing the battle and making themselves heard in their field of labor. This is what it has to say of their work:

"LATTER DAY SAINTS.

"Elder M. H. Bond preached Sunday afternoon in the G. A. R. hall, before the Latter Day Saints, from Mark 16: 15, 16. Reference was made to the mistakes of Infidels in quoting and interpreting Scripture. Mr. Ingersoll nor any other liberalist has any right to torture the recorded saying or commission of Christ to his Apostles, into a sanction for all that has been taught or practiced in the name of religion or even Christianity. Many do not believe that the world was made out of nothing in six days of twenty-hours each, and Jesus did not make belief in these things a test of fellowship in his church 1800 years ago, but he did announce positively as a necessity a belief in the gospel. Some scientists ignore revelation, because it does not come under the in-

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spection of the microscope, the crucible, the knife or the scalpel. What is science but the application of eternal law governing the forces seen and unseen, of this universe? The telegraph and telephone are not the creation of anything, but the discovery and adaptation of pre-existent law. Nothing more is claimed for the gospel, denominated by Paul to the law of Spirit of life in Christ Jesus. It is just as practical a science as any other and only needs to be tested in order to be satisfactorily proved. What we want to-day is not a religion consisting simply of moral precepts or æsthetic entertainment, or blind credulity, but a religion, with bone and muscle, marrow and sinew, with power to convert, to offset the coming tide of infidelity and skepticism of our day.

Elder C. A. Coombs preached in the evening on the first six principles of the gospel, viz., Faith in God, repentance, baptism by immersion, laying on of hands for the receipt of the Holy Ghost, resurrection of the dead, and eternal judgment."

THOSE interested will note this card from Bro. Forscutt:

OMAHA, Nebraska, June 19th, 1885.

That I may be properly placed befere the church, please say in the *Herald* that in consequence of ill health, the First Presidency, after consultation, decided to appoint me to labor where my health seems to be most favored, until I shall be sufficiently recovered to justify my starting on my mission east. Brethren, therefore, desiring such service as I may be able to render them in the States of Nebraska, Kansas, Missouri, Iowa, or elsewhere, will please write me at Nebraska City, Nebraska. I am not strong quite enough to open new places, or do the active work which open warfare involves; but would rather preach or lecture, so far as able, where I can be cared for, and rest when not in the pulpit, than lie at home useless. Your brother,

MARK H. FORSCUTT.

THE New Philadelphia, Ohio, *Argus*, of May 21st, has this to say of Bro. G. T. Griffiths:

"Elder G. T. Griffiths, of Wheeling, closed his successful meeting at our place, and returned home on Monday. The Elder established a church here and made many friends during his stay. Should he return in the future, the simple announcement that he would preach, would insure a large audience."

And in the Wheeling, W. Va., *Register* of June 18th, we read that its reporter was sent to Elder Griffiths to learn the difference between the Reorganized and the Brighamite Churches, and we find the Elder gave him the desired information to the satisfaction of that journal.

Beware of the whirlpool, brother,
The whirlpool strong and deep;
Steer thy bark with a steady hand,
And far from its dangers keep!

For a wicked siren singeth low
To lure you to the spot;
Ah! lend no ear to wooing voice!
Beware, and heed her not!

She beckons you over the fatal waves
To ruin and shame; for the breath
Of this cruel siren is alcohol,
And the raging whirlpool, Death.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

TABOR, Iowa, June 9th, 1885.

Dear Herald:—Since my last report to you, I have tried to keep the camp-fire burning, so that those who are out in the darkness of the night may see the light, and, if they will, come and partake of the genial rays of divine truth. I have labored in Hamburg, Mill Creek, and at Shenandoah. In this part of the district things are not as prosperous as we would wish. Some have moved away from Hamburg, and others are a little indifferent; and for the lack of officers for the Branch, we deemed it wise to reorganize both the Mill Creek and Hamburg branches into one, to be known as the Union Branch The change was made by the unanimous vote of all concerned. Bro. Wilcox is working away, "a foot and alone," at Shenandoah, or was when I left him; but I hope Bro. Leadingham has returned from Utah ere this to help him.

I have labored at Keystone and Farm Creek. I shall return to them at some more convenient time and make up for the past. I visited the Wheeler's Grove friends, and preached for them three times in the week nights, and on Sunday; had a good time, felt free, and had good liberty. God bless such noble-hearted souls. They were arranging for a camp meeting to be held in September; a large attendance is expected, as everybody seems to be interested. The Farm Creek brethren expect to come to the front boldly in this matter, and the cry from Macedonia is heard expressing a desire to help. Come, one and all, and make this one of the most profitable meetings of the kind ever held in the west. We expect a large attendance of non-members from a distance of ten miles around, and hope for some of the talented Elders of the Church to be on hand. Professor Almon Hougas, with his company of singers, will try to make the musical department pleasing and interesting. Other singers are also invited to attend and help.

Our conference appointed for Keystone did not come off, as that dreadful disease, small-pox, was in some places near, and some of the friends not in the Church thought it wise to not have meetings in the school house, lest some from the afflicted neighborhoods might attend, and thus the disease spread; but we did not get the word soon enough to notify the brethren, so along they came, and on Saturday night, May 30th, we met at Bro. Clites' house, and had a good sociable meeting, and on Sunday morning, the 31st, we repaired to Bro. Hilliard's Grove, two miles from where our conference was appointed, and had a splendid good time. In the morning, Bro. E. C. Briggs preached a good, sound, logical, spiritual discourse; the love of God filled each heart present, and joy beamed upon the countenances of all. We then partook of the rich repast prepared by the kind-hearted sisters, and had a good social time, after which we met again for worship. Brn. D. Hougas and Matthew Stubbard occupied the stand with good results. All returned to their homes rejoicing in the glorious hope set before them through Christ and the gospel. I shall labor for a time in this part of the district, as I have many calls for preaching in the different school houses in this vicinity. We have many friends who want us to preach for them and visit them. These feel slighted if the same attention is not paid them as to members of the Church. Daily almost it is said to me, When are you coming to preach to us again?

Last Sabbath we held forth in the Ross Schoolhouse, to a good attentive audience. Next Sunday I shall hold meetings in the church here, known as the Shady Grove Church, owned by the Saints. I shall visit and talk to friends, and do what I can for the good of all.

The brethren are all willing to do what they can for the work, and we hope to be able to give it aid throughout the entire district, and shall labor and pray that those who are convinced may be led to obey. My heart is in this work; my soul delighteth in the goodness of God, as revealed in his glorious plan of redemption. May every effort put forth for its advancement be blessed of God, is the prayer of your brother,

HENRY KEMP.

SANTA ANA, Cal.,
June 10th, 1885.

Bro. Blair:—Although cooped up at home with my affliction, yet thought roams o'er the vast field of the kingdom, as I consider its inception, its onward triumphant march, its present needs and wants, its sure and certain success, its speedy victory over sin and mortality, and its perfection and glory, every step is but in fulfillment of the plain, ancient, and modern advertisements, sent of God through his servants the prophets for the strengthening of his Saints, leading and guiding into all truth; while God is onward and upward, moving over, in, and through all; turning and overturning, to bring to pass his act, his strange act, his marvelous work and wonder, until every knee shall bow, and every tongue confess that Jesus is the Christ, the King, to the honor and glory of God the father. And as the clouds of witnesses multiply thick and fast on every hand, he has also set his signs thickly, not only in the heavens and earth, but also by the straight and narrow path of his Saints; thus ever confirming his living word unto them.

As one of his servants and witnesses, I have received and borne many testimonies for the truth in the past; and now by the goodness of God I have another one to bear. During my recent affliction with broken and crushed bones, and bruises severe; when my life was ebbing out and despaired of by many, (but not by all), oft was I much blessed, and the severe pains were positively rebuked and held in abeyance by the power of God through the ministrations of his servants, and the fervent prayers of the righteous which avail much, and for which I am truly thankful. But this is not all; a little over two weeks ago I was seized violently with cramp colic, and with retching, so I could get no rest or keep anything on my stomach; as it increased, my entire body was full of pains; and upon calling a skillful physician and surgeon, he found it to be a case of telescoping of the bowels, about midway. He said medicine could not reach it, and it all relied upon a higher power. From Sunday till Thursday night I suffered much, and scores called to see me, (as they thought), for the last time, and passed out in tears. The retching was very offensive, attended with severe hiccough and astonished every one. It seemed as though there was no hope; Elders Badham and French

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came, then Elder Betts. At first they looked discouraged; but after a season of prayer, they seemed much strengthened and administered to me; and as they rebuked, God also rebuked; and as they blessed, he also confirmed it and sent speedy relief. Pain was removed, and the obstruction also, so that I had a good nights rest and sleep. It did not return, and I was delivered from the jaws of death again by the power of God.

Just then we received a dispatch from brother Howland, some thirty or more miles west of us, saying, Send Elders quick, William is very low. So off they went and found brother William just as I had been, was taken about the same time, he was also blessed in like manner, the power of God also again manifestly saved his life. This had been shown me in a dream the Wednesday night before I was taken. I dreamed that brother William Howland presented me a large brush to brush his brother Charles' hair with; as I took it I saw it was full of bugs and roaches. They jumped on me and crawled up my body fast. I picked them off and threw them into the fire as fast as I could. I awoke quite excited, and told my wife I was going to be sick, and so were one or both of the Howland boys; I felt sure of it. But little did I think it would be so trying an ordeal to us both.

His mother, sister Howland, also had a dream in connection with it, I will mention. When he was very low, she prayed much and watched anxiously day and night. She dreamed death came into the room, looking quite aged and gaunt, pointing as he advanced, toward William; whereupon she intercepted and pleaded with him to spare her son for her sake; but he refused. She then pleaded that he might be spared for his own sake, as he was just now merging into manhood; but he again refused. When fairly frantic with grief, she prayed him to spare him for Christ's sake; when he said Yes; I will spare him for Christ's sake; and he then backed out of the room and disappeared. So, for Christ's sake I believe we both live. And, that we may ever be able to demonstrate it in our life-wook, is my hope and prayer. I can say with Elihu, in Job 33: 15, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." Although this was declared some three thousand four hundred years ago, it is still a living and a present truth; in it God has not changed; his ways continue, and as it is true now, there are no just grounds for disbelieving its truth in the long past; and so it is in testing the validity of the promises made by Christ eighteen hundred years ago, Mark 16: 17–19: "These signs shall follow (not go before) them that believe." Honest skepticism arises and asks—Are you a believer, sir? and if affirmatively answered, then comes the test question,—Do these signs follow you, sir? And if the answer is, Oh no; from one who has "a form of Godliness, denying the power thereof," then comes the sledge hammer blow; Then Christ's promises are void, or else you are a falsifier, and not a believer, and if these signs do not follow believers now, how can you prove to me that they ever did; or that salvation will follow obedience in the future. But when the answer is given, Yes, sir; by a believer *who knows* the *power* of God, as well as *the form* of Godliness, it disarms and silences an honest skeptic as the truth only can do.

I thank God for the light and power of the everlasting gospel revealed to bless his people in this age of speculative philosophy. Before truth, error and false doctrine must fall, as dagon fell before the ark of the Lord. But truth is said to be the daughter of time; and as the tocsin of war is sounding among the Gentiles, in fulfillment of Joel 3: 9, so also is the heaven-sent message of Rev. 14: 6, sounding in "the hour of his judgment" and the Saints are beginning to "stand in holy places till the day of the Lord come; for behold, it cometh quickly, saith the Lord, Amen."

In Southern California the work is looking up, and prospects are good, if a reasonable amount of labor is done in the field. The laborers are few, but the body are waking up, and many of the honest in heart among the best class of thinkers are beginning to enquire if these things can be so; and knowledge is being increased among the Saints. The season here is now propitious, and times may be expected to be better ere long, financially. The "sanctified" wave is sweeping over the land, to be followed by another phase of spiritualism—all doing their work—and we must see to it that we do ours.

Yours in Christ,

D. S. Mills.

London [East], Ontario,
June 11th, 1885.

Joseph Smith, Dear Brother:—I arrived in Canada the 13th of May, and commencd labor near Chatham. Preached in Bro. Liveley's house; not many in attendance, tried to encourage the Saints. From there I went to Blenheim, preached there a few times, then attended the Kent and Elgin District Conference, held at Ridgetown, on the 30th and 31st of May. We had a very pleasant session, and the Saints returned to their homes renewed in their spiritual strength. By the will and energy of Bro. James H. Tyrrell and others, all were well cared for during the conference. I remained and preached Monday evening (by request) on the subject of Eternal Judgment; enjoyed good liberty; trust the seed sown may yet bring forth fruit to the glory of God. From there I came to this place to attend the London District Conference, which was to be held on the 6th and 7th of June. We had a fair representation of the Saints, and the branches were well reported. The officials were few. Brethren Samuel Brown, R. C. Evans, and the writer, doing the preaching with marked liberty. It may be said we had a pleasant conference. One item of the business was to recommend the release of one from membership from the church, (by his request), and for apostasy, as he had found one who said he was God, Prophet, Priest and King; the only man on earth that has the right to preach the gospel, and build up the church since the days of Paul. He says he is one of the witnesses that is to be slain in Jerusalem, at the coming of Jesus Christ to the Jews. He has promised to the brother who has left us and united with him, that he shall live forty years; and as he is lame in one of his legs, it being some shorter, it is to be restored, and his back is to be straightened, (as he is much stooped), and he is to have a new set of teeth, (I guess he means if he gets a dentist), and his hair is to be restored to its original color; and many more things too numerous to mention he has promised to do for him. So you see the United States has not all the religious cranks there are in the world. Canada, I presume will be able to supply her ratio. It is a trying time for the Saints. Many say "Lo here," and "lo there." They should "try the spirits." "To the law, and the testimony. If they speak not according to that word, it is because there is no light in them," Isaiah 8: 20. It seems quite lonely; no help from the west; twenty-three branches, and about one thousand members to be cared for, and all wishing me to come and see them at the same time. I have not met with Bro. McIntosh since I have returned, but learn by letter that he is preparing to start out in the mission about the 15th inst. I have not heard from J. J. Cornish, but I hope he will labor in Canada as much as he can. Bro. R. C. Evans is trying to get out of his shop for one month to help me, but I will continue my self, as I know I am working for a just Master. He will only demand of me what I am able to do.

The weather is pleasant and the prospect for crops is good. So far as I am informed, (with but few exceptions), the health of the Saints is good. Will close with respects to you and yours, and all the friends. Remember me in your prayers.

Your brother in the one faith,

John H. Lake.

Wallsend, Australia,

Dear Bro. Joseph:—I rejoice exceedingly in the work of our Master, as demonstrated in these the last days, in accord with the many predictions previously uttered, in connection with our present history. The light of God's word has been shown us by those eminent lights of the church, who have been sent to these far away shores, to labor in word and in doctrine for the reclamation of our souls, and those of our fellow men; and thus the love of true principle has been begotten within us, as the most beautiful and sublime illustration of God's dealings with men, have been set forth amongst us by Brn. Glaud Rodger and J. W. Gillen, as also by Bro. J. F. Burton—men who are eminent for truth in very deed, each in their order. They must have a degree of satisfaction to know that they are loved for their work's sake, if I am allowed to speak in this connection. It might appear to encourage the brethren somewhat to say to them, Be warmed and be filled, and many other words of apparent love; but do our words proceed from our mouths alone, or from our hearts? God knows; and our brethren will know. We may deceive ourselves; but we can not deceive our brethren, nor the Master, of the church. I hope however that those brethren who have been amongst us, with those who may yet be sent, will pardon all my coldness and indifference toward them, with every act of inattention. Since Bro. Gillen's departure from Australia our experience has been varied—some times good and strong, and well and happy like the queen's daughter, "all glories within"—at other times the reverse has been true. And in this state, or condition, measurably, Bro. Burton found us; and with some degree of force the same may be said at present; but still we are much improved of late, and since his arrival here additions have been made in our numbers. Eight persons have been added by baptism, and we expect shortly some others. One brother who has been added will make a very useful man and a

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good Saint. Bro. Gillen will rejoice to hear of his being brought to this position; I refer to Mr. Wm. Bains.

Bro. Burton is a good worker, and is much engaged; preaches five times a week, and attends all our meetings. We expect much good to result from his labors, as also from brother T. W. Smith's. It is only right that thankfulness be expressed to Bro. Gillen for the valuable service rendered by him in this field; his memory will live with all who heard him understandingly, and we hope that the fruits of the labor of his hands will be given him, as also to Bro. Burton and Bro. Smith. E. J. HOWORTH,

Pres. Wallsend Branch.

CLITHERALL, Minn.,
June 13th, 1885.

Bro. Blair:—It has been some time since I have written to the *Herald*. The work is onward in this part, and the Spirit has said it should continue to move, if the Saints would do as they should. I expect to baptize two or three tomorrow, and there are others that are favorable and perhaps will be at our conference, which will be held the 27th and 28th of this month, for we kindly invite all of our friends and neighbors to attend that desires to do so. We have our new church enclosed now, ready for meetings, so we will have room for all that wish to come. The Saints in these parts all feel satisfied with the decisions of the General Conference, and I hope the Saints every where will take the books for their guide, and stand by them, instead of taking any man's teachings except they agree with the books.

Your brother in Christ,
J. R. ANDERSON.

PROVIDENCE, R. I..
June 18th, 1885.

Brother David:—I went to Boston on Saturday the 13th, and found one good faithful brother—Webster. He was somewhat cast down, but when he saw me—one of the household of faith—he cheered up. I went to meeting on Sunday, and by request preached, and the Lord blessed me with his Spirit, and I had great freedom; we had a good meeting, and the Lord had blessed us. In Boston there are some good faithful Saints; their hearts full of love and kindness. May our father in heaven bless them. And those who are careless and indifferent, may the Spirit of God strive with them. One, (a man), had been baptizcd; the other day I visited him, and I believe he is a good honest soul. Through the kindness of brother Mortimer I was able to visit others, and found them in good standing.

Your brother in Christ,
T. H. MOORE.

PHILADELPHIA, Penn.,
June 20th, 1885.

W. W. Blair; Dear Brother:—This the third Sunday I have been here in Philadelphia. I think with patient and persistent labor the work can yet be built up here, although there are many discouraging features connected with the advancement of the work here. One was baptized last Sunday by the presiding officer of the branch. What few attend upon the services are earnestly striving to maintain the cause. I shall take a run up to Delaware to-morrow; on Thursday to Allentown and Hornerstown; and go from there to Brooklyn. Shall strive in every legitimate way to build up the cause and present the gospel to the people. May wisdom and grace be given me to labor acceptably. Have been kindly received, and well treated by all, so far.

My address at this place is 2054 East Cumberland St., Philadelphia, or, at home, 385 Pleasant St., Fall River, Mass.

In hope.
JOHN GILBERT.

RICHMOND, Utah, June 10th, 1885.

Elder Joseph Smith; Dear Brother:—I can not well resist the urgent promptings of the good Spirit at this time to write you a few lines. I have for several years passed through an ordeal of most rank and determined persecution, causing privation and loss that at times seemed more than mortal man could long endure, because I have for many years refused to endorse a policy of government fostered and carried on by the rulers over the people here which I am well satisfied in very foreign to the true Spirit of the Church of Jesus Christ of Latter Day Saints.

I have striven wisely to lift a warning voice from time to time, for over twenty years against wrongs I have known to have been committed, although it has caused mine to be an up hill road to travel, yet to-day in these critical times it affords me much comfort, and satisfaction of conscience. I have, fearless of man's power and threats, done a duty in the name and fear of God; for He has been my reward; and the promptings of love for truth and right to govern and prevail over all mankind as God would have it, has been the earnest desire of my heart from my early youth. And this desire has been riveted, I hope, on my heart and Spirit indellibly as with the pen of iron, for future use, for good to the cause of God, in the redemption of man, in this the day of the establishing of God's righteousness and power, which your honorable sire, our seer and prophet has been instrumental in the hands of God to establish on the earth; and who, strange as it may seem to you on reading this, appeared unto me in vision, in the summer of 1844, soon, or not long after, he had been martyred, in a place and position I have been anxiously looking to behold ever since that vision. For I then had only just been confirmed a member in the church, and being only in my 15th year of age, and then in England, the place of my birth. He met me at an angle of a turning point, in an elevated city laying to the west, in America, as my impressions at the time were. He met me, calling me by name, and made some enquires of me; and it seemed as though I was an old acquaintance. I remember my answers to him were in the same familiar manner. This has often been with me, on reflection, a strange circumstance and manifestation, and has caused a deep feeling in the welfare and interests of his family, and a desire to be identified in some way with his family.

Hoping I have not wearied you with this singular narrative I have truthfully related, I close by solicting your favor and esteem as a brother in the bonds of the gospel covenant.

My house and grounds will be open to your reception, and the Elders of the Reorganized Church to hoist the standard upon. My domestic accommodations are not of the best, but such as I have, give I unto thee and my brethren.

Yours truly,
SAMUEL EKERSLEY.

STEWARTSVILLE, Mo.,
June 18th, 1885.

Bro. Blair:—Since General Conference, I have been doing duty in the Spring River District, both in Kansas and Missouri; preaching at different points as the way opened for me; and I think, with good effect; and have been blessed and encouraged by the Spirit of the Master in my labors. I baptized a worthy brother at Webb City—prospects are encouraging for good there, and their efforts for the work are commendable. E. A. Davis baptized two at Pleasant View—so moves the work. Worthy efforts are put forth here to sow the seed of truth. If the older and more experienced of the Eldership will throw in their efforts with the young Elders, the cause will move on fast.

I attended their District Conference at Mound Valley—the representation was not large, owing to the lateness of the season to get in crops, yet the attendance of friends and enquirers was large, and filled their commodious house, and generally speaking we had good times, and the Saints here, as elsewhere, preach very effectually in their lives and conduct. Yet we would suggest a little better attention to the finances of the church, that the gospel may be more widely spread for the salvations of many more. The visit of Bro. H. C. Smith was appreciatep; but we all regretted that it occurred on "such busy times." I left home on the 9th, inst., for Independence, Mo.,—had a few pleasant days with the Saints "in Zion," and preached for them on Sunday. Arrived here on the 16th, and will labor some here and in the vicinity before going into northern Kansas. At present I am the guest of brother J. T. Kinnaman, (and his amiable family) in whose company I hope to labor for a few weeks at least. My address will be at this place for the time being. In gospel bonds.

J. T. DAVIS.

HEBRON, Nebraska,
June 10th, 1885.

Brother Joseph:—I have been a member of the church for eight years, and have not thought myself capable of writing to the *Herald*; but as I am far from the church, and none of the Saints to talk with, yet it may be that some of the Saints would like to know my whereabouts. I am in Thayer County, Nebraska, on Blue River. As I read the reports in the *Herald* it makes my heart rejoice and burn with the glowing but gentle spirit of the gospel. I long to stand side by side with them in the battle of life. What noble service to render, to do better for the Lord of Hosts. Noble, true-hearted men have been inspired of God to know and do his holy will, and the message of peace and unexampled love has been published to a partially benighted world. Thousands of hearts have been made glad; homes have been rendered peaceful with the power of truth and love. A new and abiding impetus is given to the toiler in life by this glorious mandate from God! Narrow, selfish views are axchanged for what is better. I strive to spread the gospel banner as far as I can in my weak way, by giving the Book of Mormon and Voice of Warning to the people to read. Some take an interest in these books and others say the Book of Mormon is but Spaulding's romance. But thank God there are some here honest in heart, who has heard brother Joseph preach, and they say that he preaches the gospel. My desires are

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to do all I can for God's work while in the flesh. If an Elder travels this way address me at Hebron, Nebraska, and I will meet him. I can get school houses to preach in, and the people say they would like to hear a Latter Day Saint preach.

M. A. LOVE.

SAN FRANCISCO, California,
June 9th, 1885.

Dear Herald:—I wish to send you a few words, that the Saints may know where I am, and how I am. I left Guerneville in good favor towards the church, *i. e.*, none having hatreds towards us; but I had to endure hardness for a long time in the beginning, from the time I first went there. Any of our elders can now get a hall to preach in, whosoever will go there.

When I got to Santa Rosa I found Sr. Parks home from Washington Territory, strong in the faith, with brother Hawkins and wife. Thence I came to San Francisco and Oakland to see the Saints. In Oakland, brother H. P. Brown was lecturing on the Book of Mormon. My experience shows that the church is more respected to-day in this land than ever before. When I can, I am visiting people of other Churches, and library's and reading-rooms. I give tracts, *Heralds*, *Expositors*, and what I have.

The Pastor of the Mariners Church to-day, with whom I have been acquainted for some time, asked me "what Church I did belong?" I told him promptly, to the Reorganized Church of Jesus Christ of Latter Day Saints. He did not seem surprised, but asked if it was the Church in the Salt land. I told that we had nothing to do with that one. He said, "Your Church is that of Joseph Smith?" I answered yes.

In conclusion I ask the Saints to pray for me, that I may do my duty in all things.

Yours in the Gospel,
J. A. STROMBERG.

PLATTSMOUTH, Neb.,
June 12th, 1885.

Dear brother Joseph:—I have long had a desire to drop you few lines for some place in the columns of the *Herald*, although I am young in this cause. But I rejoice because this work has brought peace to my soul, and a desire to do what is right. As weak as I am I can truly say that I know this work is of God, and not of man. I have seen the sick healed of a burning hot fever, so thy got right up and eat supper; what they had not done for two days before. And other testimonies I have had. We have had a cold time in this branch, for the Spirit was withdrawn just as it was prophesied some time since, but now I begin to feel some better.

D. W. MURPHY.

Summary of News.

June 23d.—There is no longer any interruption to traffic on the Suez Canal.

Government forces have been defeated in Cuba by the revolutionists.

Emperor William is sojourning at Ems, and is said to be in excellent health.

Another suicide of a victim of the gambling mania has occurred at Monte Carlo.

The Tralee Branch of the Irish National League has expelled its President, Mr. Harrington.

Advices from Indian Territory state that there are fears of an outbreak among the Southern Cheyennes.

The people of Grand Traverse County, Michigan, experienced the novelty of a June snowstorm yesterday.

To-morrow the diary of the late Gen. Gordon will be printed simultaneously in England and America.

The Marquis of Salisbury has finally decided to accept Gladstone's place as Premier. He assumed office last evening.

Russian emissaries are actively engaged in establishing friendly relations with the mountain tribes of Afghanistan.

During the twenty-four hours ending at midnight yesterday, there were 709 new cases of cholera and 359 deaths in Spain.

The pacification of Peru at an early day, through the labors of the Peace Commission which left Lima yesterday, is promised.

Funds are being provided by the French Chamber of Deputies for sending 3,000 men to reinforce the army at present operating in Madagascar.

A COLONY OF JEWS IN THE CAUCASUS.

London *Times:* A colony of Jews called Dagh Tchoufont live in the mountains of the Northern Caucasus. The Dagh Tchoufont live in several small but distinct communities in the provinces of Daghestan, Terek, and Kouban. They say that they are the descendants of Persian Jews who arrived in Daghestan in the fifteenth century, and who established themselves some time later among the Koumyks, whose Princes greatly valued their commercial aptitude and their skill in the cultivation of madder, rice, and the vine. Considerably before the Russian conquest of the Caucasus these Jews were established at the aoul of Andreievsky, on the plateau of Koumyk, and it was after this that they came into the Terek, where they settled in a place named Portytch, between the present stanitzas of Schelkazavodskaia and Stchedrinskaia. With the view of more successfully resisting the attacks of the mountaineers, they were then installed in the aouls of Andreievsky, Taschketchi, Kizil-Yurt, and others, which they occupy at the present day. They number about five hundred families. They speak different dialects of the Circassian mountaineers, but they prefer writing and talking the language of Farsistan, which they brought with them from Persia. Their Talmud is translated into that language. They have nothing in common with Russian Jews except their religion, which, however, possesses some distinctive features. Their rabbis are subordinate to the Chief Rabi of Derband. The Dagh Tchoufont are engaged both in commerce and agriculture. They were the first mountaineers of the Terek to visit the towns and distant fairs of Russia, and their example has much contributed to the industrial development of the mountaineers. They now enjoy the same rights as the other Circassians, they can possess lands, and pay equal taxes with the rest.

A large band of German pilgrims have just returned to the Fatherland from Rome, after having obtained what to a good Catholic is the acme of earthly bliss—namely: to see the Holy Father face to face, kiss his hand, and to receive his blessing. Meanwhile the minor pilgrimages to the shrines of saints and martyrs are again beginning in Catholic countries. In France a continuous stream of devotees has been bent toward Argenteuil, there to worship the holy tunic of Christ which is annually exposed between Ascension-Day and Whit Monday. There is a curious little volume, published in 1746 by Thiboust, in which the author endeavors to prove the authenticity of the holy garment, not only by enumerating the miracles done by the tunic, but also by tracing its career from the day when the Roman soldier brought it to a town in Galatea. From this town it was brought over to Jaffa, thence, in 594, it was taken to Jerusalem, and in 1156 it was again discovered in the Argenteuil convent, where it was exposed before King Louis VII. and the public.

MORE SUN-SPOTS.

The sun-spot fiend will be in his glory this summer. A whole belt of spots extends clear across the sun's disk, and just coming into view on the eastern edge is a cluster of them that beats the record for size and activity. If we don't have a horrible succession of tornadoes for two weeks now, and some more in the latter ends of July and August, then there is nothing in the sun-spot weather philosophy.

The huge group of sun spots which was seen coming around the eastern edge of the sun several days ago has now advanced nearly to the centre of the disk. It is large enough to be seen without telescopic aid by protecting the eye with a dark glass. In the telescope it is a wonderful phenomenon, and a rough measurement shows that its length exceeds a hundred thousand miles and its breadth thirty thousand. The brilliancy of its bridges of light, the grotesque forms of its chasms, the strange appearance as of shadows and reflections deep within its principal abyss, and the singular changes that it undergoes from day to day, and indeed from hour to hour, can not be adequately described in words. It is not every year that the sun presents such a spectacle.

Selections.

SACRILEGIOUS AND HYPOCRITICAL.

[From the "Deseret News," Utah].

ON the 24th of April, under the above caption, we published an editorial article which defined with considerable clearness the position of Mr. Joseph Smith, head of what is denominated the Reorganized Church, upon a prominent local question of the hour. A friend whom it appears to have interested, has suggested that—in view of the presence of Mr. Smith, accompanied by his brother Alexander, in our city, presumably on a special mission—it be reproduced at this time. Having concluded to act upon the desire expressed by our friend, the article in question is herewith presented:

Before us is the April 18th number of the *Saints' Herald*, the organ of the so-called Reorganized Church, at the head of which is the eldest son of the Prophet Joseph Smith. He is also editor of the paper named. It makes elaborate comments on the articles which appeared in the *News* some time since, in which the fallacy of expecting the Church to abrogate the doctrine of plural marriage was ex-

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hibited. Of course the editor of the *Herald*, who is *en rapport* with those who persecute the Saints and on excellect terms with the world generally, favors the abrogation of this vital and prominent doctrine. He evidently considers that the issuance of a "revelation" by the visible head of the Church would be the proper course to pursue under the circumstances. The pith of his position is incorporated in the following, which we extract:

"Would John Taylor have the courage to say to the polygamic men and women already in the practice of plural marriage, and to the thousands to whom the dogma has been so industriously taught and its practice urged so strenuously:

"Thus saith the Lord, your Redeemer and your God; hear ye, O my people in the mountains and valleys of Utah, and listen to my voice. Lo, these many years ye have been following in devious paths, and I, your Lord, command you that ye no longer walk in them. Let all those among you who have taken unto you more wives than the one wife of your youth, put them away from you. Provide for them and their children, that they have borne to you, according to the riches and goods ye possess; but put them away even as I commanded Abraham of old to put Hagar away. Let those among you whose first wife is dead (or is married to another), and who had more than the first wife living at the time of her death, take the one first chosen to be plural wife as your companion; and be ye married unto her as provided by the law given unto my church and published in my Book of Doctrine and Covenants before the death of my servants Joseph and Hyrum Smith, and put all other of your plural wives away from you and live no longer with them as your wives. And this shall ye do that ye may keep the law of the land, and no longer incur my displeasure."

"This would most likely be the tenor if not the text of such a revelation as God would give in the case if He should speak like Himself as He is revealed in the three standard works—Bible, Book of Mormon and Doctrine and Covenants."

It there were no other proof than the foregoing to show the falsity of its writer's claims to the position he has assumed as the successor of his father it would of itself be sufficient. It is not only sacrilegious, but indicates with what easy facility he could act the part of the pretender. He is correct in the intimation that President John Taylor would not have the "courage," if that is what it should be called, to issue a spurious revelation and palm it off upon the people as the voice of Deity to them. The venerated head of the Church would not dare to do what could evidently be done by this "degenerate son of a noble sire" without compunction of conscience. He flippantly frames a bogus revelation and then flimsily intimates that he understands that it is such an one as would be given by the Almighty were He to speak on the subject.

Joseph Smith may reel off imitation revelations by the yard, but when anything of that character comes through the presiding authority of the Church of Jesus Christ of Latter Day Saints it is the genuine article. If any man occupying a position of such immense responsibility should in that respect attempt to perpetrate a sacrilegious fraud, an offended God would speedily hurl him from his station, and place his oracles in hands more honest and true. But there is no danger of anything of that kind occurring.

The citation of the course of Abram in relation to Hagar is doubtless not as happy as the writer of the article could have wished. It is scarcely complete, as the "Father of the Faithful" remained to all intents and purposes, a polygamist, there being no ground for assuming that his wife Keturah was at any time dispensed with by him.

The closing paragraph of the quotation shows the dishonesty of the entire presentation. It assumes the absurd position that Joseph and Hyrum Smith did not pactice, and certain standard works do not teach, under proper conditions, the rightfulness of partiarchal marriage. As a fact in point connected with this claim, Bishop H. B. Clawson informs us that he and the head of the so-called Reorganized Church were school-mates in Nauvoo, and that it was well understood by both, that the Prophet Joseph had a number of plural wives, and it was no particular secret as to who some of them were. It is a fact also that several of those ladies are now living in this city, and by them Alexander Smith, brother to the editor of the *Herald*, was at one time confronted, they claiming, in his presence, their relationship to his father.

The chief of the Re-organized Church is, of course, patted on the back by the Salt Lake *Tribune*, the notorious organ of slander and of the anti-"Mormon" crusade. Here is what it says about the bogus revelation:

"The 'Mormons' should remember, in reading the foregoing, that it was written by the son of the prophet—by the one who claims to hold the keys, the real priesthood of the 'Mormon' Church. Who knows but he does?"

This is hypocrisy backed by hypocrites, for why should not hail fellows fall on each others' neck and weep. Listen to the rank deception: "Who knows but he does," yet there is not the most infinitessimal approach to a question in the mind of that *Tribune* scribe regarding the holding of the "keys of the real priesthood," by the person to whom he alludes. The advancing of a suggestion as to the probability of such a thing by such a source is grotesquely absurd. Such hypocrisy has not even the merit of a slender covering of ingenuity. It simply affords more evidence that the tactics of the crusaders are all turned in the direction of creating schisms in the Church. But they will have to get up something different to such fusty chaff as that to attain any success, and if they get any by whatever means they employ, it will only act as a smutter, leaving the wheat all the cleaner for the elimination.

THE term "witnessing for Jesus" is generally restricted to the delaration of what hehas done for us or the relation of our Christian experience that we are apt to lose sight of the fact that some of the most important witnessing for him lies in other directions. When John the Baptist witnessed for him it was by declaring his true character and mission, and the direct effect of this testimony was to induce two of his own disciples—Andrew, and John—the evangelist, to follow him. The most effective way in which we can witness for Christ is to exhibit such devotion for him in every day life that all with whom we come in contact shall know and acknowledge that we are his dicsiples, and that our lives are purified and exalted thereby.

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Selected Poetry.

THE MASTER'S QUESTION.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them,
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "Golden Land?"

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow stricken,
And strengthen the feeble faith?
And have ye felt when the glory,
Has streamed through the open door
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken hearted
In their agony of woe?
Ye might hear me whispering beside you,
"'Tis the pathway I often go!"
My disciples, my brethren, my friends,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be!

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE CHRISTIAN SABBATH.

BY ELDER D. H. BAYS.

INTRODUCTORY.

BRO. R. ETZENHOUSER, *Edenville, Iowa:*

Your favor of October 12th is at hand, and your request to give you my views on the Sabbath question, now agitating the public mind, will be cheerfully complied with.

From sheer force of circumstances I have been compelled to give the subject much serious thought and candid consideration. I have read several works, pro and con, said to be among the best written on the subject. In addition to this, I have, at different times during the twenty-three years of my ministerial labors, been called upon to publicly debate the question with the advocates of the Seventh-day Sabbath. Yet I undertake the task with a degree of reluctance, conscious, as I am, of my inability to do ample justice to a subject some-

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what complicated, and at the same time one fraught with such grave consequences to all Bible believers. Of necessity I shall be brief, giving only the principal points of the many that might legitimately claim our consideration.

The advocates of the Seventh-day Sabbath rest their cause mainly upon the binding force of the fourth commandment of the Decalogue namely, "Remember the Sabbath day to keep it holy." (Ex. 20: 8). They maintain that "the law," and especially that part of it which relates to the Sabbath, has never been abrogated, nor even so much as modified. Hence, they affirm that "The seventh day of the week, or Saturday, is the Sabbath of the Lord, and is binding in the Christian dispensation."

Let us now proceed to examine this proposition under the light of the "law and the testimony." And in order to get the question squarely before the mind, that we may not mistake the issue, allow me to propound the following interrogatories.

1st.—Is there a passage in all the Bible to prove that the seventh day of the week, or Saturday, is to be observed as the Sabbath of the Lord? If so, where is it?

2d.—If such passage can be found, then is there a passage in the book to prove that the observance of such seventh day of the week is binding upon Christians in this dispensation? If so, where? It will be observed that unless these questions can be answered affirmatively, there remains but little substantial ground upon which to base an argument in support of the Seventh day Sabbath.

We shall probably review a few of the arguments presented in support of the perpetuity and binding force of the fourth commandment of the law in this dispensation. In order to fully understand the nature and design of a law, we must acquaint ourselves with the conditions and surroundings of the people for whom the law was intended.

The word "Sabbath," from the Greek "Sabbaton," (long o as in tone) signifies "a rest," "a Sabbath." A rest day, a Sabbath day, is designed for those who labor and are weary. The Israelites labored in the land of Egypt, and toiled in the wilderness on their way to the promised land, and were, in a pre-eminent sense, in need of "Sabbaton"—a rest. This rest was instituted for their especial benefit, as will be seen by what follows. In the examination of this subject we shall observe, substantially, the following order, to wit:

1. The law, as given to Moses, under which the Sabbath was instituted, was to continue till Christ—till then, and till then only.

2. The Seventh-day Sabbath, like the passover, was designed for the children of Israel; and for them only.

3. The law, including the ten commandments, with all its institutions and appointments, including the Seventh-day Sabbath, was fulfilled in Christ, and by him was repealed.

4. That the "first covenant," which was "written and engraven in stones," was the ten commandments.

5. That this covenant was superceded by the "new covenant," including a new Decalogue; and,

6. That the *time* for observing the Sabbath when "old things had passed away," and all things had become "new," was changed from the *seventh*, to the *first day of the week*, as seen in the types and shadows of the law, and in the example of the Apostles and early Christians. Let us now proceed to a careful examination of the whole question, searching the Scripture to see if these things be so.

CHAPTER I.

INSTITUTION OF THE SABBATH.

It is fair to presume that when the law shall pass away, all institutions under it will cease. The Seventh-day Sabbath was instituted under the law, as we shall presently discover, and, like circumcision, was given to the Israelites, and was binding upon them only. In order to determine the correctness of this position we have but to consider the three following points, namely:

1. Where was the Sabbath first given?
2. When was the Sabbath enjoined? And,
3. To whom was the Sabbath given?

1. WHERE WAS THE SABBATH FIRST GIVEN?

By reference to the twelfth chapter of Exodus it will be seen the Lord gave a commandment to Israel, that on the tenth day of the first month, every man should take a lamb—one lamb for each house—and "keep it up until the *fourteenth* day of the same month;" and, that, in the evening of the same day, they should kill the lamb and eat of its flesh, which should be "neither raw nor sodden," but roast with fire. They were further instructed as follows:

"And thus shall ye eat of it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat of it in haste: it is the Lord's passover."—Ex. 12: 11

The children of Israel were making preparations for their departure from the land of Egypt, under the leadership of Moses, the great Hebrew, lawgiver. The history of their journey from the land of bondage towards the land of promise, is continued as follows:

"And he [Pharaoh] called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel, and go, serve the Lord, as ye have said." "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children."—Ex. 12: 31, 37.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."—Ex. 13: 20.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the [Red] sea, over against Baal-zephon: before it ye shall encamp by the sea." "But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them encamping by the sea, beside Pi-ha-hiroth, before Baalzephon." "And Moses said unto the people, Fear not, stand still, and see the salvation of the Lord, which he will show to you to-day." "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." "And the children of Israel went into the midst of the sea upon the dry ground:" "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."—Ex. 14: 1, 2, 9, 13, 15, 22, 30.

Having thus miraculously passed through the west arm, or gulf, of the Red Sea, Israel encamps upon its eastern border, and join in singing their memorable song of deliverance, rejoicing in the knowledge that God is mighty to save.

Now in the land of the Amalekites, they take up a line of march, in a south-easterly direction, for the promised land; and the historian thus continues the narrative of their journey.

"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days into the wilderness, and found no water. And when they came to Marah [on the Red Sea] they could not drink the waters of Marah, for they were bitter."—Ex. 15: 22, 23.

These waters were miraculously made sweet, and after resting sufficiently, they took up the line of march;

"And they came to Elim, where there are twelve wells of water, and three score and ten palm trees: and they encamped there by the waters."—Verse 27.

Elim is situated near the border of the Red Sea, south-west from Marah, in the direction of Mount Sinai, to which latter point let us follow them.

"And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt."—Ex. 16: 1.

I have been thus particular to give the tortuous journeyings of the children of Israel, to show with unmistakable exactness the place where this Sabbath law was first given; for here, in this wilderness, was the first recorded Sabbath ever kept. It is a remarkable fact that the Israelites went into this encampment on the "*fifteenth day* of the second month," just two months, to a day, from the day of their departure from Egypt. They were in a vast wilderness, with no visible means of support.

"And the whole congregation of the children of Israel murmured against Moses and Aaron, in the wilderness," (verse 2), saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have

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brought us forth into the wilderness to kill this whole assembly with hunger. Then said the Lord unto Moses. Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out of the land of Egypt. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us." "And the Lord spake unto Moses saying, I have heard the murmurings of the children of Israel; speak unto them saying, "At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay around about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, it is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded. Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take every man for them which are in his tents."

"And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, "This is that which the Lord hath said, *Tomorrow* is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

"And Moses said, Eat that *to-day*, for it is the *Sabbath* unto the Lord: *to-day* ye shall not find it in the field. Six days ye shall gather it, but on the *seventh day*, WHICH IS THE SABBATH, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex: 16: 3–7, 11–16, 22–30.

And thus passed Israel's FIRST SABBATH. From the foregoing we learn that the Sabbath was first given IN THE "WILDERNESS OF SIN, which between Elim and Sinai," in the north-western part of Arabia.

Having answered the question as to *where* the Sabbath was given, let us now proceed with the enquiry.

2. WHEN WAS THE SABBATH ENJOINED?

As we have already seen, the Israelites encamped in the wilderness of Sin on the *fifteenth day* of the second Jewish month. Allowing the first fall of manna to have occurred on the sixteenth, the next day after their arrival there, which from a careful examination of the contexts seems quite probable, the first Sabbath of which we have any account, fell upon the seventh day after the manna had fallen six, which would be the TWENTY-SECOND DAY of the SECOND MONTH after their departure from Egypt.

Waiving all technicalities, it is absolutely certain that the Sabbath was given prior to the fifteenth day of the *third* month of their exodus, and subsequent to the fifteenth day of the second month, for the obvious reason that they left the wilderness of Sin, where the Israelites kept their first Sabbath, and arrived at the base of Mount Sinai on the *fifteenth* day of the *third* month, as may be seen by the following:

"In the third month, when the children of Israel were gone forth out of the land of Egypt, *the same day* [fifteenth] came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount." Ex. 19: 1,2.

Further evidence that the Israelites had not previously kept a Sabbath is found in the fact that they started from Egypt on the *fifteenth* day of the month, which, in the regular order dating back from the time when the Sabbath was commanded from Sinai, would have been the Sabbath.

On this day a long and tedious journey was performed, and that, too, by direct command of the Almighty. Certainly no one will argue that the Lord, under any circumstances, would give one command the keeping of which would involve the breaking of another previously given. Yet this is precisely the condition here, if the Sabbath law was then force. This view is materially strengthened when we consider that Israel continued their journey for four consecutive weeks without reference to any particlar day of rest, while at the same time the Lord was their vanguard and their rear-ward. They encamped in the wilderness of Sin, after another hard day's march, on the fifteenth day of the month, which, recurring in its regular order from the day they left Egypt, would have been the Sabbath. They continued their march south-eastwardly till they reach Mount Sinai, near the coast between the two arms of the Red Sea, on the fifteenth day of the third month, which again would be the Sabbath. Hence, we infer that, although they had observed a Sabbath in the wilderness of Sin, the Sabbath law was not made binding till it was propounded from Horeb. After that period, they were no more allowed to perform such journeys on the Sabbath day. Passing from this point, we shall next consider:

3. TO WHOM WAS THE SABBATH GIVEN?

What has already been shown in the foregoing, renders it quite unnecessary that much should be said upon this point. God, though the instrumentality of Moses, wrought the deliverance of Israel from the bondage of Egypt. For *them* he caused the manna to fall and to *them* was the Sabbath law given, as is clearly shown by the following:

"See, for the Lord *hath given* YOU *the Sabbath*, therefore he giveth YOU on the sixth day the bread of two days." Ex. 16: 29.

In this we have the fact clearly presented, that the Sabbath was given TO THE CHILDREN OF ISRAEL on the TWENTY-SECOND DAY of the SECOND JEWISH MONTH in the WILDERNESS OF SIN, in north-western Arabia.

CHAPTER II.

THE SEVENTH-DAY SABBATH WAS BINDING UPON THE CHILDREN OF ISRAEL ONLY.

Like the Passover, the Seventh-day Sabbath was given to, and made binding upon, the Israelites only, as may be seen by careful examination of the following points of analogy beween them:

THE PASSOVER.	THE SEVENTH-DAY SABBATH.
"And this day shall be unto you for a memorial; and ye shall keep it a feast unto the Lord throughout your generations: ye shall keep it a feast by an ordinance forever.	"And the Lord spoke unto Moses, saying:
"Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven ont of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.	"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.
"And the first day there shall be a holy convocation, and the seventh day there shall be a holy convocation unto you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you.	"Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.
"And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever."—Ex. 12: 14–17.	"Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to deeth.
	"Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, for a perpetual covenant
	"It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—Ex. 31: 12–17.

From the above we learn that,

1.—Both were a "memorial," or "sign." The one a memorial to preserve the remembrance of their miraculous deliverance from servile bondage in Egypt, and the other a memorial of the first creation,

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and God's rest from his work on the seventh day, and a "sign," token, or symbol, of the "rest that remains to the people of God."

2.—Both institutions were "holy."

3.—In either day all "manner of work" was forbidden.

4.—None but the Israelites were required to observe them.

5.—In either case the penalty for violating the sanctity of the day was "death." And,

6.—Both were limited in their operations to the "generation" of the children of Israel.

What is affirmed of the passover, is likewise affirmed of the Seventh-day Sabbath. If it be argued that the Sabbath referred to here, must be perpetuated to all future generations without modification, because of the declaration.

"It is a sign between me and the children of Israel *for ever*," the same rule will hold good as to the passover, for the reason that the same terms are employed. Now, who will be so reckless as to maintain that the passover, a purely Jewish institution, passed into the Christian dispensation and became a part of the Christian economy, upon the ground that the Jewish people were commanded to "keep it a feast by an ordinance *for ever?*" We venture to say none would be so daring, though it would be just as logical to do so as to assert the perpetiuty of the Seventh-day Sabbath because of a similar declaration concerning it.

Of Aaron and his sons it is said: "For their anointing shall surely be an *everlasting* priesthood *throughout their generations*."—Ex. 40: 15.

Of course this does not mean that the Aaronic priesthood should continue interminably, to offer sacrafices under the law, for the Apostle Paul upon this point says:

"For the priesthood being *changed*, there is made of necessity a change also of the law."—Heb. 7: 12.

While it is asserted that the priesthood is *everlasting*, yet it is positively declared that it has been "changed." Those who advocate the binding force of the Seventh-day Sabbath go further, and declare the priesthood of Aaron has been not only changed, but *utterly abolished*. If, while the priesthood is declared to be *everlasting*, we are in any sense justified in maintaining that it has been abolished, then certainly no reasonable person will object to our taking similar grounds respecting the Israelitish Sabbath, when both, by the declarations of Holy writ, are placed upon the same footing.

Such passages, then, only go to show that all those things were to continue only so long as the law, by virtue of which they existed, should be in force. Putting it in another form, all these institutions of the Mosaic economy were to cease with the recognized *generations* of the house of Israel. The Seventh-day Sabbath was a "sign" between the Lord and the children of Israel, to be observed by *them*, not Christians, *throughout their generations*.

If we can learn when the genealogical records of the Jews ceased, then we may know just when the "sign" (Seventh-day Sabbath) between the Lord and his ancient covenant people ceased to exist. In Matthew's history of the gospel we find the following with respect to their geneology: "The book of the generations of Jesus Christ, the son of David the son of Abraham. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."—Matt. 1: 1, 17.

When Christ delivered the gospel unto the Jewish people, they regarded his teachings as subversive of the religion of their fathers, as presented in the law, and so rejected him. While weeping over their blindness and depravity, he said "Behold your house is left unto you desolate." Matt. 23: 28.

This prediction was terribly fulfilled. At a later date, A. D. 70–71, Titus, son of the Roman Emperor Vespasian, at the head of the Roman army, besieged the city of Jerusalem. The Jews stubbornly resisted the assaults of the enemy, but finally yielded to the inevitable, after 1,100,000 of their number had perished by famine, sword, fire, and crucifixion. Besides this, 96,000 were sold into slavery, and multitudes perished in other parts of Judea. All that remained of the proud nation were carried away into captivity, from which they have not returned to this day. This terrible destruction put an end to the *generations* of the children of Israel, and with them ceased all the peculiar institutions of that peculiar people, including their Sabbath.

VIEWS OF "HOPEFUL."

DEAR HERALD:—It is sometime since I penned an article or a letter for your pages, not because I am averse to your *conduct* as a paper, or the truths you defend and set forth; but because I care neither to speak or write without I have *something* to say. It often appears to me that some feel it to be their special privelege, if not their duty, to be always saying something either by tongue or pen, without any reference to the fitness of their communications, or the timeliness of their utterances. If I preach a sermon, administer to the sick, bless a child, or perform other duties, those immediately concerned know it, and I do not feel bound to publish the matter unless the results have been such that the publishing of it is calculated to give joy to others; then I think it my duty to let it be known, not for the purpose of keeping my name before the people, as exhibiting my greatness, nor yet to impress it upon the church nor the Bishoprick that I am earning the means allowed my family in my abscence; but for the purpose of strengthening others, as well as to transmit a faithful record of the fulfillment of God's promises to his believing children. This I believe to be one of the main purposes of your publication, and think your pages should not be used for the purpose of personal display by any.

I heartily endorse your instructions on page 349 of current volume, respecting "Contributions to the *Herald*," and wherein I have failed in coming up to the standard, I will try to profit by the lesson, that I may not need to be ashamed. My hand is clumsy, my mind needs proper training, and I terribly feel the lack of a good common education; and this shows itself in writing more than in speaking; hence I can not do the good I would, but *I will* do what I can. This last sentence reminds me of one of your late utterances on pages 364–5, respecting the faith and diligence of a certain brother, and I say, God bless and strengthen him, and may his faithfulness and diligence increase, until he hears the glad "well done." I would to God the church had its quorums filled with such men, and increased ten thousand fold. Thank God, there are others; for you say "He is one of the Lord's diligent, wise, and worthy workers." Here a solemn question presses itself upon me. Do I wait till the church treasury is full before I enter upon my mission work? If I do, this is positive evidence of my lack of trust in God. I may write long and pious articles about loving the work, making sacrifices, enduring privations, etc.; but God will know that those are only different renderings of the cry of the "Horse Leech," who is ever "crying, give, give!" If I have sought office in the church, in order to live from its treasury, I have made a fool's mistake. The world offers a thousand times more of worldy wealth, in the present, than the Church of Christ ever did. The Church of Christ is poor in worldly goods —does not possess the *prestige* of a great name. (According to men's ideas of greatness). It has no flattering honors or titles to bestow. It was founded in sacrifice, and that the most stupendous the human mind can conceive of. In fact, the greatness of the sacrifice is beyond human conception. It has lived and grown by sacrifice. It will, it must, stand, fight and conquer *by sacrifice!* And those who essay to put on its armor and do battle under its banner must prepare to sacrifice the ease and comfort of this world, their homes, their wives and children; yea, even life itself, if they shall ever be found successful soldiers of the cross, or be crowned with the victorious gift of eternal life. They must not watch with covetous eye the scanty droppings into the treasury, and with itching palm long to clutch the little all in order to consume it upon their lusts.

This is a day of sacrifice, and God says "Gather my people together unto me, those who have covenanted with me by sacrifice." This is the only covenant God will take a part in. If I have made any other covenant, it is not with God; it has been with my own lusts, and with the power of evil. The covenant with God can only be made through sacrifice. Talk of trust in God when I wait to hear the Bishop's report, to learn if the treasurey contains enough to sustain me and mine! I ought to blush with shame at the thought. I am disgracing the name of a minister of Christ. I am staining the fair name of the church, and turning the tradition of

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the Elders into a fable; for it has always been their boast that they did not "Teach for hire, nor divine for money," but went forth in obedience to the divine injunction "Take no thought for the morrow," etc.

We are sometimes asked, Why does not the cause spread as rapid as in the beginning of this work! The causes may be divided between the Ministry and lay members, in part. The lay members seeing, as they believe, a lack of energy on the part of the Ministry, resulting, as they believe from a lack of faith; and again an apparent desire on the part of some of the Ministry to find places of ease and emolument, which leads many of the members to think such men are anxious to obtain the spoils and carry off the honors without performing the labor. Those who thus think fasten up their purses and declare, "They will not give a cent to pamper a greedy, lazy priesthood." And thus the proper sustenance it withheld from the families of those men who are entirely devoted to the building up of God's kingdom, and such men are debarred from working as they should,(I leave God to decide whether His servants are justified in being thus hindered), and hence the cause is hindered.

On the other hand, we do not see that self-sacrificing zeal manifest to-day among the ministry that was manifest in the beginning. Is there not a lack of trust in God's promises? If I am to claim the blessings of God in my ministry,—success in my labors, health of body and strength of mind, power over unclean spirits, and over diseases, power to convince the unbeliever, and give comfort to the follower of Christ, I must labor *according to the pattern* given of God through his son. Unlimited trust in God is the price of his never failing love and care. Is it written that any have ever trusted in vain? "I once was young, but now am old, I have never seen the righteous forsaken, nor his seed begging bread." This is my testimony as well as the Psalmists. My life's record contains many short-comings on my part; but none on the part of God. "He is faithful who promised." Write me down "an old fogy" if you will; tell that my zeal is greater than my knowledge, (and I here confess that neither of these qualities in me are great), but I would rather have one solid grain of *trust in God* than all the worldly wisdom you possess, though you may rank as Solomon's in your generation. In conclusion, let us who are called to be God's husbandry, "earnestly contend for *the faith* once delivered to the Saints."

HOPEFUL.

ORIGIN OF ALL THINGS.—No. 10.

BY S. F. W.

"ABOUT the time the Quinames were defeated, the pyramid of Cholula was erected under the direction of a chief named Xelhua. The occasion of its being built, seems to have been connected in some way with a flood, probably that mentioned in the Quiche traditions, the reports of which may or may not be founded on actual inundation more than usually disastrous in a country subject to periodical overflow (?). The authorities are not agreed whether the mighty mound was intended as a memorial monument in honor of the builder's salvation from a former flood, or as a place of refuge in case the flood-gates of the skies should again be opened; neither is it settled whether Xelhua was an Olmec or a Quiname cheiftain, although most authors incline to the former opinion. Of course the Spanish writers have not failed to connect this pyramid in some way with the Hebrew traditions respecting the tower of Babel, especially as work on the Cholula tower was stopped by fire, sent from heaven by the irritated deities."—*Bancroft.*

It appears that this pyramid continued as first built until after the time of Quetzalcoatl who predicted after his departure, great calamities. "Only a few days after his departure occurred the earthquake which destroyed the pyramid at Cholula, the American Babel, and ushered in the new, or fourth age of fire, according to Ixtlilxochitl. On the ruins of the pyramid was built a temple to Quetzalcoatl, who was afterward worshiped as a god.."

The early annals of the old world, we have seen, abound with traditions of giants, and as we have found all other myths duplicated in America we might expect to find this particular class of legends paralleled also: Brancroft supplies the following:

"Our knowledge of Olmec history subsequent to their first appearance, is confined to a few events which occurred in Puebla. Here chiefly on the Rio Atoyac, near Puebla de los Angeles and Cholula, they found the Quinames, or giants, a powerful people, who long kept them subordinate in rank. These Quinames, as Ixtlilxochitl states, were survivors of the great destruction which closed the second age of the world. They were, according to Veytia, more like brutes than rational beings; their food was raw meat of birds and beasts which they hunted indiscriminately, fruits and wild herbs, since they cultivated nothing; but they knew how to make pulque with which to make themselves drunk; going entirely naked, with disheveled hair. They were cruel and proud; yet they received the strangers kindly, perhaps through fear of their great numbers, they being so few, and magnanimously permitted them to settle in their lands. * * *

"The Quinames, traditionally assigned as the first inhabitants of nearly every part of the country, have been the subject of much discussion by the Spanish writers. Veytia rejects the idea that a race of giants existed, and Clavigero considers their existence as a race very doubtful; although admitting that there were, doubtless, individuals of great size. Most other writers of this class accept more or less literally the tradition that there were giants who were the first dwellers in the land. * * * While it is impossible to decide in the matter, it may be regarded as more than likely that this foe was a branch of that overthrown in the south; that the Xibalban power, as well as that of the Nahuas, extended far toward Anahuac in the early days, that the great struggle was carried on in the north as well as the south."

After the deluge spoken of in the Lake Tahoe myth the few who escaped built up a great tower, the strong making the weak do the work. This, it is distinctly stated they did that they might have a place of refuge in case of another flood. But the Great Spirit was filled with anger at their presumption and amidst thunderings and lightnings, and showers of molten metal he seized the oppressors and cast them into a cavern.

"These myths," continues Bancroft, "have led many writers to believe that the Americans had a knowledge of the tower of Babel, while some think they are the direct decendants of certain of the builders of that tower, who, after the confusion of tongues, wandered over the earth until they reached America."

Mr. Bancroft is not willing to be classed with the "many" or the "some," but when it is considered that the "legends" are part of the written history of a dozen different and civilized, American ancient nations, the readers will agree that they are something more than "wild speculations."

Ixtlilxochitl a Chichimec king thus gives the Toltec version of the same: "After the confusion of tongues the seven families who spoke the Toltec language set out for the new world, wandering one hundred and four years over large extents of land and water. Finally they arrived at Huehue Llapallan in the year 'one flint,' five hundred and twenty years after the flood." * * * They say that the world was created in the year Ce Tecpatl, and this time until the deluge they call Atonatiuh," &c.

The Quiche tradition as translated by Bourbourg speaks of a country in the far east where the people spoke a common language and worshiped without graven images, and which they left under leadership of their chiefs, and after a long journey reached Tula, which place Bourbourg says is on the "other side of the sea," and that was the place from which the wanderers came from time to time, to the *north-western coast* of America.

Mr. Bancroft says his general conclusions "may be expressed as follows:

Thoughout several centuries preceding the Christian era, and perhaps one or two following, there flourished in Central America the great Maya empire of the Chanes, Culhuas, or Serpents, known to its foes as Xibalba, with its centre in Chiapas, at or near Palenque, with several allied capitals in the surrounding region. Its first establishment, at a remote period, was attributed by the people to a person named Votan, who was afterward worshiped as a god. Whether such a person as Votan ever had an actual existence; who, or what he was; whence, or how or among what people the civilization attributed to him was introduced—we can only form vague conjectures. America was certainly peopled before the Votanic era, and that most likely by civilized, as well as by savage tribes, but pre-Votanic nations have left absolutely no record. Perhaps the most reasonable conjecture is that the Votanic power was of gradual growth,

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at first humble and subordinate, but constantly increasing, overcoming, absorbing, succeeding other powers, as others in later times succeeded, absorbedd, and overcame it. The Votanic institutions can only be known by the traces they may be supposed to have left in those of the later Maya nations. The prevailing language was doubtless either the Maya, Tzendal, or a mother tongue from which these, as well as the Quiche, Cakchiquel, and others of the same linguistic family, have sprung; although it is not unlikely that the empire embraced some nations speaking other languages. From its centre in the Usumacinta region the Votanic power was gradually extended northwestward toward Anahuac, where its subjects vaguely appear in tradition as Quinames, or giants. It also penetrated northeastward into Yucatan, where Zamna was its reputed founder, and the Cocomes and Itzas probably its subjects. In other regions where its influence was doubtless felt, it seems to have left no traces."

As Mr. Bancroft is the greatest authority on the subject under investigation, his conclusions should not be withheld, whether favorable or adverse to any theory. His date for the Votanic empire may be supplemented with that of Ordonez of 1000 B. C., and that of the Codex Chimalpopoca of 955 B. C., but these dates must now be made to conform to those of the cuneiform tablets, and carried farther back than the clvilized nations of modern times had any adequate conception of till the tablets were read. The assertion that there were people in America "before the Votanic era, leaves the case in America just as it was in Asia, where the Aryans, as they advanced, drove out a people of unknown lineage. These "conclusions" certainly justify the quotations with which this paper is principally made up.

In sequence of these "conclusions," the whole work of Dr. Plongeon, "Vestages of the Mayas," might be inserted; but we will be content with quotations from it:

"The dwarfed race is certainly easily distinguishable from the descendants of the giants that tradition says once upon a time existed in the country, whose bones are yet found, and whose portraits are painted on the walls of Choacmols funeral chambers at Chichen-Itza."

"Let us hope that the Mexican government will grant me the requisite permission, that I may bring forth, from the edifices where they are hidden, the precious volumes, without opposition from the owners of the property where the monuments exist. Until then we must content ourselves with the study of the inscriptions on the walls." (Mrs. Plongeon in *Harper's Magazine* for February, 1885, says: The inscriptions at Uxmal now have a fair chance of being deciphered, thanks to the perseverance of Dr. Le Plongeon.")

"There can be no doubt that in very ancient times the same customs and religious worship existed in Uxmal and Chichen, since these two cities were founded by the same family, that of Can (the serpent), whose name is written on all the monuments in both places. Can and the members of his family worshiped Deity under the symbol of the mastodon's head. At Chichen a tableau of said worship forms the ornaments of the building designated Iglesia in Stephens' work; being in fact the north wing of the palace and museum. This is the reason why the mastodon's head forms so prominent a feature of all the ornaments of the edifices built by them. They also worshiped the sun and fire, which they represented by the hierglyphic used by the Egyptians for the sun, a circle with mark in the center. In this worship of fire they resembled the Chaldeans and Hindoos."

"Can and his family were probably monotheists; the masses of the people, however, may have placed the different natural phenomena under the direct supervision of special imaginary beings."

"My studies have nothing to do with the country posterior to the invasion of the Nahaults. These people appear to have destroyed the high civilization existing at the time of their advent, and tampered with the ornaments of the buildings, in order to introduce the symbols of the reciprocral forces of nature."

"The language of the ancient Mayas, strange as it may appear, has survived all the vicissitudes of time, wars, and political and religious convulsions. It has, of course, somewhat degenerated by the mingling of so many races in such a limited space as Yucatan is; but it is yet the vernacular of the people."

"In some localities in Central America it is still spoken in its pristine purity, as for example, by the Choacmules, a tribe of bearded white men, it is said, who live in the vicinity of the unexplored ruins of Tekal."

"The Maya language seems to be one of the oldest tongues spoken by man, since it contains words and expressions of all, or nearly all, of the known polished languages of the earth." The name Maya, with the same signification everywhere it is met, is to be found scattered over the different countries of what we term the old world, as in Central America.

"If we start from the American continent and travel toward the setting sun, we may be able to trace the route followed by the Mound Builders of the plains of Asia and the Nile. The mounds scattered through the valley of the Mississippi seem to be the rude specimens of that kind of architecture. Then come the more highly finished Teocalis of Yucatan and Mexico and Peru; the pyramidal mounds of Maui, one of the Sandwich islands, those of the Fejee and other islands of the Pacific; which in China we find converted into the high, porcelain, gradated towers; and these again converted into the more imposing temples of Cochin-China, Hindostan and Ceylon—so grand, so stupendous in their wealth of ornamentation, that those of Chichen-Itza, Uxmal, Palenque, admirable as they are, well might dwindle into insignificance, as far as labor and imagination are concerned, when compared with them. That they present the same fundamental conception is evident—a platform rising over another platform, the one above being of lesser size than the one below, the American monuments serving, as it were, as models, for the more elaborate and perfect, showing the advance of art and knowledge."

The reader will doubtless prefer the theory concerning the origin of the pyramidal temple given in previous chapters, and see that Mr. P. has mistaken the direction of the migration he has sought to trace.

Many myths, names and customs are common to India and Yucatan: the printing of the red hand on the walls for instance.

"If we now abandon that country and crossing the Hymalaya's range enter Afghanistan, there we again find ourselves in a country inhabited by Maya tribe. The name of tribes that form part of the population is Maya. The name of the river Kabul is the Maya for working hand—(the red hand referred to above). The valley of Chenar would be in original American, the valley of the *well of the woman's children*. Kubi-Khel would be *tribe of the feather*. Zaka-Khel the tribe of the locust. Khiber pass, the road of the hawk, &c. Maya in Hindostan is the same as Magi in Babylon."

"Recent researches in the plains of lower Mesopotamia have revealed to us their mode of building their sacred edifices which is precisely indentical with that of the Mayas: each people using the material closest at hand, clay and bricks in Chaldea, stones in Yucatan. The filling in of the buildings being of inferior material, crude or sun dried bricks, at Warka or Mughui, of unhewn stones of all shapes and sizes at Uxmal and Chichen, faced with walls of hewn stone, many feet in thickness throughout. Grand exterior staircases lead to the summit, where was the shrine of the god, and temple.

In Yucatan these mounds are generally composed of seven superposed platforms, the one above being smaller than that immediately below; the temple or sanctuary containing invariably two chambers, the inner one, the sanctum sanctorum, being the smallest."

"The Mayas at times, * * as the primitive Chaldee in their writings, made use of characters composed of straight lines only, enclosed in square or oblong figures, as seen from the hieratic writing at Warka and at Mayapan give a Maya definition of Egyptian and Chaldean deities, Ra, Ana, Anata, Bel Beltis, Hea, Dav-Kina, Sin, San, Vul, Ishter, Uruk, (king), Ashur, &c.

"The hand writing on the wall, *Mene mene* upharsen, are Maya! and the last words of the Lord, *Eloi, eloi, lama Sabachthani* "are pure Maya vocables!" and mean "Now I am sinking, darkness covers my face!"

Now the suppositions that the Maya progenitors brought the Noachian speech to America, and that the hand writing on the wall was in that speech, and the Lord spoke it as said, or even that the Aramaic which was his native tongue was allied to it, are all reasonable, and in keeping with the philosophy of these papers; but as to

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the facts as alleged by Mr. Le Plongeon I am not a judge.

One way to explain this enunciation if it be a fact, is on the supposition that Votan came as he says from Tripoli which was a Phonecian town; and that the ancient Maya language was Phonecian, which is identical, almost, with Hebrew. Then Christ's words in Hebrew might be so much like the Maya-Phonecian as to deceive Mr. Le Pongeon, and make him think they are Maya. His interpretation shows that they are not.

"The Khati who ruled Egypt as shepherd kings, the Hittites of scripture, are named from the verb Katah, to put obstacles in the way. Carchemish their emporium is, in Noachian, if I may so express it, "city of navigators, merchants." Katish their sacred city is, "city where sacrifices are offered."—

(The Kahati are the very people that Mr. Delapfield wrote his learned volume to prove the founders of American civilization, but he did not know this kind of proof).

Pages 51, 52, show the identity of American and Egyptian names and customs.

"There is a monument that served as a castle when the city of the holy men, the Itzas, was at the hight of its splendor. Every anta, every pillar of this edifice is sculptured with portraits of warriors and noblemen. Among these many with long beards, whose type recalls vividly to mind the features of the Afghans."

"Judging from the sculptures and mural paintings, the higher classes in Mayab wore in very remote ages, dresses of quite an elaborate character."

"The Mayas divined by the inspection of entrails, and had their astrologers and prophets. "By the examination of the mural paintings, we know that animal magnetism was understood and practiced by the priests, who themselves seem to have consulted the clairvoyants." "The construction of the gnomon shows that they had found the means of calculating the latiude of places, and that they knew the distance of the solstitial points from the equator. ***If we look back through the vista of ages to the dawn of civilized life in the countries known as the old world, we find this number seven, among the Asiatic nations as well as in Egypt and Mayab. ** As the Egyptians, they wrote in vertical columns, and horizontal lines, from right to left."

[Concluded next Number].

SUFFERING IN FAMILIES.

The cause of much suffering in families will be shown by the following table. Saying what a man spends by drinking three glasses of liquor per day, at five cents a glass, if he commences at the age of twenty years and continues to the age of thirty. We calculate only five per cent interest.

From	20	years old to	30	years cost	.....	$ 745.74
"	30	" "	40	" "	.....	2,081.16
"	40	" "	50	" "	.....	4,094.41
"	50	" "	60	" "	.....	8,855.02
"	60	" "	70	" "	.....	16,216.37

Young man would you not think what you are doing before you allow yourself 15 cents per day for useless stuff of any kind, or suppose you drink only one glass a day, it would be one third of the above mentioned amount, which would be quite sufficient for a comfortable home at the age of 50 years. This you can also apply to the useless habit of cigars and tobacco.

Conference Minutes.

LITTLE SIOUX DISTRICT.

Quarterly conference met pursuant to adjournment at the Saints' Meeting-house in Little Sioux, Harrison county, Iowa, at 10: 30 a. m. Saturday, June 13th, 1885, with president of district, J. C. Crabb, in the chair. Organized by electing J. C. Crabb president of conference, Chas. Derry assistant, and by choosing W. C. Cadwell and Wm. Stuart clerks.

Visiting members were invited to participate in deliberations of conference.

Branch Reports.—Spring Creek 51; no changes. Little Sioux 186; 3 died and 1 removed. Magnolia 221; 1 died. Sioux City Branch was reported as having been organized May 20th, 1885, by Charles Derry and Hiram L. Holt, with a membership of 7; Martin P. Berg president, Minnie E. Townsend clerk.

Official Reports.—High Priests: John A. McIntosh, J. C. Crabb, Charles Derry, and Phineas Cadwell. Geo. Montague, J. F. Mintun, Nathan Lindsey, John B. Lytle and John Thomas, of the Seventy. Elders J. W. Wight, Donald Maule, J. M. Putney, E. R. Lanphear, Wm. C. Cadwell, Colby Downs, (by Bro. Lanpher), Henry Garner, Wm. Chambers, (by letter), C. E. Cobb, and Dorman Lewis. Priests J. L. Gunsolly, B. M. Green and Wm. T. Fallon. Teacher Enoch Hunt, reported.

M. S. Frick reported as financial agent of Missouri Valley Mission, and asked to be released. On motion his report was received, and he released as requested. On separate motions Chas. Derry was continued in charge of Missouri Valley Mission, and Wm. R. Davison was appointed financial agent.

Delegates to Annual Conference reported, and they were discharged. Also report of Wm. C. Cadwell, committee to wait on the Twelve with reference to the James Caffall decision was accepted and he continued as such committee.

On motion, Bro. E. R. Lanphear was continued in his present mission; Charles Derry and Wm. C. Cadwell in the Correctionville Mission; and John Thomas and J. M. Putney were appointed to take charge of a mission to Smithland and Ordway School-house.

On separate motions, Bro. J. C. Crabb was sustained as district president; P. Cadwell and C. Derry as his counsellors, and W. C. Cadwell as district secretary.

Committee appointed to make final settlement with the family of the late Bishop, Bro. D. M. Gamet, reported an itemized settlement of all moneys received and paid out, as follows:

On hand at last report	$ 50 23
Received since	127 55
Total	$177 78
Paid out	$176 23
Paid successor, P. Cadwell	1 55
	$177 78

On motion, the report was adopted and committee discharged.

On motion, it was decided that when this conference adjourns it does so to meet at Magnolia, on the second Saturday [12th] in September, 1885.

On separate motions, the following two day's meetings were appointed, to be in charge of the presidency of the district: Spink's Grove, third Saturday [18th] in July; Moorhead School-house, fourth Saturday [25th] in July; Twelve Mile Grove, second Saturday [8th] in August; and one at Missouri Valley, in charge of presidency of district, who will fix time and place. An Elder's license was granted to Martin P. Berg, and a Priest's license to J. L. Gunsolly.

On motion, it was decided that the money remaining in the hands of the Reunion Committee be applied to the use of the Missouri Valley Mission.

P. Cadwell, Bishop's Agent, submitted his quarterly report, as follows:

On hand at last report	$176 60
Received	19 15
Total	$195 75
Paid out	$126 50
Balance on hand	69 25
	$195 75

This was on motion referred to a committee of three, consisting of brethren C. E. Cobb, J. F. Mintun and Wm. R. Davison, who reported it correct, and were discharged.

Notice was given that a motion would be made at the next conference to change the time of holding conference to the second Saturdays in January, April, July and October of each year.

Three were baptized during conference, two children blessed, and several sick administered to with good results.

A prayer meeting was held in which the peaceable and strengthening influence of the spirit was felt, on Sunday morning. Preaching was had Sunday forenoon by Bro. Charles Derry and Sunday afternoon by Bro. Geo. Montague.

SOUTH-EASTERN OHIO, AND WEST VIRGINIA DISTRICT.

A conference of this district was held April 25th and 26th, 1885, at Syracuse Branch, Meigs county, Ohio.

Official Reports.—Elders T. J. Beatty (baptized 11). Thomas Mathews, J. Harris, L. W. Torrence, D. Thomas, and D Hopkins, in person. L. R. Devore, (baptized 29). J. Moler, A. B. Ervin, J. L. Williams, and Joel Allen, by letter. Priests D. Matthews, and Lewis Walters in person, and G. Roushe by letter.

Branch Reports.—Syracuse and Morgan, no change. Wayne 30; 11 baptisms. Union Grove 19; 2 baptisms. Liberty 8; 11 baptisms. Lebanon and Buchtel, no reports.

The clerk was authorized to correspond with the authorities of the Buchtel Branch and get a report from them, or their branch will be declared disorganized and the members be reported as scattered.

Vinton Branch, numbering 20, was admitted into the District. Samuel Bennington was granted a Teachers license. It is expected that a meeting of a few days duration will be held immediatly following our next conference.

T. J. Beatty was re-elected President and L. R. Devore vice President of district. T. Matthews was sustained as Bishop's Agent, and A. B. Kirkendall, District Clerk.

Preaching Sunday morning by Pres. Beaty,

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assisted by L. W. Torrence. Sunday afternoon, Testimony and sacrament meeting in charge of Elder John Harris. Sunday evening preaching by David Matthews.

Adjourned to meet at Limerick, Jackson County, Ohio, August 22nd and 23rd, 1885. Come every body.

WYOMING VALLEY DISTRICT.

Conference of this district convened at Nanticoke, Pa., May 30th, 1885, John J. Morgan in the chair; John D. Eckerd clerk.

Branch Reports.—Hyde Park 29; 2 baptized. Plymouth and Danville, no report. Nanticoke, same as last report.

Official Reports.—Elders H. S. Gill, D. Griffiths (baptized one), L. B. Thomas, J. Baldwin,, John J. Morgan (baptized one). Priests J. D. Eckerd and Teacher Wm. Ransom, reported. Bishop's Agent, H. S. Gill, reported $5.10.

On motion, the Plymouth branch was disorganized, and its members to be transferred to the Nanticoke branch.

Resolved that John J. Morgan be president, and John D. Eckerd be clerk for the district for the next three months.

Resolved, That we believe firmly the Book of Mormon, Book of Covenants, and the Holy Scriptures to contain the word of God, and that we will stand by these books.

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

Preaching in the evening by H. S. Gill; and on Sunday forenoon by John J. Morgan and D. Griffiths. Saints' meeting in the afternoon. An enjoyable time was had. Preaching in the evening by H. S. Gill, and John J. Morgan, and by David Griffiths in the Welsh language.

Conference adjourned to meet with the Hyde Park branch, August 29th and 30th, 1885.

Miscellaneous.

NOTICE.

Pursuant to the request of the late Annual Conference, and as is provided in the law of the church; Priests, who are not already members of the First Quorum of Priests, and Teachers and Deacons, will please forward to me their names and addresses, together with time and place of ordination, and by whom, so they may properly be enrolled preparatory to perfecting the organizations at the time of the meeting of the next Annual Conference of the church. Calling attention thus briefly to the neccessity of duly putting in order these lesser quorums in the body, it is hoped that every man will stand in his place with interest.

Very respectfully in bonds of labor.

G. A. Blakeslee, Bishop.

NEVADA DISTRICT.

Notice is hereby given, that the Nevada District Conference will be held at Carson City, Ormby county, Nevada, on the first and second of August, 1885. All are invited to attend.

Abednego Johns.

CABIN RUN SUFFERERS.

Since last report I have received the following contributions: Portland, Oregon, Sr. C. Fradeen and Sr. Carrie Sund $5. From Wayne county, W. Va.: Polena Osner 25c, Julia Osner 25c, Sapiah 25c, B. F. Smith 25c, a shepherd 25c, Matilda Booth 25c, Besea Hamilton 25c, Wm. Odelle 25c, Rebeca Hawk 10c, Mary A. Trout 25c, A. W. Hutchinson 25c, John W. Trout 25c, Branch 70 cents.

C. G. Ruley.

BISHOP'S REPORT, ERRATA.

Amounts received and not reported in Annual Report, March 31st, 1885: B. A. Page $15, Walter Page 50 ct, Jeremiah Root $10, J. M. Range $35, Daniel Brown $10, Julia Waugaman $9.75, H. M. Joseph $10, I. F. Kingsbury $2, Julia Waugaman $3.10,—total $95.35. Sent by Daniel Brown, agent, Watsonville, California.

G. A. Blakeslee, *Bishop.*

PITTSBURG DISTRICT

Conference will be held at Wheeling, W. Va., on the 25th and 26th of July, 1885, convening at 10:30 a. m. We trust that Elders and clerks of branches will send in their reports in due time. It is expected that brethren W. H. Kelley, M. H. Forscutt, and others of the ministry, will be in attendance. We hope that all the Saints will do their best to be present, as we anticipate a spiritual feast.

G. T. Griffiths, *Pres. of Dist.*

FIFTH QUORUM OF ELDERS.

We are entering upon another year's work; let it be done with a will and effort that can not fail. We have more reports than the other quorums, and let us continue to have more if they do not reach ninety-sx. We would desire all members of the quorum to read the report of the quorum to General Conference, in the conference minutes in *Herald*, and comply with the resolutions concerning them. A resolution was passed that all those, who, in six months from date of this notice in *Herald*, have not applied for license will be dropped, and the vacancies filled by new applicants. A year and a half and eight notices should reach all. A printed circular letter is to be issued when all are hard from, and addresses secured, which will enable each to know the location of the entire quorum, this will be hastened by diligence; let all come to the rescue. All are requested to write to the presiding officer several times during the year, that the circular letter can be arranged. The following are the names that are still delinquent:

James Bamber	Samuel Davis	Ed Bennett
Wm. Chapman	Lewis Gaulter	Levi H. Ezzell
Robert Fuller	Uel Hammers	J. A. Gerrard
Jacob S. Goble	Wm. D. Kelley	T. H. Humes
Henry Jones	Ekin Lovell	George W. Lush
Francis Lofty	Chas. D. Norton	Robt. A. Oehring
E. McEvers	E. A. Shelly	J. V. L. Sherwood
Charles Perry	John Taylor	J. F. Thomas
B. T. St. John	J. J. Watkins	Joseph Wheeler

Elders in sending for licences will please send to the secretary of the quorum the following dates, when born, when baptized, when ordained, where ordained and by whom ordained, also send recommendation from branch or district president, or missionary in charge. Let us have "Onward to perfection and victory" the motto and watchword; the outlook is good.

Rudolph Etzenhouser, president; box 40, Rhodes, Marshall County., Iowa. Wm. M. Rumel, first counsellor, No. 1433 Eighteenth St., Omah,a Nebraska. T. N. Hudson, second counsellor, Independence, Missouri. J. A. Robinson, secretary and treasurer, No. 108, Garfield Avenue, Peoria, Illinois.

BORN.

Atkinson.—Near Lamoni, Iowa, on the 24th June, to Bro. Levi and Sr. Susanna Atkinson—a daughter.

MARRIED.

Newman—Wood.—Near Davis City, Decatur county, Iowa, at the home of the bride's parents, Mr. John and Elizabeth Wood, June 21st, 1885, Mr. Amos Newman and Sr. Rachel L. Wood were joined in marriage—Elder Ekin Lovell officiating. A number of relatives and friends partook of a bountiful dinner, after which the happy couple departed for their home near Leon, this county. May peace and love and prosperity ever attend them.

MATRIMONIAL—TWO WEDDINGS IN ONE.

At 2:30 p. m., Thursday, the 11th inst., a select company, composed chiefly of relatives and near friends gathered in the parlors of G. A. Blakeslee, Esq., of Galien, to witness the marriage of Mr. George Alma Blakeslee to Miss Mary Isabelle Cone, both of Galien, and Mr. William A. Blair, a young merchant of Lamoni, Iowa, to Miss Eda Viola Blakeslee, of Galien, Rev W. W. Blair officiating.

Mr. George Alma and Miss Eda Viola, are son and daughter of Mr. and Mrs. G. A. Blakeslee, long and favorably known among the pioneers and founders of Galien.

The occasion was most enjoyable, the day was beautiful and inspiring, the bridal parties were happy and hopeful, the presents were numerous and appropriate, the appointments in all respects suitable and pleasant, and everybody seemed full of joy and happiness.

After a sumptuous repast the company dispersed, and the newly wedded parties took the 4:30 p. m. train for a tour to Chicago, after which Mr. Blakeslee and bride will return and make Galien their future home, and Mr. and Mrs. Blair will go to Lamoni, Iowa, their future residence.

The young couples have set out in their new conditions of life with very propitious surroundings and will have the best wishes and blessings of a host of interested and loving friends.

> And say, without our hopes, without our fears,
> Without the home that plighted love endears,
> Without the smile from partial beauty won,
> Oh! what were man?—A world without a sun.
> Till Hymen brought his love—delighted hour.
> There dwelt no joy in Eden's rosy bower.

Galien, Mich., News, June 18th, 1885.

DIED.

Batten.—At What Cheer, Iowa, May 13th, 1885, brother James Batten, aged 64 years, 10 months and 21 days. He was afflicted nearly six years with paralysis. He often expressed his desire to be called home to rest. He was born 22d of June, 1820, at Chesterton, England, and was baptized 22d September, 1866; ordained an Elder November 18th, 1866. Funeral discourse by Elder E. B. Morgan, assisted by Elder J. J. Watkins.

CAMP MEETING.

Notice is hereby given, that there will be a Camp Meeting in Bro. B. Salisbury's Grove, on North Coon, in Carroll county, Iowa, six miles north-east of Glidden. There will be teams to meet all passenger trains at that place. Meeting to commence July 16th.

W. W. Whiting.

Elder Joseph Luff, care Box 1046, Salt Lake City, Utah.
Pres. Joseph Smith, care Box 1046, Salt Lake City, Utah.
Davis H. Bays, Pratt, Pratt county, Kansas.

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REDUCED RATES.

I wish to give due notice, that I have made arrangements with the Burlington Railway Company, that all those who shall attend the Camp Meeting, to convene the 8th of July, in the vicinity of Elmwood, Nebraska, and pay full fare thereto, may return at one cent per mile. Those who come on the train will give us due notice of time and station, either South Bend or Unadilla. Address at Elmwood, Nebraska.

ROBERT M. ELVIN, *Chairman.*

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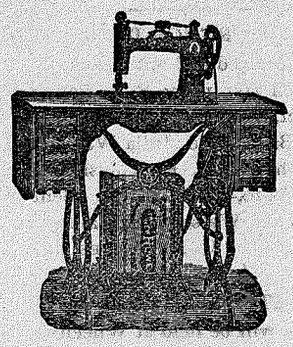

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 47 going South to Albany and St. Joseph, at 9.00 a.m. Train going East 1.30 p.m. and 8.13 p.m.

MISCELLANEOUS.
The Problem of Human Life, Here and Hereafter, by A. Wilford Hall; 524 pages, in cloth boards.....1 50
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THE SAINTS' HERALD.

Mrs. Josephine Anderson

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE [illegible] AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF [illegible]TH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 11, 1885.

A GOOD NAME.

LIVING down the prejudices, the misapprehensions and misstatements of the malicious, the fearful, the credulous and surmising ones, the Saints of the Reorganized Church have everywhere won the confidence, the esteem and commendation of those of their neighbors who know them well. They have struggled for this position by honest, upright, Christian living, for the past quarter of a century. Huge and numerous obstacles have stood in their way; but they have patiently pressed forward and overcome them, and now command the respect and endorsement of those around them for good citizenship. The Lord promised to give his faithful Saints "favor and grace" in the eyes of the people, and he is bringing this promise rapidly and prominently to pass, and this clipping is but one among thousands of proofs of that fact.

MISSION OF JOSEPH SMITH, JR.

Joseph Smith, junior, a son of the founder of the Mormon Church, and the head of the re-organized body of that faith, is now in Utah, and will remain in that territory for several weeks. It goes without saying that Mr. Smith's mission in Utah will be directed in the interest of the church over which he presides. He certainly has claims for consideration as the head of the real Mormon Church, and possesses the right to be heard in advocacy of such claims.

Here in western Iowa, and especially in Council Bluffs, which was at one time a Mormon stronghold, we can speak advisedly concerning the Mormons, sometimes termed Josephites, who remained here after the exodus to Utah. We have always found them quiet, law-abiding citizens, as well worthy of the privileges and dignity of the American citizenship as other people professing the faith of other religious denominations. As a consequence they have lived among us for more than a generation on precisely the same plane as other citizens. They live and thrive in the practice of their religion; they increase in numbers and influence just the same as people who differ with them in faith, and there are none to molest or make them afraid.

The people who adopted Brigham Young as their leader, and followed him to Utah, could learn a lesson from the Mormons here if they would so will. That lesson would be that there is perfect peace and security in the land for people who live within the law, no matter what their religious faith may be. It is only when they put their faith into practices in violation of common decency, in disregard of the practices of civilized people, in defiance of common law and of the law of the land made to protect the foundation of social order, that they come in conflict with legal authority, and bring upon themselves the indignation of outraged public sentiment. Hundreds of people in this locality of various religious beliefs who know Joseph Smith, junior, and his people here, wish him all success in his work in Utah.—*Council Bluffs Nonpariel, June 25th.*

THE MANUSCRIPT FOUND.

THE following letters, one from Bro. John M. Horner and one from Mr. L. L. Rice, will be read with interest by thousands, and they can not be regarded as less than full proof that the manuscript now in the hands of Mr. Rice, is none other than the celebrated "Manuscript Found," written by Rev. Solomon Spaulding, and which it is now seen is no more like the Book of Mormon than "a hawk is like a handsaw." But there are more proofs at hand, which will be forthcoming in due time.

It will be seen on reading Mr. Rice's letter, that two young Elders of the Brighamite Church testify that Joseph the Seer had many wives, and yet they admit he had no children by any except the first one—Emma. How these young gentlemen could know so much, when it is probable neither of them were born till after the Seer was murdered, is a question. They were "not there, and did not know of the facts in the case," and therefore their *testimony* only exhibits their presumption and audacity.

As for the revelation of 1843 on polygamy, history traces it only to Brigham Young; and he said he obtained it by chance, and at best it was but "a copy." It was not in the hand-writing of Joseph the Seer; it did not have his signature; and it contradicts everything the Seer gave to the church on either marriage, morals, or religion!

Bro. Horner is mistaken when he says Brigham never claimed to give revelations; for he professed to give "The word and the will of the Lord," at "Winter Quarters," in 1847; and to reveal to the church that "Adam is our Father and our God, and the *only* God with whom we have to do," besides having the polygamy doctrine revealed to him in England, in 1839–40. (See *Deseret News*, July 1st, 1874). In all this, and in more, he claimed to give revelations to the Saints, and yet it is true, as brother Horner states, that Brigham did not claim to be a prophet! The polygamy revelation is found in the Brighamite editions of *their* Doctrine and Covenants for 1876, and since then; but it was in none of their editions prior to that time; and in 1876 the Brighamite editions, with their additions and substractions and corruptions, were *forced* upon their church in the same general way that polygamy was—the leaders did not ask their people whether they would accept or not—they just introduced them authoritatively, and as a matter of course, as they had usually done with everything else. When the first Doctrine and Covenants was given to the church in 1835, the priesthood and the membership accepted it by vote, as their rule of faith and practice, as was commanded of the Lord and directed by Joseph Smith the Seer. But Brigham and his fellows had no use for these methods—they lorded it over God's heritage, and did with the people as *they* chose to, assuming and teaching that it remained for the people to "follow their file-leaders, and do as they were told."

HONOLULU, Sandwich Islands,
May 14th, 1885.

Mr. Joseph Smith; Dear Sir:—I am greatly obliged to you for the information concerning Mormonism, in your letters of April 30th and May 2d. As I am in no sense a Mormonite, of course it is a matter of curiosity, mainly, that I am interested in the history of Mormonism.

Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spaulding; and 2d, it is *not* the original of the Book of Mormon.

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My opinion is, from all I have seen and learned, that this is the *only* writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing office in Pittsburgh, &c. Of course, I can not be as certain of this, as of the other two points. One theory is, that Rigdon, or some one else, saw this manuscript, or heard it read, and from the hints it conveyed, got up the other and more elaborate writing on which the Book of Mormon was founded. Take that for what it is worth. It don't seem to me very likely.

As to Joseph Smith (your father) being a polygamist, the fact you mention, that he had no issue except from your mother, is strong presumptive evidence that he was not a practical polygamist, whatever he may have been theoretically. Since I wrote you before, I have had calls from several Mormonites from Salt Lake City, among them one Cluff, who calls himself a nephew of H. H. Cluff, who was formerly at the head of the Mormon settlement on this Island; and one Pratt, who claims to be a son of Orson Pratt. They both say that Joseph had no children except by your mother; but they insist that your father had and cohabited with several other wives—among them my old acquaintance and friend, Eliza R. Snow, who used to write poetry for my paper, in Ohio, before the days of Mormonism. Of course I can not determine positively as to these adverse allegations. I have my opinion, however.

On one other point I wish to write a few words: as to the revelation purporting to have been made by Joseph Smith, at Nauvoo, July 12th, 1843. I gather from your letter that you consider Brigham Young as the author of that revelation, and that Joseph Smith never uttered or sanctioned it. Your friend, J. M. Horner, who called on me a few days since, thinks Brigham Young was not the author of it, and says that Young never made any revelation, and never claimed to be a prophet. I have a copy of the "Doctrine and Covenants," furnished me by Enoch Farr, who is now at the head of the Mormons on this Island. It is an English edition, published at Liverpool in 1882. The revelation in question is the last one in the book, commencing on page 463. Mr. Horner says that *that* revelation does not occur at all in his edition of the "Doctrine and Covenants." So it seems that it might have been added by Young or some one else, after the work was otherwise completed.

You may be at rest as to my putting the manuscript into the possession of any one who will mutilate it, or use it for a bad purpose. I shall have it deposited in the Library of Oberlin College, in Ohio, to be at the disposal for reading of any one who may wish to peruse it; but not to be removed from that depository. My friend, President Fairchild, may be relied on as security for the safe keeping of it. It will be sent there in July, by a friend who is going there to "take to himself a wife." Meantime, I have made a literal copy of the entire document—errors of orthography, grammar, erasures, and all—which I shall keep in my possession, so that any attempt to mutilate it will be of easy detection and exposure. Oberlin is a central place, in the vicinity of Conneaut, where the manuscript was written.

I have had an idea, sometimes, that it is due to the Mormons to have a copy of it, if they took interest in it enough to publish it. As it is only of interest as showing that it is not the original of the Book of Mormon, no one else is likely to wish it for publication.

Miss Dickinson, whom you call a grand daughter of Solomon Spaulding, represents herself to me as his grand niece: "My great uncle, Rev. Solomon Spaulding," she writes.

Rev. Dr. Hyde, President of the Institution, in this place, for training Native Missionaries for Micranesia, (a very prominent and successful institution), has written an elaborate account of this manuscript, and of Mormonism, and sent it for publication in the *Congregationalist*, of Boston. I presume it will be published, and you will be interested in reading it.

Very respectfully, yours,

L. L. RICE.

KUKAIAU, Hamakua, Hawaii,
May 21st, 1885.

TO JOSEPH SMITH, Esq.; *Dear Brother:*—I visited Mr. L. L. Rice, of Honolulu, as you requested; and after seeing, handling, and reading a little of the manuscript purporting to have been written by Solomon Spaulding, I am fully convinced that it is the identical "Manuscript Found,' (or rather purported interpretation, or translation, of the "Manuscript Found"). Mr. Rice is an old gentleman of eighty-five years, (I think he said), with eyes and intellect unclouded. He is now living with son-in-law, Dr. Witney. He stated that a lot of manuscripts fell into his hands as successor in the printing office in Ohio, and that he never had an opportunity or a curiosity, until recently, to look into them, he believing them of little or no value, as their former possessor had never made any use of them. Still he said he had kept them, thinking perhaps some time or other he would have leisure enough to examine them, which leisure he found in these Islands. Among the manuscripts he found this one, written by S. Spaulding, which purported to be, as above stated, a translation of the *manuscript found* in Ohio, in a cave or pit, nine feet deep, and in a box three feet long. Said manuscript was written with "Roman letters, and in the latin language;" so this manuscript says. The author that wrote and hid up the record, says in his personal history, recorded in the preface to the manuscript, that he was blown out to sea, by an easterly gale, when on his way from Rome to Britain, where he had been sent on a mission by the Roman Emperor. The storm continued for several days, when neither sun, moon, nor stars appeared. When the storm ceased they were lost, and the wind continued to blow westerly; and after many days they drifted on the east coast of North America; (Mr. Rice thinks about the mouth of the Delaware River); up which stream they went and found the country inhabited. They passed on in the corse of time to Ohio, where they found a large tribe of Indians, and another about equal in number on the other side of the river, presumed to be the Ohio. The two tribes were peaceable and close together. But once upon a time a young man from one tribe visited the other tribe, fell in love and ran off with and married a lovely maid belonging to the other tribe. The maid had been betrothed to a high dignitary of her own tribe, which provoked a war between them, which another wrote its history, as well as his own life and voyage, and hid it in the cave above mentioned, where it was found. Hence the name "Manuscript Found."

However, I will make no more statements about its contents; and these may not be entirely correct, as I had only about twenty-five minutes to examine, read, talk and listen. I have no doubt you will yet see the manuscript, as Mr. Rice says he is going to send it to Professor Fairchild, and have him deposit it in the Oberlin Library for the information of everybody that may wish to examine it. He will send it in its coarse paper wrapper, and tow string fastening, just as it lay in his possession for *forty-five years without being opened.* He says that he has no interest in it, to either prove or disprove the Book of Mormon. He wishes it placed where both friends and enemies may examine it. He has made a copy of it, which he will retain. I regret I did not ask him *when* he would send it. I shall not consider the manuscript safe until it reaches Prof. Fairchild. Mr. Rice says there has been quite an excitement stirred up by Prof. Fairchild's notice of it in the papers. He has received several letters from different individuals—besides those received from you; and many visitors making enquiries; some from the Salt Lake Church, who, he said, esteemed it a *great privilege* to be allowed to handle it.

Yours truly,

JOHN M. HORNER.

THIS is the way the Salt Lake *Tribune* views the mission of President Joseph Smith to Utah; and it gives a fair statement of the situation so far as it treats of it.

A MISSION TO PRISONS.

The work of Joseph Smith, Jr., in this place was fairly and hopefully begun on Sunday last. His coming here may justly be regarded as a mission to preach to the spirits in prison. For the last fifty years or thereabouts, the people here who adhere to the Brighamite and Taylorite branch of the Mormon Church have been held in a bondage surpassing the rigor of the prisons of the civilized world, for whereas the latter do not pretend to immure more than the body, the rulers here have decreed and enforced a thralldom of the mind compared with which mere bodily confinement is mild and easily borne. Nor have they failed on occasion to enforce a bodily coercion and control but little different from an actual locking up within prison walls, as many have experienced who have shown a disposition to do as they pleased with their own time, property and family, or to depart from the crushing rule of iron which was wearing out their lives.

To these people who, while they may never have doubted that they had souls, must have seriously questioned whether they were their own, the mission of President Smith presents a glimpse of heaven. In place of bondage, he proffers them freedom; instead of compulsion, he leaves their duties to their consciences; instead of requiring all the substance of the people to be turned into his hopper, that thereby he may profit through grinding the faces of the poor, he says to all, "attend to your temporal affairs in your own way, but receive this gospel." Since, however, the gospel he proffers is precisely that which they have already received, there is no

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difficulty in the way. This was abundantly manifested by the remarkable turn-out at the evening services in the Opera House. The people of his faith here, who have been made to stumble by designing men who had no authority to lead them, and whose fraudulent character as shepherds is so forcibly shown by their skulking and hiding while calling on others lower down the line to face the music, are in a false position. They are doing what they really have no interest in doing, and what they are expressly forbidden to do by their faith. Many of them see this, and know that they must eventually surrender to the law, and get back within the limits marked by the founder of their church. But, as is human, they want to preserve their consistency if possible. This is precisely what Mr. Smith shows them how to do. They need not give up a single point of doctrine taught originally by their seer. Polygamy is the sticking point; but to believe in this requires a disbelief in a prior revelation concerning obedience to the laws of the land, and polygamy was never acknowledged, but always publicly condemned by Joseph Smith; its promulgation was suspicious, both as regards the delay in affirming it, and in the character and circumstances of the men who gave it light; and within a few years it has been said by the Deseret *News*, the official organ of the rebellious, that it was not a tenet of the church. To come to Mr. Smith's standard, therefore, involves no sacrifice of either faith or principle, and under it this oppressed people can find peace and rest from affliction, on the one hand from the plunderings and oppressions of their unscrupulous leaders, and on the other from the terrors and penalties of outraged law. For more than a generation the act of seceding from the Mormon Church bas been railed at as "apostacy by those who remained in it, until both act and word are surrounded by dreaded terrors; yet no Mormon apostatizes when he rallies to the side of the son of the founder of his faith; for was it not said by that founder that none of his seed should ever be apostate, as long as grass grew and water run. The son does not accept pologamy, yet he cannot be an apostate, or prophecy fails. And here we have two known sayings of the elder Smith to put against one that is at the very best a very doubtful one. It must be that many are tired of being held up to the rack of misery; that thousands would welcome with high-beating hearts a deliverance from their present evil straits. To all such the door is now open, and the way is their own way. We believe very many will tread in it.

QUESTIONS AND ANSWERS.

Ques.—Is it right for a lay member to take a text, take the stand and use from thirty to forty-five minutes in his discourse, when one of the priesthood is present?

Ans.—There is no law against a lay member expounding the Scriptures in private or in public, if he does not attempt to do it by ministerial authority, nor claim to administer the ordinances and ceremonies which pertain to the licensed priesthood. But neither lay member nor minister should intrude upon others' grounds, nor interfere with others' duties or privileges. Aquila and Priscilla "expounded" to the eloquent Apollos "the way of God more perfectly" than he had previously known it; (Acts 18: 24–26); and Paul called them his "helpers in Christ." (Rom. 16: 3). Emma Smith, the "elect lady," was set apart to "expound Scriptures, and to exhort the church." (Doc. & Cov. 24: 2).

Q.—Is it right for a missionary to attend a circus?

A.—Missionaries should "shun every appearance of evil," and should not allow themselves to become "lovers of pleasure more than lovers of God;" but attend strictly to their work, "giving no offense in anything, that the ministry be not blamed."—2 Cor. 6: 3.

EXTRACTS FROM LETTERS.

By letter from Bro. Samuel Rector, Wirt, Indiana, June 13th, we learn that while some parts of the district are not flourishing as could be wished, something was being done in other places. He writes:

"I learn that Bro. V. D. Baggerly, of West Fork, Crawford county, is doing a good work; also Bro. E. S. Thompson, (Priest), of the Olive Branch, Ripley county. As to the prospects at this Union Branch, there appears to be a brighter future for the onward march of gospel light and truth; and while Babylon trembles around, the Saints whose souls are stayed on God, feel secure; knowing in whom they trust. Bro. I. P. Baggerly gave us a few weeks of valuable labor, ere his departure for home; for which we are thankful; may God bless and prosper him, is the earnest prayers of the Saints of Union Branch."

Elder John S. Patterson writes from Sandwich, Illinois, the 30th ult., that their late district conference was profitable and pleasant, and that a good measure of the Spirit of God blessed them, especially on Sunday afternoon at their Sacrament and testimony meeting. Two were added by baptism; one of them, Charles D. Carter, is a grandson of the Jared Carter, whose name appears in the Book of Doctrine and Covenants. Bro. Patterson says further:

"I leave again to-morrow for the field, going first to Mission. My health is good, and my desires, as ever, for Zion's weal. Bro. I. L. Rogers was with us, and enjoyed himself hugely. With kind regards for all, and best wishes for the cause, I remain your fellow laborer."

Bro. A. J. Cato writes from Hearne, Texas, the 25th ult., sending a clipping from the Galveston *News* of the 22d, giving an account of the horrid murder of of Sr. Martha Hassell, and the lynching of five negroes for the terrible crime. Here is a portion of what it says:—

"The five negroes were put in boxes and buried in one grave, near the public road, half a mile from Elkhart, one box marked 'Andy Jackson, chief of the tribe.' This is the outcome of the foulest and most diabolical crime that was ever perpetrated in this State. A thousand fiends strung up would not compensate for the life of poor Mrs. Hassell. She was a good, beautiful, fair, pure wife, the mother of two little babes; murdered in the flush of womanhood, by the very fiends to whom their innocent young mother had more than once done acts of charity and kindness. The cowards who dragged her from her children's arms to dishonor and death were not harmed until the last link of evidence against them was full and complete. Their only grave—the roadside—is a warning that colored people would do well to heed."

Bro. Cato says also, that "Prospects are somewhat propitious for the faster spread of the [Lord's] work in this mission."

EDITORIAL ITEMS.

REUNION meetings are becoming popular with the Saints. Already there are five appointed in Iowa and Nebraska alone;—at Elmwood, Nebraska, beginning July 8th; at Salisbury's Grove, six miles northeast of Glidden, Iowa, July 16th; at Wheeler's Grove, Iowa, September 5th; at Galland's Grove, Iowa, October 3d; and at Montrose, Iowa, time not stated. We expect to hear from others at an early time. With proper effort these meetings will prove very interesting and successful. We bid them good speed, and trust they will be crowned with God's blessings. Care should be taken in arranging for them, and close attention should be paid to their management. Let wise, active, and prudent men be in charge.

Brethren R. M. Starah and Thomas H. N. Barrett write from Box Elder P. O., Laramie county, Colorado, that Hiram and Charles Burt left that place the 11th day of June, bound for Utah, after getting into debt to some of the Saints to a considerable amount. They state that these parties have certificates of baptism from the Brighamite Church and later ones from the Reorganized Church. Look out for such.

Some persons—not members—writing of late to Bro. I. N. Delong of Andover, Missouri, from St. Paul, Howard county, Nebraska, say there is a good opening there for the Elders. Many would receive them gladly. Let those in charge of that field look after the matter.

Bro. S. H. Morse writing from Sullivan, Dakota, the 22d ult., says: "I wish to be a perpetual subscriber for the HERALD while I am in this probation."

Write only on one side of your paper when it is for the press. Write on separate sheets of paper when you write on business, news, and other separate matters in

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the same letter. This will prevent mistakes and save trouble. Make your articles, notices, and all you write, as plain, pointed, and concise as at all practicable.

Bro. John Shippy is out with an advertisement in this issue, as a resident dentist of Lamoni. His work is well recommended. We bespeak for him a fair share of patronage.

By letter from Elder J. R. Badham, University P. O., Los Angeles, California, 24th ult., we learn the Lord's work in that region is improving, and that Elder D. S. Mills continues to gain his health and strength. The Saints are looking for a visit from Pres. Joseph Smith and Bishop Blakeslee by and by.

We have received a copy of the Aledo (Ill) *Weekly Record*, of the 3d ult., which contains a pungent, newsy article, on the Book of Mormon, from the pen of our brother, M. T. Short. We may find space for it in the *Herald* when our present abundance of matter is reduced.

We hope some one will furnish us with the sixteenth volume of the *Millennial Star* at an early time for the use of this offce; also, the later volumes. We will pay a fair price for them. Send them along soon.

H. L. and A. W. Yeater, of Ridgeway, Mo., agents for the Eagle Nurseries of Montrose, Iowa, gave Lamoni and vicinity a call last week. We hear their nurseries well spoken of.

Lamoni keeps building new and refitting old establishments, and for these dull times makes a fair show of energy and thrift. Crop prospects are fair, except for corn, which in many fields is a poor stand, owing mainly to bad seed.

Elder James G. Scott writes under date of the 24th ult., saying the Lord's work in his vicinity, Scottsville, Floyd Co., Indiana, is improving some; also that he baptized two, a man and his wife, the fifth Sunday in last May. Of this we are pleased to hear, as we have had some excellent experiences in preaching and baptizing in that region in years past, and fondly hope to have like experiences there again. Keep the camp-fires blazing, brethren, you will reap in due season, if you faint not.

We commend the following to some who write for the Church papers. If a man of Victor Hugo's brain and culture needed to write with care, and then "alter," and "tinker," and correct his manuscript before giving it to the press, let no one else be ashamed to do similarly, if need be:

"It is difficult to imagine how Victor Hugo wrote so much, considering the way he is said to have labored. It is said that he always worked in the mornings; that he wrote standing, with a quill pen, on large-sized bluish paper; that after slowly and carefully coming to a period he would read the sentence over, and immediately proceed to alter it and tinker at it until he had hammered it into the desired shape, after which he would commence a new sentence, which was predestined to undergo the same process. In other words, he rough-hewed his idea at first, then planned, sandpapered, and varished it before he chopped out another one. His manuscript presented a singular appearance. It was a sort of battlefield on paper, in which the killed words were well stamped out and the new recruits pushed forward in anything but good order. It has also been compared to a sheet of music, in which the blots looked like crotchets and quavers. But, one way or another, Hugo managed to get along."

TONGUES.

Can Satan inspire persons to speak in tongues?

Judging from what is written, and from personal observation also, we answer, Yes.

The early Christians had their difficulties in respect to spiritual gifts; otherwise Paul would not have said to the Saints, "Covet to prophesy, and forbid not to speak with tongues." (1 Cor. 14: 39); and, "Quench not the Spirit. Despise not prophesyings. Prove all things hold fast that which is good." (1 Thess. 5: 19–21.) Satanic power is subtle and deceptive, and when it gets control of individuals can move them to think, to will, and to do many things, including the speaking of other tongues. Any one who will thoughtfully study the work of Satan and demon spirits as set forth in the Bible will discover something of their power and cunning, and will not be surprised to find that they can, if permitted, cause individuals to speak in languages. Matthew 8: 28–32, gives an account of demon spirits causing a man to speak what he naturally could not know, namely, that Jesus was the Son of God, and that they, at a future time would be tormented.

Joseph the Seer, from the time he went to Cumorah to obtain the plates of the Book of Mormon, had large, and varied experience in respect to the power of false spirits to deceive and oppose. And, from that time Satan has "compassed the camp of the Saints" in order to mislead and overcome them; hence the necessity that they should "watch and pray," and "prove all things" before they accept and endorse them as of God.

Joseph warned the Saints in an early day to be careful lest Satan deceive them in respect to the gift of tongues. Human nature is so weak and erring that persons are liable to sin in thought and desire and purpose, and so grieve the Holy Spirit from them and be subject to the influences of spirits which are not of God.

At a conference of Elders at New Portage, Ohio, September 28th, 1834, Joseph the Seer made remarks upon the subject of false spirits, and "gave an explanation of the gift of tongues," saying "that it was particularly instituted for the preaching of the gospel to other nations and languages; but it was not for the government of the church. He further said, if brother G—— introduced the gift of tongues as a testimony against brother C——, it was contrary to the rules and regulations of the church; because in all our decisions, we must judge from actual testimony. . . . President Smith advised that we speak in our own language in all such matters, and then the adversary can not lead our minds astray." All of which shows that the Seer understood that Satan, if permitted, could lead the mind "astray" in respect to tongues.

But notwithstanding the possibility of unwise and unfaithful Saints being led astray by Satanic power, it nevertheless remains a privilege, nay, more, a duty for the Saints to seek for spiritual gifts to the "edifying of the body;" and none are justified, because of mistakes, in despising prophesyings nor should they treat lightly or forbid speaking in tongues.

The following rules for the Utah Penitentiary will be read with interest by the readers of the Herald. We are informed that heretofore, there have been three reception days per week; and that the admirers of Messrs. Cannon, Musser, and others, polygamous convicts, have made the stay of these convicts an occasion of hero-worship. This must now cease, and find an expression only once per month. Hero-worship may be well enough when men suffer for righteousness' sake; but men punished for transgression of known and wholesome laws, are not martyrs nor yet heroes.

RULES FOR GOVERNMENT OF CONVICTS.

By courtesy of the U. S. Marshal we have been furnished, for publication, with a copy of the folloing rules issued for the government of the convicts in the Utah Penitentiary.

To the Convict:

Your attention is directed to the following rules, for only by observing and obeying them can you make a good record as a prisoner, and secure that diminution of your sentence which the law allows.

RULES.

Rule 1. The first duty is strict obedience to all rules and regulations, and the orders of the officer under whose charge you may be placed.

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Rule 2. In the evening in your cell you are permitted to converse in a low tone with your cell-mate until the nine o'clock bell rings; but conversation with other prisoners in adjoining cells is strictly forbidden.

Rule 3. You must not speak to any visitor, or give to or receive from a visitor anything, except by permission of the warden. You are expected to apply yourself diligently to whatever labor you are assigned, and after reasonable teaching, to perform the same amount of labor as would be required of you outside.

Rule 4. If sick or unable to work, make it known to the officer in charge, and act as he may direct.

Rule 5. On notice from the Guard at nine o'clock, all conversation must cease; and only one prisoner will be allowed on the floor at a time.

Rule 6. A regular minister of the gospel accompanied by not exceeding five members of his church will be permitted to preach to the prisoners, on Sunday of each week, between the hours of two and five o'clock, p. m. in summer, and two and 4.30 o'clock, p. m. in winter.

Rule 7. You must approach an officer in a respectful manner, and confine your conversation with him strictly to the business in hand. You must not address an officer on matters outside the prison. Insolence in any form, to an officer, or even to another convict, will not be tolerated.

Rule 8. On entering the Warden House, or any office, you must remove your hat, unless your duties are such that you have special permission to remain covered.

Rule 9. You are requested to attend religious services on Sunday, unless sick or excused by the Warden. Silence must be observed; no reading will be allowed; strict attention must be given to the service; spitting upon the floor, shuffling of the feet, or any unnecessary noise is strictly forbidden.

Rule 10. You are required to bathe once a week in summer, and once in two weeks in winter, unless excused by the Physician or Warden.

Rule 11. You will be permitted to have and receive only such food as is furnished by the Warden.

Rule 12. You will be allowed so long as you obey strictly the foregoing rules, the following privileges, viz.:

1. Permission to write once in two weeks.
2. Permission to see members of family on the first Thursday of each month.

You are permitted to receive such weekly papers as the Warden may approve.

In case of special letters, permission must be obtained from the Warden.

All letters written or received must first be examined at the office, under direction of the Warden, before being sent or delivered.

All the above privileges depend on you good behavior, and you will be deprived of one or all of them for bad conduct.

Rule 13. This card must be preserved in good condition; if you deface, alter, or injure it, you will be immediately reported and severely punished.

E. A. IRELAND,
United States Marshal.
G. N. DOW,
Acting Warden.

Utah Penitentiary, June 1st, 1885.

THE following notice sent us by John R. Shaffer, Secretary of the Iowa State Agricultural Society, speaks for itself. Iowa is making a fine showing in agricultural matters, and every proper effort in this direction should be encouraged and sustained.

Iowa State Agricultural Society,
Secretary's Office,
FAIRFIELD, Iowa, June, 1885.

To the Editor:—The Board of Directors of this Society appreciate the influence of the press in bringing to prominence the great State Fair of Iowa. We desire to express to you our thanks for this influence, and hope to have your further aid in giving such notices as you may deem best to make the fair of 1885 the greatest and best of the nation. We have every element to make it such if they can be brought together, and through the valuable medium of your paper you can impress upon your people the importance of not only being visitors, but becoming exhibitors to the fair.

The premium offerings are on the most liberal scale, embracing the smallest manufactured article of the household to the highest in art and genius of man. The classification and amounts offered are as follows: Horses, $2,391; speed, $8,090. This amount we wish to impress upon the people is returned to the Society by entrance fees, stall rents, and amphitheatre receipts, so that this amusement is furnished the visitor of the speed ring without cost to the Society. Cattle, $4,828; hogs, $986; sheep, $665. Sixty silver medals are offered for stock in sweepstakes. Poultry, $823; implements, $30; bees and products, $163; pantry and kitchen, $625; fruits, $409; plants and flowers, $334; paintings, $746; grains and seeds, $573; vegetables, $485; cheese, $288; butter, $533; department of children, $298; domestic manufactures, $1,811; natural history, etc., $218; fair ground cottage, $285. The grounds and buildings are ample to accommodate all exhibitors and visitors, and arrangements will be made at private residences in the city for entertainment, assuring all who come a place to eat and sleep.

Iowa railways will carry passengers to the fair and return at one fare the round trip. This inducement alone should induce you to visit the great fair of Iowa. Freight at full rates going to fare, returned free on certificate of Secretary.

Sunday afternoon divine services will be held upon the grounds. A grand re-union of ex-members of the Society will be held during the week.

Entirely new attractions will be presented by the P. H. Butler Co., consisting of the "Wild West," to see which is worth the price of admission. Indian races, donkey races, chariot races, mountain mail carriers, etc. Thirty horses are required to give these attractions.

Gambling of every nature and form will be prohibited from the grounds.

A hearty invitation is extended all to come with the product of the farm, garden, household, workshop and studio. Lay aside the busy cares of life and enjoy a week of instruction and amusement at the fair. The management will spare no pains to give you a season of pleasure and profit.

For premium lists and information, address,
JOHN R. SHAFFER, Secretary,
Fairfield, Iowa.

☞ **The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.**

Correspondence.

NEW PHILADELPHIA, Ohio,
June 25th, 1885.

Editor's Herald:—For the past month I have been trying to meet with and instruct the Saints and friends upon questions relating to Church finances, in Northern Ohio and the Pittsburgh district, and as opportunity offered, speaking upon other gospel topics. In the journey I have noticed many things which gave me strength and encouragement to continue my labors, and which evidently point to a more determined warfare and closer walk with God on the part of the Saints, than they have been able to wage in the past.

At Diamond, Portage county, I assisted Bro. G. T. Griffiths for a few days preaching here, and opening a new field at Milton Center, in Mahoning county. We had good and intelligent listeners in both places, and a number who pressed for us to return soon and stop with them, that they might hear further of the word of life. Bro. and Sr. James Stewart aid in the work here.

Having an appointment to meet with the Saints in Church Hill, I went there on June 4th, Bro. Griffiths continuing the work at Diamond. At Church Hill I found a few Saints presided over by Bro. D. M. Strachan. On account of a number changing their residences, the branch here has been reduced, but those left were firm in the work and making the best of the situation. Sister Williams was under a terrible affliction, by reason of a cancer. She had been to Cleveland, Ohio, and under the treatment of the most skilled physicians for the three months previous, only to return with the stinging words of discouragement, "There is no hope for you." In thinking over the statement I could not but deeply feel the goodness manifest by our Heavenly Father to his people, in promising comfort and succor to them in the hours of extremity. How diligently we ought at all times to seek the welfare of the cause of Zion, and "contend for the faith once delivered to the Saints," so as to be prepared against the day of trouble. Sister Williams called for the prayers of the Elders, and under the ministration was encouraged and blest, and we fell thankful that the Master would give to his children the spirit of consolation, although they were at the gateway of death and sorely tried.

The Saints at Church Hill have been studying the law relating to their duties in aiding the work financially, etc., but had not realized the necessity of placing the means pointed out in the law in the Church treasury, that it might be properly applied by those whom God has appointed for this especial work, to the building up and establishment of his cause, and that the contributors might have their names reckoned with those who render an "account of their stewartship in time, and also in eternity." This order can no more be disregarded than the order of faith and repentance, and it is just as wrong for a man to assume that he will be his own Bishop, in disregard of him whom God has appointed, as it would be to assume to be his own Elder and Priest, and perform the duties belonging to such

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The order of God's House must be observed, every man standing in his place, if we would prevent *schism* in the body. Paul in directing in these things said: "Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem."

This agrees with the practice in the time of Jesus, of holding the means for the treasury, as shown in John 12: 6 and 13: 29. Also, under the immediate supervision of Peter, who was evidently the president of the church after the ascension of the Savior, as shown by the practice in the Acts 4: 34, 35. The father of all the faithful in Christ did not assume to be his own Bishop, and distribute, himself that which was directed to go to the poor, and building up of God's work, who was evidently the keeper of the treasury—the Bishop; and so in keeping with this wise rule the Lord directed in February, 1831, as follows:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, * * * and they shall be laid before the Bishop of my church and his counselors, two of the Elders, or High Priests, such as he shall or has appointed, and set apart for that purpose."—D. and C. sec. 42, par 8.

A disregard of this rule has of late been the means of dissension and great disturbance in one of the churches in West Virginia, the means sent to them by brethren whose object it was to do good, being but in fact a bone of contention that has caused jealousies, envy, and hatred. Had the means donated to the relief of the poor there been sent to the Bishop, as the law directs, he would have directed his agent to have gone to them and distributed according to the necessities in the case, and there would have been no cause of complaint. When brethren fail to honor the law, evil will be the result, no difference how good the intention. The law is for a purpose and can not be disregarded. Neither does a true observance of this hinder brethren, or those not members, from handing an offering to the minister if they so choose, and see that they can well do; there is special provision made in the law that meets such cases, but the provision in no way takes the place of, nor can it be substituted for the general law.

At Pittsburgh I met with many good Saints, who were striving to honor the law and build up the work. The president of the branch, Bro. George H. Hulmes, was devoted to his work, as I found him the year previous when there. At the church door was the faithful Deacon, Bro. John Gillespie, whom I noticed as the ready attendant fifteen months before when at Pittsburgh. I thought how approving must the Master be of the officer or member of the church who can always be found on duty, whether in sunshine or storm. It is to the patient and faithful the rewards will be rendered, regardless of rank or station. Bro. Frank Criley, the Bishop's Agent here, is an incessant laborer for the cause, and one of the wisest and most faithful agents I have met in the church; may the Lord bless him in his work, and the Saints feel the necessity of sending oftener their names to him, No 33, 5th Avenue, Pittsburg.

The work of Elder Mark H. Forscutt here, during the winter, was very appreciable. It was quite evident that he had been industrious, and able in his ministry of the word, while his blows in the midst of the Infidel league were those of the accomplished iconoclast. The Saints look forward with hope to his early return, to continue the work of liberating those "liberals."

Bro. Josiah Ells, the faithful porter and aged laborer, is as ever giving encouragement to the Saints.

At Wheeling, W. Va., I again met with Bro. Griffiths, who has incessantly labored to build in the district for the past two years and a half. He has done a great, a good work, and but for a few who have in the course of the work's progress felt the rod of discipline in some measure, the Saints heartily sustain his efforts. I have noticed in the district as elsewhere, a disposition on the part of a few to try to undermine the work and influence of the district officers. This is certainly wrong. The officers of the church have the right to expect that in enforcing the laws of the church they will meet with a hearty co-operation from every member. Should the officers of the law of the land, in their efforts to enforce it, be met with a united opposition by a part of the people, it would be termed rebellious. So it is in the church. If officers exceed their duties, there is an easy remedy laid down, both in the state and in the church; but the remedy is not by the shot-gun of the moonshiner in the one, nor by a factious and tale-bearing method to destroy confidence in the other. We should be brethren by nature and labor, as well as in name. Bro. L. D. Ullom has charge of the work in the Benwood Branch, in the absence of Bro. Griffiths. He is assisted by brethren Smith, Teagarten and Humes. Here I met with Bro. R. S. Salyards, who had been laboring for a few weeks in the district, and found in him an agreeable and able worker in my visit to Lampsville and Belmont, Ohio, and Glen Easton, W. Va. I hope it may be possible to keep him in the field. The work at Lampsville and Belmont was not in an encouraging state, owing to many things. I did not meet with Bro. McCormick, president of the former branch. Brethren Barnes and C. P. Hatcher were in charge in his absence. We held one meeting at the residence of Bro. Jesse Sheldon, and found him anxious to see the work go forward. Bro. Finnecum is the officer in charge here, and does what he can. Bro. Salyards and myself after leaving the place, arrived at Wheeling just in time to occupy the places awaiting us at a bountifully spread table, furnished by the Saints at their Sunday School picnic, and thereafter enjoyed both this preparation of our good sisters and the amusements which followed. In the evening, though all were tired, they met at the church to hear a short lecture on The Book of Mormon. The following evening Bro. Griffiths baptized a young man, Bro. A Thomas, who bids fair to stand faithful to his trust, while Bro. Salyards and I left for the big hills of Glen Easton. Here is where brethren Thomas E. Lloyd, James Brown, Gordon E. Deuel, James Wagner, Josiah Ells, James Craig, and James Robinson, wrought and labored faithfully for the work in the past, and the faithful Saints whom we met, bear evidence that the Master accepted their sacrifices. Bro. Aaron Harris presides in the branch here, assisted by brethren Amos Dobbs, Joseph Wait and others. Bro. James Craig, from West Wheeling, also was present and preached on Sabbath morning to a good audience. Here we left, all alone and lonely, Bro. Salyards to continue the work for two weeks, and proceeded to New Philadelphia, where I find Bro. Griffiths still battling and contending for the truth, in the face of a cunning and unscrupulous opposition. He has succeeded in well establishing the work here, however, and brethren John H. Cramer and Edward Steinbough, the Teacher and Deacon in charge of the work, like true soldiers of Christ indeed, are standing firmly by their colors; may the Lord bless and confirm their work, and also those who labor for the good of Zion everywhere.

We are anxious to hear from the work of our President, in his efforts to reclaim those who have wandered from the truth. When he returns, can not Pres. Blair visit us in the east.

For the truth,

E. L. KELLEY.

RAIROA, Paumotus, May 3d, 1885.

Bro. Joseph:—I wrote the other day at Matea, and left the letter with others with a gentleman to take to Papeete, I learned to-day that he could not go, and tried to get a German trader named Peter to take them, but he refused to do it, although it would have been no inconvenience to him. I will get the letters that I left in Mr. Bonafa's hands, but they will miss this mail. I will send this by Capt. Wahler, of the schooner *Teva*. We left Matea a week ago Tuesday, and stopped a week at Tikahau, which lies between here and Matea, about midway. The branch at Tikahau have a neat little stone church, and the island is blessed in one respect, it is free from the pest—mosquito. Here there are a few, but nothing like Matea. This is one of the largest of the Paumotus—being some forty miles long, that is the lagoon or body of water inside the numerons links of islands. These islands range from a half to two miles long, by one eighth to one fourth of a mile wide, and are separated by little straits ranging from a few yards to a half mile—of shallow water, too shallow generally for anything but a skiff to float in. The lagoons are from one to twenty fathoms deep. They are round, oval, oblong, and sometimes bent like an elbow: they abound in fish of various kinds, and of may colors. There are fish here that are red, others are blue, others yellow, others green—and bright colors at that. Others are white and black, red and black striped, spotted, and of all shapes and sizes. The natives are very experts in catching them, both with lines, nets and spears. They seldom miss when they strike at a fish. It is about all they do, except make *Copara* that is, old cocoanuts, spilt them in two, let them lie in the sun two or three days, and then take the nut out of the shell, and put it in bags, or ship it loose. It is but little work, and in it the women help. At other times they sit on the ground, or lie on it, and what cooking is done the men do it. In no part of the world do women have easier times than here, or have as much to say about business matters, &c. The customs differ, however; for in Tahiti the women are far more industrious, and are more intelligent, too. In Koukura the women are more industrious, and at Matea they work considerably. At Tekahau, and here, I do not see them do anything. They take no thought of the morrow in the fullest sense of the term. Give them enough food for

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two meals, and they will eat it at one, and get more when they get hungry, and eat whenever they are hungry, at any hour of day or night. This is their custom, and they are used to it. They also can go without eating longer than white people. I only look for them to assimilate the customs of white people, when they are surrounded by them. It would not do for the members of the church to live as we do, for they would be laughed at, and ridiculed by their neighbors. Food is easily obtained, and on many islands the sale of cocoanuts, on others the pearl shell, on a few the sale of fish, constitute the business of the people; so they have but little to do, even if disposed to do it. They are compelled to be idle, and becoming accustomed to it, when required to work, it speedily becomes irksome. It would be a great blessing to them if they were situated so that they had to work regularly. I must close, as the vessel is about ready to take this to Papeete. We go to Koukura next week.

Your brother in Christ,

THOS. W. SMITH.

DECKERVILLE, Mich.,
June 25th, 1885.

Bro. W. W. Blair:—I have a great interest in the people of Huron county, the next county above me. They are poor, but there is a great interest wherever I have been. I baptized three yesterday, six miles south of Sand Beach. Is it possible that we can get any free tracts on the first principles? I have no money to pay for the tracts, or I would keep them on hand. I have all I can do to keep in the field. I sometimes wonder at the liberty and power I receive in preaching the gospel. God is with his people. I expect a great ingathering in Huron county this summer.

In the faith, yours

JOHN J. CORNISH.

INDEPENDENCE, Mo.,
June 24th, 1885.

Bro. Blair:—I have just returned from a visit to the Saints in my former home, Cherokee, Kan., where I arrived the evening of the 12th inst. Stopped with brother Wm. Jones, two miles southeast of town. "The next morning, being the Sabbath, called on a goodly number of his neighbors, my old friends, and paid them a visit and had them announce preaching that day at their Sabbath school for Saturday and Sunday evenings, upon the subject of the Sabbath of the Lord. I then visited the Saints in the Pleasant View Branch, and a number of them went to meeting with me that evening. The four young Elders, John and Evan Davis sons of John T. Davis, Edward Wheeler, and Warren Peak, being of the number, who have been preaching for the advent friends, and had made many friends among them, and who were much pleased that I was to speak on the Sabbath question, as they had felt rather timid in regard to broaching that subject to their Advent friends. A goodly number were out Saturday evening, and Sunday evening about all of the seventh day people, and many others. They became so interested that, when I would try to close, they would urge me to go on, until I had continued my speech until near half-past eleven; leaving them as I think with troubled minds in regard to their Seventh-day Sabbath, but with a very friendly feeling, and a special invitation to visit them again soon and remain longer. Preached in the Pleasant View Branch; spent the week in Weir, Columbus, and Cherokee, and on Saturday last went to Webb City, where I preached Sunday in a large hall, the brethren have rented, and also Monday evening. There was much interest there, as the Saints there are letting their light shine. With many requesting me to continue, (who are non-members) I returned home yesterday. The young brethren from Pleasant View will, some of them, preach there every first and third Sunday after this, and I look for some additions there soon. Will say to the Saints who have Seventh-day friends who want preaching, that I am making that matter a special study, have a great desire to preach to them, and when I can leave home would be pleased to visit and assist them.

Yours in gospel bonds,

D. S. CRAWLEY.

KINGSLEY, Plymouth Co., Iowa,
June 27th, 1885.

Dear Herald: As members of the one body, we are all interested in that which concerns the body; for "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it;" hence I desire to contribute my mite to the joy of my fellow-members. On my return from the last General Conference it was my mournful task to preach the funeral sermon of Sr. Eliza Frick, the beloved and lamented wife of brother Martin S. Frick, late of Missouri Valley. The discourse was preached in the Methodist Church of that place. There was a very respectable audience, consisting largely of members of the Methodist Church, with their minister. While it was indeed a mournful task, yet there was great pleasure afforded in it from the fact that the departed had not only "obeyed the truth," but up to the last moment of her life rejoiced in the certain hope of a glorious resurrection. Ever since she entered into covenant with God, she had manifested a missionary spirit, with becoming zeal and unfaltering diligence; hence I am constrained to believe she has entered into her rest.

Soon afterwards I was summoned to perform a similar duty toward our brother, G. W. Conyers of Soldier Valley. It affords me pleasure to record, that what I had known of this brother was evidence to me that he had received of the spirit of the gospel, and that that gospel was the one blessed theme upon which his soul loved to dwell. He always was willing to aid the struggling servants of the Master in their works of faith and labors of love. It can truly be said of him, "Ye have done it unto me."

Since then I have labored in many places, and attended various conferences in my field of labor. The district conferences at Little Sioux and Galland's Grove, were pleasant feasts to the hungry soul. My observation, extending through many years, has confirmed me in the belief that the brethren and sisters composing those districts love the law of God, and are not desirous of shirking the responsibilities of that law. Some are inclined to find fault with them at times, from the fact that they do their own thinking, and are not willing to lay down their agency and reasoning faculties at the beck of any man, be his standing whatsoever it may. But I believe they do and will honor every man in his calling, and render all proper aid he may need in the discharge of his duties among them; but being free men, they are opposed to any man seeking to club them into obedience to his dictates. With them the tradition that "might makes right" has long since evaporated. Nor do they think that of necessity, place or position gives wisdom. They believe the latter qualification is the result of the application of the mind thereto, aided by the Spirit of God. I do not claim for these districts perfection, or even superiority over other districts in points of excellence. I can see much to improve in, greater excellence to attain to; but this should not blind us as to the good that exists.

On the 20th of May, a branch was organized in Sioux City, Iowa, Elder Hiram L. Holt, and the writer taking part in the organization of the same. Martin P. Berg, formerly a Priest, was ordained an Elder and placed in charge. A Bro. Townsend selected as Teacher, and David Jennings as Deacon. The number, all told, was seven. It is a small beginning, but I hope to see this branch of the mustard tree grow; and I anticipate good to result from this organization. I am now in Northern Iowa, and am expecting to preach in Correctionville, Woodbury county, and also in Kingsley, Plymouth county. I visited both places yesterday. They are about fourteen miles apart. I can see wrecks of the late storms all through this country, in overturned barns, wrecked churches, shattered dwellings, etc. I find the people are mindful of the clouds, even though ther forget the power that gathers and scatters them at His will. Truly, "mens hearts fail them for fear of those things that are coming on the earth." Uncle John A. McIntosh, of Galland's grove, is at Correctionville, on a visit to his daughter. He visited Little Sioux District Conference, also Galland's Grove District Conference, at Deloit. He is in his eightieth year, and seems to be feeble in body, but still strong in "The faith once delivered to the Saints." His brethren among whom he has long labored were glad to see him among them once more. The old veteran bore strong testimony to the truth of the cause of God. I am sowing the seed by the "way side," and in the unbroken fields, as well as in those which have been tilled. I leave for the future to determine the result of my labors. This I know, I want to do the will of God, and bring to pass much restoration in these last days; and for this purpose I ask an interest in the prayers of all Saints.

C. DERRY.

MONTROSE, Iowa, June 30th, 1885.

Bro Blair:—Park Bluff is just below Montrose, and has been purchased and fitted up for holding Camp Meetings and gatherings of all kinds by the Methodists of Iowa, Missouri, and Illinois. It is a beautiful place. From this bluff you have a fine view up and down the river, besides a grand view of Nauvoo, opposite. There is a Tabernacle built that will seat a thousand people, a large boarding house, with kitchen, and a large building fitted up with sleeping rooms. This work has all been done by subscription, and therefore is free for all churches. It is certainly a grand place. No place that I know of affords such privileges as this. Those having it in charge say we can have it in September; and all the expense we will have to be at is policing the grounds. Don't you think we ought to make use of such an offer? I think we will try and arrange for a week's meetings there in Septem-

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ber. Can you or Joseph come? If so, what time in the month? We want to get the names of all the Elders who will render us aid, and publish the list when we advertize the meeting. Let us know what time you can come so we can fix the date and begin to advertize.

Yours in bonds of peace,
H. C. BRONSON.

DELTA, California,
June 25th, 1885.

Dear Brethren; Smith and Blair:—According to promise, I will let you hear from me. After leaving Lamoni, I came out to Oakland. (Stopped in New Mexico a few days to arrange leaving my business with my brother). While at Oakland, now three weeks since, I had a call to the ministry by the Spirit of prophecy, and was ordained an Elder. I am now up in the mountains—living in a miner's cabin out in the woods away from the world. I am preparing myself for the work. Surely, I realize to the depths of my soul that we are all at ease in Zion; and my soul yearns for the glorious work to begin actively. Truly, the harvest is white already; but the laborers are few—precious few. I pray God that the refreshing times will soon come, and Zion will awake in all her power and glory. Please send me by mail to Delta, Shasta county, California, a half dozen of blank certificates of licenses and membership.

Your brother in Christ,
JOHN J. SNYDER.

FREMONT, Neb., June 30th, 1885.

Bro. Blair:—Conference of the Northern Nebraska District was held on 26th, 27th, and 28th inst, at the above place, and we had a glorious time. Brethren Forscutt and Brand was with us and did the preaching, and they were filled with the old Gospel fire and made the jewels of truth ring like the music of ten thousand harps. The afternoon sacrament meeting was a joyous one. The Spirit of God was present in power, and many testimonies were given of God's wonderful power in healing persons of various diseases.

Yours,
EDWARD RANNIE, Jr.

SANTA ANA, California
June 11th, 1885.

Dear Brother Blair:—Enclosed I send a dream of brother Howland's for interpretation, and to publish or not as you see fit; but I would like to have the interpretation. Dream by Capt. Wm. Howland, of Green Meadows, Los Angeles county, California, night of December 7th, 1884:

"I saw a pillar of gold come down from heaven; about seventy feet high; and it stood in the ground. About eighteen inches, of it—that in the ground—was hollow; the rest of it was solid. On the top of this pillar there was a white flag of peace. Then there came down another pillar of gold, much smaller than the first, about thirty feet high; and it stood in the ground. But no one could touch it, for it was death to approach it. Then came down the cross of Christ and stood near the centre, between them; but that was wood, and about seven feet high, of large proportions. Then came an Elder of our church who seemed much like Elder Badham—all in pure white—preaching the gospel; then came one like an angel and brought him a lot of books, and laid them at his left side. At this time Christ appeared coming in the heavens, to this place. Then came up four trees out of the ground two of fig, and two of olive—straight and green, nice looking trees, and these stood in the four corners, forming nearly a square around the pillars and cross. The Elder took up a book and said: This is the commencement of the new world. And as people came around, they appeared powerless; and he said to them, Los Angeles will be plowed up by earthquakes so that no man shall know that a city had been there, and the mountains shall be thrown down, and rivers of water shall run through this part of the country. And I saw when people came to the cross, the good ones went to the left of the cross, as the Elder faced it, making it to the right of the cross as it faced him; and then the next or less good went to their right; then the bad and murderers went further to the right of the others—or to the far off left of the cross, as it faced them."

WM. HOWLAND,
Per D. S. MILLS.

PROVIDENCE, R. I.,
June 22d, 1885.

Bro. Joseph: I am doing what I can at present, as I am out of business, and if my wife was better than she is, I could give more of my time; but I am out every Sunday in some part of the district, trying to do what I can. Last Sunday, by invitation, Bro. Puthell and myself were out of town together. One of the Scituate brethren came and met us about two miles out, and took us about seven miles, to a new place, called Saundersville, and met the brothers from Scituate in the forenoon. The meeting was a success. It was well attended, and we were invited to come again. After this meeting we went to Scituate to fill appointments in the afternoon and evening. Both meetings were well attended, and we were all blessed with the Spirit; and returned home about 11:30 p.m. So you see we have something to do; and, dear brother, I feel glad that I have some time to do it.

Your brother in Christ,
G. S. YERRINGTON.

MT. HOPE, Nebraska,
June 14th, 1885.

Bro. Joseph:—I am one of many who are delighted in reading the *Herald*. Bro. R. M. Elvin has been preaching in this vicinity with good attendance. Our Methodist friends appeared interested, and led in singing after the first discourse. His text was: "And some said, what will this babbler say; other some, he seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection." I was some what surprised with so strange a text, but the application was given with a spirit of love, blended with rebuke, that none could be offended.

Bro. Elvin left us on the morning of the 9th inst., in good spirits. We were sad in parting with one who had given us so much encouragement to strive on. Our number here is few, but we will work and pray, the Lord being our helper, that others may be added. Still we have reason to believe that Belial is striving to hedge up the way of truth in this as in other localities. There are many here who have been deceived by false stories about our belief. Many who came to hear are now investigating our faith by reading the tracts. You would have been pleased to see the people gather around him when he told them that he had tracts that were like his preaching, free. Some have said if the doctrine preached by Bro. Elvin is Mormonism, that they are Mormons too. Be this as it may, we are glad that much has been accomplished in the late effort by removing prejudice from the minds of the people. I am striving to live up to the standard of righteousness, yet life has its gloom and sorrows.

Yours in hope,
F. M. BAKER.

SUBLETTE, Ill., June 29th, 1885.

Dear Herald:—I have just united with the Church, and will write a few lines. I have been a member of the Baptist Church, and received no benefit, and was not satisfied. But I went to Sandwich and heard the gospel as the Saints preach it, and was convinced that it was the truth, and I also felt the power of the Spirit, and obeyed it.

Brethren, why is it that there are not more people joining the Latter Day Saints? I say it is because of pride or love of popularity, and because they can not endure sound doctrine. May the time soon come when the world will be humble and come to Christ in spirit and in truth, is the prayer of your brother in Christ,

THEADORE WILLAVIZE.

LLANELLY, Wales, June 26th, 1885.

Dear Herald:—My little sister, when a child emigrated to Utah with my grand father, Rowland Thomas, of Marble Hall Road, Llanelly. My grandfather has since died, and I heard that she is now married, and that her present name is Sarah Anna Harding, at Helena, Montana. will any of our Elders be so kind as to enquire and give a call with her, to give my present address, that we may be enabled to correspond with one another. I have not the least doubt that the Elders would be respected, and the communication appreciated.

WILLIAM JOHN,
Lower Mill, Llanelly, county of Carmarthen, Wales.

HOW TO MANAGE A HUSBAND.

Henpeck him. Snarl at him. Find fault with him. Keep an untidy house. Humor him half to death. Boss him out of his boots. Always have the last word. Be extra cross on wash day. Quarrel with him over trifles. Never have meals ready in time. Run bills without his knowledge. Vow vengeance on all his relations. Let him sew the buttons on his shirts. Pay no attention to household expenses. Give as much as he can earn in a month for a new bonnet. Tell him as plainly as possible that you married him for a living. Raise a row if he attempts to bow pleasantly to an old lady friend. Provide any sort of pick-up meal for him when you do not expect strangers. Get everything the woman next door gets, whether you can afford it or not. Tell him all the children inherit their mean traits of character from his side of the family. Let it out sometimes that you wished you had married some other fellow that you used to go with. Give him to understand as soon as possible after the honeymoon that kissing is well enough for spoony lovers, but that for married folks it is very silly.

THERE is nothing more necessary than to know how to bear the tedious moments of life.

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THE CHRISTIAN SABBATH.

BY ELDER D. H. BAYS.

CHAPTER III.

THE LAW REPEALED.

THE Law was not originally a part of God's divine arrangement. Previous to the time of Israel's bondage in Egypt, they were under a dispensation of grace. They did not abide in the gospel which was preached to them, and the Law was added because of transgression, as will appear from the following:

"And this I say that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. Wherefore then serveth the law? It was added because of transgression, *till the seed* [Christ. See v. 16] *should come* to whom the promise was made."—Gal. 3: 17, 19.

To what was the Law added? Let the same apostle answer:

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3: 8.

Thus we see the gospel was preached in Abraham's day, four hundred and thirty years before the Law was given. This gospel continued with Israel till after their departure from Egypt, as may be seen by the following:

"For unto us was the gospel preached as well as unto them: but the word preached did profit them, not being mixed with faith in them that heard it."–Heb. 4: 2.

By reading verses fifteen to nineteen, inclusive, of the third chapter of Hebrews, it will be seen that the apostle had direct reference to the Israelites under Moses in the widerness. If, then, the Law was added to the gospel, or rather, given instead *till* the promised seed, Christ, should come, it is but logical to conclude that, when the Messiah should come, the added Law would be repealed, it having accomplished the purpose for which it was given.

We think the Scriptures plainly show that the Law, with all of its appointments, has been repealed. The only proper way to determine whether the Law has been changed or repealed, will be to enquire into the views entertained by the executors of the Divine will under the new dispensation. In speaking of the Law, and his privileges under it, Jesus says:

"Think not that I am come to destroy the Law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fufilled."—Mat. 5: 17, 18.

Here the inference is clear, that, when the Law should be fulfilled in the life and ministry of Christ, (including his offering) its binding force would cease. But fearing some may view it otherwise to their prejudice, we will introduce the testimony of the disciples upon this point. Luke represents the Savior as saying:

"The law and the prophets were *until* John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16: 16.

Here again the adverb of time in italics in the above quotation, indicates that since the kingdom of God is preached, the Law, by which the people were governed till John, had lost its force, and was then passing away. In further proof of this position we cite the fact that neither Jesus nor the Apostles, during the entire period of their ministry, were ever known to *administer any of the forms of the law*, or enjoin their observance upon others. That the Apostles understood the Mosaic Law to have been abolished will clearly appear as we proceed. Paul in his letter to the Romans, referring to this law, says:

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets: even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: * * * Therefore we conclude that a man is justified by faith *without the deeds of the law*." Rom. 3: 20–22, 28.

Now let us take a careful look into the apostle's meaning. The law is introduced as a "witness." The witness testifies of the "righteousness of God" which should be revealed in the "faith of Jesus Christ," unto "all them that believe." Previous to the Christian dispensation, the righteousness of God was manifested through the "law and the prophets." "But *now*," says the apostle, God's righteousness is manifested "without the law." The witness having testified to all the material facts of Christianity, is dismissed by the great Judge, and modestly retires. Hence, the apostle's language, "Therefore by the deeds of the law there shall no flesh be justified in his sight."

That the apostle understood it in this light seems conclusive from what he says further on in his letter. "Wherefore, my brethren, ye also are become *dead to the law* by the body of Christ; that ye should be married to another [instead of the law] even to him who is raised from the dead, that we should bring forth fruit unto God. "For when we were in the flesh [*i. e.* under the law] the motions of sin, which were by the law, did work in our members to bring forth fruit unto *death*. But *now* we are *delivered from the law*, that [law] being *dead* wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter."–Rom. 7: 4–6.

In this chapter the old and new dispensations are brought to view. The old was a preparatory and a figurative dispensation, while the new, was and is a spiritual, real one. The law of the former was literal and local, while that of the latter is spiritual and general. We are released from the obligations of the one, and brought under subjection to the other. Hence, the apostle boldly declares we are become "*dead unto the law*." If we are not alive unto the law but "DEAD," why is it so? We are dead unto the law, because we are *alive* unto Christ—because we are "married to another," even the "body of Christ," which is his church. By the body of Christ we become "dead unto the law," the object being that we may be united to Christ. This union is called a marriage, that being the strongest tie that can unite human beings in a common bond. This union or marriage, Spiritually considered, must be governed by law.

The woman in this chapter, is employed as a figure to represent the church. The Israelitish church was united to Moses, the great law-giver, who stood at the head of the former dispensation, and was "bound" to him by "the law of her husband," namely, the Mosaic Law. The Jewish church was under obligation to observe "the law of her husband," until her husband's death. As the natural life of Moses had an end, so the dispensation of which he was the head must have an end. Not until this dispensational husband should die [for Moses remained and lived during the law-dispensation] was the woman, or Jewish church, to be at liberty to sever the bond of her union. Had she done so, and united with another, she would be called an adulteress. But when this husband dies, *i. e.*, when the old dispensation has drawn to a close, then the woman is at liberty to marry again. The Mosaic dispensational husband died upon the preaching of the "Kingdom of God" by John the Baptist. (See Luke 16: 16). Hence, the Apostle says: "But now we are delivered from the law, that [law] being dead wherein we were held."

You will no doubt have observed that the "husband" is dead, and the law by which he governed his wife, is likewise dead. If both the husband and the law are dead, then the woman, if she shall marry again, can only be joined in marriage to the new husband, by virtue of a new law. We are as free from "the law," and its institutions, as the woman is free from the law of her husband who is dead. The law, then, being "dead," is inoperative. The Apostle justifies this view of the case, in the following language: "'There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made us *free* from the law of *sin* and *death*."—Rom. 8: 1, 2.

Comment upon this would be superfluous. Fearing, however, that some may not understand his meaning fully, the apostle continues: "For Christ is the *end of the law* for righteousness to every one that believeth." (verse 5). If Christ is the

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"end" of the law, it can not now be in force.

It is worthy of observation that, in Romans 8: 2, the law is called "the law of sin and death." In the third chapter of 2 Corinthians the Apostle Paul puts this "ministration of death," in striking contrast with the "law of the Spirit of life in Christ Jesus," as the following extract shows: "Who also hath made us able ministers of the New Testament: not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of *death*, *written* and *engraven in stones* was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the *ministration of condemnation* be glory, much more doth the *ministration of righteousness* exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that *excelleth*. For if that which is *done away* was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the *end* of that which *is abolished*. But their minds were blinded; for until this day remains the same vail untaken away in the reading of the old testament; which vail is done away in Christ."—2 Cor 3: 6–14.

From this quotation we learn the following facts:

1.—That the law, which is by the apostle termed "the ministration of death," was "written and engraven in stones."

2.—That, while the law written on stones was glorious, the "law of the Spirit of life in Christ," *excelled* in glory. And,

3.—That the law written and engraven in stones "is done away in Christ."

As the vail hid the natural face of Moses from the Israelites, so the "vail" of tradition obscured the glory of the countenance of the spiritual Moses—Christ. They could not be made to understand that all the glory that shone from the lofty summit of Sinai's mountain, had been obscured by the more resplendent light of the rising of the sun of righteousness. And so, alas! it is to-day. Many good people yet cling tenaciously to the opinion that the old law "written and engraven in stones," is still in force. That the law referred to by the apostle as the "ministration of death," and written and engraven in stones," was the ten commandments, I shall now proceed to prove.

"And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the *tables* the words of the covenant, *the ten commandments*." Ex. 34: 27, 28.

Here we have the ten commandments written upon "tables;" and I wish now to show beyond the possibility of a reasonable doubt, that these tables were tables of stone. The reason for my wishing to show this will be rendered obvious when it is remembered that whatever was written on the "tables of stone" is denominated "the ministration of death," which the apostles declares to be "abolished."

When I have shown that the ten commandments were written on "tables of stone," then I shall have proven the ten commandments, as given upon Mount Sinai, have been abolished. And when I have shown that the ten commandments have been "done away," then I shall have shown that the Seventh-day Sabbath, is, in no sense of the word, binding upon Christian people. In support of this point we quote from the record as follows: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, *tables of stone*, written with the finger of God."—Ex. 31: 18.

Here we have the *two tables of stone*. Let us next enquire, what was written upon these tables of stone. By reading verses twelve and seventeen, inclusive, we discover the ten commandments are referred to, and more especially the *fourth* commandment. These tables Moses, in anger, cast to the ground and broke (see Ex. 32: 19), but were reproduced, as may be seen by the following: "And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables *the words that were in the first tables*, which thou breakest."—Ex. 34: 1.

Of this matter Moses further says: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up into the Mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables, which thou breakest, and thou shalt put them in the ark."—Deut. 10: 1, 2. (For a description of the ark, See Ex. 25: 10–22).

"And it came to pass at the end of the forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."—Deut. 9: 11.

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but ye saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone."—Deut. 4: 12, 13.

"These words [ten commandments, see verses 6–21, inclusive] the Lord spake unto all your assembly in the Mount, out of the midst of the fire, of the cloud, and the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me."—Deut. 5: 22.

"Then Solomon assembled the Elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. . . . There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came up out of the land of Egypt."—1 Kings 8: 1, 9.

From the foregoing quotations we gleam the following summary of facts, namely:

1.—The tables referred to in Exodus 34: 27, 28, were tables of stone;"

2.—That after the destruction of the first tables, Moses made other "tables of stone," upon which were written "the words" that were in "the first tables," and that these "words" were the "ten commandments;"

3.—That these tables were also called "the tables of the covenant," or the tables upon which the covenant was written;

4.—That this covenant which the Lord commanded the Israelites to "observe," was the "ten commandments;"

5.—That these "tables of stone" contained the covenant, or ten commandments, only;

6.—That these "tables of stone," containing the covenants, or ten commandments, were, for safe-keeping, placed in the "ark of wood," called also "the ark of covenant;" and,

7.—That when, in the days of King Solomon, the ark was placed in the temple at its dedication, "there was nothing in the ark, save the two tables of stone."

No amount of sophistry, by which men may seek to darken counsel and mislead the unwary, can disguise the fact that the "old testament," the "covenant," the "ten commandments," were written upon "tables of stone." This fact, then, taken in connection with what Paul says in his letter to the church at Corinth, (2 Cor. 3: 7), namely, that "the ministration of death, written and engraven in stones," is "abolished," we have the logical deduction that the ten commandments are "done away;" and if done away, there remains absolutely nothing upon which to base an argument in support of the theory that the Seventh-day Sabbath is binding in the Christian dispensation.

An objection is interposed here, that the ten commandments are not referred to by the apostle—that the ten commandments are not a "ministration of death." In answer to this objection we submit:

1.—That the penalty for a violation of either of the commandments of the Decalogue was death.

2.—That no law to Israel, except the ten commandments, was ever "written and engraven in stones." And,

3.—That the Decalogue was so "written" and "graven," as may be seen by the following:

"And Moses turned, and went down from the Mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."—Ex. 32: 15, 16.

Don't cavil, reader, and say these may not be the tables of stone upon which the ten commandments were written; for in

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the eighteenth verse of the preceeding chapter it is positively declared that they were "two tables of stone, written with the finger of God."—Ex. 31: 18.

Hence, it is reasonably and Scripturally certain that the apostle had reference to none other than the Decalogue when he said the "ministration of death" should give place to the "ministration of righteousness," which doth "exceed in glory" every thing that had preceeded it.

CHAPTER IV.

THE TWO LAWS.

When we present the foregoing array of facts, in themselves overwhelming, in support of the theory that the law has been abolished, we are at once met with the assertion that there are two laws, namely, the "MORAL" and the "CEREMONIAL;" and that those passages referring to the abrogation of the law, have reference only to the latter.

To begin with, we utterly deny that any such distinction is made by the divine writers—no two distinctive laws are found in the Mosaic economy. What are called the moral and ceremonial laws, are but different parts of the same system; the latter being an outgrowth of surrounding conditions, and had their foundation in the Decalogue, as seen in the following:

"And the Lord said unto Moses, write thou these words: for after the *tenor of these* I have made a covenant with thee and with Israel. * * * And He wrote upon the tables the words of the covenant, the ten commandments."—Ex. 34; 27, 28.

And the Lord spake unto you out of the midst of the fire: * * * And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon tables of stone."—Deut. 4: 12, 13.

Hence the ten commandments may with great propriety be termed the CONSTITUTION of the commonwealth of Israel. None of the "statutes" or "judgments" must conflict with the fundamental law. The Decalogue was to ancient Israel what the Federal Constitution is to the government of the United States. The laws of Israel and the laws of Iowa alike punish crime, differing only in their methods. A man is charged with adultery, and is found guilty. Now, what saith the law? Israel's law said, He shall surely be put to death, while that of Iowa provides that the offender shall be punished by fine and imprisonment.

We may with as much propriety say there are ten or more laws, as to say there are two; for the very good reason that there is a statute providing for the punishment of any one who violates either of the ten commandments.

When overwhelmed with the unanswerable logic of this position, the advocates of the Seventh-day Sabbath resort to another show of argument. For to bolster up the tottering fabric of a decayed and discarded institution, they very gravely tell us that the "covenant," meaning the ten commandments, is unalterable—that the Lord has said it shall "stand fast forever;" and to establish this view of the case, we are referred to the eighty-ninth Psalm which says:

"Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. My covenant will I not break, nor alter the thing that is gone out of my lips."—Ps. 89: 27, 28, 34.

It is maintained that the ten commandments are here referred to, and that the Lord declares he will not alter them. They assert that the phrase, "my covenant shall stand fast with him," means that Christ would not alter the Decalogue in any sense whatever. Just how much ground there is for this claim will appear as we proceed. Let us examine this point carefully, for much depends upon it. It is conceded that if God, through Christ, has not altered the covenant, it remains unchanged; for no man, or set of men, can change that which God hath ordained and perpetuated. But the view presented above is certainly erroneous, as I think we abundantly prove. In the first place, the language of the Psalm from which the quotaton is made, does not warrant such a conclusion; and in the second place, this view makes the Psalmist to conflict with the prophets and apostles as will hereafter appear.

It cannot be argued that the Lord would not abrogate the covenant, simply from the fact that he says he will not "break" it. He did not "break" the law; yet, as we have shown, he abolished it. By a careful examination of the preceding part of the chapter it will be readily perceived that no reference, whatever, is had to the Decalogue; but quite to the contrary; for the "covenant" referred to is one made with David concerning his posterity, as the following abundantly proves:

"I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations." Verse 1.

No one doubts that David is here addressing his praise to the Lord. In verse three the Lord is addressing David and says:

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Selah." Verses 3, 4. David then offers sublimest praise to the Lord for having made this covenant to establish his seed forever. In verses five to eighteen, he extols the majesty, power, and excelence of the Almighty, and then quotes the Lord's language, as heard in vision, as follows:

"Then thou [God] spakest in vision to thy Holy One [Christ], and said'st, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found *David* my servant; with my holy oil have I anointed him." Verses 19, 20.

It is a well known fact of history that when Israel was greatly distressed in their contests with the Philistines, "help was laid upon the mighty," in the person of David, who slew the giant Goliah in battle, and was "chosen out of the people," in the most literal sense; and by direct command of the Almighty was "exalted" to the throne of Israel, and with the "holy oil" was anointed to be king and commander-in-chief of the Israelitish host. Having thus been anointed and exalted, the Lord said of him:

"The enemy shall not exact upon him; nor the son of wickedness afflict him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. My covenant will I not break, nor alter the thing that is gone out of my lips." Verses 22–24, 27, 28, 34.

Thus David is assured that the Lord would not forsake him, and that his seed should endure forever. This covenant has been faithfully kept, for the seed of David is known to-day throughout the entire civilized portione of the world.

To show that we have not put a forced construction upon the Scripture in question, I will call the reader's attention to the fact that this covenant was conditionally made with Solomon, when he succeeded to the throne of Israel.

"And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all I have commanded thee, and wilt keep mystatutes and my judgments; then I will establish the throne "of thy kingdom upon Israel for ever, as I promised to David thy father, eaying, There shall not fail thee a man whom the throne of Israel." 1 Kings 9: 4, 5.

It was no doubt generally understood by the Israelites, that such a covenant was made with David, and that this covenant God would not break, nor "alter the thing that went out of his lips."

Thus falls to the ground another futile argument advanced in support of the perpetuity of the Seventh-day Sabbath, and its binding force in the Christian dispensation.

[To be continued.]

ORIGIN OF ALL THINGS.—No. 11.

BY S. F. W.

"The Mayas had many signs and characters identical with the Egyptians; possessing the same alphabetical and symbolical value in both nations; among the symbolical, I might mention a few: water, country, king, Lord, offering, splendor. * * * Eighteen of the letters have the same sound and value as the Spanish a, i, x, and pp, and are identical with the Etruscan."

By the use of these letters Mr. P. found the names of the ancient Maya founders to be Aak, a turtle; Cay, a fish; Chaacmol, a leopard.

The culture hero of the Mayas, Chaacmol resembles Osiris.

In Mayab there also existed mysteries. It seems that the initiated had to pass through different gradations to reach the highest or third; . . . certain signs and symbols were used by the affiliated, that are perfectly identical to those used among the Masons, in their symbolical lodges."

"Many of the customs of the inhabitants

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of equatorial Africa, as described by Du Chaillu, in the relation of his voyage to the land of Ashango, so closely resemble those of the aborigines of Yucatan, as to suggest that intimate relations must have existed in very remote ages, between their ancestors."

(We have before found that the Zulus, further south, are Noachidae.)

"It is impossible for us to form a correct idea of their (the Maya's) attainments, since only the most enduring monuments have reached us, resisting the disintegrating action of time and the atmosphere."

"In Ake, a city about twenty-five miles from Merida, there exists still a monument sustaining thirty-six columns of *Katuns*. Each of these columns indicates a lapse of one hundred and sixty years in the life of the nation. They then would show that 5,760 years had intervened between the time when the first stone was placed on the east corner of the uppermost of the three immense superposed platforms that compose the structure, and the placing of the last capping stone on the top of the thirty-sixth column. How long did that event occur before the Spanish conquest? It is impossible to surmise. Supposing, however, it did take place at that time, this would give us a lapse of at least 6,100 years since, among the rejoicings of the people, this sacred monument being finished, the first stone that was to serve as a record of the age of the nation, was laid by the high priest, where we see it to-day. I will remaak that Ake is one of the Egyptian divinities, the third person of the triad of Esneh; always represented as a child, holding his finger in his mouth. Ake also means a reed. To-day the meaning of the word is lost in Yucatan."

This reckoning was published at a time when Usher's chronology was undisputed. The cuneiform chronology is a revelation of last year; that the Maya and Chaldean chronology should be found to harmonize is a startling fact.

Cogoludo explains the ancient method of recording time: A lustrum was four years, five lustrums a katum, which means to place a stone down upon another; seven of these stones began an Ahuakatum. Then after the first lustrum of four years they placed a small stone on the top of the big one, commencing at the east corner; then after four years more they placed another small stone on the west corner; then next at the north; and the fourth at the south. At the end of twenty years they put a big stone on the top of the small ones, and the column thus finished indicated a lapse of 160 years."

As we have found that the first Americans were white men with beards, and like the Afghans, and so like Dr. Le Plongeon that he passed himself off on the natives as one of them reanimated; and discrediting the reports of white savages in Sonora and in the *tierr de Guerra*, we are left no alternative, and must say they perished. In saying this we are brought face to face with a great mystery. Science has its puzzles not less than faith. Science tells us the fittest survive. In this case the fittest were first, and are not. They are not even wanderers among their own ruins; none, however few, are left to guard some ancient stronghold or place made sacred by daring, devotedness, sacrifice, or song. The sculptured columns that should have made their designers immortal in fame, are buried in the soil that supports impenetrable forests; and letters cut in imperishable stone, represent a language the sound of which can never more be known.

Yet this is not more mysterious than many other facts in archæology. "The mastodons these ancients used at first, and worshiped later, have also perished. They had no enemies, and when the plains and jungles were left to their free occupancy, they should have multiplied. Who shall explain their decadence, and that of the extinct horses, once the companions of man?

We have a history of the overthrow of the Toltecs. It is vividly drawn. It includes all conceivable horror and disaster, famine, flood, drought, war, wickedness like that of the anti-diluvians and the cities of the plain, divination, prophecy, portents, terror, demoralization, frenzy, and utter desolation. "'Tis true 'tis strange, and strange it is 'tis true." The desolated cities of Central American are a strange phenomenon, famed in all lands. Many speculations have been indulged concerning their condition, and the causes of it. Mr. Baldwin has ouly this: "Central America had been subject to disrupting political changes, caused by violent transfers of supreme influence from one people to another, several times in the course of a long history."

Mr. Delafield's work is devoted to the origin not the fate of the first Americans. He published with his volume, a map that is a genuine antiquity. It was first procured in Mexico by Botturini, and was explained by him according to the knowledge of the Mexicans to be a history of their wanderings; but this is evidently a misconception. The map represents the destruction of the nation whose wanderings it traces, and the Aztics were not extirpated. Why may it not be a history of the more ancient people whose fortunes we have been following? What history more likely to be transmitted than theirs? We have seen that their history was written; a great deal was recorded of them; why not then their downfall recorded? It seems but reasonable that if the chart agrees better with what we know of their history than it does with Aztec history, it should be applied to them. Mr. Bancroft publishes this map, and with it another one, also Aztec pictures, and said to be a history of their wanderings; but as the two maps do not agree in any part of their delineations; they can not be the history of the same people. It then probably is a reproduction by them of the history of their predecessors, or their first predecessors. I have entered upon a pathway of conjecture, but was led to it by a chain of facts, and I will get along throught it as logically as I can, and trust to future papers to justify the course.

The first scene in the chart is, to use the words of Mr. Delafield, "six hieroglyphics, each denoting the word 'calli,' or house, surrounding the emblem of a tumulus, erected for worship. Beneath are two figures, male and female, the latter being distinguished by two small tresses resembling horns, as in the mythological painting of the age of famine. Attached to the female is an emblem used heraldically, and points her out as one of the "children of the sun,"—a title claimed equally by the Hindoos, ancient Egyptians, and Peruvian Incas."

The object designated above as a "tumulus erected for worship," I will take the liberty of calling a representation of the tower of Babel—the orignal of all ancient temples and tumuli on the two continents.

The next figure is a man in a boat. That evidently represents water, and I will call it the sea, and the crossing of it; for the "children of the sun" are later found in procession.

"The next hieroglyphic is a cartouche, enclosing the zodiacal sign of Tecpatl, 'silex,' or 'knife,' accompanied by a ring denoting a year."

"The large comical figure marked 3, by Botturini, is the hieroglyphic denoting the building of a town. The emblem phonetically giving the name of this place is comprehended within a cartouche and answers to the names of Colhuacan. Whether these conical figures have any reference to the tumuli or pyramidal structures, yet remaining, is a topic for the fancy of the reader."

I would then surmise that instead of the figures representing a "town" it does represent a "tumulus or pyramadal structure." Within it is the character for the Aztec god Hautzilapochtli, but words from him are going up into the heavens as if he were a mortal engaged in prayer.

"We then come to a row of eight objects each giving the word Calli, or house. To these are attached various figures connected with a human form. * * * From this we may gather the inference, that at least eight prominent tribes constituted the race which is here designated."

"Following on the traces of their footsteps we next come to four persons standing erect, as though on their march. They are supposed to represent the family of the emperor, under whose guidance the journey is taken. In advance, marches the chief, who is borne upon the shoulders of one of the race. The phonetic symbol over his head, designates him by the name Cohuatl, or serpent."

We have seen that Votan called himself a "snake," and we thus identify this figure with him.

Farther along we see a tumulus, and on top of it a kneeling figure, with tears falling from his eyes. This may be considered their prophet-leader interceding for his people.

A man shooting birds shows their means of support. The change of scenery shows progress southward, &c.

The chart is eighteen feet long and I will not notice any more but the closing scenes. These represent war; the last of all is one man chasing another with a drawn sword, which cannot mean any-

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thing so well as extermination of the nation by internicine war.

Of the mound builders, MacLean says:

"It requires no great observation in order to understand what became of this people—north of the Ohio. Every indication shows that they were expelled from this teritory by force. When they were harassed by the inroads of the war-like bands of a foreign race. They erected their strong fortifications, for retreat during the predatory raids. On the hills they erected the mounds for posts of obervation, and when a war party came down upon them, the fires were kindled, and the people thereby warned, sought their shelter of refuge."

On the farm of Mr. Harrison Whaley near Moorefield, Ky., "about three inches beneath the surface of the entire tract may be found innumerable bones, evidently the remains of an extinct species of the human race. Several mounds are also in the woods and in one which has been partially explored were found skulls and bones, which from their size must have belonged to a race of beings more gigantic than the race which now inhabits the earth. * * It is evident they were never buried, but originally lay exposed to view, inasmuch as the whole tract, covering at least fifteen acres, has multitudes of human bones but a few inches beneath the surface."—*Carlyle Murcury.*

On the farm of D. Fredenburg, on Grand River near Cayeigact, N. Y., are "piled in layers, some two hundred skeletons of human beings, then measuring nine feet." * * At various times within the past years, the remains of mud houses, with their chimneys had been found; and there are pits of a similar kind to that just unearthed."

Priest (338) has the following: "In the fourteenth township of the Holland Company's lands, N. Y., near the ridge road leading from Buffalo to Niagara Falls, is the site of an ancient fort, situated in a large swamp * * The earth that forms the fort was evidently brought from a distance * * * The distance to the margin of the marsh is about a half mile, where large quantities of human bones have been found, on opening the earth, of an extraordinary size; the thigh bones about two inches longer than a common sized man's. The jaw or chin bone will cover a large man's face; the skull bones are of an enormous thickness. The breast and hip bones are also very large. On being exposed to the air they soon moulder away, which denotes the great length of time since their interment. The disorderly manner in which these bones were found to be, being cross-wise, commixed and mingled with every trait of confusion, shows them to have been deposited by a conquering enemy. There is no evidence of a bullet having been the instrument of death."

Mr. Squire tells us that the works of the ancients extend no farther than Western New York. Here we leave them.

ADDRESSES.

M. H. Bond, 50 Waverly street, Providence, R. I.
Presiding Bishop: G. A. Blakeslee, Galien, Mich.

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Selections.

JOSEPH SMITH.

HIS TWO SERMONS TO THE SAINTS ON SUNDAY.—THE OPERA HOUSE CROWDED, AND HUNDREDS TURNED AWAY.—RELIGIOUS LIBERTY AND THE LAW CAREFULLY CONSIDERED.

THE REDEMPTION OF ISRAEL

The announcement that President Joseph Smith of the Reorganized Church of Latter Day Saints would preach in the Chapel on Second South Street, yesterday afternoon, resulted in crowding the house to overflowing, the seating capacity being inadequate to accommodate all who attended.

The theme chosen by President Smith for his discourse was the departure of the Utah Church from the principles of Mormonism as taught by his father and as accepted by the church for fourteen years. He stated that he did not come to Utah as an enemy to this people, but he had long been in avowed antagonism to the

EVILS THAT HAD OVERTHROWN ISRAEL.

There was a decided and wondrous unrest in Israel at the present time, and it seemed opportune that some one should take up the teachings of the prophets and lead the people back to the right path.

It had been charged against him that he was hand and glove with the world, but no one could follow his experience and that of his brother, and say they had not been true to the Book of Mormon. Only a short time ago he had preached in the Court House at Carthage, where his father was

TRIED FOR HIS LIFE

And he dared to raise up and say that the Book of Mormon was a true record.

For fourteen years after the organization of the church, and before the introduction of polygamy, the church had flourished, and between 180,000 and 200,000 converts from among the different nations of the earth accepted the faith, and now, after fifty-five years of preaching, there were less than 200,000 members. What had become of the members? It was said that they had apostatized. But he had hope yet for the full redemption of the church from polygamy, when no man need fear the face of man.

As proof that he was not in harmony and sympathy with the world, President Smith mentioned the persecutions with which he had met. In various counties in Illinois, public meetings had been held, and resolutions passed, declaring no Mormon should be permitted to

PREACH OR PRAY

In the county; but he had gone among those very people and preached, and no one dared raise a hand against him. He was in accord with the world only in the sense that every man who is honest and sincere in his belief, and has the courage to express his own convictions is respected by all true men of the world. He thanked God that he had inherited enough independence to say, believe, and think for himself, without reference to what some one else thought or said. Each individual was responsible for his own actions, and he who would obey the command of any other man was not to be trusted. God did not require any man to be a slave, and he proposed to tell the people how to regain and keep their freedom. As to the statement that he came as an enemy of this people, he desired them to wait until he gave some evidence of enmity to them.

THE EVENING MEETING.

The meeting held by the Reorganized Church in the Walker Opera House on Sunday evening, was an important one. Long before the hour for commencing the services, eight o'clock, the building was filled from pit to dome, and hundreds of people were compelled to turn away. The audience was composed of Gentiles, Latter Day Saints, and orthodox Utah Morons, and the occasion of the gathering of so mixed a congregation, was to hear preach Joseph Smith, president of the Reorganized Mormon Church, and son of the first Mormon prophet. The well-known anti-polygamic views held by the church which Mr. Smith represents, and the fact that the Utah Mormons now have their hands full of trouble in consequence of their polygamic practices, gave great interest to this meeting. At the hour set for commencing the services, Elder Joseph Luff gave out the hymn:

The morning breaks, the shadows flee,
Lo, Zion's standard is unfurled;
The dawning of a brighter day,
Majestic rises on the world.

Elder Alexander H. Smith opened the meeting with prayer, and after the singing of a second hymn, Elder Luff introduced Mr. Smith, who stepped to the front of the platform. Mr. Smith is of medium height, of a broad, heavy build, wears a full gray beard, has a large, high head, and looks to be a man of more than ordinary breadth of character. He said, if there was one thing he desired more than another, it was to talk with that congregation as one man might with another, as a friend, and as the watchman on the towers of Zion, seeing eye to eye. Crises happen in the affairs of men, which are viewed differently by different individuals; but that now upon this people could be viewed by them from a common standpoint with him if they understood each other. He was not responsible for his birth, for he did not recollect to have had anything to say about it, and no shame in that behalf could be visited on him by honorable men.

ONE OF THE GUIDES

Of the church and of the Saints, is contained in the first Book of Covenants, and the text is this: "He that keepeth the law of God hath no need to break the law of the land." This should be considered. The Elders had ever proclaimed that in this western land it had been the design that religious liberty should be born and maintained, and they preached and taught,

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that for this purpose God had raised up wise men, our patriot fathers, to write and bequeath to us the Constitution, the object being to give to the work of God a footing, that the race might be redeemed and prepared for that perfect liberty which is the design of Christ's Kingdom. Hence there should be no antagonism to this Government, for it was instituted to carry out

THE DESIGN OF GOD.

The Book of Mormon teaches this land was to be dedicated to liberty for the establishment of God's work, and that no government that did not maintain this principle could last.

The troubles of the Saints in Missouri grew out of the fact that Mormonism was anti-slavery, and the Saints were composed of people from New England and the Northern States. This theory is taught to-day by the Elders all over the world, and the speaker appealed to the gray headed Elders present if it was not so, and if it was not to be so, until all men were free in Christ, whose Spirit would watch over and foster that principle of liberty, until these designs were accomplished. Christ said his followers had faith in him; the Elders say religious liberty, guaranteed by this Government, was foreordained in the great plan of salvation. This being so, God will not permit it to be submerged, nor trampled down. It must therefore, of necessity be maintained unto the end.

HOW LONG?

And the speaker answered the question by quoting from the Book of Commandments: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet." Not till the coming of the Son of Man and all men are redeemed. The speaker is charged with being an enthusiast. He is. The work in which he is engaged justifies it, and to-day, in every State and Territory there are men engaged in it. Can Mormonism exist without

THE DOCTRINE OF POLYGAMY?

From 1830 to 1844 the principles of this faith were taught in the West, and thousands embraced the church when there was not a thought nor a hint of polygamy, and later when accused of proclaiming it, it was solemnly denied. In the fourteen years preceding the martyrdom of the prophet, to 1844, the Elders built up a membership of 150,000 to 200,000, with 30,000 in England. The simple tenets of the faith were then taught. A brother had said: "If you take polygamy out of Mormonism, I want no more to do with it." That might be true of him, but the speaker was differently constituted, and did not want any such religion. In 1860 he took up the work of his father, and commenced gathering up the scattered remnants of the church. There were at that time about thirteen organizations claiming to be the true church, but there are now only two such organizations, and one of them has been treated of late as of some importance. It numbers 18,000 or 20,000 souls, built up in antagonism to polygamy. Since coming to Salt Lake, a certain man had charged that because the speaker was not reviled he was the favorite of worldlings; was patted on the back by the unrighteous, simply to use him as a tool, which charge was

AN ATTEMPT TO FORESTALL

Him and whatever of truth he might have to present to this people. Think of this in connection with the golden thread of truth; of the principle of Christ's all-reaching design of salvation; of the principle of religious liberty. I confess with shamefacedness that a spirit of isolation—a kingdom-building spirit—is manifested here, notwithstanding we are enjoined to make friends among all men, which the Elders did before this doctrine of polygamy was tacked on the faith. Then they could get a respectful hearing in all countries, where their very name had now become a stench by virtue of the acts of the men who were crying

"WOLF! WOLF!"

To the flock. And these were the shepherds, but they were not in sight, which was either a shame to the shepherds, or a credit to the sheep. The all-embracing spirit of the gospel was compared to the two per cent plan of salvation, and the fallacy of the latter pointed out, with a warning that the crisis would soon come. And what will the Utah Saints then elect to do? Natural and Divine laws are arbitrary, and the consequences of their transgression can not be shirked. Some say his father was responsible for polygamy. If so, he must answer for it. The speaker would not shield his father or his brother in a wrong. But that was not the question. The question was: Shall this wrong be continued? In the establishment of the work we were called to new life and new songs.

Is this still the design of the law giver? Don't say you live beyond the law, for no man can get by the law of Christ. If the work as designed has not been done in latter years, who shall do it? The efforts and acts of those who in Utah have claimed to, have brought

REPROACH UPON ITS VERY NAME,

Because the faith has not been taught by them as it was given to the church. One of the faults found with us is that the world pats us on the back, and we are not therefore of God. They were in earlier days received by liberal minded men, as we are now. The reason the world receives us is that we carry the spirit of the gospel which Joseph and Hyrum bore. He asked his hearers to consider these things; to stop long enough to let the cry of "wolf" die out of their ears, and hear something better.

HE APPEALED TO THE ELDERS

To resume their work where they had dropped it years ago, and break loose from the spirit of isolation which had so long bound them. Infidelity is rife in the world, with able men its advocates, and there are urgent calls for the bearers of Christ's plans, to go into the field. He appealed to them in the face of the impending crisis to give ear, and to take into consideration the injunction to obey the law; to join in the march of religious liberty which must go forth from the west, and which is the design of Christ's real work. It is your duty under the law, and you will have to answer for its discharge. You can not be punished in the day of judgment by proxy, neither rewarded. The prophet had said that so long as grass grew or water ran, he or his posterity should be found pleading the cause of injured innocence, and in fulfillment of it, the speaker was now pleading with those who had been misled, to return to their faith in its purity.

WELL ANSWERED.

A man in one of the boxes at the conclusion of the discourse asked: "Is there anything plural that can enter the kingdom of heaven?"

Mr. Smith replied: "I am not the gate keeper, and can not answer that."

The man in the box then said: "Give us the law by which a prophet is called to preside over the Latter Day Church?"

Mr. Smith answered: "In ancient times prophets ordained kings by virtue of revelation; later a prophet was chosen president by revelation, and approved by the people; but a prophet is not necessarily a president. Is that satisfactory?"

"Hardly," responded the man in the box; but he subsided.

Services on Wednesday evening in the Opera House were then announced, on which occasion Mr. Smith would again preach, and the meeting was dismissed with benediction by Elder R. J. Anthony.

—*Salt Lake Tribune, June 24th.*

Conference Minutes.

DES MOINES DISTRICT.

Conference of the Des Moines District convened at Boonesboro, Iowa, on June 5th, 1885, at 8 p. m. for preaching, and upon motion Bro. W. C. Nirk occupied the stand. On the 6th, 9 a. m., session opened by singing and prayer, Wm. C. Nirk presiding, John Sayer secretary, assisted by R. Etzenhouser. A committee was chosen on permanent organization, and a committee on credentials.

Branch Reports.—Newton, 48 members, including 3 Elders, 3 Priests, 3 Teachers, 2 Deacons, 4 baptized, 2 ordinations. Edenville, 93 members, including 5 Elders, 3 Priests, 2 Teachers, 3 baptisms, 2 received by letter. Sheridan, 48 members, 1 Elder, 2 Priests, 1 Teacher, 1 Deacon, 2 baptized. Des Moines, 86 members, 4 Elders, 2 Priests, 3 Teachers, 2 Deacons, 6 removed, 1 received by letter, 2 marriages. Boonesboro, 65 members, 4 Elders, 3 Teachers, 4 Priests, 2 Deacons, 1 baptized, 2 expelled. Des Moines Valley, 58 members, 2 Elders, 2 Priests, 1 Teacher, 1 Deacon, 1 baptized, 6 received, 1 removed. Book Agent's report read and received.

Elder's Reports.—George Walker, J. S. Roth, (baptized 5, administered to the sick with good results), Moses Houghton, R. Etzenhouser, (held a series of mettings and opened a new place in Alpha, Grundy county, Missouri), I. N. White, (baptized 3), Brn. J. P. Knox and Wm. McBurney

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reported. Wm. C. Nirk had visited all the branches in the district and finds them doing as well as could be expected. Wm. Thompson baptized 1; John X. Davis reported. Priest Merrill reported. Teachers, A. Freal and F. A. Brown reported.

Programe of the meetings; on the 6th, at 10 p. m., business meeting, also at 2 p. m.; and at 8 p. m. preaching. Sunday the 7th, at 9 a. m. prayer meeting; at 11 a. m. preaching; at 2 p. m. sacrament; and at 7: 30 p. m. preaching.

Resolved, That Bro. J. A. Newlin of Viola, be ordained to the office of an Elder; That, in the opinion of this conference, that any individual who refuses to be sustained as an officer of church or branch is inelligible for other work; That there be a grove meeting, beginning at 10 o'clock, at Jones' Grove in Poweshiek, county; That the president and ministry of the district, be a committee to arrange for a two day's grove meeting, and fulfill the demands made; That we sustain Wm. C. Nirk as district president.

Preaching Saturday by J. S. Roth, assisted by W. Thompson; Sunday 9 a. m., prayer meeting; at 11 a. m. preaching by R. Etzenhouser; sacrament at 2 p. m., and preaching at 7: 30 p. m. by Wm. Thompson.

Resolved, That we sustain the spiritual authorities of the church in righteousness; That we sustain John Sayer district secretary.

Bishop's Agent reports receiving $33.75, and paid to Bishop $7, on hand $26.75.

The time for next conference was left with the district president to be announced through the *Herald*.

KENT AND ELGIN DISTRICT.

A conference of the above district was held with the Ridgetown Branch, Ontario, in the Town Hall, May 30th and 31st, 1885. J. H. Lake president, and R. Coburn clerk.

Branch Reports.—Petrolia 22; 1 baptized, 1 marriage. Ridgetown 21; 2 received by letter, 1 died. Howard 16; 3 baptized, 1 died, 1 marriage. Blenheim 39; 2 died. Zone, report was referred back for correction.

James Robb, Bishop's Agent, reported up to December 31st, 1884. Balance in hand last report $59.03; received $11.55; paid out $70.58. Arthur Leverton, Jas. H. Tyrrell, and Samuel Brown were appointed to examine the report and audit the Bishop's Agent's book.

Elders J. N. Simmons, (baptized 3), J. Robb, A. Leverton, S. Brown, A. Vickery, R. Coburn. Priests:—John Taylor, P. McBrayne, A. McKenzie, (baptized 6), and J. H. Tyrrell, reported.

The auditing committee found the report and books of the Bishop's Agent correct, but that he had paid out $1 contrary to the instructions of the Bishopric. On motion the reports was received and the committee discharged

Resolved, That H. Leatherdale, P. McBrayne, and Asa Vickery constitute a committee to go and see the Lindsley meeting house, and if they deem it wise that they be empowered to raise means to repair it, first by getting what they can from the neighborhood it is in, and then appealing to the branches for the balance.

Resolved, That brethren Lake and Leverton be appointed a committee to inquire into the conduct of some members who have left the district in an unbecoming manner.

By separate motions the following officers were sustained: J. H. Lake, president of the Canada Mission; A Leverton, president of the district; J. Robb, Bishop's Agent; and Richard Coburn, clerk.

Resolved, That we sustain the spiritual authorities of the church in righteousness, also the action of the General Conference in regard to the sacred books of the church.

At seven p. m., preaching by Bro. J. H. Lake. After preaching, the following report was presented and read: We your committee recommend that Wm. G. Gammage and Joseph Gammage be published in the *Herald* as in transgression, for leaving the Howard Branch and the Dominion of Canada in default of payment of their honest debts; and we also recommend that all branches of this district having members leaving honest debts behind them unpaid, be likewise published; and we further recommend that one year after said publication, such members, if making no restitution, shall be dealt with in accordance to the laws of God.

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

Sunday morning prayer and testimony and sacrament meeting. Preaching by A. Leverton in the forenoon, by J. H. Lake in the afternoon and evening.

Adjourned to meet in the Blenheim Branch, October 3d, 1885.

TENNESSEE AND KENTUCKY DISTRICT.

Conference convened at Eagle Creek Branch, the first Saturday and Sunday in June [6th and 7th], 1885. Peter B. Seaton, president; S. L. Cooper secretary.

Branch Reports.—Eagle Creek 19; including 1 Elder 1 Teacher 1 Deacon. Foundry Branch 14; including 1 Elder 1 Deacon. Farmington, no change since last report.

Reports.—Elders W. H. Griffin and P. B. Seaton reported in person. Teacher S. L. Cooper and Deacon Frank Robards, in person.

The authorities of the Church were sustained in righteousness. Preaching on Sunday by Peter B. Seaton, followed by W. H. Griffin. Sacrament and testimeny meeting in the evening.

Adjourned to meet at the Farmington Branch, the second Saturday and Sunday in October, 1885.

SOUTH-EASTERN ILLINOIS DISTRICT.

Conference convened at Brush Creek, Illinois, June 13th, 1885; I. A. Morris president, John F. Thomas clerk, *pro tem.* The following branches reported: Brush Creek 83 members; I. A. Morris, president. Dry Fork 31 members, John F. Thomas president; Alma 12 members, P. Brown president.

Bishop's Agents report:—Balance on hand last report $5.25, received since $12.50, total $17.75. Paid Bishop Blakeslee $15.25, balance on hand $2.50.

Elders reported in person: T. P. Green, G. H Hilliard, I. A. Morris J. F. Thomas, M. R. Brown, J. F. Henson.

Motion carried that the conference mission the Elders; T. P. Green and M. R. Brown visit Elm River and Brush Creek; G. H. Hilliard Franklin county, Illinois; I. A. Morris Crawford county, Illinois; J. F. Henson Richland county, Illinois; J. F. Thomas and H. Walker, Taylor Schoolhouse. Preaching by J. F. Thomas and M. R. Brown in the evening.

Sunday morning, prayer meeting in charge of H. Walker; preaching in the forenoon by G. H. Hilliard, and in the afternoon by T. P. Green.

Resolved that we sustain all the authorities of the church in righteousness. I. A. Morris elected president for the next quarter, and J. F. Thomas elected clerk.

Adjourned to meet at the Pleasant Ridge School-house, in the Dry Fork Branch, Saturday before the first Sunday in September, 1885, at ten o'clock in the forenoon.

Miscellaneous.

MARRIED.

BACON—GITHENS.—At Philadelphia, Pensylvania, June 24th, 1885, by Elder John Gilbert, Bro. Hosea H. Bacon to Sr. Katie B. Githens, both of Philadelphia. May joy and prosperity attend them.

DIED.

CLEVELAND.—At Portage, Manistee county, Michigan, May 19th, 1885, Brookfield, son of Robert and Dora Cleveland, at the age of 9 months and 21 days. He was blessed by Elder George Cleveland in Hersey Branch, Michigan.

SMITH.—At St. Louis, Mo., June 19th, 1885, of cancer of the breast and general debility, sister Ann Gibson Smith, wife of John G. Smith. She was born at Dalston, Cumberland county, England, September 12th, 1841; and was baptized there January 14th, 1855, by Elder John Dalling, and confirmed by Elder Wm. Gibson. She was married at Carlisle, England, April 8th, 1862, to John G. Smith, and with her husband emigrated to Utah same year. Being dissatisfied with the teachings and practices there, with her family she moved east in 1870, and settled in St. Louis, Mo. She joined the Reorganized Church in St. Louis, June 27th, 1871, being baptized by Elder George Hayward. She was a kind, affectionate wife, and the mother of ten children, eight of whom survive her. Peace be to her.

MADIGAN.—At Daggett, San Bernardino county, California, June 19th, 1885, Sister Francis E. Madigan, wife of Mr. Richard E. Madigan, and daughter of R. R. Dana. Deceased was born at Sunol Glen, Cal., April 6th, 1865, and at her death was aged 20 years, two months, and 13 days. She left a frail little boy baby, ten days old. Since her revoval by letter from Newport Branch, she had not joined any other branch of the church; hence was a scattered member. But her letter of removal is still in the possession of her father. She died without a struggle, just gave a sigh, and her Spirit departed to mingle with a loving mother, and other relations gone on before. A loving husband, father, two sisters, one brother and many other relations and friends deeply mourn her loss, and will miss her presence in the family group.

WHISKY is good in its own place. There is nothing like whisky in the world for preserving a man when he is dead, but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whisky; if you want to kill a living man, put whisky into him.

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain o the wildest dreamer."—*Walter Scott.*

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GETTING SQUARE.

There are many people, who when injured or wronged by others, propose to "get square with them" by some method of retaliation. The wisdom of this course does not seem apparent. I may get square with a mean man by making myself as mean as he is. I may get square with an ugly man, by making myself as ugly as he is. I may get square with a dishonest man, by myself becoming dishonest. I may get even with a drunkard, by making myself as drunk as he is.

By this method we have two wrongs instead one; and two wrongs neither of which is likely to make a right. It does not profit us to get square with those who have abused us or misused us. Why need we descend to their level? "Be not overcome with evil, but overcome evil with good."—*Sel.*

A KANSAS CITY court has made a decision that commends itself, we think, to the good sense of the community. The court had before it a professional spiritualist "medium" that has been so clearly proved to be a fraud, it was thought he was subject to a criminal prosecution. The evidence was clear as could be, but the court held that no proper action of the kind proposed could hold against the man, whom the prosecution professed all the time to have believed to be an impostor. That is, when fools venture their money on such persons they have no one to reproach but themselves. The person who can be fooled by spiritualistic seances deserves to be taken in and done for. We have a case of nearly the same kind in St. Louis, for there are as many simpletons here as anywhere else.

THE gospel in its power surmounts all disadvantages and lives in spite of all its enemies and their malignant misrepresentations of its professors. It spreads over the earth converting the pagan peoples of the most wicked and depraved nations. It is so glorious in its divinity and is so adapted to the crying wants of our ruined race, that it can survive the infirmities of its friends and the opposition of all its foes.

DENTISTRY.

DR. JOHN SHIPPY,

Dental Surgeon,

Licentiate of the Royal Dental College of Ontario, will practice Dentistry in all its branches in Lamoni, Iowa.

Office on Main street, two doors north of Tilton's Store.

Residence: corner of First and Linden street, south of Railroad.

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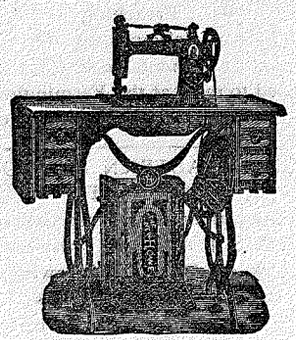

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m., No. 43, Accommodation, 1.20 p.m. Going West:—No. 41, Passenger, 4.05 p.m. ☞ Trains pass Bethany Junction, two miles east of Lamoni, connecting with No. 47, Accommodation, 2.43 p.m. Train going East 1.30 p.m. and 2.13 p.m. going South to Albany and St. Joseph, at 9.00 a.m.

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THE SAINTS' HERALD.

Was Received July 4 1885

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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THE SAINTS' HERALD:

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Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 18, 1885.

THE NEWS' REFUSAL.

FROM the following papers it will be seen that President Joseph Smith has written a reply to a repeated attack made upon him by the *Deseret News*, entitled, "Sacrilegious and Hypocritical,"(which will be found in HERALD for the 4th inst., pages 433–4), and that the said *News* refuses to publish his reply for reasons given. When the reader has noted well the points made by President Smith and his brother Alexander, they will readily perceive that *the real* reasons why the *News* managers will not publish, lies in the fact that they are afraid, or ashamed, or both, to print a plain, full, and direct refutation of some of their statements, and a damaging exposure of their bad logic and worse doctrine. They will not, if they can avoid it, let the light on these matters come to the knowledge of their readers.

Well did Jesus say, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God." These Brighamite leaders manifestly fear the scalpel and crucible of open, free criticism and discussion.

Here is the *News*' refusal to publish:

SALT LAKE CITY, Utah,
June 29th, 1885.

JOSEPH SMITH, ESQ., *Dear Sir:*—You have tendered a correspondence with a request to publish in the *News*. In the event of your desire not being complied with, you wish a statement of reasons, in writing for the declination. Please find your article enclosed, as it is respectfully declined. Some of the reasons for its not being accorded space in the *News*, are:

1st. The article is somewhat elaborate and the space at our command is limited.

2d. The matter of your production is far from fresh.

3d. We would perhaps see some necessity for giving you an opportunity to open a controversy with us in our own columns if you had no medium at your disposal through which to reply to anything we may state regarding your public action or utterances. You have ample opportunities of delivering your views from the rostrums and in addition to the Journal of which you are editor, since your advent here the Salt Lake *Tribune* has, for obvious reasons, suddenly assumed the role of organ of the "Reorganized Church."

4th. Aside from the foregoing reasons, we do not care to open a discussion of the kind you desire with a gentleman occupying the position you do who insists on "fencing" a proposition to the effect that the Prophet Joseph Smith had but one wife, in the face of overwhelming proof to the contrary, easy of access.

5th. We are in hopes that some day you will be convinced of your error and change your attitude, and it would not be satisfactory to you in a future day, to have to meet statements in the church literature of which you might discover good reasons to feel ashamed.

6th. You may perhaps proclaim that this is all very illiberal on our part, but it is at least quite consistent with common sense—seeing you are anxious to enter upon a controversy—that we require you to fire your polemic guns from your own batteries.

7th. This position is asumed and statement made without the slightest tinge of personal ill feeling towards yourself. Even if you were not the son of a man whose memory we revere above that of all others, we would lessen our self-respect if we could entertain toward you any sentiment other than kindly, however widely we may differ from you, religiously or otherwise.

Respectfully,
JOHN NICHOLSON.

EDITOR DESERET NEWS:

Sir:—In your issue for June 29th, you reproduce an editorial of your own for April 24th, in reply to one of mine in the SAINTS' HERALD for April 18th.

By repeating this "Sacrilegious and Hypocritical" article of yours, upon the occasion of the visit of my brother and myself to this city, you have made the attack a personal one, deserving a personal reply from me. That reply I herewith hand you, with the request that, if you decline to publish it, you will give me your reasons in writing, accompanying the return of this paper.

The question presented by me in the article so severely censured by you is this: "Would Pres. John Taylor have the courage to say," &c. The reason assigned by me for asking the question was stated by me clearly, that is, if "God should speak like himself, as he is revealed in the three standard works,—Bible, Book of Mormon and Doctrine and Covenants,"—then, in that case, the tenor of his communication would be like that supposed. Would Pres. John Taylor have the courage to deliver such a message, if received?

It is easy to answer this question, Yes, or No, without drifting into the use of adjectives which can only hurt him who uses them.

Let me quote a sentence or two from each book:

God said:

"Therefore, shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."—Gen. 2:24.

Jesus said:

"For this cause shall a man leave father and mother, and shall cleave unto his *wife;* and they *twain* shall be one flesh."—Matt. 19:5.

The prophet Jacob said:

"Hearken unto the word of the Lord; For there shall not any man among you have save it be *one wife*, and *concubines* he shall have none."—Book of Jacob, chap. 2, par. 6, Book of Mormon.

Christ said:

"Thou shalt love thy *wife* with all thy heart, and shall cleave unto her and NONE ELSE." "Marriage is ordained of God unto man; wherefore, it is lawful that he should have ONE WIFE, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants, sections 42 and 49, (February and March, 1831).

You have here the word of the Lord, statements made by Him, by Himself and His accredited agents, in different places, at different times, to different peoples, under differing conditions. How can it possibly be "sacrilegious" for me to have *supposed* that if God should now speak to any man, (Pres. John Taylor, or any other), on the same subject on which He had already expressed Himself, that such statement would be in tenor and substance like what He had before spoken.

To commit sacrilege is to treat with contumely the person, attribute, and word

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of God; or to use sacred things for base and selfish purposes. I have not done this. I wrote in deliberate earnestness under the conviction that, should God speak upon so important a thing as that under consideration, in a crisis so grave as the one you and all other believers in Mormonism are facing, He would speak as He is revealed in the books.

Which is the greater sacrilege; for a man to stand before his fellow men avowing belief in the books named, therefore pledged to belief in the statements of God's will in the passages I have quoted, and then to set those statements aside as not being expressive of God's will *now*, because he believed that God had given a later expression of His will, which expression directly contradicts the first and more numerous statements, two of them, (that of February and March, 1831), being given directly to the people which you and the organ you edit claim to represent, and which one of your chief and ablest apostles stated in 1869 was "God's holy law;" or for me to say that God spake as those books revealed Him, and that if he should now speak He would speak in harmony, direct and certain, with the revealments of Himself on that subject found in those books which I most sincerely believe? Pray tell which is the greater sacrilege!

Bogus coin is detected by comparison with coin that is genuine. "Bogus revelation" must be detected in the same way. When I wrote a *supposed* revelation, I gave it to the readers as a supposition; and this suppositious revelation agrees in the spirit of the thing supposed with the revelations which you will not have the courage to say, or write are not genuine, and which I have already quoted. I did not introduce it "privily" as a genuine revelation from God; I did not keep it under cover for months out of the channels through which it should pass to the church, nor away from the light where it might be placed beside the known genuine revelations on the subject treated of, fearful lest it might be detected. I placed it before the readers as a supposition; and it is not a little strange that you should have noticed it at all, or attempted to answer it, and so signally have failed to discover the real question and its force, or to have so carelessly evaded it.

Did the present president of the Church you represent ever have a genuine revelation on the subject of plural marriage by which other revelations on the same subject could be tested? If so, will you please give it in comparison with what you so bitterly denounce?

If the sacrilige and hypocrisy of the suppositious revelation were so apparent, why did you take such pains to place it twice before the readers of the *News*, thus giving it so wide a circulation, when, had you let it alone in the *Herald* so comparatively few would have ever seen it? Why did you make the second insertion of it so direct a personal attack? The effort you have made in regard to it shows that there was force in the suggestion, and that you feared its effect; or else you have wasted time and talent in fencing against a faulty blow.

The Lord did command Abraham to put Hagar away, and he did it. The law given to the church was given before the death of Joseph and Hyrum Smith. The revelation on polygamy came long afterward. There is not a line in the article to which you reply that states that Joseph and Hyrum Smith had or had not plural wives. There is nothing in the quotation you make that "assumes" the "position," "absurd" or sound, that "certain standard works did not teach, under proper conditions, the rightfulness of Patriarchal marriage." That statement by you was evolved from your inner consciousness that the books referred to did not so teach. No claim is made by me in the article referred to, that "Joseph and Hyrum Smith did not practice" the sort of marriage named, as any one can see who will read it as it is.

And as for Mr. H. B. Clawson, he must speak for himself only. I specifically state, that it was not "well understood by both (he and I) that the prophet had a number of plural wives." I did not know then, nor do I know now, that he had any other wife than my mother; and for Mr. Clawson or any other man to reiterate a statement that I did so know, is unbecoming.

If Mr. Clawson knew what he says was so well understood, why did he say to an *Inter-Ocean* reporter, as published in the Salt Lake Daily *Herald*, February 1st, 1882:

"Polygamy at that time was unknown among those of the Mormon faith. It was not, therefore, the practice of polygamy that caused them to be driven from Illinois in the most bitter season of the year."

This was in answer to the statement of Schuyler Colfax, that the Mormons were driven from the state of Illinois, made at an anti-polygamy meeting held in Chicago.

Why did Mr. George Q. Cannon say in a sermon delivered June 11th, 1871:

"It was not on account of our belief in this [polygamy] that we have been hated. Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to the death previous to the church having any knowledge of this doctrine?"

Why did Pres. John Taylor deny its existence and practice in 1850? Why did Messrs. John T. Caine, John W. Taylor and Mr. Cannon, Jun., take to President Cleveland a protest, adopted by a mass meeting of the people whom you represent, in which protest the statement is made that the public authorization of plural marriage dates in 1852?

Alexander Smith, my brother, states that no woman, or women, "confronted him claiming, in his presence, their wifely relationship to his father;" therefore, your statements to this effect is not a "fact." If such statement was made by such women, it was not in his presence, nor to his knowledge. I give you his own statement below:

"In reply to the statement as made in the *Evening News*, that 'certain women appeared before me and bore testimony that they were my father's plural wives.' I have simply to say that no such circumstance ever occurred; no such testimony was ever borne in my hearing by any women, anywhere. In 1868, when my brother David and myself were holding meeting in the Independence Hall, in this city, I was informed that such women were sent to my meeting under the escort of D. W. Huntington, for the express purpose of bearing such testimony. They attended the meeting, but their hearts failed them, or else they forgot their mission; for not one word of testimony was uttered by them, in my hearing, in reference to my fathers having other wives than one. A. H. SMITH.

For the journalistic courtesy extended to me in noticing my visit to the city, and the attention you have called to my efforts here, please accept my thanks.

Yours respectfully,

JOSEPH SMITH.

SALT LAKE CITY, Utah, June 24th, 1885.
Address: Box 1046.

LEADERS IN CONTRAST.

JOSEPH SMITH was had before the tribunals of the law nearly as many times as Paul received "stripes." How many times have Presidents John Taylor, George Q. Cannon and Joseph F. Smith been served with process to appear? Joseph Smith and Hyrum Smith's hesitancy to avoid arrest at the time of their murder, was not caused by fear of the result of a trial at law, or the punishment due for an infraction of the law; but was, that just such an occurence as did take place would transpire. It was not because the law had any fetters or dungeons for them; but because they felt an assurance that lawless violence could not, or would not be restrained. The result verified their premonitions.

What is it that Pres. John Taylor fears?

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He stands in no danger of personal violence from a mob in his own city. The court is but a trifle in number. The city and its police are friendly to him. The officers of the United States are men sufficiently resolute to make all requisite efforts to secure men who are before the court from unlawful force, and they have shown no disposition to do otherwise than to enforce the laws. He is an old man, well stricken in years; and this entitles him to sympathy, and would secure it with the court, jury and spectators, and would secure him from lawless partisan malice.

George Q. Cannon and Joseph F. Smith are not old men. They could stand the worry of a trial, and the rigors of an imprisonment if the examination should so result, and they could earn the title of consistency by suffering for their religion. But they answer "We will not."

MARRIAGE CONTRACTS.

"ALL legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled."—Doc. and Cov. sec. 112 (109), par. 4.

This declaration was made by the church when the Book of Covenants was accepted and endorsed as a law unto the church in 1835, and is found in all the editions of the book from that date until the Utah church, moved thereto by the close attack made by us upon the "chain cable" —polygamy, took it out of their book, and inserted the so-called revelation on plural marriage. We have not yet learned that the Utah Church by a vote of its membership has ever authorized such change; nor have we learned by what authority it was so removed, and are therefore left to the inference that Pres. Brigham Young, finding it inconvenient to meet, or for the Elders to meet, ordered the one taken out and the other inserted.

The statement itself will bear looking at.

"ALL LEGAL CONTRACTS."

This means that all marriages contracted under the laws of the different nations and states when the parties lived and were married, are legal, according to law, because the first clause in the section says: "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies." This fixes the character of the marriage contract performed before persons are baptized into the church as legal. Illegal contracts of marriage are of no force, and are void, and may be of two sorts: the one where the persons can not legally contract, by reason of not being of proper age, or because of other, or former contracts, from which they have not been legally discharged; the other where the marriage was not solemnized by those holding legal authority, or without due warrant and consent of the statutes.

"SHOULD BE HELD SACRED."

The word sacred means "made holy," "possessing the highest title to respect, reverence, or veneration." And that which is thus made holy is "not to be profaned, or violated," is to be held "inviolable." Its synonyms are "holy," "divine," "hallowed."

The sense of the statement that those contracts entered into before persons are baptized into the church should be held sacred, is that they are to be kept according to the genius and spirit of the usages, customs and institutions of the nation or state, where made. It is under these conditions that the laws and ceremonies of marriages are authorized by law, statute enactments usually being but the crystalized public opinion of the people. The rules of the church, the faith of the church as found in the revelation of February and March, 1831: "Thou shalt love thy wife with all thy heart, and cleave unto her and none else;" and "It is lawful that he [man] should have one wife, and they twain shall be one flesh," are in striking harmony with the sacred character which the statement gives to the covenant of marriage, as affirmed in the section under consideration.

The formula given to the church for the celebration of marriage expresses the nature of the contract so far as sole marital companionship is concerned. "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And marks and defines what is meant by the word contract, or "contracts."

"AND FULFILLED."

That is, all the conditions of the contract as made should be observed; and the good faith in which it was entered into should be kept until the end of the term for which it was entered into should have been reached; and this is at the end of life for one, or both.

This acknowledgement of the holy nature of the marriage contract, thus made by the church at so early a period in its history, and so oft repeated by endorsement and republication, is a fruitful field for contemplation. In the light of it let the reader look at the claim made that Joseph and Hyrum both violated their marriage contracts; and the now admitted fact that Brigham Young, Heber C. Kimball and many others, did disregard the holy character of the contract into which they entered before being baptized into the church; and see if the Reorganized Church is not thrice warranted, before God, angels, and men, in refusing to accept the so-called revelation, that in its terms justifies such a sacrilegious violation of the divinely instituted marriage bond, so directly given to the church, and so solemnly endorsed by them. To accept such a revelation as being from Christ, or the Father, in the face of all the teaching of the books, is to our mind to make God to be not only a covenant breaker himself, but to teach truce-breaking, decietfulness, and treachery; for he says, "I am God, I change not."

Those who now so strenuously insist that Congress should not now legislate against polygamous marriages, because that it would be making laws "impairing the validity of contracts;" would do well to take the view herein set forth into consideration. For if Congress which "in its sphere is as supreme as God is in his sphere, ought not to make laws impairing the validity of contracts, how much less should the Almighty not issue edicts establishing contracts and making their character sacred and holy, and there after issue other edicts disanulling and impairing those contracts. Think of it ye wiseacres of the valley in the tops of the mountains.

OSTRACISM.

MR. ORSON P. ARNOLD, of Salt Lake City, Utah, a good Mormon, superintendent of the street railways of the city, and a man of note in other directions, was one of those whom the United States prosecuted under the Edmunds law. Upon his appearance before Judge Zane, in open court he pleaded guilty to the charge made against him, and promised the court that he would thereafter obey the laws of the land as a good citizen should. This was very distasteful to his fellow church men. They have denounced his course as being unworthy and cowardly. The inevitable result will follow. The methods of coercion, heretofore successfully employed to keep men in the toils will be brought to bear upon Mr. Arnold, until he will yield to the pressure, and refusing to keep his promise to the court, will return to his practices against the law, or the reins of priestly domination so tensely

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drawn over him will snap in the hands that hold them, and he will become "apostate" to the church whose leaders counselled, directed, and encouraged his offense.

Already the process of compulsion by ostracism has begun. At a late election of officers for the office of director in "Zion's Benefit Building Association," Mr. Arnold was the victim of deliberate rebuff. A caucus was held a few nights before the election, and Mr. Arnold's name was agreed upon as one of those to be placed on the ticket being printed with the others. On the day of the election the brethren went back on Mr. Arnold, and he was defeated.

Mr. Arnold's offense for which he is now being ostracised by his brethren is this. He was taught that to marry more than one wife was authorized by revelation from God. He was doubtless counselled to take another wife, and did so. The law laid its hand upon him. He then, exercising his personal right to direct his own course of conduct, acknowledged his fault and proposed to stop offending. He neither evaded the process of service, nor resorted to doubtful evasions. He did not choose to lie, or perjure himself on the stand. He had sufficient manhood to take the punishment of his offense in his own person. He was not so selfish as to wish to escape, by suffering the occasion of his offending, his plural wife, to stand between him and the rod of punishment. He had enough delicacy of feeling not to want to see the women folks of his house brought into court and his domestic affairs made the object of public sight and comment. His course is to be commended. It evinces an honesty of purpose that goes far to show that as a member of the church to which he belonged, he had innocently followed the counsel of those whom he esteemed as leaders. It also seems to evince a sufficient amount of reserved moral power to bring Mr. Arnold out of the entangling alliance with legal and moral wrong doing into which he and others have been betrayed. It points the way for other men to pursue who, like him, have been enmeshed in the church transgression. It is a plain and direct way to conditions of safety, so far as the operations of the law and the courts are concerned. He who will avail himself of the example that Mr. Arnold has set, will find himself free from surveillance, and need not to fear a United States deputy marshal.

But for such men the church whip will be swung, and the spiteful snap of its cracker will be "apostate." This in the instance of Mr. Arnold would mean that it was apostacy to abandon the practice that the law of the land had declared specifically to be a crime; and that the Lord declared was "abominable." It means that Mr. Arnold is suspected of being weak in submission to counsel to disregard the laws of the Nation, which God suffered to be raised up on the land for the purpose of developing his church, which from the beginning had no need to break the law of the land."

The course pursued by Mr. Arnold must find imitators; for it can not but strike many who think, that if there was any great merit in standing by the peculiar system under stripes, then the leading counselors and abettors in fastening the system upon the polity of the church, ought not to deprive themselves by flight of the privilege of obtaining the merit and glory which they promise to others.

It may be well that Presidents Taylor, Cannon, and Smith should be told and remember that there are some few, and possibly many, to whom the absence of the shepherds, in the endeavor to avoid the storm that their opposition to law has raised, is very damaging. It is damaging in two ways; one is, it hurts the sense of honor and respect in which leaders should be held, it wounds the hearts that have trusted, and destroys confidence in the men: the other is, that it tends to lead men to think upon the subject itself, and weakens the faith and confidence of the people in the system as the result of revelation from God; no matter who practiced it at the first, or through whom it reached the people.

It is almost a foregone conclusion, that if men could be brought face to face with the document, called a revelation, and the plain provisions of the word of God, the fateful decision of every one would be in favor of the word as found in the laws given to the church at the beginning.

EXTRACTS FROM LETTERS.

Under date of the 7th inst., Elder I. N. White writes from Clinton, Missouri:

"I hope the *Advocate* will be continued. Long may it live! The HERALD is just excellent under the present official *regime*. Joseph's visit to Utah is bearing glorious fruit. The little *Advocate* swelled the tide, and I trust Joseph will (through the helping hand of God) clear up the stream from the rubbish that has so long darkened its surface. I do not remember reading HERALDS with more feeling and interest than the two last. I read, wept, and prayed. May God be with our western missionaries. I am trying to loosen my hands so I can take the field in the fall. I feel the work needs all the available Elders now, if ever. Do you know of any good brother or friend with from $1,500 to $3,000, who has some experience in mercantile business and wants to engage in it? If so, tell him to write to White Brothers, Clinton, Missouri, as they want a good partner to start a branch store which will greatly assist to loosen me for the ministry."

Bro. A. H. Parson, writing from Chase, Rice County, Kansas, the 5th, inst., says:

"I have been laboring here for ten days. This is fifteen miles southwest of the center of the State. Prejudice is very strong against us here, but the efforts put forth will help to remove it. We got the promise of space in the town paper setting forth our faith, and some of the differences between us and the Brighamites. Am stopping with Bro. and Sr. Lush, formerly of the Keystone (Iowa) Branch. They are good Saints, and have good influence with the people."

Elder W. H. Kelley writing from Coldwater, Michigan, the 6th inst., says:

"We had one of the best and most spiritual conferences here the 27th to 29th ult., that I ever attended. Everybody seemed cheered."

WALLED IN—SECLUSION.

THE visitor to Salt Lake City, who has seen the fine buildings elsewhere erected for public use and ornamentation, both in city and country, is very unfavorably impressed with the enclosures around the public buildings and their character in that city. This is notably true of the Temple, Tabernacle, and Assembly Hall. These enclosures are high stone walls, with thick, dense gates. The only possible reason that can be assigned it seems to us, has long ceased to exist, that of a hostile invasion of savages, if any such danger ever existed. If the enclosures were for the purpose of repelling idlers, and to keep them from intruding upon the labors of the workmen, an ordinary fence that would not prevent the public gaze, with police regulations similar to those in force in cities with regard to parks, gardens, and public buildings generally, would suffice.

The Assembly Hall is one of the neatest and finest public buildings we ever saw; but it stands in a corner of the Temple block, hidden by a wall too high to scale and too thick to see through. There is no place from which even its outside may be seen to advantage, except one is inside the Temple yard. Many visitors who would like to see both the Temple and the Hall and Tabernacle without troubling any official, or workman, or intruding upon the people by going inside pass by disappointed, fearful lest they may intrude and be liable to censure. The Hall and Tabernacle are completed; and the wall might be removed from the top to the water table, and a neat iron fence, or railing be put on it that would add to, rather than hurt the general effect. "A

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thing of beauty is a joy forever," is a trite and true saying; and the people who built the Assembly Hall, need not to be ashamed to let it be seen by the passer by.

If the wall was erected to insure the buildings from malicious mischief-makers and vandals, those who erected it ought to know that such precaution is useless. Did any one really desire to destroy or deface the buildings, it could be done in spite of the wall. The beauty, utility, and grandeur of public buildings are the strongest protection from destruction at the hands of men; destruction by elemental causes, no walls can avert.

The man who would injure a building like either of those in the Temple Block, would be unfit to be at large. We fully believe that the Latter Day Saints have no enemies so depraved that they would counsel, or sanction so mean, so despicable a malice as the injury or destruction of such buildings would be.

Of course it will be said: "Mr. Herald man, it is none of your business." True, most wise Daniel; but as a citizen of the country, and interested in the material development and prosperity of Utah, as well as other parts of the republic, we answer that we should like to see the wall that hide the Assembly Hall, especially, removed; that the sojourner in the Utah "City of the Saints" might see the structure as it is. We express this desire without asserting that it is any business of ours; or desire to dictate to them whose business it is, it being matter of wonder to us why the buildings are shut out of sight by so unsightly a wall.

We read in the Willoughby (Ohio) *Independent*, for the 3d inst., that "Bishop Snow and Brigham Young, Jr. passed through El Paso, Texas, a few days ago, *en route* to the City of Mexico, to negotiate for the purchase of large tracts of land in the Mexican Republic for the occupation of Mormon colonies."

Whoever among the Mormons are deluded into such an emigration scheme, will help to illustrate and fulfil the predictions of Joseph the Seer concerning the "rebellious": "Behold, the Lord requireth the heart and a willing mind; and the willing and *obedient* shall eat the good of the land of Zion in these last days; and the *rebellious* shall be cut off out of the land of Zion, and *shall be sent away*, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be *plucked out*."—Doc. & Cov., revelation given Sept., 1831, 7th par. And it is further predicted:—"Therefore, if that salt of the earth [the Saints] lose its savor, behold it is thence forth good for nothing, only to be *cast out and trodden under the feet of men*."—Doc. & Cov., rev. Dec., 1833, par. 5.

The Utah Mormons should remember, that when God rejected Israel he sent them away out of their land of promise, and they became "outcasts." This seems likely to be repeated in the case of *some* of the Utah Mormons.

THE COLDWATER MEETING.

The following from the Coldwater, (Mich.), *Courier* of the 4th inst., is but an added evidence of the forward movement of our church work, and of the fact that God is "working with" his Saints and ministers wherever they are actively and righteously engaged in gospel teaching and holy living. Good tidings are coming in from all quarters; the Lord is reviving his work, and the Saints should rejoice and press forward with gladness.

Editor Courier:—The conference held by the Reformed Church of Jesus Christ of Latter Day Saints, five miles south-east of Coldwater, on the 27th, 28th and 29th of last month, was attended by representatives from Galien, Marcellus, Hartford, Diamondale, Clear Lake, Lancing, Detroit, etc. The weather was most favorable for such a meeting. The business meetings were held in open session, and those holding various religious beliefs were in attendance, from curiosity or otherwise, as well as the saints. A lunch was prepared on the ground for all who were inclined to refresh the physical man, and a happy social feeling prevailed throughout the entire meeting. There was a throng at the preaching services held on Saturday evening and at the three services held on Sunday to hear Elders C. Scott and H. Rathbun. Pretty much all shades of belief were represented and the speakers were listened to with intense interest. Three were baptized during the meeting. On Monday the 29th, at nine o'clock a. m., the closing session commenced, which lasted until two p. m. The unfinished business was completed and those who had been baptized were confirmed by the laying on of hands after the old apostolic order. A number not of the faith were present at this meeting also, among them a United Brethren preacher, who attended all of the meetings with a scrutinizing interest. A number of the sick were anointed with oil and prayed for with the laying on of the hands of the elders, for their recovery. The meeting was resolved into a prayer and testimony meeting, then, one speaking and praying at a time, and the others listening with earnest interest. The gifts of prophecy and tongues were exercised by some of the members, and the interpretation of tongues were given. Whether it was fancy or fanaticism, truth, error or fact, the Saints were lit up by some kind of supernatural inspirational feeling and manifestation, all confirming to them, and was at least a puzzling enigma to those not of their faith. Altogether this was an extraordinary session with the Saints.

Of this meeting the Angola (Ind.) *Herald*, of the 1st inst., has this among other things, to say:—

The Reorganized Church of Latter Day Saints assembled in semi-annual conference five miles south-east of Coldwater last Saturday, and continued in session by frequent adjournments until Monday two o'clock p. m., when they adjourned to meet at Clear Lake some time in October next. It was our pleasure to attend throughout the exercises. They are a body of 35,000 members, 1,950 preachers, thirty appointed missionaries in the field. Their annual fund disbursed among the various clergymen the past year was $14,000. Hitherto their number of missionaries was ninety-six. Their Bishop, residing at Galien, Mich., was present and gave the above report. He also gave an able and instructive talk upon the subject of tithing, which was interesting indeed. He will soon visit the Pacific coast in the interest of the body, and work up this subject. He has been postmaster at Galien for thirty-one consecutive years, and is now fifty-nine years old. His father was a minister in the times of the first Joseph Smith, and preached the doctrine for thirty-three years. Mr. Blakeslee, the present Bishop, is affable, agreeable and approachable in his manners, and evidently has the cause at heart, having given it much study. * * * We were entertained during the above mentioned session by Samuel Stroh in a royal way. He utterly refused compensation. We witnessed the anointing with oil and prayer for the eradication of disease, the Elders, three in number, laying their hands on the subject's head. Quite a number were thus administered to. Before using the oil they in a public way consecrate it by prayer; two spoke with tongues, viz: Elders Kelley and Rathbun. The social meeting Monday and finishing of business lasted four hours. We saw three confirmed, by laying on of hands, for the reception of the Holy Ghost. All the sessions were entertainlng, and we came away knowing more than before. A kinder, more open-hearted and hospitable people it was never our lot to be among.

B. M. McLouth.

FORTY-EIGHT LAWSUITS.

The late Brigham Young, in an address delivered July 11th, 1852, at Great Salt Lake, published in the *Deseret News* and also in the *Journal of Discourses*, vol. 1, p. 41–2, says:

"I know for myself that Joseph Smith was the subject of forty-eight law-suits, and the most of them I witnessed with my own eyes; but not one action could ever be made to bear against him. No law, or constitutional right, did he ever violate. He was innocent and virtuous; *he kept the law of his country*, and lived above it; out of forty-eight law-suits, (and I was with him in the most of them), *not one charge could be substantiated against him.* He was pure, just, and holy, as to *the keeping of the law.*"

The people would do well to bear the further fact in mind, that when these law-suits were pressed against the Seer, the judges, juries, lawyers, sheriffs, constables—all the machinery of the courts—were in the hands of non-Mormons, and ofttimes in the hands of rank and avowed enemies,

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Yet with all this great odds against him, he was never convicted of crime, or anything like it. What he asked, and all he asked, was to be judged by the same laws, usages, and courts, as other citizens. This he willingly and cheerfully submitted to, and in *every case* was found innocent.

Are the Utah leaders ready to submit to, honor, and obey the laws of the land as did the Seer? Brigham's testimony in respect to the Seer's fidelity and loyalty is in point just now, and should have great weight with those who profess respect for his word.

EDITORIAL ITEMS.

We see it mentioned in the local column of the Columbus, Nebraska, *Democrat* of the 26th ult., that Elder J. Caffall had delivered in the Saints' Chapel in that place, "two very interesting lectures on modern orthodoxy, * * * calculated to stimulate thought and research of the grand old story of apostolic days."

Bishop Blakeslee, writing under date of the 2d inst., says they had a splendid time at their late conference at Coldwater, Michigan, and says further "the Spirit of the Lord was with us in great power. A minister of the United Brethren Church was compelled to arise in our meeting and confess that ours was the gospel of Christ."

We have been permitted to read a letter of condolence, full of gentle sympathy and words of comfort and hopefulness, written to Bro. and Sr. Camren, by P. H. Moulten, teacher, on the occasion of the death of Lyssa, his pupil, and their daughter. "Kind words can never die." They float in upon the sad and wounded Spirit like the soothing cadences of angel-songs and lift the troubled soul above the darkening clouds of sorrow, and point it to the glory-land beyond. How precious are the tender wooings of "words" fitly spoken"! May heaven give its peace to the sorrowing ones.

Bro. John Shook writes, the 7th inst., from Buchanan, Michigan, to say that the Saints there "are still strong in the faith once delivered to the Saints;" and that brother Richardson attended the late Coldwater Conference and witnessed there a great outpouring of the Spirit of God in prophecy, tongues, interpretation, etc.

Elder Odin Jacobs writes the 6th inst., from his home, Leland, Illnois, that he is in good hope and good health, though his wife is sorely afflicted. He had a fair experience in his labors in Missouri and Iowa, and expects to labor among the Norwegians in Illinois some this summer and the coming fall.

Under the date of the 4th inst., Bro B. B. Seaton writes from Paris, Tennessee, and says he has watched the sure and steady progress of the truth, and the vanishing of many of its foes; and that he has sought to magnify his calling as a minister and president of the Tennessee District, and feels encouraged with the prospects for future progress.

The Deseret Evening *News* for July 2d, contains a reproduction of the Chicago *Tribune's* report of the speech of the senior Editor, delivered in Farwell Hall, Chicago, February 22d, 1882. In that report is a remark assailing the virtue of the women of Utah, which was not made by us; as aside from plural marriage and its practice, we have never called the virtue and purity of the women of Utah in question. Both the Chicago *Times* and *Herald* reported and published the speech, but neither contained the justly obnoxious sentence. The Deseret *News* of May 13th, 1882, called attention to it, and in the next issue of the Herald, June 1st, we corrected the matter, which we supposed the *News* would take notice of, but it appears that they did not.

We now assure the *News* and its readers that we did not use the language as published in said report, and reprinted by the *News* on July 2d, 1885. We stated that an unmarried man whose acquaintance we formed in Salt Lake City in 1876, informed us that he was not married, because that he did not know where in the territory to go to get a wife; that it was "not" easy to find marriageable young women not already married into polygamous families, or bespoken for some Bishop. That he was not alone in being unmarried, for the same cause—the contaminating influence of polygamy.

Whether the man stated the truth, or not, we did not know, nor do we now; but it was stated to show how thoroughly the tenet was taught, and how universally believed and practiced in 1876, the time the statement was made.

With the Editor of the *News* to be plurally married is to be cellestially married; hence, to him, to state that Miss Jones, or Miss Smith is a plural wife, means no reproach to her; and it was only in this sense that the man referred to made his statement to us. He did not speak in disrespectful or stigmatic terms of the women of Utah. He did not so intend, and we did not so understand him, and did not so use his statement in the Chicago speech. How much of stigma those who heard on that occasion, including the reporter for the *Tribune*, might attach to the condition of a plural wife, the *News* can probably estimate, from the fact that it was an anti-polygamy meeting.

As far as we are concerned, the positions occupied by the two churches, the Utah polygamic and the Reorganized, anti-polygomic,—are sufficiently wide apart on the point under consideration as to make it quite unnecessary for either party to make personal, bitter and improper issues. We have tried to avoid them. If we have not always done so, it is an error which we regret.

Correspondence.

☞ **The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.**

Limerick, Ohio,
June 21st, 1885.

Dear Herald:—I desire through you to say to your readers that the latter day work in this and the surrounding country seems to be onward. On the 11th of this month, in company with Bro. L. R. Devore, set out on foot for Byre station, and procuring a little bit of paper which made us worthy, we were permitted to ride in Nahum's chariot to Radcliff's; then walked to Vale's Mills, Vinton county, where brother L. R. Devore recently baptized twenty into the fold, and organized the Vinton Branch. We found the Saints generally an honest, humble band of believers, seeming to desire to live by every word of God. We held six meetings, with fair congregations, good attention, and we were blessed with liberty to present the truth. We had the pleasure at the close of the sixth meeting of inducting five into the fold, three heads of families; one of them a lady whom we found in bed, unable to turn herself in bed, afflicted with hemorrhage of the stomach, who by the power of God was in a very short time enabled to go about the house, and rode on horseback to the place of baptism, some three or four hundred yards. Others there are convinced. One young man, of good family, was hindred from obeying, by relatives. May all the faithful remember the Saints of Vinton Branch. They are hungering for the sincere milk of the world. May this grand work roll on is the desire of one that hopes to have an inheritance here.

James Moler.

Fulton, Ky., July 2d, 1885.

Dear Bro. Blair:—Accompanied by my daughter Grace, I left home on the 25th of June, for my appointed field of labor. By invitation of some of the brethren, I stopped at Independence, and attended the District Conference. I enjoyed the visit among the Independence Saints very much, and especially the Sunday afternoon prayer meeting. It was truly, to me, a time long to be remembered. Sunday night, at nine o'clock, we boarded the train bound for the sunny south, arriving here Tuesday morning. In the evening I attended the Methodist church and announced a meeting for last night. A few came out. I enjoyed excellent liberty while addressing them. Prejudice is very strong here, not withstanding all the labor that has been done by brethren

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Lambert, Hyde and others. It seems they will not believe there is any difference between the Reorganized Church and that in Utah, though a man *declare* it unto them. The outlook is not very encouraging, as far as I can see. I understand that Bro. Seaton and Griffin are faithfully performing their duty in their respective neighborhoods in Tennessee. I expect to make my visit among the branches short, and shall make an effort to open some new fields. I should feel much better if I had some able Elder associated with me in this extended field.

With love to all the Saints, I remain your brother in gospel bonds.

GEORGE MONTAGUE.

WHITCOMB, Wis.,
June 30th, 1885.

Brother Joseph Smith:—One week ago last Saturday I went up to Antigo, about thirty miles north here, on the millwaukee Lake Shore and Western R. R., and I preached there twice in a school house. Had a very good attendance. I think good can be done there. I had some opposition. The Baptist man would not give out my appointment, but the Methodist and the Congregationalist men gave it out all right. Sister Pickle lives at Antigo, and she is working for the cause. I took my warehouse to hold meetings in, and last Sunday had very good attendance, and had good liberty in speaking, and intend to keep on preaching here as long as they come out to hear, and will do all I can in the work. I will try and sow the seed, and may the Lord gather it in his own due time. I am very lonesome since my wife died, and intend to do all the preaching I can, for its my meat and my drink to do the Lord's will, that I may be saved in the glorious Kingdom. Please send an Elder to help us in this region.

Your brother,

J. M. WAIT.

A VISION.

BOSTON, Mass., June 20th, 1885.

Dear Bro. Joseph:—I thought I would write you a few lines, also send you the description of a vision that I had on last Sunday morning, and which I trust you may publish in the *Herald*, as I desire a right interpretation of the same. I am only a year and a half in the gospel, have not as yet received the promised baptism, though I have received of the Spirit. I was exceedingly surprised on the above mentioned morning; I do not know as I ever expected to behold a vision, neither did I realize what I had seen until after it was over.

As soon as I awoke on Sunday morning, I commenced to think of the gifts in the gospel—that of tongues was most prominent in my mind—just at this moment a ball of fire appeared above me, it moved along a little ways and disappeared; but the trace of it remained visible. Very soon a second ball of fire appeared; this one was larger than the first, it traveled twice the distance, and disappeared like the first. While looking at the trace of it, a third one appeared; this was larger than the others. It began to descend like a meteor falling to the earth. I thought it a destructive element; then it changed its appearance and became very clear, or transparent; the course was also changed from downward; now it began to move in a circle as if making a circuit around the earth, and which it was drawing nearer to every moment. I saw the shape of it to be oval, very perfect in form, shaped very much like an egg, yet much larger. It had a tail like a comet, which was exceedingly long and branched out, and was very broad at the end. I also saw another tail that appeared just like the first one; it either traveled by the side of the first one, or followed immediately after it, I do not remember which. I was so surprised to see this that I exclaimed, Why, there are two of them. After this I remember of seeing this one no more. The object of my vision then passed around me and was nearly in front of me, when it made a short turn and came directly towards me. My surprise was so great at first that fear came upon me, but n an instant this left me. By this time the object of my vision was upon me, I felt it as it touched me, a portion of the Spirit was upon me, and I was left to meditate upon what I had seen.

Who can give the interpretation to this?

Hoping and trusting that the work of God may advance rapidly forward, and that his Spirit may ever be with you, I remain, yours in the true faith,

JOHN S. LAWTON.

No. 229, Dudley St., Boston Highlands, Mass.

[Brother Lawton should have sought unto the Lord in faithful, fervent prayer, to know the meaning of his vision. It was a divine presentation, similar in its nature to the lambent flames on Pentecost, and the star that led the wise men to the palace of Herod in Jerusalem, and to Bethlehem, the inn, the stable, and "stood over where the young child was," (Matt. 2:9). No one is generally so well entitled to know the interpretation of visions as they who have them.—ED.]

DETROIT CITY, Minn.,
July 1st, 1885.

Bro. W. W. Blair:—After one day and two nights, I arrived at this place from Kansas City safely. I was honored by the officers and agents with half fares a distance of eight hundred miles. I met Bro. M. Shaw at the depot, rested a few hours at his house and then went a few miles further and met with brother Andrew Tabbut and his wife. I baptized them in Maine in 1871. I had not seen them for seven years, and my heart rejoiced to find them strong in the faith. Last Friday rode by the side of brother Tabbut fifty miles, in company with nineteen others to conference. On my arrival to Girard, I found Bro. H. L. Holt. I spoke that night although I felt more like being in bed for sleep and rest. Next day the business meeting passed off well, and in the evening we had a good prayer meeting. I say prayer meeting, for so it was, for twenty prayers were offered, besides about a dozen that spoke. Sunday morning there was a large gathering in the new meeting house just erected by the Saints, and we listened to brother Holt. I spoke in the afternoon, after which we had testimony and sacrament meeting. On Monday morning we met, and I spoke on our duty here, and the resting place, between death and the resurection, after which we went to East Battle Lake, and I baptized two. I had the good pleasure of being made acquainted with many of the Elders and Saints.

Northern Minnesota is the hunting ground of brother Nutt, who brought many into the Church, as also did T. W. Smith; they are spoken of by many. Elder T. J. Martin was made choice of District President, and Elder J. R. Anderson clerk. Elder Henry Way has been a good little team, and he says he is going to travel and preach. Brother Martin expects to put in all the time he can, if so, those two God-fearing men will do good. I see they are well liked. I learned that brother B. B. Anderson was in Nauvoo, and helped on the Temple from the time the first stone was laid till it was done, (or till they stopped working any longer). He told me of the hard set Joseph had to get along with. I asked him if he ever heard Joseph teach polygamy. He answered at once, "No; but he spoke against it many a time."

My address is Detroit City, Minnesota.

JOHN C. FOSS.

WOONSOCKET, R. I.,
June 27th, 1885.

Editors Herald:—Since the beginning of this conference year, I have been laboring in the Massachusetts District according to appointment. At Attleboro, May 17th, in company with Bro. F. M. Potter of Providence, and Bro. Coombs, we held meetings in a large tent used for Indian exhibitions kindly furnished gratis to us. The attendance and interest was good, and the Lord was with us. From there we went to Liittle Compton, tried to preach the word to the world and confirm the Saints in the hope of the gospel, share their trials, and relieve their burdens as much as was possible by our counsel and action. Bro. Pearce, their presiding Priest, is faithful, and growing in the work, and aught to, if the trial and discipline incident to the care of a new branch could do so, develop growth. Some disturbing forces have been removed; or their power to create mischief curtailed, at least, by trial and expulsion. Other trials yet to come we fear, might have been avoided had more care and observance of the law been had in the past. Baptism signifies nothing but trials and disappointments in the future when that instruction which should precede, or understanding and obedience which should follow, are wanting. And we shall build but to court future trial and disaster until we learn to temper our zeal with wisdom and understanding of the law of God.

On our return home we found Bro. F. M. Sheehy. Bro. Frank seems to have improved through his winter's campaign. Opposition seems to have agreed with him, and his logic is of the convincing kind. Our conference at Brocton was voted a success. The Lord was with us by his Spirit, confirming the word of the gospel which we preach. The following week was at Georgiaville to look after the interests of that place as assigned to us by the conference. Two weeks ago we were at Attleboro again and spoke in the G. A. R. Hall in company with Bro. Coombs and V. Green. There is great prejudice at this place, but the hall was filled especially in the evening; and we were helped in presenting the word and feel certain that good was done; shall try to hold the place—and Bro. Frank Potter is to hold forth to-morrow at the same place. Last Saturday went to Little Compton and assisted Sunday in the dedication of their neat new chapel which was crowded. We could wish that all Saints had a house of their own in which to worship. This house was not built without effort

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or trial, and is a standing attest to the people of their zeal and faith in their religion. Thursday went to Georgiaville in company with Bro. Coombs, had an excellent meeting, brother Charles speaking with unusual liberty and power. Met Bro. Thompson there also, and the time of our stay was profitably spent in declaring the gospel hope, encouraging, and also warning the Saints against mistakes which make us all at times a world of needless trouble. Yesterday came to this place under the advice of the Spirit, and feel well in our minds, whatever may be the result. Tuesday we expect to leave here for Douglass. This little branch has been sorely tried, and in its isolated condition seldom receives the visits which it needs. After the fourth we shall start for the eastern side of the district, visiting Brocton, then over on the coast to Cohassett, Plymouth, and the Cape. We need more efficient laborers. Am strong in the faith of the gospel, and our hope has been confirmed as we try to persuade men. By every test that could be called reasonable, we feel satisfied and at rest in our minds, that whether our progress from the starting point of our religious experience has been much or little, we are in The Way; and that's a great and abiding comfort in this day of breaking up, and bold challenging beliefs of past centuries.

In gospel hope,

MYRON H. BOND.

DELOIT, Iowa, June 24th, 1885.

Dear Herald:—Trembling on the brink of the dark stream, whose cold waves it seems must soon waft me to that haven of rest "He hath gone to prepare for the tempted, the tried, and the true," through your dear columns I wish to say to the many Saints who have written to me, I can not now answer your kind and welcome letters, as I can not purchase writing material, and am to weak in body and mind. Write again; it cheers me; and let all who read this, pray for me; and if I meet you no more in life, may I finally meet, and ever remain with the Saints of God. All, all is well,

SISTER FANNIE.

DETROIT, Minnesota,
July 29th, 1885.

Bro. Blair:—Since last writing I have labored in Sioux City, Iowa; Richland and Akron, Dak. At Sioux City, assisted Bro. Charles Derry to organize a branch. Some splendid material there. At Richland, I found a home with Mr. Smith, whose wife is a member. She stands all alone wisely and quietly contending for the truth. There I found a good interest, and made some warm friends to the cause; sowed on ground that will give increase. I was kindly treated by the citizens, and my wants remembered, which I regard as an evidence of their friendship. The purse is ofttimes a good index to the heart; and the Bishop's books a good place to judge Saints, as the Master will in time. If He will judge them by the record kept by the Bishop, why not we do the same? Judge no man;" yes, but we will form an opinion, so let us do so by a correct rule.

From there, by request, I came up here to attend the District Conference to be held on the 27th and 28th of this month, its not being known that Bro. Foss would be here. But he arrived just in time for conference. The conference was a good one; was well attended by both Saints and others. A good feeling prevailed throughout the session; two were baptized. I found here a noble band of Saints, united and blest; proving by their works their worth—a meeting house that is in course of completion, 26 by 40ft. is an evidence of that. It is expected to be finished by the fall conference. It is certainly an honor to them, and so stated by the world. I think a good work will be done in these parts. The spirit seems moving the people, more so than anywhere else I have been.

Bro. Foss has gone to Becker County, north. I am to speak in the town of Maine at the celebration. My address is Clitherall, Ottertail County, Minnesota. H. L. HOLT.

MESA CITY, Maricopa Co., Ariz.,
June 25th, 1885.

Bro. W. W. Blair:—I have very lately received the sad news of the death of one of my daughters, Mrs. Frances E. Madigan. She died a few days after confinement, and her babe, a frail little boy, was not expected to live more than a few days. This is very sad news for me, and may necessitate my return to California in a few days. All will depend upon what kind of news I get from the rest of my family, during the week to come. I dislike to leave here at present, because there are several persons here, upon whose minds the light of truth has begun to dawn, and they will need some more assistance, to help them on to its final acceptance. May the Lord help them.

I received Bro. Joseph's letter of the 5th inst., and it gives a quietus to the report that the Reorganization repudiates the doctrine of baptism for the dead, also tithing and gathering. He also said, that the position which I had taken, (rejection of the church) as a reason why the Reorganization does not *now* perform that rite (baptism for the dead) is the one usually taken by the Elders and believed by him also to be the correct view. I was glad to know this, as I had never heard our position strictly defined with regard to the non-practice of that ordinance at present. I am cheered with news of the advancement of the work throughout the world. Desiring to assist in the onward march ot truth, and to continue faithful to the end of life, I remain your brother in the one faith.

R. R. DANA.

NEW GLASGOW, Nova Scotia,
July 1st, 1885.

Dear Herald:—God is working with us down here in Nova Scotia. There was a girl about thirty years of age, I suppose, and she had been sick for six years, and three years was not able to get out of bed, or move. She had rheumatism, I believe. She was drawn up, hands and legs, so she could not move herself; and for the last fifteen months was stone blind. Some time ago one of the Plymouth brethren went to see her, and talked to her about prayer-cure, and she said she had strong faith in the Lord, but she could not get any one to pray for her. So the brother told her he would write to Mrs. Judd and see if she would not pray for her. So he did, but they were to pray for her on Thursday, and I and two of the Plymouth brethren that believe in prayer, said we would pray for her too, and she was to be prayed for at eight o'clock. So when we arrived at the house she was up; and the hand that I saw myself closed tight, and while we were yet talking to here she received her sight, thanks be to God who can do all things. She is not able to walk yet, but expects to be in a week or so, for her limbs are gaining strength fast, and I was seeing her again the other day, and she told me she was making a dress for herself; that she never expected to be better, and her sisters wore all her clothes out. I thank God that he has honored me with seeing the blind receive their sight in my day. She could not sleep at night or lay on her right side; and now she can both sleep and lie on her side, and feels well, all but her knees are a little stiff. She is the second that has been cured by prayer here. We three were praying for her about a week before that night that we saw her up, and God was better than we even expected; for when we got to the house he had her up, and while we were talking to her, he gave her her sight. Glory be to God in the highest. Yours,

JAMES KING.

BAY CITY, Michigan,
June 22d, 1885.

Bro. Joseph:—I have a desire to bear my testimony to the truth of the latter-day work in the columns of the *Herald*, if you think it worthy a place. I love to read its instructive pages; they encourage and strengthen my heart by their blessed teachings; for it is in harmony with the word of God contained in the three standard books—Bible, Book of Mormon, and Doctrine and Covenants. I am glad the "controversy" is ended, and trust that good has resulted from it in establishing the Saints, more firmly in the gospel delivered to us through the "choice Seer" whom God raised up with a dispensation of the gospel for the last time. My prayer and desire is that Zion's watchmen may all see eye to eye, and trust God will grant unto them the spirit of wisdom and true holiness to feed and guide the flock of God aright. I feel to thank God that he enabled Bro. Blair to set forth his truth in such clear light concerning tithing and the gathering. It has been a query in my mind how the Jews should build the temple in Zion on this continent and the Gentiles should assist in building, till Elder Blair showed that Joseph Smith and Oliver Cowdery were both literal descendants of Israel, and of the tribe of Joseph. Why may not many more of the Saints be their descendants? Ephraim shall become "a multitude of nations."

I am working for an old Baptist preacher; has preached near fifty-three years; he says the Bible is all the revelation we need, ever had, or ever will have from God. His wife says there was a great man in England who said Mr. Moody was the angel (Rev. 14: 6) that was to come with the everlasting gospel. I have them a little interested in the *Herald* now. They say there is considerable good in its teachings. They do not think we believe in polygamy; but they don't like the founder of the church. They think it had a bad beginning, and they rehearse the old stories about "Joe Smith." I am trying to show them by word and conduct that it is the pure gospel of Christ we are advocating. We are few in number; only four here in this large city, but I believe we are all striving for the kingdom. We hold our little prayer meetings every Sabbath, and are blessed. The *Herald* is the only preacher we have, and it gives us great joy when we read it. We would be glad to have an Elder

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come here and preach. I think there are some that would obey the truth if they heard it. Brn. Campbell and Delong preached here some; but we need an Elder that can stay here awhile, as this is a hard place to open up. It needs patience and courage.

We desire to live upright and just before all, where we can make an honest living by industry and economy, and have something to help spread the gospel to the dark corners of the earth, by the many "hunters" and "fishers" that the Lord is sending forth. We have our difficulties to contend with; poverty, affliction, and disappointment, like many other Saints; but the dear Lord is sustaining us. We feel our weakness and desire the prayer of the Saints. Dear Saints, times are very hard, but let us be faithful a little longer and the Lord will come. God will wipe tears from off all faces in that day of a thousand years.

Yours in the one faith,

MARTHA YAGER.

PLEASANTON, Iowa, July 4th, 1885.

Dear Bro. Blair:—As I have been elected president of the branch here, and wish to see every member fully established in the faith and doctrine of the church, I would like for you to come and preach us a few sermons on faith and doctrine, on the 19th of July; and if you can not possibly come, send Bro. Gillen.

It is thirty-seven years since I first obeyed the gospel; and in 1849 I became a strong believer in the Book of Mormon, Book of Doctrine and Covenants, and Joseph Smith as a Prophet of God. I never did believe, neither do I now believe that Joseph Smith manufactured any thing in the form of a revelation and gave it to the church as a revelation from God. I believe what he said when he went to Carthage to deliver himself up:—"I am going like a lamb to the slaughter; but I am as calm as a summer's morning. I have a conscience void of offense toward God, and toward all men. I shall die innocent." Not for false revelations, as some have said. I remain your brother in the gospel,

A. W. REESE.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"YOUNG JOSEPH'S" ORDINATION.

PHILADELPHIA, Pa.,
June 27th, 1885.

Bro. Blair:—In looking over the *Herald* of to-day, (June 27th), I notice on page 413, a notice under the heading Little Joseph's Anointing and Ordination. You say you copied it from the journal of Bishop Geo. A. Blakeslee, the following testimony of "Elder Whitehead" taken down by "Bishop Blakeslee" at "Alton, Illinois, April 20th, 1885," at the time it was uttered by Elder Whitehead; that he was present with Joseph and Hyrum Smith and Bishop N. K. Whitney, in an upper room over "Joseph's store," and saw Bishop Whitney take a "bottle of oil" and anoint Young Joseph Smith (son of "Joseph the Seer") and also saw Brn. "Joseph and Hyrum Smith, and N. K. Whitney" lay their hands on him, while "Joseph the Seer" ordained him (Young Joseph) a Prophet, Seer, and Revelator to the church. I believe this account, for it is confirmed by the testimony of one who is dead and gone. He said he was present at the time, and that he thought he was the only one living at the time he told me, that was present on that occasion.

He said that N. K. Whitney held the Horn of Oil, and that "Joseph the Seer," ordained Young "Joseph Smith" "Prophet Seer and Revelator," to be his successor to lead the church. This (testimony) was told to me by Geo. J. Adams, about one year before he died. He was not a member of the Reorganization at the time. He also bore the same testimony in the presence of Edith J. Heck, Ivan Brannan and myself at Mrs. Heck's house, for a second time. I then and there asked him if the testimony of Sr. Emma was true in regard to his coming down stairs, very much elated, saying, We now know who is to be Joseph's successor; I have just seen him (Joseph) ordain "Young Joseph" to that office. His answer was, Yes; it is true. He said he remembered it very well.

If this is worthy of publication, you can publish it; for I bear my testimony before God, that what I have written is true. With best wishes for the furtherance of the truth, and kind regards to yourself and all the Saints,

I remain your brother in Christ,

JOSEPH A. STEWART.

THE TWELVE.

EDITOR HERALD:—With due deference to Bro. J. W. Briggs, I think "Penance" and "Eating flesh" irrelevant—entirely so. And for myself, I wish to say further. 1st. For as much as by, and with the consent of the body, Annual Conferences are held for the transaction of general church business, one item of which is the regulating or appointment of missions, in which, by virtue of their appointments, the combined wisdom of the First Presidency, Bishopric, and Quorum of the Twelve, are needed; and whereas, much injury has been done by indiscretion to this most vital order of the church, to me it is of the highest importance, and obligatory upon every member of the Quorum of the Twelve, to be at conference unless distance or other untold circumstances prevent; in which event they, especially the president of the quorum, should report to the body and the quorum, offering such suggestions and advice as in his judgment may be beneficial for the cause. Therefore, the plea of Bro. Briggs, that the quorums are not expected to attend all conferences, etc., seems to me groundless.

2d. Especially did I think it important for all the members that could, to be present at the last conference, as the financial condition of the church would seem to create a necessity for a lessoning in the ministerial force at the present, which fact was made apparent as soon as the Bishop was consulted; which fact made missionary appointments difficult indeed. It was not at all expected T. W. Smith would be present; Brn. A. H. Smith and J. Ells' coming was a matter of doubt—the former from distance; the latter through infirmity—in which event, if the the three absentees had been present there yet would only have been seven of the ten. But as it was, with the two former present, and three being absent, we were but six—lacking one of a majority—this precluding action in any matter requiring a decision by the quorum, and so to speak throwing a burden on six, in matters we could act upon, which ought to have been shared by nine; so thus if additional anxiety of mind could be construed to mean "penance," the six are the ones to prate about penance.

3d. The convening of the quorum by their own act, or other authorised methods, for a special or specific purpose, I fully indorse. But to exhibit an indifference in attending to a General Conference, for general business, especially since the conference of 1884 recognized the duties and prerogatives of the quorum, by which the quorum at any succeeding conference may be called to act on some official act of a member in his field of labor, in the absence of any special call, to my mind, is irreconcilable with the duties the law imposes on the quorum. And a kind of a happy-go-lucky, slip-shod way of getting along, and too much like standing at ease in Zion, waiting for something to turn up, instead of trying to turn something up.

4th. If distress is felt over our fragmentary condition, or a thirst for additional knowledge through a general assembly, we must give evidence of appreciation of what we have, by a proper and continuous activity, prompted by pure motives, and patiently wait (by diligent labor), God's own due time for a more thorough organization, and an increase of power.

5th. The idea of the quorum claiming the same option to attend General Conference as all or any Elder, to my mind is misty. The accepting of a position in the Quorum of the Twelve is tantamount to a covenant to acquit one's self of duties belonging thereto; for he is a general officer to travel continuously, while the Elder is not under that obligation. For in the absence of any special appointment the law is satisfied by his traveling as his circumstances permit. How strange, then, that a member of the quorum, under General Conference appointment, his family being provided for, justifying himself in an indifference because the "Elder" is fulfilling the law in working to keep his family, because the Church has not called him to do otherwise; or so it seems to me. Generals are often on the watch, while privates are napping. How shall the quorum expect the body to look to them as leaders if they don't lead! We must be thankful for confidence and respect when *we merit it*; and if we merit it and don't get it, we can fight it out, taking courage in the thought that God is his own interpreter.

6th. The letter referred to talked of calling the quorum together for a special purpose. I answered it without a remote idea that it would add to or decrease the interest the quorum should have in going

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to a General Conference. Furthermore; the president of the Twelve should know if a necessity exists for a special meeting, and officially notify the quorum in time, that they may make proper arrangement in their respective fields, to come together before, or stay after the conference. I don't recant from what I said in answer to the letter; and should it become necessary, can further explain. These are some of my views, with the kindest feelings, and highest regards for all.

In gospel Bonds,

JAMES CAFFALL.

THE CHRISTIAN SABBATH.

BY ELDER D. H. BAYS.

CHAPTER V.

THE TWO COVENANTS.

"He taketh away the first that he may establish the second."—Heb. 10: 9.

Four important covenants have been made with man, at different periods of the world's history. The first was made with Noah respecting the flood, seed-time and harvest.—Gen. 9: 9–12. The second was the covenant of circumcision made with Abrahaim.—Gen. 17: 4–14. The third was made with the children of Israel, through Moses at Mount Sinai.—Deut. 5: 22. And last, but not least in importance, the "new covenant" made with the house of Israel through Christ.—Jer. 31: 31, 32; Heb. 8: 6–13; 12: 24, &c.

It is our purpose to speak only of the two covenants made, at different times, with the house of Israel. Our Sabbatarian friends claim that the Sinaitic covenant was to remain forever; while we believe it was to "wax old" and pass away, to give place to a "better covenant," based upon "better promises."

They believe it will "stand fast" with Israel forever, while we believe it was "abolished" because of the "weakness and unprofitableness thereof." One is called the "old covenant, "the other the new." One is called "the ministrationof death," the other the Law of the Spirit of life in Christ Jesus."

Now, in order to determine which of these positions, so antagonistic to each other, is the correct one, we make our appeal to the Scriptures; remembering that if the old Sinaitic covenant is displaced by "a new" and "better" one, the Seventh-day Sabbath goes with it; for it is enshrined as a "Jewel in the very bosom of that covenant."

Let us now enquire if these two covenants have ever been made; and if so, when and where were they made? We shall see. With respect to the first covenant, we have the following:

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel, ye have seen what I have done unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. * * * And Moses came and called for the elders of the people, and laid before their face all these words which the Lord had commanded him. And all the people answered together and said, All the Lord hath spoken we will do. And Moses returned the words of the people to the Lord."—Ex. 19: 3–8.

Here are presented all the essential elements of a covenant. The Lord on his part asks the people if they will "keep his covenant," on the condition that they shall be a peculiar treasure unto him, that he would make of them a nation or Kingdom of priests. They said they would. So Moses returned the words of the people to the Lord. Now all that remains to be done to complete the covenant, is for the Lord to deliver the "words of the covenant" by "voice" to the people. Preparations for the consummation of this grand event were made at once. Bounds were set to the people at the foot of the mountain. The people were to sanctify themselves, and be ready against the third day.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mountain. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by voice."—Ex. 19: 16–19.

Israel now stands at the foot of the burning mountain ready to receive the Lord's covenant.

Moses was again called to the top of the mountain to receive further instructions to the people, that they may be wholly prepared to receive God's word. Again he descends the mountain and delivers his message to the people. Israel is now fully prepared, and awaits with bated breath the enunciation of the divine law. Amid the thunders and lightnings of Sinai's lofty summit, the voice of God is heard to proclaim the ten commandments. The transaction is completed; the covenant is consummated, and all Israel is now under the law.

In view of the importance of these commandments to Israel, they are called "the covenant." That there may be no doubt with respect to the Decalogue being the covenant made with Israel, just read the following:

"The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4: 12, 13. (See also Ex 31: 18; 34: 1; Deut. 9; 11; 10: 1, 2).

Here it is said that God, in audible voice, "declared unto you his covenant," "even ten commandments." After this covenant was, by the voice of God, declared to the children of Israel, they were written upon "tables of stone" for preservation, that there should be no room for cavil, as to the nature and character of its provisions.

Did the Lord intend this covenant to remain in force, and without change or modification, for the government of all subsequent generations? Or did he intend to make another covenant with the house of Israel, at some future day? It will certainly be considered safe to let the inspired record answer. The prophet Jeremiah, who shall be our first witness upon this point, says: "Behold the days come saith the Lord, that I will make a new covenant, with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers, in the days that I took them by the hand to bring them out of the land Egypt: which my covenant the break, though I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."—Jer. 31: 31–33.

Here we have the very plain and positive declaration that God "will make a new covenant with the house of Israel and the house of Judah." It is further said that it shall not be according to the former covenant, made with their fathers at Sinai. The prophet, therefore, understood that the time would come when the covenant that existed in his day should cease, and that a new one would be given in its stead.

It is pretty generally conceded that the Sinaitic covenant continued till the introduction of the gospel under the ministry of Christ and the Apostles. Jesus himself was of this opinion, as the following language very plainly shows.—"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16.

The only question remaining to be decided respecting this matter, is this:—Did the old covenant, or Masaic Law, cease to exist upon the introduction of the gospel dispensation? For an answer to this question, let us pass down to New Testament times, and enter upon a thorough examination of the subject.

It may be well to bear in mind that the Jews would not be likely to break away from old and well-established usages and traditions, and yield to the new regime without a struggle. A sharp conflict may therefore be reasonably expected. Moses clearly predicted the coming Messiah. The ritualism of the law points unmistakably to the "Lamb of God," that should take away "the sin of the world." But notwithstanding these facts, the Jewish people, blinded by "the traditions of their fathers," rejected him.

The apostle Paul, though educated in the law, for a long time failed to behold in Christ the predicted Redeemer. He was not impervious to the polished shafts of the divine argument, (Acts 9: 3–7; 22: 6–

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16; 26: 12–19), and finally yielded to the inevitable force of superior evidence, and became one of the ablest—if not indeed the very ablest—expounder of the intricate doctrine of the new dispensation. He has written more exhaustively on the subject of the law and its relation to Christianity than any other person of his day. From him we may therefore expect a good deal of light on the matter under consideration.

It seems the Hebrew converts to Christianity clung, with all the tenacity of their race, to the traditions of their fathers respecting the old covenant, and the apostle Paul endeavors to correct their errors and afford them better views of the matter. In his letter to them he says:

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which is established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people."—Heb. 8: 6–10.

The apostle here, unmistakably, has reference to the covenant made at Sinai, for that covenant was made with Israel about the third month after the Lord "took them by the hand to lead them out of Egypt," as the following passage shows. —"In the third month, when the children of Israel were gone forth out of Egypt, the same day [i. e. the fifteenth] came they into the wilderness of Sinai, * * * and there Israel camped before the mount."—Ex. 19: 1, 2. (See also verses 10 to 12.)

This covenant as we have abundantly shown in the preceding pages, is the ten commandments. This covenant the apostle calls the "first covenant," and declares the Lord "found fault with them." Moses was the mediator of the first covenant, but Jesus was the mediator of the "new covenant"—the "better" one. Had the "first covenant" been "faultless," says the apostle, "then should no place have been sought for the second"—the faultless covenant. But it was faulty, and must give place to a better one, "established upon better promises." The promises upon which the first covenant was based were these:—"Ye shall be a peculiar treasure unto me, above all other people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation."—Ex. 19: 5, 6.

But the promises upon which the new covenant was established are these:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John 3: 16 and all others specified in and under the gospel). Far better promises indeed, but the apostle continues: "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8: 13.

The first covenant, having "waxed old," "vanished away," and a new and everlasting covenant is "established" in its stead. To establish, is to "fix; to settle firmly."—Webster. Hence, the new covenant is a fixed fact; a settled question; an "everlasting covenant."

Thus we see the prophetic promise, recorded in the thirty-first chapter of Jeremiah, namely, that God would make a new covenant with the house of Israel, is quoted by the apostle Paul as having been accomplished in his day.

Upon this point the apostle continues: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, [covenant] that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9: 13–15.

It is hardly possible for any man to misunderstand this language. The apostle argues that if in any sense, the blood of bulls and of goats could, under the "old testament" or old covenant, sanctify the unclean, how much more shall the blood of Christ, under the "new testament," "purge the conscience from the dead works of the law, to "serve the living God." Speaking further concerning the establishment of the new covenant, in confirmation of the above stated view, Paul very pertinently says: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."—Heb. 10: 9.

Comment upon this passage seems unnecessary, more than to say that Jesus, in accomplishing the "will" of his Father, took away the first covenant, that he might establish the second. In order to remove any lingering doubt in the reader's mind, should there be any, that God removed the covenant made at Sinai, and made a new one through Christ, I shall introduce another scripture directly in point:

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the 'two covenants;' the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. * * * Now we, brethern, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."—Gal. 4: 21–26, 28–31.

There can be no mistake as to the apostle's meaning upon this point. Let us carefully analyze this problem. Agar, or Hagar, in this "allegory," represents Mount Sinai—not a spiritual Mount Sinai, if such a thing could exist, but the literal, real mount Sinai; for the apostle qualifies his meaning by saying, "Mount Sinai, in Arabia." We have already shown that mount Sinai is in north-western Arabia, as any one may see by consulting any good map of the Holy Land. As Ishmael, "the son of the bond woman," originated with Hagar, so the Law, or Sinaitic Covenant—for the words "law" and "covenant" are used interchangeably by the apostle—originated at mount Sinai. Following the parallel it is impossible to arrive at any other conclusion. The apostle likewise says this mount Sinai "answereth to Jerusalem," which, he avers, "is in bondage with her children."

Sarah, the legitimate wife of Abraham, is made to represent "Jerusalem which is above"—the new Jerusalem. Her son Isaac, Abraham's legitimate son, represents the new covenant. It is therefore scripturally certain that the "two sons" of Abraham, under this "allegory," "are the two covenants." "The one from mount Sinai," written upon "tables of stone," containing the "ten commandments," is represented by the "son of the bondwoman;" the other, the "new and everlasting covenant," by "the son of the free woman."

This "bondwoman and her son," were both "cast out" by the free woman and her husband. Christ and his church, are represented by the "free woman" and her husband; for the church is called "the bride, the lamb's wife." Completing the parallel, we have Christ and his church to "cast out" the Mosaic church, and the entire law by which is was governed. As both the bondwoman and her son were "cast out," it is apparent that the whole Israelitish institution was superceded by the free woman, or Church of Christ. The reason assigned by the apostle for casting out the covenant from mount Sinai is, that it "gendered to bondage."

The law by which Hagar, as an individual, was governed, was a law of bondage, she being a "bondwoman." Hence, the Mosaic church, of which she was the type, must have been governed by a law of "bondage," to agree with its prototype, otherwise the allegory would loose all its force.

The same apostle, in speaking of this covenant, calls it "the ministration of condemnation"—"the ministration of death." See 2 Cor. 3: 7–9. It is a fact well known

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to Bible students, that "death" was the penalty imposed for a transgression of the Decalogue. Under it men were as readily "put to death" for kindling a fire on the Sabbath day (See Num. 15: 32–36), as for taking the life of his neighbor.

The law was extremely rigorous, and necessarily brought the people under "bondage." Following up his argument presented in the fourth chapter respecting the covenant "from mount Sinri," and desiring to enforce the fact upon them that they were no longer to be governed by it, Paul urges:—"Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Gal. 5: 1.

They had been "delivered from the law," (Rom. 7: 6), and made "free from the law of sin and death," by the "law of the spirit of life in Christ Jesus." (Rom. 8: 2). Peter calls it a "yoke," "which neither our fathers nor we are able to bear."—Acts 15: 10.

The one is a "law of sin and death," the other, the "law of the Spirit of life in Christ Jesus." One is the law of "bondage," the other, the "law of liberty." (Jas. 2: 12). It is but logical, therefore, to conclude that two laws so antagonistic to each other can not, in the very nature of the case, exist together; and hence the language of the apostle Paul to the Romans:—"Ye are not under the law, but under grace."—Rom. 7: 14.

Thus it is declared, as plainly as language can express it, that the "covenant" propounded from mount Sinai, has been "cast out," like the prototypical "bondwoman and her son," and has been superceded by the "new covenant," the antitypical "free woman," and her son.

[To be continued.]

LETTER FROM W. M. RUMEL.

BRO. D. DANCER:—The conference of this district just closed, was one of the best ever held in the district. The Spirit was with us. Brn. Brand and Forscutt, who were present, greatly assisted in making the conference a success. Bro. Mark displayed his musical talent upon the organ, which was kindly furnished for the occasion by one of the largest music stores in Fremont.

OMAHA, Neb., June 30th, 1885.

To the Saints of the Northern Nebraska District, Greeting:—As Bishop's Agent, I feel interested in the temporal welfare of the Church, and would like to see each one do something for the cause we say we love so much. The work can not be carried on without temporal means; no society can exist without such means. Whenever God has had a people on the earth, the principles of tithing and freewill offering were taught and observed by them. It was taught to the people of Enoch; they observed it, and they had no poor among them. There was a store house among them, and some one who kept it. Means must have been paid into the same and the wants of the poor supplied in that way. They loved each other not in word only but in deed. We have the same law taught to us, and the same promises are made to us. Then why are we not like them? Because we do not keep the law; but they did keep it. How can we say that we are God's people, and therefore better than our neighbor, if we only keep a part of God's law? "I the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise." We are told also that "*the Lord blessed the land.*" Is our land blessed? The Lord has made a promise that, if we would observe the temporal law, the destroyer should be rebuked for our sakes; that we should have a delightsome land; that the *nations should call us blessed.* (Mal. 3: 11). These blessings are for us. This Scripture was given to the Nephites by the Lord Jesus Christ, who said they were to be "given to future generations." Book of Mormon, p. 469.

We are told that the people of God are to be, and have been a peculiar people in every age. We read that Abraham observed this law and was blessed with great riches; (Gen. 14: 40. I. T.); and he was called "the Father of the faithful." Having a name in the church books will not save us. As to how much is required of us as tithing, you learn by reading the article written by the First Presidency and the Bishopric in *Herald*, April 25th, 1885. I desire to urge upon you the necessity of complying with the law, knowing that the work can not be carried on effectively, nor the wants of the poor be supplied unless we do. I know also that if we enter into this work with the right spirit, we will not only increase in temporal things, but also in spiritual power. If we do not love the Lord and his work more than we do the temporal things we possess, we are not worthy of him. Let us make the sacrifice with a cheerful heart. Read 5th par. sec. 64 of Doc. and Cov.

May the good Lord help each one to do his duty that we may escape the burning, is my prayer.

W. M. RUMEL.

My address is, 1433, Eighteenth street, Omaha, Nebraska.

FALSE AND TRUE RICHES.

JESUS CHRIST, the adjuster of the universe, became so poor that shelter from the pitiless storm was not forthcoming, in order that the riches of eternity might be vouchsafed to an estranged and a fallen world. The bestial train, and the feathered tribes, were cozily ensconced, while both the least and greatest in the kingdom of heaven" was saddened to grief, and sorrowful unto death. The "chief apostle" was experimentally acquainted with manual labor, and humbly bowed to a ministration of sacrificial suffering. True courage will grapple with and vehemently surmount seeming impenetrable barriers, and thus become the worthy masters of the situation; whereas, effeminates, cradled on the downy lap of ease, will be drones and die like miserable dudes. If a person has a good nerve, a courageous heart, and true grit, adversity is only the palladium of safety, and heroic action becomes the crowning glory of a sweet existence. When the regal palaces of the opulent cast shadows over squalid poverty, the golden rule is inoperative; as also when the rustling silks and the gorgeous jewels dazzle the poor man's eye as he gazes on a worm of vanity. Tributes of respect and honor are praiseworthy in their proper place; but castes on a cash basis we heartily detest.

Whenever I am led to proclaim against a popular evil, my name must go with the proclamation. We would not have you think that honest toil should not be duly rewarded, but "big I's and little U's" and pretty select church pews are a moral scourge.

"Now if there come into your assembly a man with a gold ring, in goodly apparrel, and there come also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him sit here in a good place, (*i. e.* a cushioned pew) and say unto the poor man, stand thou there, or sit here under my footstool; are you not then in yourselves partial judges, and become evil in your thoughts?"—James 2: 2–4.

Money is power, and if used judiciously it will exalt the righteous possessor, and happify the objects of his care. He that is faithful in the mammon of unrighteousness will pave the thorny paths of life, soothe the dying, and do homage to the dead. Yea [more, he will secure the benign co-operation of God's host, triumph over the dissolutions of the natural realm, and ultimately regain the Eden of Paradise, and dwell in ineffable glory, *ad infinitum.* Supreme love to God and man is the full measure of devotion, and the grand acme of our profession.

While it is expressly stated that the common comforts and staples of life must be secured to a saintly household, it is not intended that an individual should run "greedily after the error of Balaam;" "for covetousness is idolatry."

"For the *love* of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things."—1 Tim. 6: 10, 11.

The "god of this world hath blinded the minds of them which believe not," while many who received the word were swamped with the "deceitfulness of riches;" or, as Luke states it, they are "choked with the cares and riches and pleasures of this life." The affluent cities, with the *eclat* of society, and the rivalries of commerce and trade render them almost impervious to the gospel of peace and good will, and the sway and scepter of the lowly Nazarene. Quite often colossal fortunes engross the time and talent of the railroad king, or the merchant prince, while would-be's, admirers, and parasites swell the medly mass, and forever bar out the "light of life." Lord pity the rich, for the poor can beg—at a "throne of grace." "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away." So saith Mary, the blessed of God. The wants of mankind are illimit-

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able, whereas the absolute needs are comparatively few. The desires are actually unbounded; and should any considerable proportion be realized, it might bring a vague unrest, or a disastrous downfall. I must think it a wise proverb that tersely observed—"Give me neither poverty nor riches," with the probable result of either extreme.

A treasure in a field, or elsewhere, is something of great value; hence above and beyond the common people, with their ordinary comforts and needed supplies; for where our treasure is there the heart will be. When you can corral camels through the needle's eye, or press a self-opinionated bigot in and through such a small orifice, then you can begin to convince me that heaven is accessible to the great lords of the soil, or the millionaire. If you will read carefully the nineteenth chapter of Matthew and the tenth of Mark, especially as rendered in the Inspired Translation, you can readily learn "great possessions" will have to be divided and subdivided ere the party holding the title in fee simple can view the jasper walls, or pass through the triumphal arches of the pearly gates, and behold the crystal bowers, the gold paved streets, or the throne of glory. Convenient food is not costly dainties; proper apparel is not extraordinarily fine fabric, and a large house intensifies the echoes of a "brawling wife." Content to serve, willing to act, quick to forgive, tender to alleviate, prayerful under trials, hopeful in adversity, and resigned under all circumstances, is true riches.

Every freeholder that can find out how to pay his taxes, can ascertain the way to pay his tithing; if so be that Mr. Will is at home, or they are inclined to "live by every word of God." All that we have and are comes from the great giver, and one-tenth of the original whole is about what he demands of every son and daughter of the holy covenant. The above amount is the basis, or beginning of the law of tithing, when complied with in all good faith. It should be adhered to strictly, and an annual inventory would indicate the amount due the church yearly, as also show the blessings of God upon a humble child of his royal favor. This unrepealed law does in no wise exonerate us from donations, oblations, free-will offerings, feeding the hungry, clothing the destitute, relleving the oppressed, entertaining strangers, and, in fine, performing acts of charity too numerous and various to mention. "It is more blessed to give than receive," but the majority prefer the lesser blessing. The sun is dispensing light, heat, gladness and vitality throughout the solar system, and the stellar dependencies are in accord with that immutable fact. The father gave his well beloved to redeem and exalt a sin-cursed, ruined and fallen world. Should we withold a few paltry dollars when we might raise the fallen, cheer the faint, bind up the broken hearted, liberate the captive, and send the gracious gospel around the globe? Will we let this filthy lucre rust on our hands, and canker our benighted spirits, when we could use it to dissipate gloom, melt away error, usher in everlasting righteousness, and prepare the earth for the soon coming Lord? "The kings business requireth haste;" therefore great alacrity should be manifested in filling up the depleted coffers of the body politic, in order that shackled hands of ministers might be freed so they would go forth in the power, and strength, and authority of the Omnipotent Jehovah. The votaries of heathenism and sectarian Babylon are exerting their financial strength to stay their false and corrupt systems, and extend and perpetuate their power.

They utilize and combine inordinate schemes in the way of fairs, festivals, lotteries, etc., and, in that manner secure the patronage of the pleasure lover, the gambler, the proud, and the base. The spiritual manipulator will wheedle the mixed multitude, flatter their vain hearts, spur them on to shame, pronounce the Pharisaical benediction, over his ill-gotten gains, and then demurely declare that "the end justify the means." The reason why the secular press makes honorable mention of these pious (?) entertainments, is because the world loves its own, if perchance it would find one of the important factors with a broad-cloth Prince Albert, a "plug hat," and a white necktie. It is cruel and wicked to gamble; but a fish pond, post office, winning beauty, or a pious cake with a magic ring are in order. When your humble servant will be forced to resort to unlawful ways and means, or "step down and out," he will be sure to choose the latter. The day is dawning when these miserable sycophants will lose their influence and sway. The sober thinking people will not amalgamate fun and religion.

When money is properly obtained, as instanced in the widow's mite being placed in the treasury, the blessings of God Most High attend it. I feel that the time is at the door when substance will flow in heaven ordained channels from all points of the compass, and across the commerce-laden seas. I believe that many, very many are willing, waiting, and ready to disburse vast sums of wealth so soon as they are taught how, where, and for what purpose to advance. We can write upon the outlays incident to the gospel without coveting our neighbor's means. There is an immutable decree that tables should be served by other than he who labors in word and in doctrine.

The earnest, vigilant, active dispenser of the bread of life, is not to think much about his food, apparel, or lodging; but for all that, he is to live of the gospel; consequently his portion is anticipated and supplied. When a clergyman is called upon to go forth in the active missionary work, and expects succor and support for services rendered, he should be assiduous in the Father's cause, nor take occasion to go hunting, fishing, boating, gaming, or otherwise worse than idling away time. To be up and doing begets confidence, and greatly increases ones usefulness, and prepares a pleasant path for a successor. Those engaged in temporal pursuits are required to work only six days out of the week; whereas, the preacher of righteousness ought to put in full time, for it is lawful to do good on the Sabbath day. Some, by virtue of their calling, are under duty bound to traved far and wide; others have more domestic responsibility in the way of large and somewhat helpless families, while still others are visited with sickness, or famine, disaster or death. The busy world of traffic would tell their employees that they could give only as it is earned, neither count his children, or allow wages when sickness, or death would intervene. I am proud and happy to think that our ministers as a whole, curtail their expenses in almost every conceivable way, and actually, cheerfully, willingly deny themselves of even staples. They think about what they can respectably get along without, instead of what they really would like to have. They study about the possibility of going forth, and the best field to operate in, nor cast about for fanciful, or real excuses to remain at home. They are always happy in the line of duty, and are glad to face the driving storm and threatening tempest when good is apparent.

Good to the race has come out of seeming evil; the good Lord spoke out of the whirlwind, and the crisis of late will surely have its counterpart. It made me sad indeed to see the missionary force reduced very low instead of augmenting the same, at our recent conference. In returning, I rode the night with a score of Utah folks, *en route* for merry old England. Some heard me when in Provo, and all heard me that night; but I did not tell them we were out of change and owed the Bishop. I heard a worthy brother say that he would preach on bread and water, and not murmur or complain, if all the appointees were like circumstanced. The force and logic of such thoughts are, that a proper distribution of means, be they much or little, would prevent jealousies, and the work of evangelizing the world would still go on. I have all confidence in the Bishop's sagacity, but "an ounce of preventative is better than a pound of cure." Our religious neighbors pay their pastors about a thousand per annum, in this quiet village. They are furnished pleasant homes, enjoy the society of their families, and labor, after a fashion, one day in seven. Their hearts are fat, and their eyes are blind, and their self-righteous souls are impenetrable, and their stupid, deluded "happy-go-lucky" votaries are legion. While every effort is exerted to use these engines of death, it behooves us to be out on the battle field with the roaring effective artillery of heaven.

I heard a worthy and beloved missionary say that the butter and eggs of their own production were not designed for his little children, in order that they might be marketed to obtain things they needed more. Slash on style; pile on the costly gems; draw around your sumptuous person the seal-skin sacque; and finally, carefully spread a handkerchief on the cushioned carpet for your dainty knee, but don't pray too loud for some one might hear you. I could never understand how parties could live for pleasure, and strive

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for profit and aggrandizement, and testify truly? that they love this work as well as any one. They either deceive themselves, or their actions are no criterion. None should appear before the Lord empty handed. I lately saw children lending helping hands. If I have drawn strong comparisons, I was only seeking the best good, collectively and individually. Let us strive to emulate, and, if need be, "provoke to love and good works," Paul like. Do not be so afraid of not doing it just right, as not to sacrifice at all. The old whisperer may tell you that your money will not be used to advantage, and you had better be so careful as not to give it. Burst these and like false and trivial bands, and act in the living present. God's name will be magnified, sinners will be warned, perishing mortals will be saved, and you will cooperate in earthly and heavenly family reunion. By so doing you will gain the true riches in lieu of perishables, I trow.

M. T. SHORT.

BAPTISM FOR THE REMISSION OF SINS.

THIS article will show that there are many witnesses who testify that baptism is for the remission of sins. First we notice John the Baptist.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 3: 1, 2, 5, 6.

He would baptize only the repentant.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire."—Matt. 3: 7–11. (See also Luke 3: 7, 8.)

Mark next testifies that John's baptism was for the remission of sins:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."—Mark 1: 4, 5.

Luke also bears testimony:

"Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."—Luke 3: 2, 3.

You will also notice in Luke 3: 2, that John acted according to the word of God—he was sent from God (John 1: 6). God is then the real author of baptism for the remission of sins. Jesus acknowledged that baptism by obeying the order, and thus laid a good example for us:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3: 13–17.

Here God the Father is so well pleased with his Son, that he sends the Spirit in the form of a dove, all three persons of the Godhead evidently testifying to the truthfulness of that order. Those who obeyed it justified God; but those who rejected it, rejected the counsel of God against themselves.

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7: 29, 30.

The same remission of sins must be preached among all nations:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 47–49.

The apostles tarried about ten days, and then the "power" came, and under the influence of that Spirit they declared that baptism was for the remission of sins:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 37, 38.

Peter speaks under the influence of the Spirit of God; the apostle were not to go out to preach until they received it: (Luke 24: 49); it should "guide into all truth;" (John 16: 13); and it guided Peter to say, "he baptized for the remission of sins." Jesus appeared to Paul (Saul) and said, "Go into Damascus, and it shall be told thee what thou must do."—Acts 9. And Ananias, a disciple of the Lord, was sent to him to tell him what *must be done.*

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

Paul (Saul) believed that baptism was for the remission of sins.

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."—Acts 9: 18.

In after days Paul was called to the ministry, (Acts 13: 2–4), and began to preach the same principle.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforce we should not serve sin."—Rom. 6: 3–6.

He did not bring that principle in with him from the Jewish Church, but Jesus told him to preach it, long after he left this world and went to the Father where he was before.

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ."—Gal. 1: 11, 12.

He sums up the principles of that doctrine the Master revealed to him, and among them was that same baptism.—

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, and this will we do, if God permit."—Heb. 6: 1–3.

And John says:

"Whosoever trangresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 9–11.

And for that reason Paul says:

"But though we, or an angel from heaven, preach any other gospel to you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 8, 9.

Well the might Jude add:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the Saints."—Jude 3.

Then, dear reader, you who have not been baptized for the remission of sins, obey that order, and come in through the door, as our Master did. (Matt. 3: 13–17; Mark 1: 9–11; Luke 3: 21; John 10: 2, 3.) Leave the world of darkness; leave your sins behind by obedience to the law of God.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his hear son: in whom we have redemption through his blood, even the forgiveness of sins."—Col. 1: 13, 14.

J. J. CORNISH.

DECKERVILLE, Michigan.

Conference Minutes.

LONDON DISTRICT.

The above district conference was held in London, Ontario, June 6th and 7th, 1885; Bro. J. H. Lake presiding, Bro. S. Brown clerk.

Reports of branches called for. Cameron, Alliston, St. Thomas, Riverview, Egremont, Corinth and McKillop Branches reported.

Financial report read and adopted. Bishop's Agent's report read and received, and on motion the president appointed a committee to audit the same, who afterwards reported it correct.

Elders J. A. McIntosh, John McKenzie, Wm. Jenkins, R. C. Evans, (since June, 1884, labored at St. Mary's and Corinth, baptized 15), and Samuel Brown reported. Priests Geo. Henley (baptized 1), C. Pearson, Geo. Brown, John Hartwell and John Taylor reported.

Resolved, That this conference sustain the present officers: J. H. Lake, president; J. A. Mc-

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Kenzie, Vice President; and Samuel Brown as Bishop's Agent and Secretary.

The next meeting of this conference will be held at Corinth, on the 11th and 12th of October, 1885. The Bishop's Agent reported an outlay of $2 for postage, &c., and a collection was ordered taken at evening service.

J. H. Lake preached from Psalm 50, verse 5.

Special committee reported as follows:—(1), With regard to Bro. Medowcraft, charged with apostacy, we find the charge sustained and advise that he be expelled from the church, which is in compliance with his own request. (2), We have examined the report of the Court of Elders in the case of Bro. Lawton, and we recommend that their report be adopted. (3), We have examined the report of the Court of Elders as to the case of adultery in the London Branch, and recommend that their decision be sustained. The report was received as a whole, and adopted in clauses.

Sabbath morning service of prayer and testimony meeting, with administration of the sacrament, conducted by J. H. Lake, C. Pearson and J. McKenzie. In the forenoon Samuel Brown preached from the Lord's prayer, the basis of his remarks being on the words, Thy kingdem come. R. C. Evans preached in the afternoon, and J. H. Lake in the evening.

WESTERN WISCONSIN DISTRICT.

Conference convened at the Excelsior Branch, Richland county, Wisconsin, June 7th and 8th, 1885. A. L. Whiteaker, president; W. A. McDowell, clerk.

Branch Reports.—Excelsior 8 members; 1 died. Wheatville 13.

Elders A. L. Whiteaker, J. W. Whiteaker, J. S. Whiteaker, F. M. Cooper, A. V. Closson and W. A. McDowell, reported.

Bishop's Agent, A. V. Closson, reported, cash on hand and received, $6.85; paid out, $1; balance on hand, $5.85.

Resolved, That, as there was a resolution passed at the Willow Branch, October 20th, 1876, that the head of each family pay five cents a week for the support of the gospel; therefore, Resolved, That as the Saints feel that they are not able to fulfill that obligation, that we rescind that resolution.

Resolved, That we as Saints of the Western Wisconsin District, believe that pure wine from the juice of grapes should be used in Sacrament meetings; therefore, Resolved, That in all the Sacrament meetings in this district, pure wine from juice of grapes shall be used, and that the said wine shall be prepared by the Saints. Also, resolved, that we make it a rule to bake and use unleavened bread in our sacrament meetings hereafter.

Whereas, A number of lay members do not attend meetings of the church when opportunities present themselves; and, whereas, their course and actions do not give even their moral support to the church; and, whereas, there are officials in the district who never report to the district conference, either in person or by letter.

Therefore, be it Resolved, That this conference appoint Brn. A. L. Whiteaker and A. V. Closson committee to visit said delinquent lay members and officials, for the purpose of discovering why such lay members fail to give their moral support to the church, and where their actions in this regard is the result of willful neglect of duty, or any other illegal reason, that action shall be taken by the district conference upon such cases; and also determine the reason why the afore mentioned officials do not report to district conference, either in person or by letter, as the rules of the church require; and if lawful reasons can not be given, that the district conference have legal grounds to take action against such officials; and said committee report their labors to the next conference.

Resolved that we request all officials to report to the district clerk, so he can get it at least one week before each conference, if it is doubtful of their getting to conference.

A. L. Whiteaker and W. A. McDowell were sustained as president and secretary of the district.

Preaching on Sunday forenoon by Bro. A. L. Whiteaker, and in the evening by Bro. F. M. Cooper. In the afternoon the sacrament and testimony meeting was presided over by Brn. J. W. Whiteaker and W. A. McDowell.

Adjourned to meet at the Wheatville Branch, Crawford county, Wis., October 17th and 18th, 1885, at half past ten in the forenoon.

ST. LOUIS DISTRICT.

The above conference convened at St. Louis, Mo., on Saturday afternoon, June 27th, 1885. Noah N. Cooke, president; Edward Potts, vice-president; John G. Smith, clerk.

Branch Reports.—St. Louis 191; 2 received by vote, 2 died. Cash on hand March 1st, $22.98; received since $28.60; expended $22.70; balance on hand June 21st, $28.88. Cheltenham 30. Alma 40. Boone Creek 15. Chester 12. Belleville 64. The other branches did not report.

The Committee appointed to audit the books of the Bishop's Agent, R. D. Cottam, reported favorably, they found the figures correct.

A petition for a rehearing by the Belleville Branch in the case of the Belleville Branch *versus* John Beaird, was refused by the conference. Bro. John Beaird having complied with the decision of the District Conference, was restored to full fellowship, and his license as an Elder renewed.

Election of Officers.—As Bro. N. N. Cooke desired to retire from the presidency of the district, Bro. Charles J. Peat was elected district president for a term of six months. Bro. Edward Potts was elected vice-president; John G. Smith secretary; and Joseph G. Cole, tract agent.

The St. Louis Meeting House Building Committee reported progress. Their report was accepted and committee continued.

Sunday, June 28th, 1885, forenoon preaching by Brn. Frank Izatt and John S. Parrish. In the afternoon a Sacrament and Testimony meeting was held. And in the evening, preaching by Elder Edward Potts; and closing remarks by Elder Noah N. Cooke on retiring from the presidency of the district. Officers present:, 10 Elders, 4 Priests, and 4 Teachers.

Adjourned to meet in St. Louis, Mo., at half-past two on Saturday afternoon, October 3d, 1885.

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Miscellaneous.

ADVOCATE NOTICE.

In view of the continued and more extended prosecution of the Rocky Mountain Mission and of the need of a paper devoted especially to its interests; and in view of the great aid rendered that mission and the church by the *Advocate* since 1878. it is deemed advisable by those now laboring in Utah and Idaho, that the said paper be continued. We have therefore, to announce that it will be published as heretofore, and that its editorial department will likely pass into other and very capable hands now engaged in that field, as soon as proper arrangements to that effect are made. In the meantime, we ask for it the aid necessary, requesting all in arrears for it to pay at once, for all its patrons to come forward with their timely subscriptions and for others to subscribe liberally; and all to remit to David Dancer, Box 82, Lamoni, Decatur county, Iowa, or the present editor. W. W. BLAIR.

SECOND QUORUM OF ELDERS.

Dear Brethren:—At a meeting held by our quorum last April, at Independence, Mo., it was found necessary to get up a new Circular Letter, and Bro. William Cadwell of Logan, Iowa, was appointed to assist me in this labor. Now in order that we may be able to accomplish this work properly, it will be necessary to have a report from each member of the quorum; therefore, I call upon each member to send me their name, post office address, County and State. Then, when we know where every member is, we will be able to write and get what information we may need. It is necessary that each member writes, for we can not copy from the old list, as many have moved from where they were six years ago when the former circular was got up. No name will be put on the new Circular Letter of those we do not hear from directly or indirectly. All this is necessary for another reason—I have been appointed to make out an Annual Report, which I can not do unless I correspond with each of you. Therefore, please write to me at once. It was also requested that each member who feels himself able should contribute a small amount to help defray expenses.

By the secretary of the Second Quorum of Elders. F. C. WARNKY.

INDEPENDENCE, Mo., June 30th, 1885.

MARRIED.

DONALDSON—ABRAHAM.—At Brandsville, Ia., July 3d, 1885, Bro. Napoleon Bonapart Donaldson, of Riverton, Iowa, to sister Emma M. Abraham, of Tabor, Iowa, Elder E. C. Brand officiating.

MCBIRNIE—LAIN.—At Boonesboro, Boone county, Iowa, July 5th, 1885, by Elder William McBurney, Bro. William McBirnie to Sister Jennie Lain, both of Boonesboro.

DIED.

PERRY.—At Rockland, Maine, May 24th, 1885, of paralysis, sister Saloma Perry, aged 76 years. She died in the faith.

POWELL.—At Sweet Home Nodaway county, Missouri, February 18th, 1885, David Hyrum, son of Bro. and Sr. William and Jane Powell, aged

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thirteen years, three months and nineteen days, He was a good boy; no one knew him but to love him.

HAVEY.—At Brown City, Michigan, December 2d, 1884, Sr. Maria Havey. Just prior to her death she partook of the Sacrament, bore testimony to the gospel, exhorted the Saints to faithfulness, and died happy in the hope of a glorious resurrection. She leaves a sorrowing husband and four children. Funeral sermon by Elder G. E. Deuel.

PRATT.—At Boonesboro, Iowa, July 7th, 1885, infant son of Bro. and Sr. Pratt, aged 12 hours.

HAILEY.—Near Avenue City, Missouri, May 9th, 1885, Ether Hailey, son of Arthur and Amanda Hailey, aged 9 months and 8 days. Sermon by Elder Thomas Worral; text: Job 14th chapter; a large congregation of attentive listeners present.

RE-UNION.

The Saints and friends throughout the Northeast Kansas District and vicinity, will hold a Re-union with the Twin Creek Branch, four miles east of Osborne City, August 27th, and onward. Everybody is invited to come. We expect Elder James Caffall and other ministers to be with us. Come, brothers and sisters, and bring the Spirit of the Lord with you.

A. H. PARSONS,
Pres. of District.

VEGETABLE INTELLIGENCE.

AN English botanist of some note has recently been showing the members of the Linnæan Society the principles that underlie the individuality of plants, with the special object of proving that plants have a dim sort of intelligence, and are not merely an aggregation of tissues responsive to the direct influence of light.—*Sydney Evening News*, May 12th.

See Inspired Translation, Gen. 2: 11.

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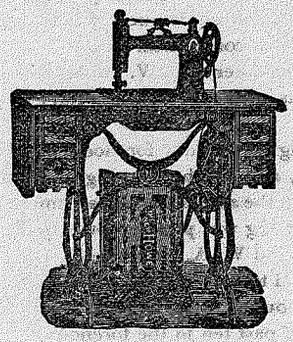

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C. B. & Q. LOCAL TIME TABLE.—Trains pass Lamoni, going East via Chariton on main line:—No. 42, Passenger, at 8.55 a.m. No. 48, Accommodation, 1.20 p.m. Going West:—No. 47, Accommodation, 2.43 p.m. No. 41, Passenger, 4.05 p.m. Train going East 1.30 p.m. and 2. 15 p.m. east of Lamoni, connecting with No. going South to Albany and St. Joseph, at 9.00 a.m.

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THE SAINTS' HERALD.

LucyRoot 2585

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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☞ The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 25, 1885.

FOURTH OF JULY IN SALT LAKE CITY.

THE Fourth in Salt Lake City was an eventful day. The City Hall is directly across the street from Bro. Warnock's, and when I reached the sidewalk, I saw the "stars and stripes" at half-mast on the pole in front of the hall. No one seemed to know why it was so displayed. But it was similarly displayed from the flagstaffs on the *News* Office, the Tithing Office, Tabernacle or Assembly Room, the Co-Operative Store, the County Court House, and all the public buildings controlled by the Utah Church.

Through the efforts of Marshal Ireland, and some others, the flag was raised on the Court House, and though first pulled down at the City Hall, then raised to full height of the staff, where it was flying at sun down.

This act of flying the flag of the United States at half-mast on the National Holiday, was taken by many as a direct and premeditated insult to the flag and the Government it has so long represented. When asked by a committee of citizens why it was so displayed, Marshal Phillips replied that it was a whim of his. We happened to be at the hall, when a part of the quarrel was going on, as brethren Anthony, Luff, and myself were hunting Marshal Ireland, on business for Bro. Anthony, and not finding him at his office, nor at one or two other places, to which we were directed, we were at last told that he had gone to the City Hall. We at once went there to seek him, and ran into the hot quarrel, quite unknowingly. We succeeded in meeting the Marshal, and made an appointment for the Monday morning at nine o'clock. We were a little sorry that we were at the Hall during the altercation, as it was likely to be misinterpreted. We were sorry to see the flag at half-mast, for we thought that the circumstances did not warrant such an ill-advised action. We kept away from the business part of the city all the afternoon. and went to a meeting advertised as a Patriotic Meeting, held in the Methodist Church, Gov. E. H. Murray presiding. We were invited upon the platform. Judge Zane, of the Supreme Court; Bishops Warren and Walton, and Rev. Iliff, of the M. E. Church, and Rev. R. G. McNiece, of the Presbyterian, where already there. We complied with the invitation, and at the close of the meeting, by request of Gov. Murray, we spoke a few words, evincing our loyalty to the government and devotion to the flag.

We were in hopes that the authorities of the city, and the Church of Utah, would have disavowed the putting the flags at half-mast on the public buildings; but the City Council, indorsed the action of Marshal Phillips in the case of the City Hall; the *Deseret News*, the church organ, also endorses it. In the case of the Court House, Sheriff Groesbeck at once ordered the flag put at full height, as soon as he discovered that it had been so displayed. Ex-Mayor Jennings has had the courage to disapprove the action at the City Hall, and asked that his disapproval be placed on the Council record.

To us it seems that if the action of a few city officials resulted in such an act of useless bravado as putting the flag of the Government at half-mast on the public buildings of the city and county in the central city of a territory belonging to the United States, (on such a holiday as the Fourth,) will be construed to be; that action should be at once promptly disavowed by both city and the church officials. If it was the result of a few church officials consulting together and influencing the city officials, it should also be disavowed by the church. If, however, it was the result of an order direct from controlling church authorities, it must add greatly to the gravity of the crisis already pending, and makes it difficult to say what complications may arise because of it.

The attitude of the church in Utah, if the *Deseret News* properly represents it, is one of distress and indignant protest against the action of Congress, and the prosecution of polygamists under it; claiming that the law is unconstitutional, and the prosecution and findings of the courts are acts of oppression and persecution; and that victims convicted under the law are martyrs.

The presumption manifest by the church and its organ in persisting that the law is unconstitutional is remarkable. The Supreme Court is the constitutional tribunal which only can determine whether law is in accord with the Constitution, or not. When the Utah Church, or its organ the *News*, presumes to assert that laws passed by Congress, and endorsed by decision of the Supreme Court, are unconstitutional, it is so absurd a display of wilful ignorance that it is lamentable.

It is certainly high time that some of the men making up the ninety-eight per cent. who are not in polygamy, and therefore not in danger of persecution, should come to the front; and looking the situation fairly in the face, should put a stop to the further exercise of the foolish wisdom being displayed. A gentleman remarked to us in the city the other day: "The affairs of the Mormon Church are being badly governed at the present." We are inclined to believe that.

JULY FOURTH AT LAMONI.

THE following good words for Lamoni and its late fourth of July Celebration will prove of interest, we feel assured, to many of the HERALD readers. The clipping is from the *Journal* published at Leon, Iowa, our county seat, sixteen miles distant.

The time was when it was thought next to impossible to have a celebration of any kind without wine or strong drink. But times have greatly changed in this respect for the better.

The celebration at Lamoni was a decided success in every respect. It had been feared by some that in consequence of the seeming disadvantages of Lamoni, *i. e.*, shade, etc., it would

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be hard to get a crowd. But early in the forenoon those fears vanished by the pouring in of wagons and carriages. Ample shade and seats had been provided where the exercises in the forenoon were held. Nice music by the band, good singing, an eloquent prayer by Elder W. W. Blair, reading of the Declaration of Independence by Prof. Roy, and excellent oration by R. L. Parrish, also young ladies "flag drill," constituted the exercises of the forenoon.

The afternoon was occupied by the "awful looking fellows" parade, foot races, base ball, foot ball, &c. And in the evening were balloon ascensions and display of fireworks.

Everybody seemed to enjoy themselves. It is said there was not a drunken or disorderly person. Everything went off in perfect order. Thos. Teale was marshal of the day. It is said that this celebration has given Lamoni a good recommend if she chooses to celebrate next year.

About two thousand people were present.

CITIZEN.

IN the present crisis of affairs it looks curious to see in the Provo church paper, a complaint in one column of Elders being persecuted and denied places to preach in in Sweden, and in the very next column, to see the statement that the request for the further use of the school house in Pleasant Grove, for Joseph Smith to preach in "was not granted." In the one case it is unjust prejudice and persecution, in the estimate of the Provo paper; but in the other case it is simply a judicious shutting out—difference of place and change of men makes all the difference—of course. One person at Pleasant Grove offered an orchard for us to occupy, but subsequently recalled consent. The *News* commended the recalling as a meritorious deed. Time passes; the world is moving.

CHOIR SINGING—FAULT FINDING.

A FEW days since a letter came to this office directed to David Dancer, with a request that the Editor give it place in the HERALD. No name was signed to it, and the postage on it but half paid. If this falls under the eye of the writer of it, we notify said party that it is utterly contrary to the rules of journalism and the dictates of sound sense to publish anonymous articles.

The writer objects to choir singing, and thinks it wrong to select and commit to memory new tunes for a congregation of God's people or Saints, the choir singing them while the congregation may not know them. This party should bear in mind that all tunes are new ones to those who have not previously heard and learned them; and if choir singing is to be frowned down because the tunes are new, and more or less in the congregations do not know them, then all progress in singing would be cut off; for people are not apt to sing until they "select and commit to memory new tunes." There is a first time for all to learn such tunes as they sing. Choir singing cultivates the voice and memory, so that songs may be sung "with the spirit" and "with the understanding also" (1 Cor. 14:15). Paul thus exhorts the Saints to sing: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Eph. 5:19. This can not be done without time and tune are in harmony, and it requires patient culture to attain this. Melody can not be had without harmony of time and tune; and it requires the exercise and close discipline of choir training to reach excellence in this direction.

In the palmy days of Israel, choir singing was common, and great attention was paid to its cultivation in connection with instrumental music, as may be seen by reading 1 Kings 10:12; 1 Chron. 9:33; 15:19,27; 2 Chron. 5:13; Ezra 2:41,65; Neh. 7:67. The prophets of Israel cultivated vocal and instrumental music wherewith to praise God in unity and with melody. (1 Sam. 10:5; 16:16, 23; 1 Chron. 25:3; Ps. 57:8; 81:2.) Nor is this confined to God's Israel on earth. In heaven vocal and instrumental music blend in worship and praise of God and the Lamb. (Rev. 5:8-10; 14:2,3; 15:2,3.)

The power and excellence of song service can never be attained without culture, and this requires "chief singers" to lead and instruct others. This writer thinks that in the early days of the church their singing was without instrumental music, and without a choir; and in this another mistake is made. For the history of the church shows that great attention was paid to choir singing. And when the temple at Kirtland was built, seats were erected in the four corners of the house for the singers. The late Bro. E. B. Gaylord was one of the "chief singers," or leaders of the choir. At the dedication of the temple the song service was under the direction of leaders and their choirs, the congregation joining.

The same article insinuates that the Saints here who have "money" and "substances" and "fine apparel" and "adorn" their churches, are those whom the prophet Mormon denounces.

We have to tell this party that the wealthy Saints in this branch are the faithful, energetic workers, who by dint of industry, economy and good management, have accumulated their wealth, and who at the same time have used it liberally in aiding the needy in very many ways, not only through the treasuries of the church, but privately, and also in erecting churches, assisting the ministry, the publishing department, and in various other important ways. We could name one who has given over $2,100 to the Lamoni Chapel; another who has given more than that; and others who have done well in giving to it, and for other laudable church and charitable purposes. And we can name others, who, while they could aid some, do a large amount of grumbling about others and at the same time do little or nothing toward the chapel, the church treasury, or in aid of the poor and needy. Persons who find fault with others should first examine themselves and see if they have "a beam" in their own eye; and if they have, they are but poorly qualified to pluck the mote out of their brother's eye. All should be swift to hear, slow to judge, and slow to find fault with others.

"THOU SAYEST IT."

PROMINENT persons sometimes utter sentiments and make statements the full meaning and scope of which they little understand. Pilate, the Governor, wrote a title,—"JESUS OF NAZARETH THE KING OF THE JEWS," at which the Scribes and Pharisees were sorely offended; but it was heaven's truth, and untold millions have since rejoiced in it. And now another governor has uttereda great truth in respect to a humble servant of God, and the Scribes and Pharisees in Utah are angry and troubled about it. Here it is as taken from the *Deseret News:*

"At the meeting held in the Methodist Church on Saturday evening, Governor Murray delivered himself of one of his characteristic harangues; Judge Zane exercised himself over the "marriage relation;" Bishop Warren, of Denver, made an eloquent speech; Bishop Walden, of Cincinnati, made some remarks, after which a resolution was passed denouncing the placing of the national flag at half-mast, and the meeting was closed by a short address by Joseph Smith, who was introduced as "the President of the Latter Day Saints," who claimed loyalty to the Government on the part of his adherents."

EXTRACTS FROM LETTERS.

Elder Joseph Luff, writing, from Salt Lake City, under date of the 10th inst., having just returned from Provo where he left Pres. Joseph Smith and Elder R. J. Anthony, says:

"We are having immense crowds to hear Bro. Joseph, and much interest is manifest by quite a number. * * * We are all feeling well. My health never was better."

This reminds us that Elder Luff said in 1883, that he would yet travel and preach in Utah in company with Pres. Joseph

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Smith, for the Lord had revealed it to him. Yes; and the Lord showed to us at divers times from 1865 till the present, the peculiar conditions which the Utah Mormons, especially their leaders, are now passing through.

Bro. J. C. Foss, in his letter of the 5th inst., writes:

"Last night burglars entered the house of Bro. M. Shaw and took his watch and seven dollars in money. My satchel was carried to the door and things taken out. Soon after it commenced raining and my clothes, books, etc., were soaked with water."

Bro. Foss' address is Detroit City, Minnesota.

By card dated Sand Beach, Mich., the 14th inst., Elder J. J. Cornish writes:

"Lively times here; the different sects are trying to preach and pray down Mormonism as they call it; and I have been preaching and praying for God's word and work to prosper in the land, and yesterday I baptized seven more."

THIS is the way the *Record-Union* of Sacramento, Cal., and the *Tribune* of Salt Lake City, look upon the present mission of President Joseph Smith to Utah:

JOSEPH SMITH'S MISSION.

The mission of Joseph Smith, Jr., to Utah has attracted attention in other quarters than at home. Any real student of the Utah problem can not fail to at once recognize its importance. The writhings of the *Deseret News* for a time, and then its sudden silence as if smothered with a weight of conscious terror and the presage of sure defeat, have all been very significant. The coming of Mr. Smith is mentioned by the Sacramento *Record-Union*, which, after noting the fury of the church organ thereat, says:

"It is altogether probable that Mr. Smith is just as far-sighted and penetrating as any of the Utah leaders. He knows, of course, that Gentiles are pleased with his coming. He knows, of course, that they are not friendly in a religious sense, to the doctrines of his faith. But he knows that this unfriendliness extends only to the polygamic practices of a wing of the Mormon Church, and that the Gentiles of Utah have no other aim in aiding him than to break the polygamic power, and that once made subservient to law they will be precisely as tolerant of Mormonism as any other form of religion. The *News* evidently fears the influence of Smith, since it warns the faithful that he is a "repudiator," and is working in a direction that is approved by "apostates, the vile, the ungodly, corrupt, cruel knaves," etc. This is all well for the Josephite. It ought to give him encouragement. He has drawn the fire of the enemy without himself firing a shot. Whoever is feared has power; whoever is contemned by his opponent, and charged with offenses, and repudiated without a discussion of his claims has already made headway, and can afford to continue on his mission. Smith single-handed may be the means after all of accomplishing that which the United States Government has failed to consummate after thirty years of labor."

The audiences which have given Mr. Smith a hearing have been very large, and the discourses he has delivered to them have been well poised, strong and effective. He offers the people nothing but their own, what they have all acknowledged to be true; and he offers them the whole of that doctrine as formulated and given out by his father, their acknowledged lawgiver and inpired seer; and they can not show where after his death anybody else was authorized, either in his name or their own, to add to or take away aught from what he had declared. Yet additions of the most startling importance have been made in his name. Whether these were really such as ought to have been received, a simple, common-sense test will show. The rule was laid down by the elder Joseph Smith, "He that keepeth the law ot God hath no need to break the law of the land." Tried by this test of undoubted genuineness, how do the additions by his designing successors appear? Is it not true that these contested "revelations" are the very cause of the present misery of this people, and of the dark outlook before them? Can any man observe both rules that is to say, keep the laws of the land, and the requirements of the polygamous church leaders of this day? And yet the time was when there would have been no conflict; no difficulty whatever in squaring a Mormon's conduct in strict accord with his faith. Even yet the real keepers of the faith do this without trouble, and go peacefully along without molestation. Joseph Smith, Jr., offers this peace and immunity to the afflicted people of Utah—afflicted of their Egyptian-like task masters, who require them to make bricks without straw; to obey two opposite teachings, and to pull in contrary directions at the same time. From this unreasonable dilemma into which they have been led by persons who have shown their lack of generalship in getting them into it, and their lack of manhood by deserting them once they are fairly in, Mr. Smith proffers relief. It can not be but that many will accept his guidance.

QUESTIONS AND ANSWERS.

Ques.—Did the angel that talked to Joseph the Seer mean that the churches were all an abomination in the sight of the Lord, or did he mean they were only wrong in organization?

Ans.—It was the "creeds" that were condemned, as also a certain class of professors who draw near to the Lord with their lips, "while their hearts are far from him.

EDITORIAL ITEMS.

BY letter of the 10th inst., from Brn. John Taylor and E. L. Page, of Hannibal, Mo., we learn that Bro. John Cairns has made application to unite with the Reorganized Church, and we are safe in saying this news will make glad many hearts. He was born in Scotland, and came to Canada when young; was baptized in Canada in in 1834, by Elder James Blakeslee (father of our presiding Bishop); was ordained an Elder and soon after removed with his family to Nauvoo. This was about two years before the death of the Seer, under whose administration he went as a missionary to Europe. He presided over the Glasgow conference, was faithful in all things, and returned to Nauvoo, (where he had left his family), several months after the death of the Seer. He soon became dissatisfied with the changed and rapidly changing affairs of the church at Nauvoo, and left for St. Louis, Mo., where he located and became a prominent business man, was held in high esteem, and did important service in city government affairs. He now resides in Hannibal. Possessed of a love of learning and a clear, logical mind, he has sought to penetrate the depths of human philosophies, and now in the sunset of life, after having made a searching survey in nearly all directions, he turns his face to the light of Christ, seeks again his Father's house, and hopes for acceptance, rest, and salvation.

Bro. John Eames of Cheyenne, Wyoming, writing the 5th inst., relates many particulars of a fearful explosion of a powder house near that city, caused by lightning, the details of which were telegraphed at the time to the press. Bro. Eames expresses gladness and rejoicing that he has heard and received the gospel, and that he knows Joseph the Seer was sent of God. He bears testimony to the blessings of God given in answer to humble, fervent prayer.

By our exchanges it appears hot indignation is felt by the American people in all quarters in respect to the half-masting the national flag by the Utah Mormons on the 4th inst. It would seem the wits of those who originated the insult had gone wandering.

From late Attleboro, Mass., papers, we learn that Elders F. A. Potter and T. W. Whiting have been enlightening the good people of that city on the coming forth of the Book of Mormon and the restored gospel, with fair results. This is good; it is "the King's business," and requires haste.

Sr. N. V. Pearson, now living on her brother Henry Gernigaur's place, near Llano, Texas, will welcome any of the Elders or Saints to her home, and she thinks many there are anxious to hear the true faith, and that some will be baptized. The Elders in charge in that region will please take notice of this call, and supply it as wisdom shall direct.

Bro. Joseph C. Clapp wrote from Deer Lodge, Montana, the 7th inst, that he was preparing to move his family from Moscow, Idaho, to Montana; and that he had baptized two of late in Gallatin Valley, and the branch there was in fine condition.

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By the Madison (Iowa) *Democrat*, it appears that Elder H. C. Bronson is defending the Book of Mormon against the silly aspersions of a somebody who attacks in apparently in the interests of a Rev. Lambert of Montrose, who seems to lack either the courage or the ability to engage in a discussion of the matters involved with Bro. Bronson.

Bro. C. D. Stevens writes from Grand Rapids, Holt county, Neb., July 4th, that he is still firm in the faith; had preached but once, and then had fair congregation and attention; says there are good openings in that part of the country; intends to push the work after summer work is past; says Bro. Parley Premo is doing considerable preaching with good results. There are fifteen members of them, though not yet organized, and they are waiting for some authorized Elder to set them in order, and wish it may be Bro. James Caffall. Bro. Stevens wishes the address of the president of the Fourth Quorum of Elders, of which he is a member.

By letter just received from Elder John T. Davies, we learn he was preaching at Netawaka, Kansas, and was to be at Good Intent the 20th instant, and hope to reach home by the 25th inst.

Elder Peter Anderson was at Nebraska City on the 9th inst., and expects to be ready to go to Utah to labor among the Scandinavians by the 23d inst. We think him well fitted for that difficult field. May heaven direct his way.

By letter just received, Elder Jobe Brown informs us he had of late preached five times in the Hall at Clinton, Iowa, to attentive audiences, blessed one child and solemnized one marriage. Hopes the branch there may recover its former activity and unity.

A brother wishes to know if William Miller, the founder of the Millerites, (Adventists), was ever a member of the Church of Jesus Christ of Latter Day Saints. No; not that we have any knowledge of. But it has been said that Elder Jared Carter visited him, and gave him ideas on the second Advent, which he afterwards modified and preached.

We welcome the Ottumwa (Iowa) *Democrat* to our exchange list. It is neat and newsy, and is the official paper of the city and county where it is published. In its issue for the 15th inst. it has this to say of the HERALD: "The *Saints' Herald* is the name of a weekly paper published at Lamoni, Iowa, advocating genuine Mormonism, divested of polygamy and all the other heresies invented by Brigham Young and the Utah hierarchy. One of the editors is Joseph, a son of the Prophet. The *Herald* has considerable literary ability, and wages a relentless war on the Salt Lake Bogus Mormons."

WE offer to the readers of the HERALD something to think of in the puzzle given below. Take it and examine it from your own observations among your acquintances and neighbors.

A PHYSIOLOGICAL PUZZLE.

RACE DEVELOPMENTS—THE CHILDREN OF THE LABORING CLASSES.

Some of the working girls who are nearly all foreigners or of foreign parents, the observer will note the striking physiological improvement of American children over their parents. This improvement is especially marked in the poorer classes. The father and the mother will display all the characteristics of ignorance, contracted mentality and vulgarity in their manner, while their large feet and hands, stooped shoulders and ungraceful bearing tell the tale of Old World hereditary toil and grinding poverty. And yet this is their daughter. Beautiful eyes, a rosy, Hebe-like mouth, a swan-like neck, dainty hands and feet, the form of a sylph! How wonders breed on the free soil of America!

Is it the climate? Well, hardly. The same phenomena can be seen from Lake Winnipeg to the Rio Grande—from the frozen north to the tropics. Political institutions? Yes, indirectly, But not those of the United States particlarly. Canada presents the same phenomena of race improvement, and yet her government is theoretically founded on a monarchy. But her monarch is distant, her titled aristocrats are scarce as hens' teeth, and primogeniture is unknown. Both are free countries, therefore, in fact, and from freedom indirectly springs the race improvement. Food? Yes, a great factor in female pulchritude is nourishing food, and it is furnished in better quantity and quality in North America than anywhere else on this world's surface. The manners and customs which prevail on this continent also gives social freedom and beauty to the poorer classes. The common-school system is the alembic which fuses the forces of society, and refines and beautifies the crude matter with the aid of the glowing fires of thought.

Among great causes is the social consideration in which women is held in America. The worship of the sex prevails all over the civilized world, but in the other countries it is confined to the higher and middles classes. Here it descends to the very poorest, and respect and courtesy are extended freely to the daughter of the hod-carries. On this continent woman does no degrading labor, and everywhere she is surrounded by social honors and privileges which in the Old World are only extended to the wealthy.

But while these facts are enough to indicate some of the causes of race improvements, and particularly the production and developement of female beauty in the lower classes, still they signally fail to explain a very common phenomenon in the very same connection, and which may be the initial cause of all. An emigrant family, poor and ignorant, arrives directly from the Old World. Their children, born abroad, partake of the mental and physical characteristics of the parents—low mentality, homely faces and ungraceful physique. But the next child who comes into the world in this country, in nine cases out of ten, will be keener, handsomer and more graceful than its brothers and sisters. Why is this? Is it the subtle influence of a freer and sweeter civilization acting on maternal imagination? Let the savant and psychologist answer.—*Toledo Blade.*

Correspondence.

SPAULDING'S MANUSCRIPT.

OBERLIN, Ohio, July 15th, 1885.

PRES. W. W. BLAIR;

Dear Brother.—In reponse to your letter forwarded to me by Bro. Blakeslee, I came here yesterday to arrange for a copy of the long lost and hidden story of Solomon Spaulding. The manuscript is old and getting much worn; the outside leaves being in places thumbed and pinched to such an extent as to make it necessary, in a few instances, to supply words from the evident connections. There are sufficient marks and dates connected with its pages to show beyond any question that the writing is that obtained by Hurlbut from Mrs. Davidson, as the one claimed by the enemies of the Book of Mormon to be the story forming the basis of the same, and delivered by the said Hurlbut to E. D. Howe, of Painsville, Ohio. After examining (in connection with the reading of President J. H. Fairchild) the manuscript and story as related therein, I am fully satisfied as to the object Howe had in suppressing it when he published his "Mormonism Unveiled."

There is sufficient in the manuscript to base the stories upon made by Howe's witnesses who claimed they had heard it read twenty-two years prior to giving their statements, *except* as to a few of the *technical expressions* and names that Hurlbut and Howe *run in* when they wrote up the "statements" for their "witnesses"; but nothing whatever to show that it was the foundation of the Book of Mormon. Hence, it is evident that the position taken and maintained by me in the Kirtland debate from other evidences which were more of a circumstantial nature, has been proven absolutely correct, to-wit: "That Howe suppressed the manuscript, lest it should suppress Howe and his book." The old adage, "that honesty is the best policy," would have been best here. Time has brought about her rewards, and now dishonor and disgrace must ever after follow the soiled heels of the man who was foremost in circulating the thousands of *unqualified lies* against the Book of Mormon and Joseph Smith.

President Fairchild has readily given me whatever facts he was in possession of touching the story of the Spaulding manuscript, &c.; and instead of the tricky, mischief-maker who pursues the avowed policy of "anything to beat the Book of Mormon," that it has been my lot to so often find in the ministerial profession, I have found him to be a man of broad enough principles to examine a matter upon the facts presented, instead of by the too common fanatical prejudice, and to extend to others the like privilege. Had we many more men in the country as able and fair in their work as the Venerable President of Oberlin College, Satan would soon have to change

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his methods of warfare against the truth, for the world would be educated to judge from a higher plane than that which proved Jesus to be "the carpenter's son"—"an impostor,"—"deceiver"—"traitor"—and of the "low bred,"—to the satisfaction of the carnally "self righteous" and viciously depraved in the first century.

The copy will be ready and placed in your hands next week. The copying will be done by a type writer copyist, *verbatim et literatim*, and will contain the certificate of Pres. Fairchild, that it is correct.

The copy that Mr. Rice took will also be published, thus furnishing two *independent copies* to the public, making any suppressions or erasures impossible without detection.

Pres. Fairchild charges nothing for his time in the examination of the matter and giving certificate; and finding that he desired a copy of the Book of Mormon for the Oberlin library, I told him I would ask our publishing house to furnish him a copy free.

The manuscript contains 165 pages, and between forty-five thousand and fifty thousand words. I expect to leave Kirtland for the west on Tuesday or Wednesday next, and hope to hear from you at once at Kirtland, if there are any other points worth looking after. There will be no necessity of getting in further evidences as to the genuineness of the manuscript, as there is proof sufficient. The first pages and endorsement on the last will be photographed so that should you wish to have it stereotyped and presented in this form for evidence, you can do so. There will be three pages of this in photograph form.

Hastily, I am as ever, in bonds for the gospel's sake, yours,

E. L. KELLEY.

PROVO, Utah, July 8th, 1885.

Bro. W. W. Blair.—We had two meetings in Salt Lake City on Sunday last: one at two p.m., at which Bro. Luff spoke with great liberty, and I at eight p. m. The house in the evening was full, and I had fair liberty; subject, the gospel as unchanged. Brethren Luff, Anthony, and I left the city on Monday, the 6th inst., for Pleasant Grove, where we had the school-house for one night. Bro. Anthony prayed with fervency, and I gave some reasons why I did not accept polygamy. The house was packed, and many listened at the windows. When I began I noted, as I thought, some faces which looked steeled against me; but some of these quite softened down by the time I was through. At the close, when we asked for the house again, Mr. Adamson, one of the trustees, refused it. We thanked them for what we had, and were constrained to leave the place, much to the regret of Sr. Sterret and family; and to the disappointment of several others, if what they say is to be relied on. The first wife of Parley P. Pratt was at the meeting.

Bro. Anthony came here yesterday, Bro. Luff and I remain at Pleasant Grove till to-day. We obtained the school-house here, in which meeting is to be held to-night. Bishop A. O. Smoot himself consented to the use of the house here. Can not tell what the result will be.

The refusal of the house at Pleasant Grove will have as good an effect as any sermon as I could have preached in the place; and I can only believe that it will react in our favor.

July 10th.—It is almost certain that there are but few, if any, among our Utah contemporaries, who realize the gravity of the crisis that is pending. From the statements of the leading men, there are two per cent. of the men in polygamy. This leaves ninety-eight per cent. of the men free from process of the courts for that practice. But their *belief* is of such a character that *they* maintain the aspect of hostility to the Government in its attempt to enforce the Edmunds Bill. The claim is that the law is oppressive, and proscribes the faith—their faith, &c. It is made to appear that the oppression is against them who do not infringe the law by *practicing* plural marriage. This seems plausible at first glance; but is not when maturer consideration is had; because the Government is not trying to prevent the exercise of conscience; but to suppress actual infringement of law. This is hard on the "two per cent." I really think that there will be some of those who are not liable to arrest who will see the anomalous and perilous condition this class are in; and should a few of them really get to see. I fancy that they will precipitate a revolution.

There will be no probability of the admission of Utah as a State in the present condition of public opinion on both sides. The late strange behavior of some of the leading men in the city in sanctioning the half-masting the flag on the Fourth, will be taken as indicative of the feeble loyalty of the church to the Government, and this will certainly make the admission further off than before.

The information of the people in regard to their future action is very meagre; there is no decision except by absent leaders; and the advice so far is dangerous. Even now the advice is to those not in plurality to take more wives; to obey the law of God rather than the law of the land. The Government is evidently determined to enforce its law, and hence the peculiar gravity of the case.

Yours,

JOSEPH SMITH.

REPLY TO "PENANCE."

No. 218 Center Ave., PITTSBURG, Pa.,
June 30th, 1885.

In the issue of *Herald* for 20th of June, under the above caption, is a communication from Bro. J. W. Briggs intended to exonerate the parties named from the censure passed upon them by the quorum for non-attendance at the late General Conference at Independence.

The effort is an attempted justification for their absence, based upon the following premises:—That there was no official call for the quorum to convene; and that unless such notification is given, it is entirely optional with the quorum, or other Elders, to assemble in the conferences by them appointed.

In reply to this assumption we quote the law governing the case:—"The several Elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conference are to do whatever church business is necessary to be done at the time."—Doc. & Cov. 17: 13.

This enjoins it as a duty upon all the Elders to attend the conferences by them appointed. Herein is no license for absence, only for legal cause. Not only are they instructed to assemble, but also to appoint the time of assembling for the ensuing conference; hence those appointments are official, and thereby made binding, so far as the law given to the church and the action of its officers can make it. In the nature of the case, no Elder can be justified for absenting himself from those appointments made by both God and man.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so, amen."—Doc. & Cov. 104: 44.

We do not think it necessary to notice all that was said, or to make a tirade of the case, as we believe it will be seen that the attempted justification was based upon false premises; hence the conclusions are without force, and void, and that the censure passed by the quorum was warranted by the law and the facts in the case.

In my heart I desire that the brethren may set themselves right, otherwise the Penance must still lie, as the law governing the case is of God, and therefore specific.

JOSIAH ELLS.

TIPUTA, Rairoa, May 13th, 1885.

Bro. Joseph:—As I may have an opportunity of sending this off to Papeete by a vessel now here, I write a few lines, as I may not have a chance before the next mail leaves.

This settlement is three miles from Avatora where I wrote last. There is a small branch here, surrounded by Catholics, but they are all on good terms it appears; in fact Catholicism among the natives is merely a name; very few know anything of the doctrine or history of the church. A great difference is seen between our church and all others, in this—our people are continually searching the Scriptures; others are contented with what their pastors may dole out to them on the Sabbath, (or the Lord's day), and that is very little. There is one thing positively certain, and that is, if a couple of missionaries had been here ever since the mission was first opened, there would be very few members of any other church in these Islands. But so many years having passed, wherein no missionaries were here, others got a foothold, and of course all the machinery employed in enlightened countries is employed here to keep the sheep from straying from the various folds. I am baptizing continually, or every week, a number who do not belong to any other church. To-day I baptized some fourteen new ones, and some seven old members.

There is quite an anxiety for my labors in several Islands, some 200 miles away where there are hundreds of members of the church baptized by Grouard, and by Elders ordained by him; all these wish to come into the Reorganization. Catholics and Protestants have tried till they got tired of it, to convince these people of their error in believing in a church of the same faith, and order, and organization as that of Paul and Peter's day. Some how or other, they cannot make these people believe there is any resemblance between the burial and resurrection of Christ, as illustrated in baptism by immersion, and the sprinkling of a few drops of water on the head. They say they do not bury people by dropping a few grains of sand or earth on their heads; nor can they see how they are following

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the example of Christ by being baptized out of (for they could not be baptized in) a bowl.

The more the whole case is looked into, the more flimsy the structures called churches, look, when compared with the church of Christ. I used a little argument to-day that caused some flutter among those not of our faith. I showed that the church is the bride, or wife of Christ, and is called the "Lamb's wife." Then I showed that Jesus had condemned polygamy in the books; then I suggested the idea, that, if there was more than one church of Christ, or more than one wife of the Lamb, then he was violating his own laws, and was a polygamist. The form, and features, the habiliments and ornaments of the bride of Christ could be readily discerned in the New Testament, and there was no need of being deceived by women (or churches) of different form and features; differently, and very scantily clothed, and without ornaments at least of the kind and character that adorned the bride of the Lamb, even if they did claim to be his bride, and laid claims to his favor and fortune. They readily saw the point, for they are quick to discern. I expect to leave for Koukura in a few days, and then in a week or two, if any way opens, I think of returning to Papeete for a month or so; and then go either to Aana or Tepue, one about 100 miles east of Tahiti, the other about 200 south. I feel the need every week of a small hand press, that I could print small sheets, say about 7 by 9 inches. Much good could be effected by printing sheets, containing extracts from the Book of Mormon and Doctrine and Covenants, etc. What could such a one be had for, with type sufficient? I wish you would see what one could be got for.

THOS. W. SMITH.

BRIGHTON, Cal., July 8th, 1885.

Bro. Blair:—I have just returned from Stockton, Cal., where I have been preaching, or laboring for the past six weeks with good results. I have baptized fourteen, with the united effort of the Saints. The Saints at Stockton have been neglected. For some cause or other no Elders have visited them for nearly a year, which is a shame, as they have no Elder in that city. Bro. John Nightingale has invited the Elders to come to Stockton, time and again; but they seem to to think that no good can be done in that city, which is a wrong idea. There is no danger but what an Elder will be cared for. He will get plenty to eat, and a place to sleep, providing he does not want to sleep too long. Any active Elder that will go to work and move around among among the people will meet a hearty welcome at Stockton, for there is as good and as noble Saints in Stockton as there is on the Pacific Coast. Bro. John Nightingale says his house is open for any Elder that will come and work, not only on the Sabbath but every day, going from house to house. He says he has a gospel horse and buggy that he will use to carry any Elder around the city, or in the country, which I know he will do, for he has carried me about one hundred and fifty miles outside of the city limits. The Stockton Branch is alive again, with her fourteen new members all alive to the work, and enjoying the gifts of the gospel in tongues, visions, and dreams. We had a time long to be remembered, July 5th, in our sacrament and testimony meeting. I am sorry to have to retire from the field, for I believe that if I could continue in Stockton, with the aid of the Saints there would be a great ingathering in that city; for God was with me. Never had I better liberty in my life, and I hope that the good work that has commenced will be followed by one that is more competent to labor in the service of God than myself; for I feel that I am the weakest in the field; but I have not been alone, for God was with me; yes, in power. I have baptized fifteen since our District Conference, but now I will have to devote my time in trying to open up my mines. If I had the means to hire it done, I should do so, and remain in the field. I have to run one hundred feet of a tunnel, then I think I can devote my time in the field; for I believe it will prove to be a rich mine. I have written for no other purpose than to draw the attention of some of the Elders that are anxious to find a place to preach, that they may see by this lettter that they need not be afraid of Stockton. If they will keep humble, having the Spirit of God with them, they will be blessed with the confidence of the Saints and there assistance to support him in warning the inhabitants of that city; for the people are anxious to hear the gospel, and many will receive it, if the Spirit of God is with those who preach there.

I remain yours in gospel bonds,

THOMAS DALEY.

WILBER, Neb., June 26th, 1885.

Dear Herald:—At the time of my last communication, written for publication, I was at Mt. Hope, and was negotiating with the Christian Church of Dorchester for the holding of a joint meeting, and promised to report progress. Elder Shields their Pastor, expressed himself as quite willing to enter into such an engagement, provided that the church would agree thereto. We waited upon those having the oversight of the church (I suppose both the spiritual and temporal interests), and told our errand, explaining the position we occupied in relation to the doctrine of Christ as it is found in the New Testament, pledging that nothing of a controversial nature would be introduced by us with a view of disturbing or destroying the faith and hope of any in the light and life-giving principles of God's revealed truth. They ask for time to consider our proposition, and after waiting for several days, we were not in the least disappointed, at their declining. For the present we will let the matter rest, but shall seek to make a favorable opportunity to tell the glad news to those who have expressed an anxious desire to hear the word of truth. A slight of this nature only plants within any heart the conviction that in all such places, it would be acceptable to the Father to there erect an altar unto righteousness. I spoke three times at Mt. Hope, the congregations were large and attentive; but best of all the blessing of clear thought and liberty of speech was bestowed to comfort and build us up. Several are requesting our return, and in the good pleasure of providence will comply therewith.

On the 9th, I came here, and with the advice and consent of the authorities here, I labored in doctrine and ordinance. Perhaps I have spent more time in this immediate vicinity than some think I should devote to one place. The only excuse I have to offer is this: I have sought to be guided by the true interest of the cause, and the Holy Spirit. And I will patiently await the developments of time to prove the correctness or mistake of my judgment. While upon this theme, allow me to state that the result of my observation and experience is, that the missionary is the best qualified to decide as to time and locality for labor. Many times I have yielded to the wish of others, and the labor was not productive of the result expected or hoped for. "But wisdom is justified of her children," was the answer made by the Master to the fault-finder and complainer of his day.

On the 19th and 20th, I rode some forty-five miles in an open buggy, and the sun came down upon us with an unwelcome warmth. Found Sister Ella Redfield, late of Shenandoah, Iowa, at the town of Blue Springs. And a Sister Leach at the town of Wymore. There are a great number of members living in this State in a scattered condition. I wish that more could be done to feed these wanderers on the bread of Heaven. However, their being thus scattered gives a golden opportunity of preaching the truth on the beautiful plains of this rapidly developing commonwealth. I pray earnestly that the time will soon arrive when every Saint will arise to the discharge of their every duty, that the untold thousands, who are sitting in the mists of uncertainty and spiritual darkness, shall have the gospel in its purity presented to them. So strong is the conviction that prompts this prayer, that I believe the time will reveal the fact, that some have not kept pace with the progress the cause is making. Hence those who lag, will lose their place in the ranks of the "army of the Lord."

At the Hand School-house, I held four meetings which were well attended, and the people urged me to come again or send some other Elder, so that they might see if we all told the same story. I have hopes that at some future date, there will be an increase to the body at that place, that the twenty-eight discourses preached there will be "bread cast upon the waters, to be gathered after many days hence."

I returned there on the 24th, and am now engaged in holding "tent" meetings. Bro. Levi Anthony obtained the loan of the "G. A. R." tent, which will hold about seventy-five persons; and with those who come in and those who stand close enough to hear, we have quite an attendance.

Crops are looking fine, and the gospel-field is inviting. In bonds.

ROBT. M. ELVIN.

COLDWATER, Michigan,
July 7th, 1885.

Dear Brother Blair:—I was on the way to the General Annual Conference held at Independence, when I last wrote. I was thankful to God for the privilege of attending it, and was much edified and greatly encouraged in the work, during its session, and have tried to move forward with renewed trust and energy. And while I look upon it as being in many features, one of the grandest of the Reorganized Church, I wish to say in justice to myself, that, the conference minutes to the contrary notwithstanding, I favored the "mercy" referred to in the revelation given us there by both "voice and vote," as I then understood its reference.

On Sunday following the adjournment of conference, I was with the Saints of the Delana

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Branch, near Cameron, Mo., and spoke twice for them, the audience being fair sized and attentive. While there I was the guest mainly of Bro. J. S. Constance and family,—cousins—whom I had not met for years. My visit among those Saints as elsewhere all along the line was very pleasant indeed. The Wednesday evening following this, I had the pleasure of speaking to a goodly number at Stewartsville, Mo., with liberty, on the establishment of the "Mountain of the Lord's house," in the latter days; and at the conclusion of the service we were favored with some fine specimens of music, by the musically noted Kinneman family. It reminded us of our childhood's days, and suggested fancies of the days to come. when around the throne of Christ in Zion, when God in her palaces for refuge shall be known, the children shall sing for gladness and shout aloud for joy; and I wondered whether I would really stand among them in the holy courts. Will I see the Savior as adored by the throng all robed in white; behold their reverential worship; hear the divinely inspired strains of heavenly music; join in the holy devotion and attune *my* voice to mingle in and help swell the chorus of celestial melody that shall then give expression to the joys of the redeemed! But let us drop back now from this brief flight and remember that experiences, labors, and tribulation here, are neccessary to discipline, cleanse, and sanctify us for that happy abode and its triumphs.

Sunday, April the 26th, I was permitted to worship with the Saints at Lamoni, and by request spoke twice; and the only thing I now feel that I ought to apologize for is, that in my awkardness in the stand, I unintentionally put my foot on Bro. Blair's toes—not his metaphysical but physical—and hope the wound of the *toe*, was not taken to *heart*.

After visiting briefly, but very pleasantly, among the Saints and friends at Lamoni, Davis City and Leon, I turned my face eastward and arrived at home and my field of labor, April 30th, and found the Saints and "home ones" at Galien, in fair health and good spirits; but the flock there one less in number, having suffered the loss by death of that aged but ever faithful Saint, Mother White. Taking leave of "dear ones at home" May 15th, again I began labor for the Master at Dimondale, Mich., and vicinity, and continued to do battle for the cause till June 26th, taking occasion however to visit Weboerville, a point twenty miles east of Lansing, once during this time.

At Webberville the little band composed mostly of sisters, are firmly and determinedly holding the fort against superior numbers who are armed with false reports and clad in prejudice, attempting to capture our works. But their efforts so far have proved unavailing. Meetings there are held regularly under the superintendence mainly of Sister Billinsky, one of the faithful. Bro. Cornish more than any other has labored there for us, and done a good work. I held nine services with the Saints at Webberville, baptized one—Brother George M. Frey,—and did what we could to strengthen and edify the Saints, and also to inform the friends concerning the gospel of Christ as restored. We hope to hear of honest hearted ones being added to their number at no distant day, through their honest, faithful living.

At Dimondale and vicinity, the opening made has been maintained in the midst of strong opposition from the first, of a character akin to that at first manifested against our Elders in Utah. People are warned by their ministry not to come to our meetings, and not to investigate. And some of the church members there have been called to account by their church for attending our meetings! thus reminding us of the *presumption* of the august lordly ministers of the dark ages requiring penance of their duped followers for some *ex post facto* or foolish and pretended sin. Freedom of conscience, tolerance of investigation, and the right of individual judgment would be denied us, if some of these self-constituted teachers could control us. How unlike are these men to the Savior who said to the people, "Why do ye not of your own selves *judge* that which is right?" But in the midst of all the difficulties, persecutions, and opposition attending the work there, those obedient to the faith, with other friends, have stood firm, and we are slowly gaining ground. Mr. Oliver, who in his youthful days belonged to the Catholic Church, but has now outgrown the iron clad customs of that body, and who believes now in the right of all to be heard in their views on questions relating to the good of mankind here and hereafter, has opened his hall to our Elders from the first, and has more recently donated its use to us free, deserves honorable mention. He believes the faith, and we apprehend his good conscience will give him no rest till he becomes obedient.

June 25th, we had the pleasure of baptizing two ladies of excellent report, near Bro. Wheeler's, and of confirming them at his house. One, Sister Keeler, the mother of Bro. M. Beebee of Cameron, Mo., the other, Sister Cilly, who, though a lady of excellent qualities and character, and of middle age, yet had never belonged to any church, a fact which will not at all militate against her growth and progress in the faith of the gospel. We hope the Saints will pray for these young and inexperienced Saints at Dimondale.

Saturday, June 27th, we were in attendance at the conference of the Michigan and Northern Indiana District, near the city of Coldwater. And notwithstanding the late season, we were very happily disappointed in meeting such a goodly number or Saints, representing all parts of the district. Bro. W. H. Kelley presided in his usual, genial, thoughtful, and deliberate manner, and great peace and unity characterized the entire session. Business was transacted in the spirit of amity, and with the best of feeling. The Lord graciously blessed the Saints with much of the Spirit during the various services. Preaching services were largely attended, and the preaching of the word, so far as we listened to it, was attended with the Spirit, and was edifying and encouraging. During the intermission on Sunday, Bro. Kelley baptized two—one a sister Trout of Grand Rapids, the other Sister Conat of Manistee. A number of the people and afflicted ones were administered to, both on Sunday and Monday, and the power of God was present to bless and cheer.

On Monday, before assembling for services, we administered the rite of baptism to Sister Ella Casper, who is doubtless remembered by many at Lamoni. The concluding service on Monday was one of the most notable meetings I ever attended. A deep spiritual feeling was manifest, strong testimonies to the truth of the work were borne and the gospel gifts were manifested to the joy of all. We feel greatly encouraged with the present prospects of the work, and we are very hopeful of good and great results to accrue to the work from all around. We trust the voice of the Elders may be heard by the masses in Utah as their errors are pointed out to them, and that by the time the impositions of their leaders, of a financial character, are opened up to them by our Bishopric, they will be found willing to turn and walk in the old reliable paths. We pray for their release, as that of all, from the bondage of sin and evil, and the success of the glorious work.

Your brother in hope,

C. SCOTT.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

IS TITHING IN KIND A LEGAL TENDER.

I DESIRE to first place myself on record as fully endorsing tithing as taught in the books, as far as I understand it, and as administered by the Bishopric and the Twelve. I am not writing to find fault with the present system, but to lead the minds of some of my brethren, who write on these subject, to think as to whether the tithing might not be much increased, and I believed even doubled, if the Bishop's Agents were authorized to receive "tithing in kind." Abraham paid his tithing in kind, "a tenth of the spoils," (Heb. 7:4). Malachi, third chapter, tenth verse, carries out to the writer this idea. "Bring ye all the tithes *into the storehouse*, that there may be *meat*, [food, provisions], in mine house," etc. In Doctrine and Doc. and Cov., sec. 42, "the residue shall be kept in my storehouse," etc. Section 51, par. 4, "And again, let the Bishop *appoint a storehouse* unto this church, and let all things both in *money* and in *meat*, * * * be kept in the hands of the Bishop." The commencement of this revelation says, par. 1, "For it must needs be that they are organized according to my laws, if otherwise they will be cut off;" and the fourth paragraph says, "And *thus* I grant unto this my people a *privilege* of organizing themselves according to my law." Question: Does not this grant to the people the *privilege* of paying tithing in kind. Also the law contemplates the keeping storehouses by Bishop's Agents, see sec. 70, par. 3, "And behold, none are exempt from this law, who belong to the church of the living God; yea, neither the Bishop, neither the *Agent who keepeth the Lord's storehouse*."

So much for tithing in kind being in harmony with the letter of the law. It may be urged, would not men selling their cows, hogs, and potatoes, etc., and handing the money to the Bishop, or Agent, fill the law, and is it not a more convenient way for Bishop and Agent to receive it; and would it not cost much for these storehouses? I would answer, that if the Saints, farmers, *would* sell their tithes of produce, and hand it in in cash, it would fill the law, and be more handy; but I am well satisfied by observation, that where

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men pay a dollar in cash, there are many who would pay five, if they had it, in kind. There are many men who think nothing of giving a load of corn or hay, who, when they have sold it for cash, would not half as readily part with it. It seems bigger in their eyes, and sticks closer to their fingers now. I will suppose a man living in a branch of the church where the agent lives, say two miles from his house. He would be willing to haul the load to the Bishop's house, or deliver it to the family of some missionary, say within two to four miles. But the Bishop's Agent would say, I have no authority to receive corn; sell it for whatever it is worth, and bring me the cash. The man is quite willing, that is the inner man, the spirit, and he starts out to haul the corn to the railroad station, say twelve miles. He gets five dollars for his load. He breaks something about his harness, or wagon; has to break into his five dollars, and once broken into, it goes for various little necessaries for house. He has spent a day in hauling the corn. The loss of time in hauling corn, the loss of the price of the corn, and the loss of selling corn when the market is low, would not only pay the expense of store-house, *i. e.*, corn crib, but the agent's time in taking care of and selling by car load at proper time and place, much more in the Lord's treasury. I only write these few crude thoughts to start an examination on both sides of the question.

E. C. Brand.

POLITENESS.

There has been much said, and a good deal written on this nice little—big subject; but presuming that a few words in addition might not be out of place, I essay to express an opinion. It has been said, and that very truthfully too, that cleanliness is akin to godliness. This we believe to be true; and it is the humble opinion of the writer that politeness is closely related to both the former. Cleanliness may, and sometimes does exist without godliness; but to presume that we can be godly and not cleanly, is, to say the least, a gross error.

But we were writing of politeness. According to my understanding, the family, the "home circle," is the best place to make use of this verry desirable and beautiful principle. Everybody loves to see a well regulated household, and especially when the family come to surround the breakfast or dinner table. Certainly this is a good time and place to manifest our politeness, if we have any. To see all quietly seated, and, as with the voice of one, the divine blessing invoked, the humble thank-offering ascending to our Father in heaven; then, to see the one at the head of the table, (for there should always be a head), do the honors by serving those who are seated with him—the ladies first of course, as a matter of taste, of etiquette, and politeness. I do not speak because I care for myself; but I dearly love to see the ladies sitting at table waited upon before the gentlemen. And, all jokes aside, I think where this rule is unobserved, there certainly is a lack of politeness. And then, I think it polite that there should be a little enlivening conversation while we surround the board; an inocent joke; or a dash at repartee, would probably aid our digestion and be a good thing generally. I believe it to be the duty of all parents, and especially among the Saints, to teach their children to be obedient unto parents and guardians; to be self-reliant; respectful to all; and, in a word, teach them politeness.

M. R. B.

A FEW MORE OBJECTIONS TO THE GEOLOGICAL STORY.

It may be true that it is not needful to our salvation to believe or disbelieve the story of Geology; but the story as it is told is a great stumbling block in the way of the unbeliever, coming as it does from the foremost men of the age, the unbeliever often without examination accepts it as a fact and uses it as a weapon against the cause of truth.

There is one reason why men do not arrive at the truth, and that is they have set up a false standard, and have sought to bring all that will support their standard as evidence of the facts that what they know of it is true, and the only true solution of the question under consideration; thus they are they who are forever learning, but never coming to a knowledge of the truth; for no matter how honest their intentions may be, they can not have the aid of the Spirit of promise that leads unto all truth. So that they are lost in a mist of confusion, out of which they can not come, while they seek to uphold the false standard they have set up.

That Chief among the Apostles of unbelief, Ingersoll, tells us that the story of the sun standing still can not be true; for to stop the earth would derange the whole planetary system, as he claims that the earth is turning on its axis at the rate of one thousand miles an hour, and to have stopped it, would have generated heat enough to burn a lump of coal three times the size of this globe. He may, or may not, know the speed of the earth; but such reasonings do not accord with observation. Railroad cars, flywheels, and circular saws, are all run at a high rate of speed, and often stopped in a few seconds; but we never have heard of any fear of danger to the axles being made hot by such stoppages.

The writer has in mind a shaft that was sunk to a great depth to a vein of coal; the fiery gasses came forth in such dense volumes that it was not safe to have a light or fire of any kind near the mouth of the shaft; and as it would take some weeks of work in the mine ere there could be air enough sent down the mine to even use a safety lamp, the coal company's agent had a great reflector erected on the top of the shaft which reflected light of the sun to another reflector at the bottom of the shaft, this giving light to the workmen which enabled them to complete the work. Here was an instance the of sun not only standing still part of one day, but for weeks together, yet so little did it derange the planetary system that none knew of it except those immediately concerned. But to say that God could in such a way, enable one of his servants who had faith in him to accomplish the work he had commanded him to do, and what a jingling of denials do we hear!

Liebig tells us that he produced coal by subjecting a piece of wood, for some weeks, to great heat and pressure, and he has set up the theory that the rest has followed, that coal was once wood, yet they all do not agree; for so few are the specimens of vegetation found in coal, more especially in the anthracite, that some claim it is oil in a baked and hardened state. We do know that coal subjected to great heat takes fire, the tary and resinous matter passes away in smoke, leaving a denser and purer carbon. Soapstone subjected to heat becomes hard, and all the shells and other remains of the sea life are destroyed. And it is too well known, the effects of heat on limestone, to need description. And since therein, and also in the soapstones, are found many beautiful specimens of shells in such a good state of preservation as to be easily known, we have good reasons to deny the heat and pressure theory.

Hugh Miller tells us of a friend of his who went in search of coal, sinking a shaft over one hundred feet finding many specimens and fragments of cone-bearing trees and other evidences of vegetation, but no coal. Also of another man in Wales who was at great expense to find coal, but did not find it, though the evidence of vegetation was not wanting. And all who have seen the imprint that the leaves, stems, or branches, have left in the rocks, as plain to be seen as the shells, have good reason to doubt the whole story that coal is vegetable; for if heat and pressure turns wood into coal, all such surely would be changed, no matter how small the specimens found.

Coal is found in veins of a few inches to ten, twenty, and sometimes ninety feet in thickness. Overlaying each other in some localities, there are as many as twenty veins; and it is said that in Nova Scotia there are over seventy veins, one of which is in some parts sixty feet thick, while there are others that are fifteen and twenty feet thick; and the theory is that the forest grew, the ocean swept, and sediment overlaid the buried forest, again the ocean retires, another forest grows to be swept and buried, and so on it has been for untold ages. And the theory tells that the earth was under a great tropical heat; that ferns and other vegetation grew to a gigantic size. This is to accommodate the vegetable theory to the great mass of vegetation needed to furnish the big veins. But I have yet to see the gigantic fossil remains of vegetation, as all I have ever found in the red sandstone or elsewhere were like the oak-leaves, twigs, acorns, or the elm, and other trees, as we know them to-day. But what has become of the coal of the tropical lands? where are they? and how is it that the beds are mostly all found in the temperate regions of the earth? and the farther north the more numerous and thicker the veins? To remove all doubts of the vegetable theory of the formation of coal, they tell us that the six days of creation were periods of time that may

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have been each from one to five hundred thousand years, or even more; for like the Evolutionists, they are not particular to a few million years, more or less, if it does but help out their theory. They tell us the Lord knows all his work, he lives in one eternal now, to him there is no time; yet we learn he does all in his own due time. We are also informed that the planet Kolob is the Lord's time keeper, and that it completes a revolution once in a thousand years,—a thousand years is as a day with the Lord.

It is said that order is heavens first law; and without time there could be no order. And it is written, "There is a time for everything," and that a book of remembrance is kept. There is nothing so important as time; for all would be confusion without it.

When we look within ourselves, we know that time is one of our faculties; and since all we possess comes from God our Father, it really seems strange that they who lay claim to such great wisdom should have overlooked this fact. Yet these are but a few illustrations of the foolish blindness that has beclouded the vision of those wise in their own wisdom; puffed up in the pride of their hearts; seeking to be teachers of truth, but in reality are blind leaders; so that it is well for every earnest searcher after truth to heed not their sayings, and look not unto man for wisdom, for therein is much vexation. But he who looks unto God will assuredly receive the "line upon line," here and there the little that will plant firm, abiding faith that all such vain reasonings can not destroy. And there is wisdom, great wisdom, in the books of God: yea, great treasures of knowledge; and he who truly seeks shall surely find.

WILLIAM CAIRNS.

ELMIRA, Mitchell Co., Kan.,
May 30th, 1885.

HOLINESS.

"THOU hast made us for Thyself, and the heart never resteth, until it finds rest in Thee." That perfect rest, and perfect peace can be found, none can deny who believe the gospel of Christ. And besides the many promises contained in the word of God to lead us on to the attainment of this higher life, these are commands that no believer would knowingly disregard. We all know by happy experience that obedience brings pardon, and prepares the way for communion with the Father through the Son, but we also know by sad and disappointing experience that it does not lift the soul above the cares and worry of life. Obedience to the command—"Be ye holy"—if obeyed in faith believing, will lift the soul at once and forever above the distressing perplexities of life; and the command—"Be afflicted for nothing, but in everything, with prayer and thanksgiving, let your requests be made known unto God"—can be habitually, peacefully, and restfully obeyed.

H. B. E.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address,

BLIND ZEAL.

THERE is a way which seemeth right unto a man; but the end thereof are the ways of death."—Prov. 14: 12.

It is a sad thing to believe that this prophetic declaration, is established as a truthful condition of religion at the present time. The evidences are too prolific and commonplace to make a successful denial of the fact, and it seems so strange that the wise man should be able to so accurately point out the cause of many making the mistake. Those who should be faithful guides to the pilgrims from sin to salvation, departed out of the true way themselves, are filling up the same measure of those in the Savior's day; they seek not the "pearl of great price." "But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. 15:9.

The reason why the *way* seems *right*, is because those who should be the oracles of God are walking in the path of wrong, as pointed out by Micah 3: 11, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." Thus it is, and ever has been, the preacher is the responsible party for the introduction and following of false ways.

God has manifested his loving kindness toward man in warning the people against those who are not in possession of the right way. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4: 1.

Were the people wise unto salvation, they would give earnest heed to this timely admonition and faithful exhortation; but instead of complying therewith, they seem to run greedily after husks, and submit themselves as willing victims to every venial sin, and to all the vagaries of so-called piety; and we are constrained to lift up our voice and cry out, long and loud, "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof?" —Jer. 5: 30, 31.

Here is a very pointed question to the people by the prophet, and must be answered at some time. Nor will it do that the people shall excuse themselves, for they compromise truth, by furnishing means, and love to have the priests bear rule by the weapon supplied, and when a people abandon the truth and take delight only in unrighteousness, they are ripe for deception and iniquity; therefore it would not be in anywise astonishing to find that their blind zeal, and sinful desires, caused a visitation of wrath.—"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not *the truth*, but had pleasure in unrighteousness."—2 Thess. 2: 11, 12.

I am aware that this looks a little harsh, that God would thus bring under condemnation those who would not believe the truth; but when it shall be remembered that God never deprives anyone of his agency, and that He invites all to "walk in the old paths; and when they in the exercise of the volition of their own will shall prefer "a way which seemeth right," they should not complain, nor murmur if their loss be great, and their punishment severe. A safe rule to adopt to avoid rejecting the counsel of the Almighty, is to accept and abide in the healthy instructions of Saint John, wherein he announces; "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 Jno, 7–11. Instead of a wise application of the above advice, those who in their blind zeal are in the "way" which seemeth right, condemn, unheard, all those who do not worship at their shrine of "the unknown," and unknownable God. They might be saved both confusion and shame here, and eternal loss in the hereafter, could they be induced to examine themselves, whether they be in "the faith." 2 Cor. 13: 5. This duty imposed upon all, that there shall be a self-examination, clearly indicates the importance of a due understanding of what it takes to constitute the doctrine of Christ, and man's responsibility thereto. Ignorance of God's law and loose compliance therewith, or a neglect thereof, will be sure to place any or all who will so conduct themselves in a condition to be influenced to a great extent, or, still worse, be overcome by those dangerous characters who are ready to make sport of every humble follower of the Lamb, and find fault with every expression of confidence and hope in the promises of God; "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts."—2 Peter 3: 3. It is to be expected that those who reject all forms of religion, will treat lightly the requirements of God. But the champion scoffers are those who "having a form of godliness, but" deny "the power thereof."—2 Tim. 3: 5. They having made choice in their blinded zeal of "a way that seemeth right, are forever excusing themselves for their overt act, of omission or commission pertaining to duties, and are ever finding fault with those who are seeking and urging that "man shall not live by bread alone, but by every word that proceedeth out of the mouth God."—Matt. 4: 4.

After reading the plain and unmistakably evidence that zealous workers inspired from some other source than from on high, should be found industriously spreading abroad the work of *their* Master. "Now the Spirit speaketh expressly, that in the latter times some shall depart from

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the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy: having their conscience seared with a hot iron."—1 Tim. 4: 1, 2.

There should be no uncertainty upon the part of any as to the true meaning of the above scripture, that on account of a zeal not of God, but with a desire to serve *their own lusts*, are these workers of evil ever prompted to advance their own vile cause, and to heap reproach and shame upon those who are willing to bear the cross of Christ, in meekness for love to humanity. If the following advice was duly appreciated, the experience of many would be much improved. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain."—2 Tim. 6: 3–6. Then add to the foregoing this wholesome counsel,—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear; ye shall recieve a crown of glory that fadeth not away."—1 Pet. 5: 2–4.

When men shall do as above directed, and guide all their words and works as God hath appointed, and cease to be proud in heart, then they will not be found in the "way that seemeth right," but as true children of the light walk in the path of holiness and acceptance with God, and the angel of peace will come and proclaim that "God is come into the camp" of those who are "arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints." May I be worthy to be so clothed. ROBERT M. ELVIN.

RELIGION *VERSUS* SUPERSTITION.

PURE and undefiled religion is faith in God, expressed in the faithful observance of his commands. Superstition is a belief without evidence, often traditional, and is maintained in ignorance. Religion elevates, purifies, refines. Superstition lowers and degenerates. One appeals to the intellect, informs the judgment, and inspires an intelligent hope. The other intimidates, take advantage of the stultified senses, and precipitates its victim into all manner of inconsistencies and follies. The first inspires, enlivens, beautifies, and clothes nature itself in garlands of exquisite hue. The second contracts the brain, narrows the vision and takes from life its chiefest features of attraction. Religion makes men free, and places them in a high condition of moral responsibility to God. Superstition engenders bondage and impairs human agency. The one makes brave, true-hearted men; the other, cringing cowards. Religion developes the finer qualities of the soul; it teaches men to do right because of a regard and love for the right. Superstition threatens, and its devotees bow in menial servitude, hoping to evade the demands of justice. One is superior, the other inferior. One is noble and grand, the other mean and contemptible. One prepares people for heaven, the other fits them only for a dark abode.

Religion makes a kind and beneficent husband, a tender father; superstition makes despots and tyrants. The virtue and sentiment of the former are incorporated in the laws of republican institutions; while the partiality, injustice, and inequality of the latter, form the chief pillar in despotic government. Religion is on the side of truth; it is mighty and will prevail. Superstition is born of ignorance, maintained in wickedness, and is doomed to die. The light and glory of one will succeed the darkness and gloom of the other. The earth shall be clothed in the rich habiliments of peace and love, while wickedness shall be exiled from that fair domain.

G. S. H.

THE CHRISTIAN SABBATH.

BY ELDER D. H. BAYS.

CHAPTER VI.

WHY WAS THE LAW ABOLISHED.

THE old covenant, or law, was faulty; and was repealed because of these imperfections, as will appear from the following. Says Paul:—"For if that *first covenant* [which we have shown to be the Decalogue] had been faultless, then should no place have been sought for the *second*. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah."—Heb. 8: 7–8.

Had the apostle referred to any covenant other than the "ten commandments," he would doubtless have used the pronoun "it," to agree with the singular noun "covenant." But instead of this he employs the plural pronoun "them," which agrees with the plural noun "commandments," understood. Substituting the term "ten commandments" for the word "covenant," the passage would read thus: "For if the ten commandments had been faultless," &c.; thus showing the Decalogue itself, as well as all other laws derived from it as the basic law, was imperfect, and must give place to the new and everlasting covenant.

Another reason offered by the apostle for repealing the law, is that it is weak and unprofitable. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect."—Heb. 7: 18, 19.

Yes, the law was weak and unprofitable, for the reason that it made nothing perfect. The law being imperfect, could not "make the comers thereunto perfect."

Hence, the divine lawgiver ordained that the imperfect law should be "disanulled," to make way for the "perfect law of liberty." That the law, with all its institutions was understood by the apostle Paul to have been abolished, is apparent from the following:

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal 2: 15, 16.

Here we have a positive declaration that no man is "justified" by the works of the law. The Seventh-day Sabbath is a part of the law. As no man is justified by the law, then no man is justified by keeping the Seventh-day Sabbath. Then why keep the law? Why would the apostle use the above language, if we are still under the law?

"Well," says the objector, "we admit the law of Moses—the ceremonial law—was abolished; but we deny that the ten commandments are any part of the law in question." Suppose we give a little thought to this objection.

Our Sabbatarian friends, as already stated, claim that there are *two* laws, namely the *Moral* and the *Ceremonial*. Neither the term "moral law," nor "ceremonial law," can be found in the Bible, and hence we deny the existence of any such two distinctive laws. The Jewish theology consists of forms and ceremonies—forms of law enjoining a high degree of morality, and numerous imposing ceremonies. The existence of "*two laws*" under the Mosaic dispensation, are but the ideal creations of men, and not to be found in Israelitish history as we have it recorded in the Bible. Until good reliable authority can be produced upon this point, we shall be content with a bare denial of the assumed premise. When the divine writers therefore speak of "the law," they speak of it as a system, with all its institutions and appointments. They use the term in its broadest, and not in a restricted sense. Hence, as the Seventh-day Sabbath was one of the institutions of the law, observance of which is enjoined as absolutely as that which relates to circumcision or sacrifices, when it is conceded that the law enjoining the one no longer exists, it is but a tacit admission that the other is no longer binding.

In the third chapter of his letter to the Galatians, Paul presents a striking contrast between the law of "works" and the law of "faith," in the following language:

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of *faith*? But that no man is justified by the law in the sight of God, it is evident. For the just shall live by faith. And the law is not of faith."—Gal. 3: 2, 11, 12.

Here we have the broad statement, and in the most emphatic language, that "no man is justified by the law"—not by the works of the law, but by the law itself. If "the law" can not "justify" a man, it can not sanctify him; and if he can not be sanctified by it, in the Scriptural sense of that term, he can not be saved. Hence, we have the logical deduction from the premise,

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that "that law" can not save a man. If the law, as a system, can not save men, then, certainly no particular portion of that law can do so; from the admitted fact in logic that a part is never equal to the whole. The Seventh-day Sabbath is a part of the law; therefore the Seventh day Sabbath can not save men. A law that can not save a fallen race, is only fit to be "abolished," and give place to one of broader scope, and greater power.

In the passage quoted above, the apostle says—"the law is not of faith." And again, that, "whatsoever is not of faith is sin," (Rom. 14:23). Therefore, to rely on *the law is sin* since the gospel superceded it. We observe that the law is sin, because it is "done away." For "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5:4. And inasmuch as Christ abolished the law of works, and established in its stead the new law of faith, the gospel, it certainly is sinful to adhere to the former, and disregard the latter, and thereby ignore the grace of God in the gift of his Son Jesus Christ. But says one "Can I not observe a part of the law, and not be placed under obligation to observe it all?" Let the apostle Paul answer:

"For as many as are of the works of the law, are under the curse: for it is written, cursed is every one that continueth not in *all* things which are written in the book of the law to do them."—Gal. 3: 10.

If you observe any part of the law, you thereby become a "debtor to the whole law."—Gal. 5:3. In view of this fact, the apostle very significantly asks: "Wherefore then serveth the law?" Verse 19. And then answers as follows:

"It was added because of trangression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Is the law then against the promise of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were *kept under the law*, shut up unto *the faith* which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come *we* are no longer under the schoolmaster."—Gal. 3: 19–25.

Upon a careful examination of the above text, we learn the following facts:

1.—The law was added because of transgression, and was to continue *only* "till the seed should come."

2.—That this promised seed was Christ; (see verse 17); and hence, the law was to continue *only* till Christ.

3.—That the law could not prevent the fulfillment of the promise to Abraham, made four hundred and thirty years before the law was given, which could not have been the case had the law not been "taken away."

4.—That "if there had been a law given, which could have given life, verily righteousness should have been by the law." Righteousness is not by the Law, but "*by faith of Jesus Christ*."

5.—That "before faith came" we were "kept under the law, shut up *unto* the faith" to "be revealed."

6.—That the Law was but a "*schoolmaster*" to bring us to Christ; and,

7.—Now that "faith is come," we are "*no longer under the schoolmaster*," and hence, no longer under the Law.

What law is referred to is made plain by the apostle in the chapter succeeding the one now under consideration. Lest some may not understand him he introduces the two sons of Abraham to represent to two laws, or covenants, namely, the Sinaitic and the Christian, and declares that the former like the "bondwoman and her son," were "cast out," while the latter, like the "free woman" and her son Isaac, were retained. So we arrive at the legitimate conclusion that the *old covenant*, with all its institutions, including the Seventh-day Sabbath, has been disannulled, and is no longer binding upon the children of men.

Another potent reason for believing the law promulgated from Sinai should be repealed is, that it was wholly restricted in its operations to the Israelitish people. For this one reason, if for no other, it would appear to be actually necessary that it should be superceded by a system broad enough in its provisions, to include every nationality under the whole heavens.

This seems to have been the apostle Paul's view of the matter, as appears from the following extract: "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the *law of commandments*, contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both [Jew and Gentile] unto God in one body by the cross, having *slain* the enmity thereby." Eph. 2: 13–16.

Thus, it appears, the Jews considered the Gentiles "far off" from God, having "no part or lot in the matter;" and as a consequence, thought they had no promise of salvation. This barrier between the two peoples was effectually "broken down" in the ministry of Christ. Under the law the Gentiles were called "strangers and foreigners" to the "covenant of promise," but *now*, under the dispensation when men are governed by a *new* law, they are "*no more* foreigners and strangers, but fellow citizens with the saints, and of the household of God." (Verse 19).

The "*law of commandments*," stood as a "middle wall of partition," separating Jew and Gentile, and formed a barrier absolutely insurmountable.

Jesus, by his divine teachings while in the flesh, removed this barrier; broke down this middle wall of partition which had long separated one nation from another, and invites all nations, whether they be Jew or Gentile, to stand upon a higher plane. He abolished the law of commandments, by which the Jews had been governed, and instituted a new system, bringing both classes together to stand upon common ground; thus destroying the "enmity" which had ever existed between them, and "so making peace." Under the "new covenant" both Jew and Gentile were "reconciled unto God," the "enmity"—the law—having been "slain" by Christ while "in his flesh."

Should there remain a lingering doubt that the whole Mosaic economy has been obliterated, we think the following will be sufficient to remove it:

"And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses; *blotting out* the *handwriting* of ordinances that was against us, which was contrary to us, and *took it out of the way*, nailing it to his cross."—Col 2: 13, 14.

Nothing can be plainer than this. "*The handwriting of ordinances*," has been "*blotted out*." To "blot out" is "to efface," "to erase," "to obliterate."—[Webster]. Now, what is the "handwriting of ordinances." The word "ordinance," means "a rule;" "observance commanded." Hence, the term means "a hand writing of rules," with a *command* enjoining *observance*. What were the "rules," or "ordinances," by which the Israelites were governed? There is but one answer—*the ten commandments*, and all other laws based upon them. This was the only "handwriting" the Almighty ever executed to Israel, (or any one else, for that matter), and hence the apostle employs the definite article, "The handwriting." This handwriting was made upon "two tables of stone," and contained the ten commandments. The only conclusion to be logically reached is, that the whole Mosaic economy was abolished; "nailed to his cross," "blotted out," "obliterated."

Thus ends the system of government given through Moses for the advancement and control of the Israelitish nation.

To be continued.

Selections.

THE CRISIS IN MORMORISM.

THE JOSEPHITE SECT COMING RAPIDLY TO THE FRONT.—PREACHING FOR MORMONISM WITHOUT POLYGAMY—A NEW DISPENSATION LOOKED FOR.—POLYGAMOUS WIVES UNDER ASSUMED NAMES.—HOW ONE MORMON WAS CAUGHT BY TELEPHONE

SINCE the polygamous Mormons became convinced that the present prosecutions were not to be laughed off or dodged, there has been a general advance of the lines of those worthy people who have long been fighting the evil by moral suasion. The Christian missions are unusually busy, and several Josephite Elders are here preaching in the interest of reform and a return to the ways of the original Church. Great interests has been taken

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in these meetings, particularly those of the Josephites, and it is expected that a good deal may be accomplished.

The Josephites cling to the idea of Mormonism which Joseph Smith, the "martyr," taught—that it is nothing but a supplement to Christianity—and they have always been the inveterate foes of the Brighamites, or polygamists. The Josephites are scattered through the Mississippi valley, and are a very godly people, who grieve in spirit over the degeneracy of their polygamous brethren in Utah. The announcement that Joseph Smith, a son of the prophet, whom Mormons of every description hold dear, would preach here, was received with great interest, and every time that he has spoken he has been greeted by large audiences, made up of Josephites, Gentiles, Utah Mormons, and Saints. The burden of his remarks has been that Israel is scattered, and that there must be some great underlying cause. He has shown that in fifteen years after the discovery of the Book of Mormon there were more than 200,000 converts, and now, he says, fifty years later, there are not that many members of the Church. After explaining the hardships which the brethren had suffered, he declared it to be his opinion that no improvement in the situation of affairs could be expected unless Israel should return to the law.

Reading freely from the Bible and from the Book of Mormon, and drawing comparisons between the condition of the people now and that of Israel when it had offended, he has argued that no one could deny the truth of his assertion that the brethren had wandered away after false prophets, and that there was no hope save in their immediate repentance and submission to the will of God. As some of the Utah Mormons, knowing the Josephites were coming, had warned their flocks to "beware of the wolf," Joseph Smith criticised them for their lack of charity and fair dealing, and reproached them for their fondness for deception. In reply to the charge that he was sectarian, he declared that he had rather be sectarian and right than unsectarian and wrong, and when he denied that he was sectarian he said that in 1860, when he began his ministry, there were thirteen different sects claiming to be the original Mormons, whereas now there were but two, the Brighamites and Josephites. He had united all the non-polygamous Mormons together and they were prospering abundantly. Besides quoting from the Bible and the Book of Mormon to show that the Brighamites were wrong, Mr. Smith read law to the people, and gave a very clear constitutional argument to show them that the authorities were right. Other members of his communion have made powerful arguments against the polygamy feature, and their sayings have had great weight.

In closing his remarks the other evening, Joseph Smith was interrupted by some man in the audience, who yelled:

"If I can't be a polygamist I will not be a Mormon!"

"That may be true of you," said Smith, "but as for me, I am differently constituted, and I want no such religion. Mormonism can exist and has existed without it."

Just what effect this sudden onslaught from the Josephites, which is as temperate and gentle as it is sincere and persuasive, will have, it would be hard to say, but it is evident that it has set a great many of the Saints to thinking, and the increasing congregations indicate that many of the Saints are willing to hear, if not to be convinced.

The recent decision of the Territorial Supreme Court affirming the validity of the convictions already had, has had the effect of preparing the brethren for a new dispensation of some kind. They still maintain their accustomed air of bravado, but it is known that they are leaving no stone unturned to destroy the evidence against themselves. Nearly all polygamous wives now go under assumed names, and scores of them are scattered all over the Territory in small settlements. Their husbands have succeeded of late in stimulating them with greater courage and obstinacy than they have shown heretofore, and in three or four cases prosecutions have failed because the testimony which the Government expected from these women has not been forthcoming.

One of the latest arrests was that of F. H. Hansen of Pleasant Green, who is a Dane of only six years' residence in this country, and who has three wives. all of the same nationality as himself. He married his first wife in Denmark, and took the other two soon after coming here. The first wife then rufused to live with him, and set up for herself on a little farm. One of the others lived with Hansen in his house, and the third was domiciled in a dugout made in the side of a mountain, where she had an interesting brood of children. It was the first wife who testified against Hansen, and on her evidence he is likely to get a long sentence.

A prominent Mormon named Jenks, whose friends have said he was not here, but for whom the authorities have kept an anxious lookout, was caught recently in a clever way. A Gentile business man, who had occasion to use Jenks' telephone one day, noticed that the connection was wrong, and before he could get it righted he found that Jenks was talking, and that he supposed he was telling another Saint where to find him. The Gentile listened long enough to get the address, and, putting it in the hands of a deputy marshal, Jenks was nabbed before he had a chance to wonder if his friend was coming. It is little things like this which make the Saints hate the Gentiles, and that there is no love lost between them is plainly to be seen every day in the week.

In such a fight as this is, every individual change of opinion becomes of the deepest interest. The people who are making the battle on polygamy were thrown into a rage the other day by the announcement that a young lady school teacher at Silver City, Idaho, named Curtis, had decided to join the Mormons. She had previously had no affiliations with the Saints, so far as is known, and the surprise that was felt at the first announcement was heightened by the discovery later on that she had married an ardent believer in polygamy, though he is not yet an offender in that direction. On the heels of this sorrowful announcement came the report, subsequently found to be true, that one of the numerous wives of Musser, who is now in the penitentiary, is about to apply for a divorce, with the intention of abandoning Mormonism and marrying a man not connected with the Church.

The penitentiary in this Territory is a primitive affair, consisting of a few cheap buildings surrounded by adobe walls. As no industry is carried on, the prisoners pass their time in idleness, and during certain hours of the day enjoy themselves promenading in the enclosure. One day this week a lot of women interested in the welfare of some of the Saints now in prison, went to the place, and took turns boosting each other up to the wall, over which they could look with ease. One of the women saw her husband, and, calling to him, the two had a brief conversation. As this was against the rules of the institution, the offending prisoner was escorted to his cell and the women were driven off.

A good deal of sympathy is expressed for a young woman named Elizabeth Starkey, who, although only seventeen years of age, is the polygamous wife of Charles L. White. She appeared to be thoroughly under the influence of her husband and the dignitaries of the Church, and as she proved a contumacious witness in three different instances, she was sent to the penitentiary on three $50 fines, which will keep her there ninety days at least. The young woman is more than ordinarily attractive, and as she has recently been very ill, her imprisonment is deemed a great hardship. The Judge himself expressed his great regret at being obliged to punish her, as he said he was in duty bound to do with all who obstruct the administration of justice. White comes in for the denunciation of everybody not a Saint.—*New York Sun.*

SALT LAKE CITY, June 27th.

MIRACLES.

A miracle is simply a wonder. But in our literature the term refers exclusively to that particular class of wonders denominated miracles in the New Testament. And those who are skeptical as to the claims of Christianity have affirmed of this class of phenomena: "It does not and can not exist."

The miraculous is adjudged by these to be impossible on the grounds of eternal unchangeableness in the laws of Nature. In this they are evidently in error on account of a false definition of terms. If matter were eternal and every known law of Nature unchangeable, it would not for a moment affect our claim for the miraculous. Because a miracle, properly defined, is but an effect produced by putting forth at will, and sometimes instantaneously, a power equivalent to creative or producing energy. A miracle is not above Nature, nor contrary to Nature. It is only a power equivalent to creative or producing energy exercised in harmony with Nature. It

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took no greater power to give eyesight to the blind, than to give the eye itself in the beginning. It took no greater power to raise the dead, nor does it involve any greater mystery than the birth of a living child.

To the infidel one-half of the testimony to any question of fact, outside of the Bible, which is given in regard to miracles, would be conclusive; and instead of attempting to evade it, he would go to work to harmonize it with his theory. It would be an easy matter for him to refer such phenomena to occult causes, the nature of which would be understood further on.

Until the infidel shall have exhausted the storehouse of infinite knowledge, he is not and can not be in the condition to dispute the existence of the law of miracles. To doubt is the extent of his creed. He can not deny. No recorded miracle is antagonistic to any known law of Nature. Miracles simply demonstrate the existence of an additional law in God's universe. It is admitted that some forces in Nature have been overcome or destroyed by the interposition of miraculous power, or causes beyond the power of human science to explain. The origin of life, for example. But he who considers this a contradiction, might as well say that Nature contradicts herself, because fire is extinguished by water, or life destroyed by carbonic acid gas.—*Microcosm.*

MODERN METHODS.

THE New York *Grapic* in cold blood publishes the following spleenetic:

"The modern type of evangelist differs greatly from those who in the beginning went forth without script or staff into a hostile world to convert it to Christ and his doctrines. Though poor and illiterate, most of them, they had been taught in the greatest school and by the deepest and sublimest teachers that the world ever knew or ever will know. Consequently their preaching and teaching, though full of zeal, were also full of knowledge and of power, while the daily example of their lives as they moved to and fro among the peoples that followed false gods was in itself the strongest appeal to a higher life. They were sober, earnest men of weighty utterance, wrestling with the intelligence of their hearers as well as with the feelings of their hearts. Thus they effected permanent conversions. But the so-called evangelist of to-day is apt to degenerate into a religious mountebank, who seems to think that religion is to be caught in a spasm, and the conversion of a man or woman's life wrought by a sudden emontional feeling. Spasmodic conversions go out in spasms. Claptrap sayings, jumping ejaculations, pious drivel and religious ribaldry may catch the ear of a gaping crowd for the moment, but they really degrade religion, and tend to bring it into contempt."

CHURCH SOCIABLES.

We have noticed a painful tendency to make long programmes for church sociables, which sometimes utterly prevent any sociability, and often include performances of every doubtful propriety for anybody, much more for Christians. We have unalterably resolved not to publish, nor praise any such performance. We consider voting gifts to the prettiest young lady and the handsomest gentleman as frivolous and ungenteel, and all lotteries as immoral, and mere silliness as demoralizing, and in the name of Christ, we protest against them. We have long contemplated making such a statement as this. No modest or cultured lady could find herself the victim of foolish contest, and be auctioned off as the prettiest woman in the crowd, without a sense of the deepest humiliation and disgust; and no gentleman can wish to be a party to a pitiful device of this kind. We shall not advertise such things. If this resolution brings on the *Advocate* adverse criticism, well! We can not be a party of frivolity and immorality to please anybody.—*California Christian Advocate.*

THE EVOLUTION OF THEOLOGY,

OR THEOLOGY OF EVOLUTION—BEECHER'S LATEST DEPARTURE.

Mr. Beecher in his sermon Sunday morning, June 21st, said regeneration—the new birth—fitted in perfectly with the system of evolution, but declared the idea that any grace was bestowed in infant baptism an "innocent delusion," which he would not fight by refusing baptism if asked to perform the ceremony, because many good people were comforted by the delusion. Of adult baptism he declared his disbelief in any influence outside of the person's own conscience and will. Generally he took ground against original sin, or the sin of Adam, being present in any one.

Referring to opinions as to a clergyman's right to be in a church when he repudiates one or more of the doctrines thereof, Mr. Beecher said no church had a right to exist that had such rules and regulations that a live Christian could not glance up to. If he did not believe in regeneration in baptism, and his church did, the church must change, because it should be such a body that every man who tried and did good to his fellowman could heartily support it.

To a gentleman in Brooklyn, who wrote to him asking him to define his belief. Mr. Beecher writes that he believes in a personal God, universal sin, need and possibility of conversion, Jesus Christ, the manifestation of God in human conditions. His office in redemption supreme, and by Him he proposes to be saved and brought to heaven. He rejects the Calvinistic doctrine of atonement, the fall of the human race in Adam, and declares the race was not lost, but has steadily grown better from the creation. Finally he says the newspaper reports of his sermons on this subject are not reliable, and that he would revise and publish them in authoritative form.

BAD AIR.

WHEN a person has remained for an hour or more in a crowded and poorly ventilated room or railroad car, the system is already contaminated to a greater or less extent by breathing air vitiated by exhalations from the lungs, bodies and clothing of the occupants. The immediate effect of these poisons is to debilitate, to lower vitality, and to impair the natural power of the system to resist disease. Hence it is that persons who are attacked by inflammatory diseases, as pneumonia or rheumatism can generally trace the beginning of the disease to a chill felt on coming out of a crowded room into the cold, or damp air, wearing perhaps thin shoes and insufficient clothing. If these facts were generally understood and acted upon, thousands of lives might be saved every year. It is a well known fact that men who "camp out," sleeping on the ground at all seasons of the year seldom have pneumonia, and that rheumatism with them, comes as a rule, only from unwarrantable imprudences. There are two facts that should be learned by every person capable of appreciating them, and they should never be lost sight of for a moment. One is that exhalations from the lungs—the breath—are a deadly poison containing the products of combustion in the form of carbonic acid gas, and if a person were compelled to reinhale it unmixed with the oxygen of the air, it would prove as destructive to life as the fumes of charcoal. This is an enemy that is always present in force, in assemblies of people, and only a constant and free infusion of fresh air prevents it from doing mischief that would be immediately apparent. The other fact is that pure air is the antidote to this poison. The oxygen of the air is the greatest of all purifiers. Rapid streams of water that flow through large cities, receiving the sewage, become pure again through the action of the air after running a few miles. Air is the best of all blood purifiers. Combined with vigorous exercise to make it effective, it will cure any curable case of consumption.

Summary of News.

UTAH ITEMS.

There are indications that the Mormons think of leaving Utah, to establish themselves in the Mexican State of Sonora. A large part of that State is occupied by the Yaqui Indians, who have never been entirely subdued by the Mexican Government, and last fall Brigham Young, Jr., and Heber T. Grant, made a treaty with this tribe, and soon afterwards established a Mormon colony near Cruces. It is beleived in Utah to be the purpose of the leaders of the Mormon Church to transfer their headquarters from Salt Lake City to this point in Mexico, and begin there the building of a city of refuge for the faithful, who find that they must get beyond the reach of the laws of the United States. John Taylor, the head of the Mormons organization, is now seventy-seven years of age, but he found it necessary to make the long and arduous journey from Salt Lake to Sonora in the dead of winter to confirm the treaty made by Grant and Young with the Yaqui Indians. Within a few weeks the Mexican troops have gained a decisive victory over this tribe, and it seems likely that its power is broken and if so the Mormon treaty can not be of much value. The Mormons are now attempting to buy from the Mexican Government the lands which they tried at first to secure from the Indians. The Mexican authorities are disposed to act with some caution, as they know perfectly well the trouble the polygamists have caused in the United States. Indeed, they have informed the Mormons that the Mexican laws do not tolerate polygamy, and if they come there they must expect to be law-abiding. The Mormons are no doubt anxious to secure a place of refuge outside of the United States, but they may have some difficulty in effecting a lodgment in Mexico. —*Chicago Tribune.*

F. A. Brown and Moroni Brown, prominent Mormons of Ogden, Utah, recently convicted of unlawful cohabitation, were, July 11th, sentenc-

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ed by Judge Powers to six months' imprisonment in the penitentiary and to pay a fine of $300—the maximum penalty under the Edmunds law. In passing the sentence the Judge said: "The present condition of affairs in our Territory is deplorable, the people apparently defying the law, being unwilling to obey the supreme law—the law of the land. In consideration of this the court feels compelled to pass such a sentence as will impress all people that in this Territory, as well as in every other part of the country, the law will be upheld.

About three weeks ago Apostles Erastus Snow, Brigham Young and John W. Taylor (son of President John), a late accession to the Twelve, departed from Utah, as was supposed to look over the Sam. Brennan grant, and see what could be done in the way of opening settlements upon it. The first two, Snow and Young, are reported to be in the City of Mexico, adding to Diaz's troubles by offering to settle large colonies in that country on condition that they shall not be molested for practicing polygamy. It isn't likely that they will get any such concession, possibly they are not asking it, but their mission is additional evidence of the disturbance of the brethren, and of their desire to flee from a reconing for their crimes.

Robert Swain, who has three wives, was arrested July 7th, at Salt Lake City, for unlawful cohabitation. Two of the wives, sisters, freely told the facts, and the prisoner was held in $1.500 bonds; the women in $200 each as witnesses. Robert Morris was also arrested to day for unlawful cohabitation. He has three wives. He has waived examination and was held in $1.500 bonds, and the witnesses in $200 each.

July 17th.—The trouble between England and Russia regarding the Afghan question continued a source of general alarm in Great Britain and on the Continent yesterday, and the markets throughout the world were more or less affected by the rumors in circulation. It is now said that the Czar depends upon France for aid in case of any rupture with England regarding Central Asian questions. If there is to be any backing down now Russia must do it. It is reasonable to expect war unless Russia retreats from her claim. The Tories have pledged themselves to the war policy. Their leaders are strongly anti-Russian and can not hold their position before the English people if they condone a fresh advance of the Russians. They no longer fear any complication from the danger of French interference in the quarrel. Unquestionably, also, they can show to the world a juster cause than Russia can. More than this, what better campaign policy can they ask for use next November in the general election than a war cry against their ancient enemy, which would rouse the whole English people and might even stir the Irish heart in gratitude for the Tory concessions promised and some of them already made to the demands of the Home-Rulers?

A widespread conspiracy to overthrow the present Government has been discovered in Spain. One of the leaders has been sentenced to death.

There were nearly 1,500 new cases of cholera and over 650 deaths in Spain day before yesterday.

It is estimated that the public debt reduction for June was $10,500,000, the total for the fiscal year just ended being about $65,000,000. During the previous fiscal year the reduction was $101,000,000.

The National expenditures for the fiscal year ended yesterday were $310,000,000; receipts, $321,000,000, or $7,500,000 less than the estimates.

The revenues of the Post-Office Department will be seriously affected by the new legislation. After July 1st letters weighing one ounce or less may be sent through the mails for two cents, and the rate on newspapers mailed by publishers will be reduced from two cents to one cent per pound. From the reduction in the newspaper rate a large deficit in revenue is expected to result. In the opinion of the financial officers of the department this legislation will cost the Government at least $10,000,000 during the next fiscal year, and will swell the excess of expenditures over receipts to $6,000,000.

The Pope is said to be enjoying excellent health, despite reports to the contrary.

The weather at Mount MacGregor was delightful yesterday, and Gen. Grant spent most of his waking hours on the piazza of his cottage.

Conference Minutes.

DECATUR.

A conference of the above district was held at Lucas, Iowa, June 20th and 21st, 1885; H A. Stebbins, presiding; A. S. Cochran, clerk, *pro tem.*

Branch Reports.—Lucas 217; 8 received, 5 removed, 1 died; 2 Teachers ordained; G. S. Spencer, president; Wm. Shakespeare, clerk. Lamoni, 527; 15 added, 3 removed; H. A. Stebbins president, W. Hudson clerk. Davis City, 61; 2 received, 4 removed; 1 Deacon ordained; E. Robinson, pres.; M. A. Robinson clerk. Greenville, 23; 3 added; 1 Priest ordained; H. Bartlett, pres; Mary Harger, clerk. Lone Rock, 52; 3 added; J. P. Johnston, pres; J. Sandage, clerk. Allendale, 37; 2 expelled; S. Pinkerton, pres; J. Hammer, clerk.

Official reports.—Elders E. Robinson and A. Hines; Priest G. Cloyd, and Teacher J Hammer, reported by letter. In person: Elders H. A. Stebbins, B. V. Springer, J. Watkins, J. J. Watkins, J. T. Phillips, A. S. Davison, T. R. Allen, G. L. Spencer, J. R. Evans, T. A. Johns, and E. B. Morgan; Priests John Davis and P. Batten; Teachers J. Wilkenson and S. Shakespeare; Deacon J. A. Evans.

A recommendation from the Lamoni Branch that A. S. Cochran be ordained an Elder was endorsed and ordination ordered.

Resolved, that we disapprove of the action of the Lamoni Branch in receiving into it, those who live within the limits of the Lone Rock Branch.

The resignation of E. H. Gurley as clerk of the district was read and accepted.

The president stated that Bro. E. H. Gurley had handed him his license as an Elder of the Church, also a letter setting forth the reasons for so doing, which he now read. Various motions were made, but the following as a substitute finally prevailed:

Resolved, that we receive his license, and that the further consideration of the matter be deferred till next conference.

The president read his report of the moneys received from branches and individuals in the district since the action of the conference one year ago calling for financial help to support the work.

"From Lucas Branch and individual gifts $48.88; from Zero Saints $4; Centerville Saints $6: (these wo families are also members of Lucas Branch); Lamoni, individual gifts $4.80; Creston Saints, $1.75; Allendale, $1.25; Union Hill 75c, total $67.43."

He had reported the same (with names of those giving) to Bishop Blakeslee up to March, being $60.52 of the above.

Preaching on Saturday evening by N. Stamm; on Sunday morning by A. S. Cochran and A. N. Bishop, and in the evening by B. V. Springer. Afternoon sacrament meeting in charge of the president, and A. S. Cochran was ordained an Elder under the hands of H. A. Stebbons, John Watkins and A. S. Davison.

Adjourned to meet with Lone Rock Branch, September 19th and 20th, 1885

NORTH-WEST KANSAS.

This district conference was held with the Prairie Home Branch, at Cuba, Republic county, May 23 and 24th, 1885. President A. H. Parsons in the chair; H. R. Harder, clerk.

Branch Reports.—Goshen 47; 1 baptized. Blue Rapids 59; 3 expelled, 1 marriage, 10 scattered. Prairie Home 21; no change. Twin Creek 22. Elmira 30; 2 received by certificate, 3 removed by letter.

Official Reports.—Elders John Landers, J. D. Bennett, G. W. Beebe, A. Sears, R. Hayer, A. Kent, G. W. Shute, A. H. Parsons and M. Smith; Priests E. M. Reynolds and H. R. Harder, reported. The Bishop's Agent reported on hand last report $21.50, received $22.50; paid out $30, balance on hand $14.

B. H. Case was appointed to travel and labor with District President. The Elders to labor as the Spirit of God directs. The president of each branch is requested to raise their portion of the funds to defray the expenses of delegate to Annual Conference. A committee of five were appointed to arrange for a district re-union; who reported Thursday, August 27th, as the beginning of re-union, and the Twin Creek Branch in Osborne county the place. Programme for Thursday and Friday: prayer meeting at nine o'clock; preaching at eleven, three and eight o'clock. Saturday, prayer meeting at nine, conference at ten.

Adjourned to meet with Twin Creek Branch, August 29th, 1885, and ten o'clock.

GALAND'S GROVE.

The above district conference convened at Deloit, Crawford County, Iowa, June 19th, 20th and 21st, 1885. W. W. Whiting, president; J. Pett, and C. E. Butterworth, secretaries. Owing to the stormy weather no business was done on the 19th, but an excellent prayer meeting was had in the evening.

20th, forenoon, Branch Reports.—Union 50. North Coon 21. Boyer Valley 47; 5 baptized, 4 received by letter. Coalville 20; 2 removed by letter. Mason's Grove 119; 15 baptized, received by certificate 1, by letter 3, removed 2, died 1.

The committee appointed to visit the Pilot Rock Branch reported no labor done, the committee were continued and Bro. Ira Goff, was appointed to be one of said committee.

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Ministerial Reports.—J. Hawley, C. E. Butterworth (baptized 4), B. Salesbury (baptized 1), B. T. Wickes, J. Rounds (baptized 2), W. A. Carroll, W. Jordan, J. W. Chatburn, R. Montgomery, D. Shirk, W. W. Whiting, J. Pett, J. A. McIntosh, J. Wedlock, I. A. Goff (baptized 15), J. Allen (by letter), C. Dobson, J. Dobson, J. Turner and N. Brogden, reported. John Pett, Bishop's Agent, reported cash on hand last report $7.50, received since $74.65; paid out $66.95; balance $15.20.

A recommendation by the Mason's Grove Branch that James Turner be ordained an Elder adopted.

By request of Bro. Salesbury, a camp meeting was appointed at the North Coon Branch, commencing July 16th.

Bro. W. Whiting was appointed to preside over the district till after the close of next conference with C. Butterworth to assist.

It was ordered that president of district set the the time for holding two days meetings in the different branches, and appoint Elders to take charge of them. Preaching in the evening by J. W. Chatburn and C. E. Butterworth, Sunday forenoon, the Saints met for prayer meeting; the Spirit of the Master being sensibly felt by all present, and manifesting itself in prophecy to the instruction and encouragement of his people. At the usual hour Charles Derry preached, also in the evening.

Adjourned to meet at Dow City, November 20th, 1885, at two o'clock.

FAR WEST.

Conference of the above district was held with the German Branch, Stewartsville, Missouri, May 30th and 31st, 1885. J. T. Kinnaman in the chair; J. S. Constance and J. H. Merriam secretaries.

The following branches reported:—German Stewartsville, Stewartsville, Center Prairie, Delano, Far West, Pleasant Grove and St. Joseph. Branches not reported: Stewartsville City, Starfield, Mt. Hope and Breckinridge.

Bishop's Agents report received and adopted.

Elders S. Butler, T. T. Hinderks, J. D. Craven, W. Lewis, J. H. Merriam, J. Drown, D. E. Powell, A. Nesser, T. Worrel, J. D. Flanders, S. Alcott and J. T. Kinnaman, reported. Priests A. W. Head, W. H. Kelley and P. Peterson, reported. Teacher W. Wells reported.

Case of court in Stewartsville and Pleasant Grove Branches presented. President decided a branch must either accept or reject the decision of a Court of Elders. Further, that a court must not withhold its decision from a branch longer than is necessary for them to come to a conclusion.

On motion this matter was referred to a committee consisting of brethren Winning, Philips and Burlington; said committee to report at this session if possible.

On motion, the appeal of F. W. Curtis was taken up, and the following resolution obtained: Whereas, Bro. Curtis has presented an appeal to this conference, which is not in proper form; and whereas, it can not entertain such an appeal. Therefore, be it resolved, that it be returned to the brother, so he can place it in proper form.

The decision of a Court of Elders in the case of E. C. Brand *vs.* L. L. Babbitt was presented and adopted. Bro. Babbitt was required to make restitution to said court during some of the sessions of this conference.

Committee on Pleasant Grove and Stewartsville Branches reported. Report rejected and committee discharged.

Moved that this conference require the Pleasant Grove Branch to render a decision on the finding of the Elders' Court within two weeks, and report to the District President.

Moved that the Starfield Branch be disorganized, and letters of removal given to those in good standing.

Moved that a committee of two be appointed to act with Bro. J. R. Lambert in regard to the names of the Stewartsville Branches. J. S. Constance and Thomas Worrel were appointed as said committee.

The district officers were sustained as a whole.

Moved that the President of the Starfield Branch call the members together, and that the president and vice-president of district assist him in disorganizing and furnishing letters of removal.

Resolved that the next conference be held with the Delana Branch, August 29th and 30th, 1885.

Moved that the matter of two day meetings be left to the President of District and President of Branches.

Moved that those who have received finance books from the Bishop be requested to report to the District Agent quarterly, and at least one week previous to the sitting of conference, so that the agent will be able to report properly to the conference.

On Sabbath forenoon, preaching by Elder Butler. In the afternooa, Saints' meeting. Evening preaching by Elder Hawkins.

Miscellaneous.

NOTICES.

All those contemplating attending conference of the South-East Ohio and West Virginia District, to be held at Limerick, Jackson county, Ohio, the 22d and 23d of August, 1885, are requested to notify the undersigned by card, that arrangements can be made to convey all from the stations. All coming from north or north-east will stop at Byer Station, on the C. W. and B. (or the old M. and C.) R. R., and those coming from south or south-east will stop at Jackson, on the Portsmouth branch of the old M. and C. R R. All must come on Friday the 21st.

JAMES MOLER.

LIMERICK, Jackson Co., Ohio.

In the minutes of conference of South Eastern Ohio and West Virginia District, published in *Herald* of July 4th, please make Liberty Branch number 58 instead of 8.

A. B. KIRKENDALL.

CHURCH LIBRARY.

We thank Bro. Samuel Platt of No. 10, Walnut street, Denver, Colorado, for donating the sixteenth volume of the Millennial Star to the Church Library. Since writing the above we have received a copy of the same volume, mailed from Keighley, Kansas, and the name S. J. Hinkle, Leon, Kansas, written on the fly leaf. Who the sender is, we have not learned.

Bro. H. J. Hudson, Columbus, Nebraska, in a letter to the librarian, says: "I find I have two copies of volumes 11 and 12 of the Millennial Star, and seeing a request to send to the Church Librarian any volumes that can be spared, I thought they might be useful to some Elder, if not to the library; you are at liberty to dispose of them as may seem best to you."

From Sr. Lillie Walman, St. Louis, Mo., we have also received as a gift the sixteenth volume of the *Star*, accompanied by Kidder's "Mormonism and the Mormons."

JOHN SCOTT, *Librarian.*

INDEPENDENCE LOCALS.

Bro. George Montague, on his way to his Florida mission, sojourned with us a few days, filling the pulpit on Sunday morning, and gave us an old-time sermon, which sounded like the tinkling of the "old bell." It was well appreciated by the Saints.

Every week adds to the number here, but so silently, that not even the Saints know of them until their names are read in church; and the end is not yet.

The *Herald* is doubly interesting of late, occasioned by the letters and reprints touching our president's doings in Utah. Let the good work go on! is the great "heart-throb" of Independence Saints.

F. C. Warnky's enterprise has led him to build a baptismal font in his yard; water is furnished from the city water works. It was christened last Saturday evening.

BORN.

ROHR.—At Lincoln, Nebraska, December 13th, 1884, to Eliza Rohr, a daughter, (the father wantonly abandoning the mother prior to the birth of the child.) Blessed at Lincoln, Nebraska, July 3d, by Robt. M. Elvin, and named Gertuide.

HOLENBECK.—Near Elmwood, Neb., Jan., 14th, 1885, to Bro. John W. and Emma Holenbeck, a son; blessed at camp-meeting, at McCaig's Grove, Neb., July 12th, by Elder James Caffall, named Henry Leslie.

FURGUSON.—Near South Bend, Neb., February 14th, 1885, to Bro. James and Sister L. A. Furguson, a son; blessed at camp-meeting, at McCaig's Grove, Neb., July 12th, by Elder R. M. Elvin, and named James Le Roy.

GOODE.—Near Avoca, Neb., November 25th, 1884, to Mr. Wm. and Sister Mary Goode, a son; blessed at camp-meeting, at McCaig's Grove, Neb., July 12th, by Robt. M. Elvin, and named Fred Hugh.

PRESTON.—At Plattford, Neb., May 29th, 1885, to Bro. John and Sister Mary Preston, a daughter; blessed at camp-meeting, at McCaig's Grove, Neb., July 12th, by Elder Henry Kemp, and named Lydia Mary.

ERVIN.—At Liberty, Nebraska, February 16th, 1885, to Bro. James and sister Anna Ervin, a daughter; blessed at camp-meeting, at McCaig's Grove, Neb., July 12th, by Elder Robt. M. Elvin, and named Edith Mary.

MARRIED.

BRYANT—DOBBIN.—At Jonesport, Me., June 27th, 1885, by Elder F. M. Sheehy, Captain James G. Bryant, of Jonesport, to Miss Lizzie S. Dobbin of Machiasport.

DIED.

WEBB.—At his home, seven miles from Plattsburg, Clinton county, Missouri, January 28th, 1885, Charles Webb, aged 78 years, 11 months and 23 days. He was born in Hampshire, England, February 5th, 1806; baptized by Heber C. Kimball, one of the first missionaries that went

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to England; came to America in 1840; did not follow any of the factions of the church, but was ready to unite with the Reorganization as soon as he learned the truth. He remained firm in the faith till death, having a hope in the first resurrection. Funeral sermon by Bro. Wm. Summerfield, June 21st, 1885, assisted by Bro. Thomas Worral.

CLOSSON.—Near Excelsior, Richland county, Wisconsin, June 5th, 1885, Bro. Frank E. Closson, aged 33 years, 6 months and 21 days. He was baptized November 8th, 1876; was one of the purest-minded men; was as innocent as a child,—his life and character "bore the image of the heavenly," and he has gone to inherit the treasures he laid up in heaven. We laid him away in the quiet grave, with tears of love, in the blessed hope that we will meet him again in the glorious dawn of the Saints' immortal spring. Sermon by F. M. Cooper.

TOWNSEND.—At St. Louis, Missouri, June 30th, 1885, After four days sickness, Henrietta, daughter of Henry and Lizzie Townsend, aged sixteen months.

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Or sorrow woke the tear,
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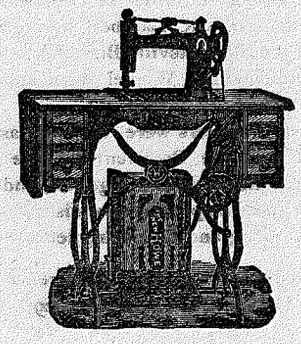

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter.

The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 1, 1885.

UTAH MISSIONARIES.

By a late *Deseret News* we learn—(Elder Theo. Brandley writing July 3d)—that there are twenty-three Utah missionaries in Minnesota, Iowa, and Dakota; and that from last October till May 24th—seven months—they had baptized twenty-eight persons and blessed twenty-one children, or an average of but a trifle over one baptism for each Elder during that time. In the days of the Seer, and for some time after, that number of faithful, intelligent Elders in the same length of time would have baptized nearly, or quite as many hundred.

What is the cause of all this fruitless effort? We aver that polygamy, disloyalty to the laws and institutions of our country, priestly domination and oppression, are the chief causes. The Reorganized Church in the same length of time, with the same number of active missionaries, would expect them to baptize fifty times as many; and this, too, though our ministers suffer largely from the prejudice, reproach, and disgrace caused by the Utah Mormon leaders and their devotees. As the truth suffered reproach, and its conquests were hindered and lessened by false teachers in the early Christian Church, so it is now. Peter prophecied: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious way; by reaosn of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now for a long time lingereth not, and their damnation slumbereth not."—2 Peter 2: 1–3. And similar conduct on the part of "false teachers" of these times produces similar results—causing "the way of truth" to be "evil spoken of."

It is a fact that can not be disguised, that the teaching and practice of those things which the New Testament, Book of Mormon, and Doctrine and Covenants condemn as vile, calling them gross "crimes," "abominable," and "iniquities," are the very things which has covered the Utah Mormons with shame and infamy, a measure of which the Reorganization suffers because they bear the name Mormon and Latter Day Saints. Their teaching and practicing these evils are rapidly closing all doors for missionary work for them, and hindering the missionary efforts of the Reorganized Church. Their "pernicious ways" tend to defeat the very purposes for which God restored the gospel and the church. The design of heaven was and is that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and *then* shall the end come." And yet the conduct of the Utah leaders and their followers obstruct this work, and tend to defeat it, for even nations, as well as states, are legislating to prevent their missionaries preaching within their borders.

The Utah leaders "compass sea and land" to make proselytes, and with all their labor, zeal, and expense, their numbers increase but very slowly, if at all, for nearly as many, if not more, fall away from them than they add by proselyting. But "the works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought; for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round." (D. C. 2: 1). God does not contradict in one place what he has said in another. He does not "vary" nor change his purposes; neither will his promises fail. And those who get in the way and hinder his work will be "ground to powder" and have "their folly" made manifest to all men except they speedily repent. Woe be to those who fight against God, and pervert the ways of the Almighty!

JOSEPHITE HARVEST.

THE clipping below from a late *Deseret News* exhibits the feelings of some in the Utah Mormon Church, in respect to the Mission work of Pres. Joseph Smith and others now in Utah:

"When the Josephite harvest is over, ye may know they have assisted in purging the Church of unworthy members, for they, with various other sects, are welcome to all they can convert."

The class composing the "Josephite harvest" should be only those who will faithfully and cheerfully accept the gospel of Christ as contained in its "fulness" in the Book of Mormon as well as the Bible; honor marriage in the form God gave it to Adam in the beginning, and as observed by Noah and his sons, both before and after their salvation from the flood, and as restated by the Savior, the apostles, Book of Mormon and Book of Covenants; and be such as will not "break the laws of the land," but honor and support them. This kind of a harvest the Josephites will welcome.

EXTRACTS FROM LETTERS.

Bro. Joseph Luff, writing from Salt Lake City, the 14th ult., says of the work in Utah:

"The interest is quite as good as I expected, every where; but I look for more speedy and numerous returns outside of the city than in it. Still we can not tell. I believe, however, that by being here at this time, we are preaching louder and more effectual sermons back east than if we were there in person."

Pres. Joseph Smith, in a letter dated at Pleasant Grove, Utah, says:

"Two or three female sprigs of the plural celestiality of Utah stood in the street in front of the Hall last night and cut up pranks, and mocked while I was preaching; three or four of the same ilk talked and chatted almost aloud the first night not far from the stand. The spirits which waited so long for tabernacles in plurality, (?) have some of them made poor choice of tenements of clay. * * * The half-masting of the flag at Salt Lake City, July 4th, is, I see, serious-

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ly reprehended by the press, east and west of Utah. This is as it should be, though some partisan bitterness is traceable in some *Journals*. I have had most excellent liberty in the efforts I have made here and at Provo. May the Lord grant the increase which I feel assured will in time appear."

Elder H. L. Holt writes from Clitherall, Minnesota, the 20th inst., to say he feels delighted with the spread of the Lord's work in all that region. He says:

"The more I labor in it the stronger I am, for I am greatly blest in my labors. I never have seen the work spread like it has here. Every place I go, the call is for more preaching, new invitations come, and it seems the Lord is truly with us. I think several will be baptized here soon. One reason for all this is, that the Saints here are trying to live as they should. * * * I feel blessed and happy. I think that article of Bro. Bays' should be published in tract form."

We are now receiving much of this kind of news from the Elders.

EDITORIAL ITEMS.

We have sent a large number of *Advocates* to various parties in Utah and Idaho, for free distribution. If they have any left over they will please give them to our missionaries to distribute.

Elder Henry Atwood from near Salt Lake City, Utah, is in and about here in the interests of the Utah Mormon Church. He meets with cordial treatment from his kindred and others till he either advocates or defends the "twin relic" and its like, and then "grim visaged war, with his wrinkled front" makes things lively if not attractive. The Elder seems a pleasant gentleman, but it is sad to know he seeks to defend as a virtue what the Lord, by the Book of Mormon, denounces as a "crime" and "abominable." We sincerely hope he and his church may soon put their errors away.

Bro. John S. Lawton of Boston, Mass., has a communication of worth in the Roxbury *Advocate* of late date, defining some of the distinctive differences existing between the Reorganized Church and the Brighamite Church. These matters are getting to be pretty well understood.

Bro. J. D. Flanders writes from Stewartsville, Mo., the 16th inst., to say that persons desiring to find homes in that vicinity should not go to land agents and speculators first to get advice; but to friends who are posted in the quality of lands and prices, and in this may save money and trouble. He says lands are declining in price. He is anxious to see the land redeemed in righteousness, but is litterally opposed to seeing the Saints imposed upon. All this is right and proper. "Let no man deceive you."

Bro. James M. Kelley informs us by letter dated at Macedonia, Iowa, July 20th, that a Reunion meeting is appointed to be held September 5th and onward, at Wheeler's Grove, Iowa, and that reduced rates have been obtained on the C. B. & Q. R. R. The Associate Editor has a strong desire to, and some hope of, attending said meeting, and the more so for the reason that Elder E. C. Briggs and he took a walk through that region in July, 1859, and after, hunting the "lost sheep," and found a goodly number to whom the Spirit revealed by tongues and prophecy that we were the servants of God, and that we would "lay the foundation of a great work" throughout that and adjoining regions. How truly these promises have come to pass! and yet, thank God, the work is onward.

Bro. J. J. Cornish is keeping his work moving at Sand Beach, Gore, New River, and Huron City, Michigan, with fine prospects ahead.

Bro. J. H. Jackson writes from Battle Creek, Nebraska, July 20th, saying: "Bro. James Caffall has just closed a two days meeting" at his place, and that "he had the pleasure of leading four into the waters of baptism."

Bro. John B. Swain, one of the "old-timers" in the Church in western Iowa, and a good helper to the cause, sends us a pressing invitation to come and labor among them again. We shall seek to do so soon, brother John.

In another place in this issue will be found an advertisement of Messrs. E. and J. B. Young & Co., of New York, for "books, pamphlets, and newspapers relating to the early history of the Latter Day Saints."

"Elders W. W. Blair and Henry A. Stebbins, of Lamoni, preached at the school house in this place on Saturday night, and morning and evening on Sunday, to overflowing houses."

Such is the kindly notice given us in the *Democrat-Reporter*, Leon, Iowa, of the 22d ult. Our visit to Pleasanton recalled the fact, that in July, 1859, a "committee" of two waited on the writer and Elder E. C. Briggs, at the house of the late Bro. George Morey, two miles north of Pleasanton, who warned them to quit preaching and baptizing, and to leave the country at once, or get very badly used. We did not leave, however, as we were conscious of seeking to "preach and teach Christ," and so we continued our work. We patiently worked and waited, and as time passed the dark clouds of prejudice lifted and floated away, and now in that same region a branch of near one hundred and fifty Saints is established; at Davis City, six miles north-west there is another of nearly fifty; at Lamoni, thirteen miles west there is another of about six hundred; while south-west of Lamoni, and to the west of Lamoni, are other branches, all living at peace and enjoying fair prosperity. This tells of progress and of triumph.

QUESTIONS AND ANSWERS.

Ques.—Does the church teach and practice the second step in reconciliation, viz, if the offender "Will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established?" (Matt. 18:17).

Ans.—Yes; they do, and this, too, from the fact that the church is specifically required of the Lord as follows—"Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for *a law*, to be *my* law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues." This, in a special way, makes binding upon the church whatever was given in the Scriptures as the law of Christ.

Q.—Is the woman's "covering," (1 Cor. 11: 5, 6), an artificial one, or is it her hair?

A.—Paul answers this, at least in part, in the 15th verse of the same chapter; for he says:—"But if a woman have long hair, it is a glory to her; for her hair is given her *for a covering*." On the other hand he asserts that nature itself teaches that,—"if a man have long hair, [a covering], it is a shame unto him." Certain it is that Paul instructs that woman should wear natures "covering," and he does not forbid their wearing an artificial one. And it is equally certain that he teaches that man should not worship with his head "covered," either with long hair or an artificial covering.

Q.—Is hair braiding and gold wearing condemned, absolutely, by Paul (1 Tim. 2: 9), and by Peter (1 Pet. 3: 3)?

A.—Let those passages speak for themselves,—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."—1 Tim. 2: 9. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and

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of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 1–4. They make the adornment of their Christian character to be the first and all important matter; and they discourage if they do not absolutely forbid mere personal ornamentation. The first promotes humility and purity; while the latter produces vanity, fosters pride, and tends to other sins. The Saints are instructed similarly in the Doctrine and Covenants.—"Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garment of the laborer."—Sec. 42: 12.

Q.—Is the angel of Rev. 14: 6, 7, the one that appeared to Joseph Smith? If so, did it proclaim with a *loud* voice? Is not its mission to *individually* proclaim the everlasting gospel to every nation, &c.?

A.—First; Yes. Second; Yes;—he proclaimed the gospel "with a loud voice," and for "the whole of that night"—Sept. 21st, 1823—to the Seer, through whom and from whom it was to go forth to all nations, just as truly, and in somewhat similar way that the gospel was proclaimed to Cornelius and his household by the angel,—(Acts 10: 3–6, 22), through the Apostle Peter; for God has ordained that while angels are "ministering spirits, sent forth to minister *for* them who shall be heirs of salvation;" (Heb. 1: 14); yet he has also ordained that his gospel shall be preached to the nations by a called, ordained, and "sent" ministry, and this the Scriptures plainly teach.—"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. 10: 13–15. Put with this John 15: 16; Matt. 28: 19, 20; and Acts 13: 1–5, and the case is clear that though angels may minister "for" the salvation of man, yet the gospel is to be preached by ministers called and sent of God. In reply to the third item, the angel was not to "individually" preach the gospel to all nations, but only to commit it to man on the earth, that it might be so preached by them.

Q.—Was Joseph the Seer the "deliverer" mentioned in Rom. 11: 26? and if so, what Zion did he come out of?

A.—He was not that "deliverer," but a preacher of it; for that is the gospel—the "new covenant,"—"For this is *my covenant* unto them, when I shall take away their sins,"—(through the gospel). This "deliverer" came out of Zion after Zion was located and dedicated. D. & C. 57: 1; 58: 1, 2, 3, 15). And the ministry went from there by the authority of heaven, declaring the gospel to "all the world," "with signs following them that believe."

[Other questions in the same series will be answered by and by; And "triune immersion" will be reviewed.—ED.]

GENERAL GRANT is dead. The spirit of the great soldier passed away from its earthly tabernacle at 8: 04 o'clock on the morning of July 23d, after many weary weeks of painful suffering. His countrymen admire him. All civilized nations honor him. His closing days of Christian hope and trust and fortitude and resignation, were the fitting finish of an active, marvellous life-work.

However much his valor and prowess as a soldier may command our admiration, and whatever of greatness men may see in his statesmanship, the glory of his Christian faith and love in the face of death's approaching, will outlive and outshine them all throughout the coming ages.

May heaven console and bless his widowed wife and all his sorrowing kindred.

ELDER J. A. Robinson, traveling salesmen for Kingman & Co., of Peoria, Illinois, enlightened the people of Chandlerville, Illinois, Sunday, the 12th inst., in two sermons. The Editor of the *Times*, in concluding a somewhat lengthy review of the effort, says:

"We can not begin to tell all that was stated, but for every statement he made he quoted Scripture to substantiate it, and as he placed everything in such a reasonable light it would not be hard to believe a great many of his statements. The meetings were well attended, both morning and evening, and the new doctrine has been the subject of a great deal of conversation."

A correspondent in the same paper, has this to say:

"Well, that was gospel preaching at the Christian Church last Sunday night, call it what you please. Bro. Pendelton was there, and I felt as soon as he punched me in the ribs that there was going to be music in the air. 'And those signs shall follow them that believe.' That is what I told John Raines ten years ago, but he said it didn't mean that; that I was a free lover, and an abolitionist, or something. The preacher we understand is a Latter Day Saint, but takes no stock in Salt Lake Mormonism. He believes in marrying but one, whereas Brigham thought differently. While our preacher's idea of monogamic marriages is commendable, he must not forget that the monogamic marriage is only the least of two evils, "that he that giveth in marriage doeth well, but he that giveth not in marriage doeth better." That the children of this world may and are given in marriage, but they who shall be accounted worthy of that world and the resurection from the dead, neither marry or are given in marriage, but are as the angels in heaven. POD."

FAITH-HEALING.

THE clipping below is from the Chicago *Times*, and serves to show its views on the matter of faith-healing. Fifty years ago, yes, even thirty years ago, any newspaper advocating or defending it would have been frowned down. The Latter Day Saints have been scoffed and derided by all classes, especially religionists, for advocating the faith-healing taught in the Bible and demonstrated in their own experiences. But times, and seasons, and theories, have changed, we see.

"Faith healing is attracting great attention in various cities and towns in this country. There are several faith-doctors in this city, and the persons who testify their ability to "cure all manner of diseases" are numerous. Faith-healing has created so much excitement in Boston that a foreign journal has sent a representative from over the sea to investigate the matter. He represents that the believers in the faith-cure are very numerous, and that they embrace persons in every walk in life. An international faith-healing conference was recently held in London. Delegates were present from the United States, Canada, and most of the countries in Europe. Even far-away Australia was represented. The persons attending the conference were so numerous that it was found necessary to hold the sittings in the Agricultural Hall, one of the largest assembly-rooms in the city. London papers devoted much space to the proceedings of these meetings. The testimony given at this conference in proof of the cure of diseases that had long baffled the skill of the most celebrated masters of the healing art would fill volumes. Some of it was given by persons occupying good social positions and possessed of a reputation for honesty and integrity. The papers generally admit that the persons who gave testimony were sincere. There was apparently no motive for them to state what they believed to be otherwise than true.

"This is the age of inductive philosophy and science. A limit has been placed by these on the things that one who accepts the dogmas of philosophy and science can believe. But it is an age which generally accepts as literally true the events recorded in the New Testament. Christ was the great apostle of faith. He who was styled "the Great Physician" was a faith-healer. He not only practiced faith-healing himself, but he commanded his disciples to do so. He taught that the sick were healed by faith, and that the wicked were saved by it. The New Testament

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is the gospel of faith. Christianity is the religion of faith. The New Testament is a record of faith-healing and of faith-saving. The modern preachers of the gospel of faith-healing have no trouble in finding texts in the New Testament. It is full of them.

"Doctors, lawyers, and scientists generally reject the testimony given in behalf of faith-healing. They first state that there is no certain proof that the persons who declare that they were cured were sick. The second declare that the evidence offered will not bear the test of scrutiny. They, like the doctors, affirm that only experts are competent to pass on the testimony offered. They desire to have the subjects for faith-healing examined in order to ascertain if they are really diseased, or simply imagine they are ill. Some wish to make the wounds that are to be cured by faith. Others desire to have the attempts at faith-healing made in a public hospital and in the presence of the regular staff of physicians, and propose to apply scientific tests to the power of faith as a curative agent. They wish to examine its operations and effects as they would do if a new drug was to be tested.

"These persons are unreasonable in their demands. The power of faith can not be measured by any instrument found in the best labratory in the world. It can not be tested by chemical agents. Faith has nothing to do with science and philosophy. It is a world unto itself. The laws that govern are entirely unknown to the men who talk learnedly about atoms, molecules, attraction, repulsion, and other subjects discussed in scientific books. Faith commences before reason or science, and observation begins where they all end. Faith to the scientific man is likely to be simply a superstition. To the man not learned in books it may be a reality.

"The men who ridicule faith-healing are as likely to exercise faith in other matters as the faith-doctors or the faith patients. Human trust and confidence are inspired by faith, and generally by faith alone. A man takes a woman for a wife, not because it can be demonstrated that she is the superior of any of the sex whom he knows, but because he has faith in her. Most sick persons have faith in the doctors they employ, and the cures they effect may often be added to the list of faith-cures. Doctors should be among the last persons to make light of faith-healing. The faith of a patient in his physician has often more to do with his recovery than all the drugs he swallows. Faith inspires almost every great enterprise, invention, and discovery. Science apparently demonstrated that a vessel could not be propelled by steam across the Atlantic ocean. But faith tried the experiment and succeeded. Our currency is secured by national bonds, but faith is the only apparent security for the national bonds."

Correspondence.

PLEASANT GROVE, Utah,
July 14th, 1885.

Bro. W. W. Blair.—We finished our efforts at Provo, Sunday night; very warm—yes, hot—a meeting in every ward-house; hence not so many out to hear us as on Wednesday and Thursday evenings; but still a very fair audience. One or two young men were inclined to be noisy; otherwise everything was quiet and respectful. No effort was made to meet us *openly*, and I heard none of any sort. What was said in the ward meetings—don't know.

On Saturday evening we called at the residence of Bishop A. O. Smoot, but he was not at home. On Sunday morning, Bro. Anthony and I went to the general meeting house, or Tabernacle, where we heard Elders W. C. Smoot and Jorgen Hansen relate their mission labor. Smoot was banished from Bavaria, and imprisoned for three weeks waiting trial before banishment, and was also warned out of Schleswig-Holstein. The Elders of Utah have also been ordered out of Denmark. Bishop Smoot wound up the meeting with a few very fair remarks; the only thing of note to us said by him was that it was not for having more than one wife that Joseph was killed at Carthage, for it was not known to the world then that he had more; "nor was it known, only to his family and a very, very few friends." In the main, Bishop Smoot was plain and pleasant in his manners and in his talk.

Bro. Anthony and I went to a neighbor of Bro. Gammon's, Peterson by name, to dinner. On returning to Bro. Gammon's we found a number from Springville, and near, with whom we spent a pleasant afternoon, A while before the hour for meeting, Bishop Lovelace of the ward came in, and with him I conversed nearly an hour: he is the one who would let you have the house if you would promise "not to pitch into them, or say anything about them." Of course you refused to be gagged, and so did not get the house.

At the evening meeting I presented the Abrahamic covenant in the best way I could, and had fair liberty.

There is at Provo about 6,000 inhabitants. The Utah Church has a large woolen factory there. The Asylum for the Insane is located there, is finished, and will be dedicated and opened to-morrow, the 15th. It is a fine looking structure from a distance, but I was not near to it. The foundation for the Brigham Young Academy is ready for the walls; but the people are building a fine, large meeting house; a very beautiful building from the outside; and doubtless will be second to none of its capacity, anywhere, for fine appearance when done. This building so absorbs the time and money, that the Academy will be of slow growth. The faculty and scholars are using a large warehouse near the depot at present for the school.

The woolen factory has been run at a disadvantage this last year. Some attribute the failure to hard times; others, perhaps just as wise, state that it is mismanagement. A Mr. Dunn, a man of experience, having been dismissed as the Superintendent, and a Mr. Smoot, son of the Bishop, a young man whose qualification as a salesman only, is his stock in trade, having been put in his place. Half-time for the operatives, full salaries for the main officers, the sending away of the best grades of wool, the working of only the poorer grades, the restricting the sales to their own stores, the failure to keep the trade booming, a dividend of three per cent to be *paid in goods*, and an assessment on the stock of five per cent to be *paid in cash*, shows a deficit of two per cent. All this causes dissatisfaction.

There will be two or three to unite with us at Provo, soon. I made acquaintance of several cousins there; some of Uncle Hyrum's family; some of George A's. Met John Henry Smith yesterday at Provo, rode in train to Pleasant Grove with him. He has promised me an interview. My impression now is that the leaven will reach some. Came here yesterday; shall occupy for five nights, unless prevented.

I am glad you had so good a Fourth; mine was one of some excitement, but enjoyed after all. The afternoon I passed in quiet at Bro. J. W. Wilson's near Utah Central Depot. At night went to Patriotic meeting in M. E. Church.

Of the situation here I am not prepared to state. Of one thing I am being assured, that is, that for the number of women in polygamy, the number of children to the woman is less than for the same number of women in monogamy. Brigham Young's will names nineteen wives and 46 children, less than three to the wife. Take him as a sample, and the average is 2½ to the mother, while our calculations at home five to the family, two parents and three children. B. Young's family would be 3½ to the family *plus* the 19th part of a husband; or 66 to the whole family as against 19 husbands, 19 wives and three children each in monogamy; a total of 95, a difference of 29 persons in favor of monogamy in kingdom-building as a whole; a difference in husbands of 18, in children of 11; about 20 per cent, or nearly that in favor of monogamy. So much for kingdom-building as a fine art, as taught by Brigham and his kind.

We may be balked here as there are no seats in the hall which we have hired. The effort will be made this afternoon, but I fear a failure to seat it. It is comforting to receive the encouraging word that the Spirit notices our work in the assemblies of the Saints, as per your letter touching the manifestations through Brn. Gillen, Snively and Ackerly. May God give the fruition of such favorable prophecies.

The weather is hot; harvesting has begun.

July 17th.—Last night the audience was much larger than the night before, but there were still empty seats in the not large hall. I spoke upon the gospel, using the expressions of Paul in Ephesians 5th, respecting the "washing of water by the word," as a text, with the presentation of the "church without spot or wrinkle," as the desired result and end of the gospel economy. Those present listened well.

The folks from Camp Floyd were over again. We expect to baptize one or two here before long. The ruling church here neither opens a door to us, nor offers a comparison of views. I have been quite moderate, but have been plain in avowing my reasons for not accepting the revelation and practice of a plurality.

Wm. Sterrett's wife, one of our members here, born and raised in Utah, had never heard a gospel sermon—one on the first principles, in the Utah church; and even up to last night had not heard so full an explanation of baptism and repentance as held by us. She states that the younger members are not taught these principles of the faith; it is all about something else. She believes that there are plenty of young people belonging to the Mormon Church here who never heard a sermon on the first principles of the gospel.

It is an astonishing thing to see a people, once so ready to champion the faith, so silent in the presence of men representing adverse views.

While we were holding meeting last night, some of the young men of the city were racing

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their ponies up and down the street in front of the Hall, which is directly across the street from the Bishop's residence, (No. 1); John Brown is the said Bishop. Whether this was to annoy, to prevent those outside from hearing, or to show disrespect, or by design, or thoughtless carelessness, of course I, as a stranger to their customs, am not prepared to state.

At Provo, we had the use of the school-house in the First Ward, by consent of Mr. Halliday, trustee, and Bishop A. O. Smoot. We take pleasure in stating this, that credit and honor may be paid to them to whom they are due. Malice rests in the breasts of fools; and fools only can afford to cherish hate of their fellow-men. If any one here fancies that the truth can be shut away by the sort of ostracism attempted here, they make a fearful mistake against their own interests.

A Bro. Akenstein (Swede) has just been in. He received the gospel twenty-four years ago—but no polygamy. It was not preached to his knowledge until in 1858, in Sweden. He will unite with us before long. His wife and sons are in the old country. He will get away from here as soon as he can get something to do. He has had eight days' work since November last.

Salt Lake City, July 19th.—I returned to the city yesterday evening. I spoke Friday night, being the fourth effort at Pleasant Grove; had an increased audience, and good liberty. One man, a Mr. J. M. Ballinger, who had stated that I was quite wealthy, and was paid a big salary, came to me on Friday afternoon, made his statement as to his informants, and asked pardon; which I granted of course. He seemed to think quite differently of the situation after his chat with me, so it seemed. No one attempted to gainsay what I stated, or preached, while I staid in the city.

Sr. Laura Duncan, of Cottonwood, Meagher county, Montana, would like to learn of the whereabouts of Saints near where she lives. She is a daughter of Bro. J. D. Flanders.

I am glad that Bro. John Cairns has decided to accept the work of the Reorganization. I feel as glad as if I had baptized some dignitary of the land. May God bless the old man. I am glad you wrote Bro. Taylor. They ought to accept him without question.

A cranky Scotchman or Irishman, McDonald by name, from Brigham City, has challenged me to discuss with him; but as he claims to represent nobody but himself, as a free thinker, though possessing a nominal standing with the Brighamites, I have declined.

July 20th.—Bro. Hosea Sterrett came in last night. At the meeting at Pleasant Grove, Saturday night, which I left Bro. R. J. Anthony to fill, they had a "pic-nic," as Hosea expressed it. Elder Andrew Jensen, Editor of the "*Bikuben*," a Danish Mormon paper here, has a brother at American Forks, who is a Josephite. This brother came up to the city, and told Andrew that I was holding meetings at the Grove, and invited him down. He went, intending to smash us, and save his brother. But, attacking Bro. Anthony on the plural revelation, could not make it work; and he then challenged Anthony to discuss:—"Resolved, that the History of the Church, and the revelations through Joseph the Seer, warrant the settling of the Saints in these valleys of the mountains." This may not be the exact phraseology, but is the substance. The debate is to come off to-night. Bro. Luff goes down this morning to be present, and assist what he may.

I spoke yesterday afternoon in the Chapel on Second South Street, and in the Opera House in the evening. A fair audience only. I had excellent liberty from the text: "Sanctify them through thy Truth: thy word is Truth."—John 17: 17. Those who were in the Hall listened well, and I sincerely hope good was done. A slight disposition to applaud was now and then manifest, but was not boisterous. Altogether I am encouraged.

I had a dream at Provo, and one at Pleasant Grove, both encouraging. You know the system of water ways that is in use here, at Provo and elsewhere. I dreamed that I stood near two or three of those boxed ways, that lead from the main ditch into the gardens; and I saw come out of one of them two animals, something like a cross between a beaver and a muskrat, but large as a badger; they dodged back in as soon as they saw me. It seemed that they were destructive pests, destroying the chickens, garden stuff, &c., in unseen depradations. I was standing near one of the boxes, when one of these vermin ran out of it, but seeing me it quickly ran in again, but presently stuck its head out. I stepped back like into the yard, and picked up a long two tined hay fork, and quietly went back to the culvert box, when his verminship ran his head out; I jabbed the fork down through his head just forward of his eyes. He tried to pull back, but only succeeded in tearing himself. I finally pulled him partly out, called to my boy David, who picked up a piece of board and broke his —— with it. I then drew the dody out and laid it by the walk. The other dream was; I stood where one or two with myself had been fishing; we were examining our trophies. There were four,—two not very large, but of a good kind; one other with the two, was quite large, of a most excellent sort. The fourth was still larger, something the shape of the Michigan white fish; but darker in color, and still better in quality than the others. I have, I think seen the vermin; but I have not realized the fish; but think I will. It did not seem that I really caught the fish, though I helped with the first three. The fourth, and best, seemed to have been caught by another.

Some anticipate trouble here the 24th, but I can see no real cause to fear. I shall be in the city all the week, and think to go north to Malad, &c., in August; reserving the south for cooler weather.

Yours in bonds,

JOSEPH SMITH.

My Post Office address is Box 307, Salt Lake City.

PLEASANT GROVE, Utah,
July 15th, 1885.

Bro. W. W. Blair.—Yours of the 8th inst. is to hand. Glad to hear from you. It will not be necessary now for me to write you of our movements here, as Joseph will do that, and I see by your letters to him that the papers give you full reports. I will just say that Joseph is making friends on every hand, wherever he goes. I look for a considerable overturning ere long. The *underground* railroad seems to be largely patronized by the "fleeing Shepherds."

In respect to the *Advocate* I will promise you or any one who may edit that paper, I will do all I can and make a special effort to get subscribers for it, and aid otherwise if thought best. I can write for its pages if thought best. I want to see the paper continued, for in the near future it will be a still greater help in giving light to the blind in Utah and elsewhere. It will be a great help in this mission. May the Lord prosper his glorious work.

July 17th.—Our work is moving quietly along here. Joseph has preached three nights here since we returned from Provo. Congregations not large, but attentive. It is thought some will unite here soon. To-morrow Joseph goes to Salt Lake City, and Sunday I go to Springville. I hope Peter Anderson will be able to reach here at an early day, as his labors are greatly needed. We can plainly see the fruits of the labor done in Utah. The reaping time will soon come.

R. J. ANTHONY.

NEBRASKA CITY, Neb.,
July 17th, 1885.

Dear Herald:—At the time of inditing my last letter, I was at Wilber, holding meetings in the "G. A. R." tent, the capacity of which was about an hundred. On the 27th ult. I spoke upon the mission of the Palmyra Prophet and the work of the Reorganization. There were present three ministers and they all expressed themselves highly pleased with our presentation of the cause of truth. More especially was I thankful that the Father was present by his Holy Spirit, to fire our heart with truth divine, and give utterance inspired. I can truthfully write, without any fear of exaggeration, that at no period of the past did the cause stand so favorable there as at the present, and never were so many interested, and to neglect this very important occasion, after having fought so long and hard to gain the ear of the people, would be suicidal upon our part. There is still an urgent necessity for Bro. E. L. Kelley to visit Wilber. On the 2d inst. went to Lincoln, the State Capital. As I traversed that beautiful city and beheld the progress made and the success attending the several churches, my heart ached to think how we, as a church, have let slip the golden opportunity for establishing an altar unto righteousness, and I was deeply impressed with the idea, that we owe it to ourselves and humanity to make an effort to obtain a hearing and plant a branch in that city, where much good could be done, it will take time, patience, money and brains, to place us properly before the people. I held one meeting, and the Lord blest me while I spoke to a little company at the house of Bro. Wm. Bayless.

On our natal day, with the flag at full mast, I glided o'er the prairies in one of "Nahum's chariots" to the Palmyra Branch, and Bro. Levi Anthony and I held four meetings. The work is looking up here; I was told that it was in a better state now than it has been any time for the past six years; and there is still room for improvement. The 6th inst. we arrived at Elmwood. As the time for our camp meeting drew near, we felt a growing anxiety, hoping for success. It was but an experiment in this part of the Lord's vineyard. Bro. Hugh Thornton, was the first to pitch his tent. We had as fine a grove as can be found anywhere in the west, with all the conveniences; and, best of all, kindness unbounded. We can not praise the good will of Messrs. McCaig's too highly. Everything upon the farm and in the house were at our disposal. At the appointed time we organized, and Bro. M. H. Forscutt gave the opening sermon. Three sermons each day. The burden fell upon Brethren

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Forscutt, Derry, Caffall, and the undersigned. Brn. Rumel, Kemp and Nutt, each spoke once. There was a steady increase in interest and congregations. No accident to mar our peace, and but one ripple of excitement, viz., a little son of Bro. W. H. Brolliar got lost in the woods, and the whole camp turned out in search for him. About an hour was spent in the hunt. Many hearts leaped for joy, and the unbidden tear sprang to many eyes, when the sonorous voice of Bro. Wm. A. Moore rang out through the woods, "The child is found." We felt moved with sympathy at the sudden illness of Miss McCaig. On the Sabbath it was estimated there was an attendance of about a thousand. The conference business was done on Monday, in the spirit of unity and good will. The camp meeting closed that evening, and Tuesday we spent in baptizing and confirming. Those who were present will not soon forget the holy calmness and peace that prevailed, while four noble daughters of Zion were added to the family of God. Arrived at home at ten a. m., Wednesday, and was hurried away to the house of mourning to preach the funeral of Sister Foote. Truly, amidst the activities of life we are in death. It is almost three months since I was permitted to eat at my own board, and tomorrow I leave again. No rest for the "warrior Saint" until the conflict is ended.

In gospel bonds,

ROBT. M. ELVIN.

REHOBOTH, Mass.,

July 19th, 1885.

Bro. D. Dancer:—I had quite an experience today through a misunderstanding, and came near ruled out of an appointment by the minister of a Baptist Church; but the friends among whom were one of the trustees, decided that I should preach. The minister was mad, and said something about superior authority, "Joe Smith," etc., that he was the peer of any minister, and rather prejudiced the people in my favor before I had said a word. He gave up the pulpit, and was going to get out of it, but I politely requested him to stay and take charge of the opening exercises. This is the first time the gospel was ever presented here. And the difference between that which a Latter Day Saint believes and the popular stories is so great that the people seemed astonished. Had fair congregation, and the promise of a full one to-night. We have friends, and will have more.

M. H. BOND.

Selections.

WHY NOT?

IT is the "open secret" which, as Carlyle insisted through his long life, most people fail to read; the obvious truths which most people continually overlook.

They are always looking into the distance for the succor which lies in their own surroundings, to others for the help lodged in their capacity, to those richer, stronger, or wiser for the power in their own strong hands, to the wide world for the opportunity which lies hidden in their own neighborhood. We can not learn too soon nor too well that in ourselves is lodged whatever force is needed to send us along the path of a successful life; that close beside us is the work which our hands are to do; and that right before our feet is the path in which we are to walk.

In every community there are men and women "waiting for something to turn up." They think they are willing to work, but they fail to find anything to do; they are looking for opportunities, but somehow the opportunities elude them. Every successful man is overrun with applications for positions; every vacant place is crowded with people who are anxious to fill it; every editor is overwhelmed with the manuscripts of those who aspire to success in literature; and yet thousands of these seekers for positions do not find them, or if they find them they do not keep them. Numberless manuscripts go back every year to those whose desire, for their literary work will never bear fruit in any satisfactory results. What is the trouble?

Most people want to begin at the top. Instead of taking hold of the first piece of work that comes to hand, and driving it through as if it were the grandest thing they ever expected to do, they either decline it because it does not meet their tastes, or they do it in a half-hearted way because they take no real interest in it. Their thoughts are so far in advance of what they are doing that the thing in hand is only half done. It is the use of the first opportunity that makes a second opportunity, but thousands are always waiting for the second to come first; they are expecting miracles when they ought to be working along the normal line of success. It is the boy who takes a place in the country store, and puts brains, strength and heart into the weighing of sugar and the measuring of potatoes, who finally sits down in his office in a great ware house and telegraphs his orders to the ends of the earth; the other boy, who wanted to be a great merchant, by omitting the sugar and potatoes, continues in the obscurity of his native village. These small duties, these meagre opportunities, are the training schools of success, and no one gets the prizes who does not take his degree in them.

The world is full of people who do things "fairly well;" it is in daily and pressing need of those who do them supremely well. There are thousands who would like to write, who make no grammatical blunders, are guilty of no solecisms and can strike off sentences that read fairly well; every editor reads hosts of manuscripts from such writers. The article which is always in demand, for which there is always a place, no matter how crowded the pigeon holes are, is the article which is rich in vitality, tense with earnestness, instinct with fresh thought. The men and women who write such articles do not pass at once from a school composition to the pages of the first magazines and papers; they think, feel, live, suffer, and work until the gift of insight is matched by the gift of speech. Paul already had the training of the schools and the early vigor of a splendid intellect when the heavens opened over him on the road to Damascus, and a great new truth was flashed upon him; but he did not at once become a teacher; he went into Arabia, and spent three years in silent meditation before he took up the pen that was to address Jew, Greek, and Roman with a wealth of thought, a glow of conviction, and a splendor of speech such as they had never had before.

If you want success, do not expect to get it by chance, but seek it through the open doors of the things that lie next you; and seek it as if your soul depended upon your finding it.

BIDS FOR A BLOODY CONFLICT.

AGGRESSORS ON THE FLAG ARE THE REAL OFFENDERS—THE INIATIVE.

[*From Sacramento Record-Union.*]

The Salt Lake *Tribune*, which has these many years been a thorn in the side of polygamy in Utah, recently announced that a movement was on foot among ex-confederate soldiers in Utah and all adjacent Territories to hold a mass meeting of all ex-soldiers, soon at Salt Lake City, to protest against the insult offered to the flag of the Union by the Mormons on the 4th instant. The purpose is not only to protect, but by speech and resolution to inform the people of the South of the true condition of affairs in Utah, since the Mormons are making the Southern States their chosen fields for recruiting for the Mormon Church in Utah.

On the 24th instant occurs "Pioneer Day" in the Territory. Rumor has it that on that occasion the Mormons propose to drape the national flag in crape. This leads *The Tribune* to suggest that it will be a good day for the proposed Convention to assemble, as the presence of 2,000 or 3,000 old ex-Confederate and ex-Union soldiers in the city at that time will probably result in a speedy and effectual settlement of the whole Mormon business, for with such men present in force, the nation's flag will not be insulted with impunity. This expression has roused the Mormon organ, the *Deseret News*, and it declares that the whole scheme is "a bid for a bloody conflict;" that conspirators against "the people" are making cat's paws of the ex-soldiers, to manufacture sentiment against the religion of Mormons. Further on it declares it to be a deliberate plot to destory popular rule in Utah, and to obliterate the principles upon which the republic was founded. This is followed by the assertion that on the "Fourth" there was not "the remotest intention of offering an indignity to the glorious old ensign, and *The Tribune* plotters will find themselves in an isolated situation in the endeavor to precipitate a bloody and destructive conflict. It is well, however, that they should flaunt their black-hearted design before the public gaze, that the people may be on their guard, and all good citizens, as a body, will see to it that if such an atrocity be consummated, it will not be by their taking the initiative. The other side would have to take it as well as the blunt of the terrible consequences."

If this means anything at all, it means

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that the Mormons will be ready for such a conflict as they assume the Gentiles desire. What the *Tribune* means is perfectly clear. It is not intended that the ex-soldiers shall go about provoking riots, but that they will, by force if necessary, prevent the draping of the flag. When the *News* speaks of the "iniative" being taken it should remember that the man who insults the national banner takes the initiative, and he does so knowingly and deliberately. Such insults are not the result of impetuosity or heated blood, but of cold malice and premeditation.

Now if such indignity as it is rumored is intended—and which the *News*, though quoting, is very careful not to deny, and thus by its silence affirms—is offered, and a "bloody conflict" results, the burden of its infamy must fall upon the Mormons. They can not spit upon the national emblem and then charge whosoever resents it with inaugurating a "bloody conflict." That kind of special pleading will not do in the Utah case. In some respects, while all the time deprecating violence, such a conflict, the possibility of which is here debated, would not be an unmixed evil. It would result in some good. There are periods in the history of nations in which early conflicts are much to be desired, that later and more serious shocks may be avoided.

Summary of News.

DEATH OF GEN. GRANT.

July 24th.—General Grant died at 8:04 o'clock the morning of the 23d. His family were grouped around his bedside when life's spark went out, at Mount MacGregor, N. Y. Death has conquered the old hero at last.

The news of the death of Gen. Grant was received throughout the country with universal manifestations of grief and sympathy. In London flags were placed at half-mast on the American Exchange and American Consulate. Mr. Gladstone and Mr. John Bright were much affected on receiving the news.

In the generally accepted sense of the word, Gen. Grant was not a good "politican." He was in no sense a trimmer. He was outspoken, blunt, and straightforward in his methods. He would not stoop to conquer, as the professional, skilled politician does. His strength of will and habit of command made him obstinate and persistent in any policy he adopted. He did not court the support of the politicans by favors and conciliation. Had it not been for the strong hold he retained upon the affection and confidence of the loyal masses he would not have enjoyed a second term of the Presidency, and certainly would not have been even seriously thought of as a candidate for the third term. There was one conspicuous trait in his character which was at once an element of strength and weakness in his political career. It was his loyalty to his friends. There were always strong politicans ready and eagar to sustain him in convention, Congress, and before the people, because they knew his fidelity; but at the same time his trustfulness in men who were unworthy of the faith he put in them was responsible for all of the embarrassment of his civic career.—*Chicago Tribune.*

[*For the Chicago Tribune.*]

'Tis done. His heart hath ceased to beat;
There is no life—there is no light.
With icy hands, with frigid feet,
He lies on Mount MacGregor's hight.

Brave in the battle long ago—
Brave on his bed, with iron will
He calmy faced the unseen foe—
The foe he could not crush or kill.

All eyes with tears of love are dim.
In every land his name is known;
The whole world turns in grief to him,
And fondly claims him for its own.

Farewell, great heart! To heaven afar
Thy soul on wings of faith shall fly;
Thy crown shall bear the brightest star
In God's eternal vault on high.

EUGENE J. HALL.

Shortly after eight o'clock this morning, the President was informed of the death of Gen. Grant. He immediately ordered that the flag on the White House should be placed at half-mast. The lowering of the flag was the first intimation that the citizens of Washington had of the death of the distinguished man, although they had been anticipating it throughout the night. A few minutes after the White House flag was placed at half-mast, the flags on all the public buildings and on many private ones, were placed in a like position. The bells of the city were tolled, and citizens who heard them readily recognized their meaning. Business-men immediately began draping their houses with mourning, and residences in a similar manner showed esteem for the deceased. President Cleveland sent the following dispatch to Mrs. Grant at Mount MacGregor:

Accept this expression of my heartfelt sympathy in this hour of your great affliction. The people of the Nation mourn with you and would reach, if they could, with kindly comfort the depths of the sorrow which is yours alone, and which only the pity of God can heal.

President Cleveland has requested Adjutant-General Drum to go to New York and represent him and consult with Mrs. Grant regarding the funeral of the ex-President.

The Thursday meeting of the Cabinet was called for at eleven o'clock, instead of twelve, the usual hour, to take action on the death of the ex-President.

With the exception of Secretary Endicott, all the members were present at the meeting of the Cabinet. The President informed them of Gen. Grant's death, he having been officially notified of the demise by a telegram from Col. Fred Grant.

John Bowen of Tooele, Utah, was arrested July 18th for unlawful co-habitation and was held to bail in $1,000.

Hugh S. Gowans, President of the Tooele Stake, Utah, was arrested July 16th on the charge of polygamy and unlawful cohabitation, and held in $1,500 bail.

THE WAR IN SALT LAKE.

Andrew Smith, one of the oldest members of the police force, was arrested June 18th, charged with polygamy. He was placed under bonds and his wives and children held as witnesses. Several members of the police force are polygamists, and it is said all of them will be prosecuted. Gentiles regard the arrest of policemen as a retaliation on the latter of the raids made on houses of prostitution, the inmates of which are frequently fined $40 to $100 each. It is said that the District Attorney has names of over four hundred polygamists, with witnesses in most cases, the information being furnished him largely through anonymous lettters. They are believed to have been written by discontented Mormons. A corps of deputies are busy serving subpenaes on witnesses to appear before the grand jury next Monday.

July twentieth, Bishop Sharp, a director of the Union Pacific Railroad, Bishop H. B. Clawson, the double son-in-law of Brigham Young, and Henry Dinwoodey were arraigned for unlawful cohabitation. All pleaded not guilty.

Judge Zane denied the motion made last week in the case of Angus Cannon, convicted of unlawful cohabitation, for a writ of error, and an appeal was taken to the United States Supreme Court.

Thomas Porcher was held July twenty-first by Commissioner McKay, for unlawful cohabitation with his niece as a plural wife, in $1,000. They have had ten children, all dead. There is no law in Utah against incest.

A Chinese opium-den keeper was found guilty to-day in the Salt Lake City Police Court. He will be sentenced to-morrow.

Mayor Sharp, Director John Sharp of the Union Pacific, and Delegate John T. Caine sought an interview July twenty-first with Gov. Murray, and declared that there is no intention of doing anything to create a riot the 24th. They asked to know who was responsible for the military orders. The Governor said he had three years ago recommended the stationing of a good military force at Fort Douglass to aid the enforcement of the laws, and they might put the responsibility on him. As to trouble the 24th he did not now think there was any danger of it. The same Mormons waited on Gen. McCook, who told them that his orders were direct from the President, and covered not only the 24th, but any time of threatened trouble.

T. O. Angel, church architect, was to-day arrested for unlawful cohabitation and held in $1,500 bail.

At Ogded, Utah, July 16th, Charles F. Middleton, one of the Presidency of that Stake, was arraigned on an indictment for unlawlul cohabitation.

At Salt Lake City, July 19th, Thos. Burningham of Bountiful, was placed under $1,5000 bonds on the charge of unlawful co-habitation.

July 20th.—The heat yesterday was a source of discomfort and complaint at nearly every point in the country both North and South. Sunstrokes were numerous and some of them had a fatal ending.

During Sunday there were 1,850 fresh cases of cholera in Spain and 761 deaths.

In a battle between the Government forces and revolutionists in Colombia 1,000 men are said to have been killed.

The British Government is said to have received news confirming the report of the death of the False Prophet of the Soudan from smallpox, June 29.

The President has issued a proclamation ordering the cattlemen on the Cheyenne and Arapahoe Reservations in the Indian Territory to remove their herds within forty days.

Pan-Slavist political societies are having placarded in the large towns of Russia inflammatory addresses abusing England with the object of making war agitation possible.

Kassala still resists the assaults of the Arabs.

Eighteen horse-thieves have been hanged in Texas in two weeks, and detectives are hunting others with bloodhounds.

It is reported from Kabool that a revolting Afghan Chief has seized funds belonging to the Ameer to the amount of $5,000,000.

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☞ Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Selected Poetry.

THE CALM OF THE SOUL.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, O Purest,
There is a temple, sacred evermore,
And all the battle of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord, in Thee.

Mrs. H. B. Stowe.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE GATHERING.

"THEN saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests."—Matt. 22: 8, 9, 10.

Much has been said and written on the subject of the gathering, as it does and has related to the people of the Lord, in the different dispensations of his grace, including the one "of the fulness of times," by aged, experienced writers and speakers, and with varied conclusions reached. So much has been written on the subject, by those whom we believe to have been inspired of God, and the "ideal" of a purified, cleansed, sanctified gathered people, dwelling in unity and love, under the peaceful dominion of the King of glory, with no intruding minions of evil to mar their peace, that as a gently flowing river glides forever along; has been so beautifully and vividly portrayed, and set before us an inducement to hope and trust for the future, and an incentive to do good, that we are constrained to accept as a fact, that the "real" of the portraiture is to be in all the worthy ones actually manifested. A gathering of the Father's children, not only metaphorical, spiritual, as into the one body mystic, one spirit and one faith, but also, literal, "gathered together" to abide in holy places, as "guests" at the feast of the Lord.

Of this, Moses the priest of the Lord spake, (Deut. 33: 17), also Jacob, (Gen. 49: 10), Likewise David, Israel's tuneful bard, while viewing prophetically the ultimate act of redeeming the fallen race, (Psalms 150: 4, 5), appealing in trumpet tones to Heavens and earth, His voice is heard by his ministers in charge: "Gather my Saints together unto me; those that have made a covenant with me by sacrifice." And in this the "heavens declare his righteousness." "For he is Judge." Our Savior, too, while contemplating the sad condition of the ancient covenant people of God, when they should be slain and driven from their land and cities of promise, together with their long captivity among the Gentile nations, all as a punishment for disobedience and persistent rejection of the truth, with weeping and sorrow says: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—Matt 23: 37.

This last passage, like our text is the language of the highest authority known to us, and is the utterance of him who is prophetically declared to be the "Wonderful counsellor, The mighty God, The everlastisg Father, The prince of Peace;" the teachings of him who laid the foundation of the dispensations of grace and salvation.

From the foregoing statements of holy writ, we feel assured, then, that the principle of gathering is divine, of heaven, authorized of God, revealed as a part of his all-wise purpose. With this part of the hope of the people of God of former dispensations so fully expressed, with this principle of gathering so thoroughly vindicated, would we not be greatly surprised, nay even astonished to find all the revelations of the dispensation of the fullness of time wholly silent in reference to this principle "of the faith once delivered to the Saints?" That dispensation in which we are gathered into Christ, and not only so, but all who are gathered into him," are gathered in one, not only those in heaven, but those on earth also. Would it not be strange, indeed, to really be convinced that the Lord had really reconsidered the matter, and had actually concluded to change from this ancient purpose? Strange! But fortunately such is not the fact; for prophets ancient and modern have come with the "burden of the word of the Lord," assuring us that his purpose relative to this feature of the Saints' hope still stands and will be accomplished:—"For He hath looked down from the hight of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord."—Psa. 102:19–21. Of the progress of this work, the acme of which David speaks in the above language, Isaiah says:—"And the Gentiles shall come to thy (Zion's) light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged."

It will be of interest to notice in the consideration of the passage from Psalms 50, that only those who have covenanted with the Lord "by sacrifice" are gathered to him, judged and rewarded; and, from the 60th chapter of Isaiah, we learn that those gathered, are gathered after their conversion, and before Zion is made "an eternal excellency," and prior to the time when "wasting and destruction are no more heard in Zion's land."

It appears from the language of the Savior as found in Matthew, chapter 22: 1–6, that it was the design of God in the Christian dispensation, (the one preceeding the present—the dispensation of the fulness of times), to gather his people together, but for some reason those to whom the servants were sent did not render themselves worthy. It also appears that the work of gathering the guests together is to be accomplished in the last dispensation, at least a work is done by the servants sent in the nature of a gathering, that never was accomplished in any former dispensation. But, metaphorical or spiritual gatherings, or unions, have been done in all preceeding dispensations. Then what is the nature of this last gathering, Literal? It so seems to us. And we, hence argue again the righteousness and divinity of the principle of gathering. The keys of the gathering, it appears, are delivered to the authorized ministry of the last dispensation referred to in the passage above cited. verse 9, 10. And it will be further learned from our text, with its context, that the gathering here referred to takes place before the final separation of the wicked from among the righteous.

In beautiful harmony with the foregoing prophetic statements, is the following from revelations of modern date.—"And the day shall come that the earth shall rest; but but before that day, shall the heavens be darkened, and the vail of darkness shall cover the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; "New Jerusalem." (D. & C. 36: 12.) Righteousness has been sent down from heaven, and truth has sprung out of the earth, and righteousness is beginning to go forth on the earth, for the gospel, in which God's righteousness is revealed, is being proclaimed in its fulness. Also "great tribulations" are already coming on the wicked, as is foretold in the prophecy be-

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fore us. Then, why may we not look for the remaining items of it to be fulfilled? We do.

To the foregoing the following fully agrees.—"Wherefore the decree hath gone forth from the Father that they (the elect) shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day *soon at hand*, when the earth is ripe."—D. & C. 28: 2.

These two evidences found in the revelations given in the opening up of "the dispensation of the fulness of times," renew to the Saints the *promise* that was made to those who sought after life eternal, in ages past, and who held communion with our Father in heaven.

A gathering of a *preliminary* character to the *final* gathering of the Saints to judgment and reward, is plainly foretold, both by the language of our text, and passages quoted from the Book of Covenants. The reason assigned for this primary gathering is the *temporal* salvation, or rather the salvation of the children of God from the temporal judgments to be visited upon "the children of men" just before the second coming of Christ. We sometimes determine what is to be in the future by what has been in the past, or, in other words, we conclude the Lord will perform similarly with his people in the future as he has done in the past, under similar circumstances. And this rule can not be altogether an incorrrect one when it is remembered that "He is the same, yesterday, to-day and forever." He prepared the way for the salvation of all who desired it in Noah's time. God wrought for his Israel at the Red sea; in Egypt; and at various times when it was necessary for their good. Christ forewarned his disciples of their danger at the destruction of Jerusalem, (see Luke 21: 20, 22.) and history records that the armies that afterward encompassed the city were interrupted, and they temporarily withdrew from around the city, and the dsiciples improving the opportunity gathered out from the doomed city, and so escaped in safety. And in direct reference to the time referred to in the Latter Day revelations, our Savior and his Apostle Paul, both *make promise* of salvation from the judgments to be visited upon the wicked, and require of us *special* exercise of faith in God, to this end.—(Luke 21: 36; 1 Thess. 5: 8, 9, 10; Rev. 18:-4). This coming out of Babylon, is not merely a separation from former church communion, but a literal going out; for the "plagues" to be saved from are "death, mourning, and famine."—Chapter 18: 8. (See also Dan. 12:-1, 2, 3). Joel is very plain on this point, and tells plainly that—"it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered;" From what? "for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—Joel 2: 32. Here the teachings of the revelations of ancient and modern times are in perfect accord again. Having now discovered by a comparison and investigation of the revelations regarding the gathering of the Lord's people, in the last days, as *predicted* by the prophets and *promised*, and the agreement of these revelations, in reference: first, to the divinity of the principle of the gathering; second, pouring out of the wrath of God in judgments on the wicked in the last days; and third, the intention of the Lord to employ the gathering as a means of deliverance (perhaps not the only means) from "these things that shall come to pass,"—the "trouble such as never was;" the "plagues," and the "wrath;" Thes. 5: 8, 9. We may leave this part of the subject, and very briefly review it as it stands related to *history*.

In approaching this very peculiar subject from an historical point of view, in looking at the different efforts that have been made to gather, the prerequisites necessary that pertained to the people to be gathered, the manner to be observed by them in gathering, the circumstances that surround them at the time, and the many *especial* obligations that they were and will be placed under by the Lord, are all to be borne in mind by us in our investigations. Let us consider the great length of time, that was occupied in an endeavor to prepare ancient Israel, to be planted in the land of promise,—forty years—and after all this time of being drilled, taught the right way of the Lord, how often, and in how many of the divine requirements *they* failed. Israel truly rejected much light that was offered to them while in the wilderness, (D. C. 83: 4; Heb. 4: 2), but notwithstanding this, and the further fact that as a consequence many fell in Israel and failed to enter the land, the Lord did not utterly cast them off; nor did the fact that they believed not the gospel preclude the Lord from fulfilling his promises made before to Abraham, of being "a God to them throughout their generations;" nor of bringing them into the land "in the fourth generation," (Gen. 15: 13–16; 17: 7, 8), and we can not very well see how their accepting the gospel would have prohibited their being gathered into the land. But in consequence of their rebellion many of their incidentals resulted differently than they would have done had Israel been obedient to all the requirements. (Ez. 20; Matt. 23: 36, 37; Rom. 9: 31–33). Perhaps they might have been gathered in peace, and would not have been under the necessity of entering into their possessions amidst carnal warfare, and military glory! (2 Kings 7: 9, 10; Jer. 32: 40–44). Throughout all the subsequent history of Israel, up to the time of their final captivity by the Roman power after they rejected the offer of eternal life, as proffered to them by the Savior, whenever their transgressions were so grevious as to require the scourge of the divine hand unto captivity among the nations, and they afterward *repented* and turned to the Lord with all their hearts, he, according to promise previously made, graciously remembered and mercifully gathered them again, and "turned their captivity." (Deut. 30: 1–4). "If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee."

But then, "the iniquity of the Amorites was full" when Israel first entered the land of Canaan, and the destruction visited upon them was just, so the Lord decided, and we are not inclined to question the justice of that decision. These conclusions will not be controverted, methink; and with the thought that the course pursued by them was justifiable in the dispensation, and under the circumstances which it occurred. But if any one be inclined to object to the course then pursued in the manner of their gathering, and of their entering into their promised possession, let them suggest the course the Lord should have taken!

So far as the latter-day gathering of Israel and their salvation is concerned, suffice it to say that for all this the Lord will yet be inquired of by them, and he will respond to their inquiry by actually gathering both the houses of Israel back to the land of their fathers, (Ez. 36: 37, 38; Jer. 33: 6, 7, 8, 15–26; Isa. 40: 9, 10), and they will be brought into "the everlasting covenant;" also,—(Isa. 49: 6–8; Jer. 31: 31–34; Ez. 37: 20–26; Rom. 11: 25–27).

Passing on down to the time indicated in prophecy when Israel is to be thus gathered and saved, we learn that the only reason why the Jews are not destroyed at the coming of Christ, with the balance of the wicked is: "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." "For the gifts and callings of God are without repentance." (Mal. 3: 6; Rom. 11: 29). Leaving now the Mosaic economy, and coming to notice that the gathering sought to be brought about in the early Christian dispensation was not accomplished, because of the unworthiness of those to whom the message of mercy was sent; (Matt. 22: 8; 23; 37. Acts 13: 46; 28: 25–28); and passing over, without notice, the period denominated the dark ages, we approach the ushering in of the "Times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." That dispensation has introductory events which prepare the way for the second advent of the Messiah to reign and judge among the nations. The first of these events (and the one that marks its beginning) is the restoration of "the everlasting gospel" through the medium of an holy angel, to be proclaimed by divine authority, as a witness to all nations, just prior to "the end of the world." (Rev. 14: 6, 7; Matt. 24: 14). This is followed, as a legitimate consequence, by the restoring of the church after its primitive order of organization. And this gospel message is supplemented with the authoritative declaration that: Jerusalem in Canaan, shall be rebuilded, "as towns without walls;" also preparatory to the coming of the Lord to "dwell" on earth, and be "the wall of fire round about" Jerusalem, "and the glory in the midst."

The Angel was to inform the "young man" as to the relative time of the ac-

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complishment of this wondrous event. (Zech. 2: 1–12). The events predicted in these passages are in process of fulfillment, and by this fact we feel assured that we are living in the time referred to; and from this consideration we must be interested to the utmost in the matter. The gospel having been restored, and some embracing it, the church began to be organized in the western part of New York State, in the year 1830. Ministers were ordained and sent into the regions adjacent, and numbers were added to the church rapidly. The work, though bitterly opposed, spread abroad; and the converts, as in former gospel dispensations, were mostly from among the poor and lowly. This was the case with the branches in all the places where they existed, and being desirous of doing that part required at their hand in the great latter day work, in a temporal point of view, the question naturally arose as to how to place themselves in a condition to enable them to do their duty, in regard to spreading the work to the utmost extent; and as the gospel work in its very nature is calculated to inspire with zeal to a great extent its real earnest devotees, so in the matter now under consideration.

The Saints at this time evidently sought the Lord on this subject, and as investment in real estate is the most permanent and safe investments that man in ordinary circumstances can make; and inasmuch as the public domain of our nation invited such investments by individuals or firms, or co-operative unions, because there was vast bodies of such lands; and from the furthur fact that the Saints desired, as they should, to act in concert, realizing that in union there is strength, and it seeming to be necessary for them to be located in reasonable proximity to each other, thus enabling them to act unitedly in their efforts to aid themselves and to aid the cause; it was suggested to them as "wisdom," provided they would act honestly and righteously, to go in small bodies to where the lands could be procured, and "purchase lands for an inheritance," nor would it be essential for them all to go into the same locality either; but to settle in congregations, located near each other, and "in this way establish Zion" the church. (D. & C. 48: 2. 57: 1 98: 10). Now, for the life of me, I can not see anything unjust or unwise in such a move as this, provided all transactions pertaining to the matter were performed legally. Many of the Saints, (and sinners too), have seen the "wisdom" of going west and buying "inheritances." And the signs of the times now indicate that it is about the safest thing a man can do. For instance; witness the condition of, and the present outlook for, the thousands of wage-laborers and others who own no land. And note the further fact that, now the land which in 1831–2, and later, could have been had at cheap rates, is now mostly in the hands of those who hold it to speculate on; or it is settled up and held at high prices by others. Truly, "the children of this world are wiser in their generation than the children of light." Yes; and in this case we are in the rear with special "wisdom." At least, they improved the opportunities. At the time this "wisdom" was suggested to the Saints, the lands to which their attention was directed, were comparatively new; the country was sparseley settled, and unimproved; and besides, it was quite distant from where the body of the church was at that time located.

Under all these circumstances very much valuable time, and much expense, would have been lost and incurred, with the slow and inconvenient facilities for traveling at that time, had each man went singly that long distance to select a place, purchase, and then return east, and move his family west; and hence it is that an economic plan, and one which would bring about the same results, was suggested by revelation to the poor and inexperienced Saints.

First: an "agent" was appointed to travel among and communicate with the churches, lay the matter before them, and collect sufficient money with which to *begin*, at least, to "purchase" the lands for them to locate and become established on. All the means that could be were to be obtained "in righteousness" by the Saints for this purpose. (D. C. 48: 1; 58: 10; 63: 12).

And secondly; "honorable men," "even wise men," were to be sent before by the church, "to purchase" the lands, doing every thing pertaining to the matter, according to the law of the land, and when the lands were so purchased, men were to be sent to labor on and improve them, and thus prepare them to be occupied by the Saints, as "the priviliges of the lands were made known to them from time to time," and thus "have all things prepared before them."—D. C. 97: 10; 58: 12.

Thirdly; it is but reasonable, when the thought is once suggested, that for throngs to go at once upon wild and unimproved lands, want and confusion would be a natural result, and would bring pestilence. The Saints were counseled to go only after having all things prepared before them—not in great haste—but "carefully gather" thereto, and only as they were commanded by the Lord, and counseled by the Elders of the church, nor were they to go "by flight." (D. C. 98: 9; 58: 12).

Fourthly; when thus gathered and located according to the requirements given of the Lord to govern in righteousness in all these conditions, they were to live in all holiness before the Lord. Seek to build up the cause of Christ. Send the gospel unto all nations and all times to remember the poor and the needy among them. They were to strive in all things to sanctify and prepare themselves for celestial glory to be enjoyed in the mansions of eternal rest and peace.

It appears from the history of the case that some of the church were willing to comply with the arrangement proposed by revelation, and some were not. And as some were disobedient, the church did not meet with that degree of success which would have crowned their efforts had they all been "willing and obedient." Some "purchased" inheritances, and some did not. Some began well and ran for a season. But it seems that mortal man can not or will not build a character strong enough to resist all evil, and hence man's transgressions and failures from his gathering in Eden to the gathering of the Saints in 1831 are repeated. And with this continuous "fall" of man before them, some yet deny the doctrine of the "fall," and per consequence deny that that God ever gave to Adam the command not to eat of the fruit, or the Saints to gather.

In order for the gathering to be a success, obedience to all the commands was declared to be essential; and the results of disobedience were pointed out. But as all this is so plainly revealed in the Book of Covenants, we need not dwell on this point here.

A city of righteousness and peace is represented as being entirely appropriate to such a gathering. And to bring the matter down from the visual to regions of common experience, cities have been necessities, for many reasons, among all peoples in a civilized state, in all ages. And it is essential in the Christian life for each person to have attached to all their works and actions, that degree of sanctity to indicate the nature and character of a moral and spiritual life. And if the same principle be carried out in the life of a sufficient number to constitute a city, and if that characteristic gives it the name "Zion," a city of purity, who should object?

Cities have been overthrown and their inhabitants destroyed and scattered for their wickedness, and not because it was wrong to build them; and so it was, we apprehend, with those whose especial case we are now considering. And much more is this the case where special obligations are placed upon a people by the Lord, and they are gathered for the purpose of bringing to pass much righteousness, if the obligations are broken, and the purposes of their gathering are forgotten.

The Saints were scattered because of their transgression of the laws given to govern them, and not because the Lord had not commanded them to gather, or because the principle of gathering was wrong. (D. C. 98: 1, 2).

As the kingdom, like the net, "gathers of every kind,' so there were those among the Saints in Missouri who "polluted their inheritances." They practiced "hypoctisies," lyings, adulteries, covetousness, became selfish in their temporal gains, began to speculate off one another—charge higher for what they sold than those out of the church would have charged for the same things. These and also many other evils were among them. For these things they failed, and for pursuing a similar course, any other people will fail before God, both here, and in the great hereafter.

The spread of the gospel in the last days, to manifest the love of Christ in remembering the poor, together with gaining eternal life for man, are the very objects of organizing the church, and also the gathering, and not to cherish and build up self by "biting and devouring one another."

But the time has passed for such a gath-

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ering now as was contemplated in 1831, from the very nature of the circumstances, viewing it from a natural stand point. The land is now owned by actual settlers, and can be bought only in small tracts or farms, and the church can gather by individuals or families, and settle in "the regions round about" the holy precincts.

The Saints, in a gathered condition, abused their privileges, and transgressed the laws given to govern them in such a condition, and consequently were driven away. But the fact of their being scattered does not prove the principle of gathering to be wrong, and more than the abuse of the privileges and conditions of marriage prove that institution to be wrong. Great evil has grown out of the abuse of the rite of baptism, but should we deny the righteousness of that principle because of such abuses? We say, discriminate between conditions and principles, and their abuses, and condemn the abuses; but do not ruthlessly sweep away principles with their abuses. The abuse of a principle is no argument against its right and lawful use.

The most that a disciple of Christ could do in an emergency, after having purchased a home and obtained a title to it according to the law of the land, is to endeavor to protect home and family and life against the intrusions of robbers and mobbers; and this he has a constitutional right to do. If this constitutional guarantee is right for the individual, is it not also right for a collection of individuals to use the same guarantee in a like emergency? This the Saints seemed forced to use once, after every other legal resort had failed them, and because of a prevalent political error—ultra states-rights doctrine—this resort failed them. And it was better for them to give the matter up than to be entirely exterminated because of this error, which had its origin and support with the slave ocracy. This event aided to expose this great political error to the minds of many, and good was brought out of it ultimately. We think the protection of home, life, and property is all there is to the huge "war" referred to in section 98 of Doc. Cov.; because in that same section, or rather its appendix, section 102, it is said: "For behold, I do not require at their hands, to fight the battles of Zion." Another reason why I believe the Lord revealed the manner, and required of the Saints to gather at that time is, because the Lord informed the Saints afterward, that because of their failures, (and the oppositions of their enemies), to accomplish the work in a given time. It behoved him to require that work, (building the city and house) no more, at the hands of those sons of men. In the same connection he promises to "avenge" their failure, upon those who hindered, unless they repented and does not require them to do so.

As the disciples would have been destroyed with the city of Jerusalem had not a way of escape been prepared in answer to their faith, prayer, and obedience, (Matt. 24:20), so in the time of the judgments decreed on the nations now, the fact of being a disciple will not save us from the judgments, if we remain among the nations. We must labor and wait the time when the way will be prepared of the Lord for our gathering to holy places.)D. C. 28:2; 36:12; 45:4; 98:4; Rev. 18:4); and also, as patiently await the "command" to so gather. Let all Saints faithfully strive to be found "worthy" then.

C. SCOTT.

THE CHRISTIAN SABBATH.

BY ELDER D. H. BAYS.

CHAPTER VII.

THE LAST DITCH.

Now comes the Sabbatarian, and for answer says: "You have abolished the law, including the ten commandments, and so we have no law now in force to regulate man's conduct towards God or his fellowman—we may kill, steal, commit adultery,—in short do whatever we please with impunity."

Let us carefully examine this last ditch in which our Sabbatarian friends have taken refuge.

It sufficient Scripture can be brought to bear upon this point to drive the enemy from his position, we think in all good faith, he ought to surrender.

Paul evidently well understood the depravity of human nature, if I may be allowed this expression, and no doubt but that the same line of argument had been employed in answer to his conclusion that, "*we are not under the law*, but under grace;" for he immediately propounds the very pertinent question.

"What then? *Shall we sin because we are not under the law*, but under grace; God forbid."—Rom. 6:15.

No sir: God forbid that we should give unlimited sway to the unbridled passions of men. God, in his infinite wisdom has never left the world of mankind without law. Before the enactment of the law at Sinai, the world was governed by law. It does not follow that, because the Mosaic law has been repealed, nothing should be given to take its place. No; not for one moment.

Another objection is urged against the applicability of the text last quoted, on the ground that it does not refer to the decalogue; but to the "ceremonial law."

We may settle this point by simply determining what law it is that described *sin*. The law now under consideration is one which describes sin; and whatever law that may be, it is the law which we are no longer under, and to the provisions of which we are no longer to subscribe. Now, seriously, does the "ceremonial law," say anything about sin? You know it does not. Upon this point Paul makes the very timely remark:

"Nay, I had not known sin, but by *the law*: for I had not known lust, except *the law* had said, Thou shalt not *Covet*."—Rom. 7:7.

Then the law referred to in the text under consideration is that which says, "Thou shalt not covet." What law is that? The *ten commandments*, undeniably; for the tenth commandment of the Decalogue says, "Thou shalt not covet anything that is thy neighbor's."

Hence, we arrive at the conclusion, as a logical sequence, that we are not under the law of the ten commandments, but under grace; and at the same time we are *not allowed to sin*. Therefore, there must of necessity be a law in existence forbidding sin.

Christ was greater than Moses; and we may, therefore, reasonably expect his law to be correspondingly greater—more nearly approaching perfection than that of the great Hebrew lawgiver. While it was the peculiar mission of Christ to establish a higher spirituality among men, he did not lose sight of the fact that the world must not be left without a "moral law" to govern men in their relations to each other. The Christian system may, with all propriety, termed a *Divine Eclecticism*. Every thing in the Mosaic law which was of any benefit to man, was tranferred to the new dispensation, and is expressed in the new covenant.

All that will be beneficial to man for his moral government we may, therefore, expect to find in the New Testament.

Whatever is not commanded, or in some other way enjoined by Christ and the Apostles, is not binding. Whatever is enjoined by them, either by precept or example, is binding. We think this absolutely safe ground, as well as perfectly fair. Now, are the ten commandments, as written upon the "two tables of stone" thus enjoined? To this we answer, and that, too without fear of successful contradiction, that all the commandments of the Decalogue, *except the fourth*, are enjoined, either directly or indirectly; some of them, however, in a modified or amended form. No where, in all the New Testament, is there a commandment, by either Christ or the apostles, to observe the Seventh-day Sabbath.

This being true, by virtue of what law is the Jewish Sabbath, originating under the Jewish dispensation, made binding upon men in the Christian dispensation? Sabbatarians, answer.

CHAPTER VIII.

THE NEW DECALOGUE.

The law of Christ, like that of Moses, has its moral and ceremonial features. In the former is included the spiritual, unknown to the latter. This law is based upon ten commandments, but in some respects differing from those of the former dispensation. I will present the Decalogue of the Old Testament, and the ten commandments of the new, in jutaposition, that they may the more readily be compared.

The most striking feature of this arrangment is the absence of the fourth commandment of the law. We omit it for the very potent reason that we can find neither command nor precept in New Testament enjoining its observance.

We respectfully invite our Sabbatarian friends to point out any apostolic injunction for the observance of the Seventh-day Sabbath.

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THE TWO DECALOGUES COMPARED.

THE NEW.	THE OLD.
I. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."	I. "I am the Lord thy God, which have have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me."
II. "And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. 22:37–39.	II. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."
III. "Again, ye have heard that it hath been said by them of old times, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto thee, Swear not at all: neither by heaven, for it is God's throne: nor by the earth, for it is his foot stool: neither by Jerusalem, for it is the city of the great King."–Matt. 5:33–35.	III. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."
IV. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves ye do well,"–Acts 15:28, 29. "Little children, keep yourselves from idols."—1 John 5:21.	IV. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."
V. "Honor thy father and thy mother" (See also Col. 3:20.)	V. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."
VI. "Thou shalt do no murder." (See also Matt. 5:22, 44.)	VI. "Thou shalt not kill."
VII. "Thou shalt not commit adultery." (See also Matt. 5:28.	VII. "Thou shalt not commit adultery."
VIII. "Thou shalt not steal." (See also Matt. 5:44.)	VIII. "Thou shalt not steal."
IX. "Thou shalt not bear false witness."–Matt. 19:18, 19. (See also Matt. 5:43.	IX. "Thou shalt not bear false witness against thy neighbor."
X. "For from within, out of the heart of man proceedeth evil thoughts, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, pride, foolishness. All these evil things come from within. and defile the man"–Mark 7:21–23. "And he said unto them, Take heed, and beware of covetousness."—Luke 12:15.	X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's"—Ex. 20:2–17.

The careful reader will no doubt have discovered the great superiority of the ten commandments of the New Testament over the Old, in many important respects. Let us review them briefly.

1. In the first commandment, the entire soul-service of the believer is required by the one, while the other only requires that they refrain from the worship of other gods.

2. "Thou shalt love thy neighbor as thyself," of the new Decalogue, has no counterpart in the old, and is of far greater practical value to man than the corresponding commandment of the old law, which provides that the Israelites should neither make nor worship "any graven image."

The appendage to this commandment represents the Almighty as "a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation." This apparently unjust law is wholly eliminated, and nowhere to be found in the "revised statute," by which adopted Israel are now to be governed.

3. The third commandment in the one, merely *prohibits* the taking of the Lord's name in vain, while the other forbids swearing in any and every sense of the word. A man is not allowed to swear by anything.

4. This commandment of the law enjoins the observance of the Seventh-day Sabbath, while that of the new law forbids idolatry, and in import corresponds with the second commandment of the Decalogue.

5. In this commandment the inheritance of "the land which the Lord thy God giveth thee," the land of Canaan, is made contingent upon the observance of "Thou shalt honor thy father and thy mother." The corresponding commandment of the New Testament is broad and sweeping, including every body. Simply, "Honor thy father and thy mother." While the one was confined to a people who were to inherit the land of Canaan, the other was to "all the ends of the earth," and offered no mere worldly consideration to influence men in their actions. One is local, the other is general.

The 6th 7th and 8th commandments are essentially alike; while the words "against thy neighbor," in the 9th, are stricken out of the amended law, making it broader and grander in its application.

10 In the tenth and last commandment a similar change occurs. The one provides that a man shall not covet anything that is his neighbor's; leaving him free as to those not included in the word "neighbor;" while the other prohibits covetousness in the broadest possible sense, and applies alike to all classes of men. It declares that all evils proceed "from within," from "the heart of men," and are but the legitimate result of evil thoughts and carnal desires.

Who, with his reasoning powers unfettered by prejudice, can not see that the revised statute from Christ, the greatest lawgiver is, as a whole, infinitely superior to the law given through Moses! It is not only general, but we may go further and say it is universal in its application to the race. Not only so, but we find this superiority exhibited throughout the entire Christian system, as compared with the Mosaic economy.

It is a remarkable fact that the Jewish system of religion was based upon the Decalogue, while that propounded by Christ rests upon his sermon on the mount (Matt. 5th, 6th, and 7th chapters), and including two far greater commandments than is found in the Decalogue, namely:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* command. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. 22:37–39.

This includes everything in itself ennobling and grand. If there is anything not included in the above, it may be found in the following:—"Therefore all things whatsoever ye would that men should do to you, do ye even so unto them."—Matt. 7:12.

If a man truly love God, he will keep his commandments. If he truly love his neighbor as himself, he will do him good, and no harm.

If to his faith be added charity, man will love both God and his fellowman. Charity is the great central idea of Christianity. This word nowhere occurs in the Old Testament, and the doctrine is not inculcated under the law, only as it may be inferred from other commandments. The New Testament abounds with the most vivid presentations of this virtue, as the Alpha and Omega of the Christian religion; and with respect to it the apostle Paul says:

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Tim. 1:5.

In harmony with this thought the apostle Peter says:

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Pet. 1:5–8.

Of this divine principle, the apostle Paul thus eloquently writes to the Church at Corinth: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and under-

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stand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. *Charity never faileth.*"—1 Cor. 13: 1–8.

No sentiment can be grander than this. No system of religion can be perfect without it. It is the Alpha and Omega of every virtuous and ennobling sentiment. Who, in view of these facts, can for one moment indulge the thought that the old covenant is, in any sense, equal to the new?

CHAPTER IX.

We think the objection raised in the foregoing chapter, namely, that men may commit all manner of sins because the law has been repealed, is fully and fairly answered. Ample proof, we think, has been adduced to show that, under the new covenant, law exists to prohibit all crimes, of whatsoever name or nature. No man may sin, therefore, because we are not under the law of Moses; for we are now under a better law, even the "law of Christ," "the royal law."

At this juncture we are met by the interposition of another objection. It is this: "You have abolished the law, and although we may not commit the grosser crimes, by virtue of the existence of the higher law, yet we are now under no obligation to observe any day as a Sabbath, the former law which injoined the observance of the Seventh-day Sabbath having been repealed, we are left without a Sabbath-day." Let us consider briefly, the facts in the case. The objector here assumes that we are not to observe a Sabbath, because there is no command for it in the New Testament.

Now, we do not think it follows, necessarily, that men can not observe a Sabbath without a commandment to that effect, for the obvious reason that from Adam to Moses, a period of about two thousand five hundred years, there is not a single recorded instances of any one ever keeping a Sabbath; nor is there a command to be found requiring anybody to do so. If any Sabbath was observed during this time, it was not by virtue of the fourth commandment, for said commandment was not given till some four hundred and thirty years after Abraham's day, as will appear from the following:

"And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."—Gal. 3: 17.

We live specifically, in the gospel age. We have shown that Abraham likewise lived under a gospel dispensation. (See Gal. 3: 8. Heb. 4: 2). If it be argued that Abraham observed a Sabbath, then we submit he did so under a gospel dispensation, and without the fourth commandment of the law. If he could observe a Sabbath in a gospel dispensation without a command, we may do so. If a Sabbath was observed at any time before the law was given without a command, it will certainly be conceded that we may do so after the law has ceased to exist.

It is clear that no command was ever given to observe the Sabbath till the days of Moses, some 1491 years before Christ. It is equally clear that no command to observe the Sabbath by either Christ or the apostles, is to be found as a matter of record in the New Testament. Knowing he had come to fulfill the law of which the fourth commandment was a part, and nail the whole Jewish system to his cross, it is remarkably strange that Christ should not specifically enjoin the observance of the fourth commandment, the same as he did the sixth, seventh, eighth, and so of nearly all the rest, if he intended the seventh-day Sabbath should be observed by his disciples. Indeed, he certainly would have done so if as much importance really attaches to the obedience of that day as its advocates seem to think. Evidently no such importance attaches to the observance of that day, from the further fact that neither Christ nor his apostles did ever so much as remotely intimate that the Seventh-day [Jewish] Sabbath should be observed by Christians.

From a candid consideration of the foregoing, we may safely arrive at the conclusion that the existence of a written command is in no wise essential to the proper observance of the Sabbath. If any day was observed as a Sabbath during the time that intervened from Adam to Moses, it will be a difficult matter for our Sabbatarian friends to show that such a day was the seventh day of the week, or Saturday. It will prove an equally difficult task for them to show that the early Christians, as such ever met for divine worship on the seventh day of the week. In the New Testament we find no command to observe any particular day as the Sabbath. In the absence of any express command on the subject, it is reasonable to conclude that we shall be perfectly safe in imitating the example of Christ and the apostles.

The careful reader may have observed that it is the *Sabbath* the Lord sanctified, and not the *day* on which it should occur. From this fact we may infer that the Sabbath was made for man, and not man for the Sabbath, and that it is a divine institution. If the Sabbath was made for man, then by the law of induction we have the the further fact that man was made first, and the Sabbath afterwards; thus disproving the theory that the Sabbath was given in the garden of Eden, before the fall. God rested the seventh day, but he santified the Sabbath day.

The Sabbath as an institution is one thing, and the day upon which it may be observed is quite another. To observe the seventh day, was to commemorate the deliverance of the children of Israel from the bondage of Egypt. Christians have a greater event to celebrate, namely, the deliverance of a fallen race from the bondage of sin and death. The Seventh-day Sabbath commemorated the day of Israel's deliverance from bondage. The Christian Sabbath commemorates the day upon which God completed the plan of man's redemption. This plan was completed when our blessed Lord triumphantly rose from the dead on the *first day of the week*, and gave to all, to Jew and Gentile, a day typical of eternal rest in Christ.

In accordance with this view I shall now proceed to prove that the first day of the week, or Sunday, is the authorized day upon which Christians may rest from their labors, and meet together for divine worship. I think we shall be abundantly able to show that "The first day of the week, or Sunday, receives the sanction of the New Testament Scriptures as a holy day, or weekly Sabbath of rest.

As Lord of the Sabbath day, Jesus had the indubitable right to change the Sabbath day and its requirements and privileges. A change of the Sabbath from the seventh to the first day of the week we think clearly indicated in the types and shadows of the law.

To be continued.

A FEW WORDS ON TITHING.

TO SAY that the law of Tithing, Word of Wisdom, or other writings that don't happen to accord with our belief, is non-esential, will not do, in this day and age of the world, for that is one reason there is so much confusion and strife; they deny all that they don't want to believe, giving it the name of non-essential, which is rather an unpleasant position; for if we can escape with the plea of non-essential, we may soon get as far away as the unbelieving infidels, who say that God is non-essential; that the world we live on is self-existing.

It requires a good degree of faith to believe the Word of God, and some more to obey the gospel; but it is only when we seek to obey the law as a whole, that we are hearers and doers of the word in truth and in sincerity.

Tithing, as I understand it, is this: should I have a saving of money, or other values, of one hundred dollars, then I owe ten dollars in tithes; and for every additional hundred dollars, a tenth thereof. Next year, should I be able to add another hundred dollars or more, I then pay ten dollars per hundred of the additional savings of all over and above what I have not needed for the wants of life. But I must not stretch those wants into lands, or additionals to my business in any way, and call it necessary, and so seek to escape the law.

Should I have no savings in money, or possessions; if it takes all I can earn to supply my daily wants, then I can pay no tithes, and must needs come under the law of the Offerings. The Tithes are for rich and well to do, and is an equal and just law; the Offerings are for the honest poor before the Lord; for God is respecter of

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persons, and provides a way for all to be acceptable before him. They who observe the law of Tithing, testify that the promises is theirs; they who give the Offering, remember the widow's mite and give with an eye single to God's glory.

The Elders testify that they have been called as was Aaron, and so are about their Lord's business—called to declare the plan of salvation—to go preach the word without purse or scrip, and they know all about it before they begin. They expect not their reward of men; but of God who shall prove his servants, and judge every man according to his works. Many a good Elder, who feels the weight of his calling, and loves the cause of truth, who goes forth to declare the tidings of great joy, has left behind those who are near and dear to him by the ties of nature, unprovided with the needs of life. Then, as they have went forth on the Lord's business, that wife and children are the Lord's poor, and must needs be provided for; and this is where the Tithes and Offering are needed; and here is wisdom, and the way wherein we can all be co-workers and helps to the glory of God our Father. There is no room for idlers. If we wish to prove ourselves worthy servants, actions are louder than words. Let us one and all bring in our Tithes and Offerings to the house of the Lord, and so prove by our acts that we do love the cause of truth, and that we do long earnestly to see the day when the gospel of the kingdom shall be preached to every tongue and nation. We are all desirous to see the work roll on. Desires are good, but it is actions that bear fruits. Who is it that will not desire good? Yet how few there are who really seek to accomplish their desires in very deed! Let us all lend a helping hand; all throw in our little, for every little goes to help the good work, and so we should not hold it back because we think it is so little, and is not worth giving. We may promise much in the good time coming, but that is not ours. Life is made of moments: we have but a moment at a time, and should ever seek to improve it; for the moment may soon come when life shall cease. Then let us strive so to live as to be able to meet it without regrets. Let us, one and all, for a moment think what good could be done did we all but throw in an offering of one dollar quarterly. Figure it up, some one, and learn how many families of the elders we could sustain. No need to cavil about about this—even those who have doubts about the law of Tithing can help here, and so be co-workers with those who go forth to tell the good old story of "Peace on Earth, good will to men."

Don't let us plead poverty; let us but resolve to give, and say to ourselves, We will, with God our Father's help. And not only will we find one dollar, but will soon find another to add with it. Then let us begin at once, and see if we can not bring "the good time coming." We will surely hasten it in this way. Let those who believe not, and tell of the trusts that have been betrayed, hinder us not. 'Tis better far to trust and be betrayed than never trust at all. Let us remember that they who give to the poor lend to the Lord. Surely, we like the security; then let us prove we do by throwing in our mites, and so lay up for ourselves treasures in Heaven, where the thieves can not steal. Let us strive to excel in good deeds; for it is only by striving to excel that great good has been done. Let us not wait to learn who will begin, but let all strive to see who shall be first, and so man the gospel ship with a full crew of sturdy sailors.

WILLIAM CAIRNS.

Conference Minutes.

INDEPENDENCE.

This district conference convened at Independence, Missouri, on the 27th of June, 1885, at ten o'clock. Bro. D. S. Crawley in the chair; T. W. Chatburn clerk.

Branch Reports.—Independence 406; Clintonville 15; 1 died. Kansas City 20. Armstrong 39. Elders D. S. Crawley, J. W. Brackenbury, F. C. Warnky, (baptized 4), J. Curtis, S. Crum, B. Myers, J. H. Lee, G. Montague, J. B. Tignor, J. T. Clark, W. Newton, G. Hayward, T. W. Chatburn, S. Maloney and J. Preator; J. C. Foss, C. G. Lanphear by letter.

Bishop's Report.—Moneys received $106.10, moneys disbursed $95; balance on hand $11.10.

Wyandott Branch was on motion disorganized. Election of district officers resulted as follows: F. C. Warnkey, president; T. W. Chatburn, secretary and treasurer. Pres. Warnkey chosing as his assistant, Edgar Harrington.

Preaching on Sunday morning by Geo. Montague, in the evening by Bro. Warnky.

Adjourned to meet at Independence, Missouri, on the 3d day of October, 1885, at ten o'clock.

NORTHERN ILLINOIS.

The conference of the above was held at Sandwich, Illinois, June 27th and 28th, 1885. Bro. John S. Patterson, president; and W. Vickery, clerk.

The following was received and ordered spread on the minutes. "Chicago, Ill., June 21, 1885. To the Northern Illinois District.—On the above date, members of the reorganized first Chicago Branch convened in accordance to former agreement. Being desirious of harmonizing with the revelation given at the last General Conference at Independence, Mo., we would respectfully solicit your kind consideration of our application and receive us as a branch in your district. S. C. Good, president; M. E. Good, secretary.

Branch Reports.—Chicago 16 members; three recived by vote on evidence of membership in first organization and 1 by letter. S. C. Good, president.

Burlington 21; 2 baptized. Henry Southwick, president. Plano 190; 2 baptized, 1 expelled, 2 marriages; W. Vickery, president. Mission 111; 1 removed by letter, 1 marriage; Thomas Hougas, president. Bro. Farling reported the Streator Branch as not being able to hold meeting for the last four months. No reports from Piper City, Leland, Amboy, Pecatonica, Marengo, and Janesville Branches.

Resolved, That in the mind of this conference, there can be no meetings held in a regularly organized church that do not come under the jurisdiction of the officers of the branch.

Bro. Patterson was retained as president of the district for the next four months, and W. Vickery secretary.

Financial Agent reported $1.35 on hand.

Brethren Hougas and Vickery were appointed to labor in the Streator Branch, in harmony with the branch officers. Preaching on Saturday and Sunday evenings by Bro. T. Hougas, and Sabbath morning by Bro. W. Vickery. In the afternoon two were baptized, and a fellowship sacrament meeting was held and a good time enjoyed.

Adjourned to meet at Mission, LaSalle county, Illinois, October 17th and 18th, 1885.

NORTHERN NEBRASKA.

District conference convened at Fremont, Nebraska, June 27th, 1885. W. M. Rumel, president; I. Sylvester, clerk. The evening session was devoted to prayer and testimony, a good spirit prevailing.

Branch Reports.—Omaha 94; 12 received by letter, 1 expelled. Union 24; 6 reported as scattered. Platte Valley 35; 1 baptized, 2 scattered members have again united with the branch. Pleasant Grove 20; 1 removed by letter, 4 expelled. Lake Shore 27; 5 baptized, 7 removed by letter.

Elders' Reports.—James Caffall by letter, E. C. Brand, Mark H. Forscutt, Peter Anderson, Nelson Brown, James Brown, Oscar Brown, N. Rumel, Sen., Edward Rannie, Jr., W. M. Rumel.

W. M. Rumel was sustained as president and I. Sylvester as clerk of the district.

Resolved, that we appreciate the labors of Brn. James Caffall, M. H. Forscutt, E. C. Brand and Peter Anderson, and request them to devote as much time as possible in this district.

Missions.—O. H. Brown and N. Rumel, Sen., to labor in Florence and elsewhere as the Spirit may direct. All other Elders and Priests labor as much as time permits, under the direction of the District President.

The Pleasant Grove Branch, upon request of the members, was declared disorganized.

Contribution for the traveling ministry $9.60.

Preaching on Saturday evening by Elder E. C. Brand; Sunday morning and evening by Mark H. Forscutt. Sacrament meeting Sunday afternoon. W. M. Rumel, Bishop's Agent, received $25; paid out $5; on hand $20.

Adjourned to meet at Platte Valley, Nebraska, the third Friday [18th] in September, 1885.

Miscellaneous.

CORRECTED "REPORT."

Permit me to make the following explanation and correction of my report to the Bishop, as it is published in the *Herald*. Last July Bro. E. C. Brand borrowed twenty dollars for thirty days. I charged him. He returned it according to agreement, and I gave him credit, and so reported. He writes me that his credit entry might be regarded as tithing paid by him. The item of $42,65, paid for "the poor," is not correct, and I did not so report it. It was a balance on sister Hansen and child's board. Bro. H. N. Hansen who was here on a mission paid the rest.

R. WARNOCK.

[WE have examined the original report, and find the statement of Bro. Warnock correct. Those

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who prepared the Bishop's Annual Report, omitted the word "returned," in respect to the $20 paid Bro. Warnock by Bro. Brand, August 5th, 1884; and likewise omitted "Paid Mrs. P. Sterrett for Sr. Hansen and child's board," in the matter of the $42,65. The words "the poor" are not there.—EDITOR.]

REUNION CAMP MEETING.

Notice is hereby given, and a general invitation extended to all the Saints throughout Iowa, Illinois and Missouri, to attend a Camp Meeting to be held at Park Bluff, Montrose, Iowa, commencing September 20th, and lasting one week. Come everybody! and let us have a Tri-State meeting that will astonish the people and strengthen and build up the Saints.

Park Bluff is one of the most beautiful points on the Mississippi River. A grand view is afforded up the river as far as the eye can reach; also a fine view of the once famous city of Nauvoo. Those who have never had an opportunity of beholding the Prophet and Patriarch's last home on earth will have a fine opportunity to do so by attending this meeting. The Methodists of Iowa, Missouri and Illinois, have purchased the ground and fitted it up in nice shape, and at a great expense for holding camp meetings; and at this writing they are holding a camp meeting on the ground, and it is expected there will be at least six thousand people here before the meeting is over. A pavillion is built that will seat several thousand. This is permanent. All of this is offered to us for our use for a camp meeting in September. Excursion rates of one and one-third fare on the Diamond Joe line of boats, for the round trip will be given from Clinton, Iowa, down, and from St. Louis up. We will also secure reduced rates on railroads as far as possible. Tents can be rented here quite low, and the Saints of Montrose will arrange to run a table, and furnish meals as cheap as possible and save themselves, to all who wish to board. Those who wish to board themselves, provisions will be made for so doing. Better facilities for holding a re-union meeting will be hard to find, east or west. Then come everybody, and let us have a great spiritual feast.

Brethren W. W. Blair, M. H. Forscutt, J. R. Lambert, and J. W. Gillen are expected to be present, also many other Elders that we can not now mention. Don't forget the day and date. For further particulars address, with stamp, H. C. Bronson, Box 34, Montrose, Lee county, Iowa.

By order of quarterly conference of Nauvoo and String Prairie District.

H. C. BRONSON, *Pres. of Dist.*

INFORMATION WANTED.

Since publishing recent notice in *Herald*, I have discovered in the old record, and not transferred to the new, the names of Andrew Hillisway, Jans Johnson, James Billington and George Rauch, as being members of the Quorum of Seventy. There are no items in connection with these names, except that James Billingston is dead, but time of death not recorded. Neither can I find that the other three has ever been disposed of by the quorum in any way. If any one can give me the whereabouts of the three supposed to be living, or any information of the birth, baptism, or ordination of any of the four, it will be thankfully received. I have received but little of the information asked for in former notice. I hope all who are interested in this matter will be prompt. I sincerely thank the few who have responded. I would like also to know the names of the seven presidents chosen the spring of 1860.

HEMAN C. SMITH,
Secretary of Seventy's Quorum.

DIED.

FOOTE.—At Nebraska City, Neb., July 13th, 1885, of inflammation of the bowels, Sr. Eunice L., wife of Bro. Herman D. Foote, and step-daughter of Bro. Edwin R. Briggs. She was 39 years, 11 months and 26 days a pilgrim on life's journey. She leaves a husband and a ten months' babe. There was a large attendance at the funeral. Sermon by Elder Robert M. Elvin from Isaiah 61:1.

MARRIED.

MILLER—GILLESPIE.—On the evening of July 7th, 1885, at the house of the bride's father, Bro. John Gillespie, Allegheny City, Pennsylvania, Bro. Ebenezer Miller and Sr. Margaret Alice Gillespie; Josiah Ells officiating.

BLESSEDNESS OF TRIAL.

"OH, count it a precious trial, a golden affliction, that brings your heart into a closer communion with Christ. Our Heavenly Father loves to hear the voice of his children; and when that voice is still, when there is a suspension of heart communion, and the tones are silent which were wont to fall as music upon His ears, He sends a trial, and then we rise and give ourselves to prayer. Perhaps it is a perplexity, and we go to Him for counsel; or it is a want, and we go to Him for supply; or it is a grief, and we go to him for soothing; or it is a burden, and we look to Him for upholding; or it is an infirmity, and we repair to Him for grace, it is a temptation, and we fly to Him for succor; it is a sin, and we repair to Him for pardon; but be its form what it may, it has a voice—'Rise and call upon thy God,' and to God it brings us."—*Winslow.*

HINTS TO HOUSEKEEPERS.

IN my tours about the country I have often had a virulent ill-will excited toward those works of culinary supererogation, cakes, pies, sweetmeats, etc., because I thought their excellence was attained by treading under foot and disregarding the five grand essentials,—bread, butter, meat, vegetables, and tea. I have sat at many a table garnished with three or four kinds of well made cake, compounded with citron and spices, and all imaginable good things, where the meat was tough and greasy, the bread some hot preparation of flour, lard, saleratus and acid, and the butter unutterably detestable. At such tables I have thought that if the mistress of the feast had given the time and labor to preparing the simple items of bread, butter and meat that she evidently had given to the preparation of these extras, the lot of a traveller might be much more comfortable. Evidently she had never thought of these common articles as constituting a good table. So long as she had puff pastry, rich black cake, clear jelly preserves, she seemed to consider that such unimportant matters as bread, butter and meat could take care of themselves.

It seems impossible to get the idea into the minds of people, that what is called common food, carefully prepared, becomes, in virtue of that very care and attention, a delicacy superseding the necessity of artificially compounding dainties.

The struggle after so-called delicacies comes from the poorness of common things. Perfect bread and butter would soon drive cake out of the field.—*Mrs. Stowe.*

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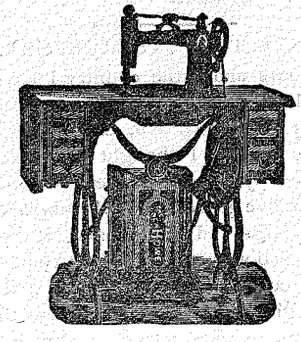

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE BUT ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 8, 1885.

SOLOMON Spalding's "Manuscript Found," at least a verbatim copy of it certified by Pres. Jas. H. Fairfield, of Oberlin College, Ohio, is now on our table, and will soon be given to the HERALD readers. It will also be printed in pamphlet form and put on the market, that all who desire may learn just what there is of it, and of the popular claim that it was the egg from which Joseph Smith and Sidney Rigdon hatched the Book of Mormon.

Those not Mormons, some of whom were and are rabid anti-Mormons, have at length furnished us a complete chain of evidence by which to prove the identity of this manuscript, and to further prove it to be the very one which Howe and Hurlbut's witnesses are made to say read in some respects as does the Book of Mormon—especially in respect to names. While it is true that there is some similarity in the *sound* of some of the names found in these two writings, the spelling of such names is widely different, as is also their meaning, thus proving they could not have had a common origin. And the subject matter of them is as different as is that of the Bible and Sinbad the sailor.

Read the work and then judge.

SHALL WE KNOW EACH OTHER IN HEAVEN.

SHALL we know our friends in heaven as we know them here, and be known by them? Thus inquires a young mother, who mourns the death of her infant son.

Yes. All our experiences in life lead us to so conclude; for though long absence or sickness occur, and very important changes are wrought, yet friends recognize each other in their re-union. All the teachings of the sacred records on this matter confirm this view. The Patriarch Jacob, in view of his approaching death, said to his sons: "I am to be gathered unto my people; bury me with my fathers." He speaks of his "people" with such definiteness as to force the conclusion that, though they were dead, yet they still retained their separate and distinctive characteristics which marked them and distinguished them as his "people;" and this thought was a solace to the dying Patriarch, and a source of great comfort to him ere he entered "the valley of death."

The Psalmist said of his dead son, "I shall go to him, but he shall not return to me;" (2 Sam. 12:23); from which we may learn that the Psalmist believed his dead child retained its entity, its real being, though dead, and that when he died he should go to the same "him" in all the essential peculiarities which distinguished that child from all other children.

Nebuchadnezzar said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Dan. 3:25). Herein is proof that one divine spirit possesses such distinction from others that they are readily discerned, enabling those who see them to know and distinguish between them.

Moses, and Elias, (John the Baptist—Matt. 17: 3, 12, 13), though dead, each retained his separate distinctiveness, and was recognized separately, and known separately. The leading features and characteristics by which one discerns and knows each other person, were so prominent that these personages were known and distinguished from each other, though they were yet in their spirit state. Of this remarkable and highly instructive event, Luke gives this inspiring description:

"And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him."—Luke 9: 28–32.

All these knew each other. To this view agree the words of the Apostle Paul:

"For now we see through a glass darkly; but then [in the perfect state and life] face to face; now I know in part; but *then* shall I *know* even as also I am known."—1 Cor. 13: 12.

Joseph the Seer adds his testimony on this delightful subject, and says:

"I have a father, brothers and friends, who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends and all whom we love. There will be no fear of mobs, etc., but all will be an eternity of felicity. Mothers, you shall have your children, for they shall have eternal life."—*Times and Seasons*, vol. 5: 617.

EDITORIAL ITEMS.

FROM a letter dated at Independence, Mo., the 23d ult., we learn that Mr. Peterson's pretensions are being sorely shaken, and that his church organization is shivered and splintered, till out of the eight or ten persons of which it was composed when in the hight of its prosperity, there are not now enough left to act as pall-bearers at its funeral. Mr. Peterson is simply reaping the fruit of his own doings; and the wrath and judgments he predicted against the Reorganization now strikes himself and his system, and leaves but a blank and a blot as a warning to others, if they will heed it. It appears the Saints in that district are prospering fairly, and many of the Elders are working wisely and willingly.

Bro. D. C. McIntosh writes from Darlington, Dakota, the 7th ult. He thinks Bro. Isaac Hogaboom is an earnest, active worker, and wishes he held the office of an Elder. We can only refer this matter to those in charge of that field, or who may be sent there. Let patience have her perfect work.

Bro. Heman C. Smith sends up a clipping from the *Advocate*, of Palestine, Texas, containing the details of the brutal outrage and horrid murder of Sr. Hassell, at Elkhart, Texas, in May or June last, and the lynching of five negroes, four men and one wench, for that terrible crime. The account sent us is too harrowing and bru-

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tal to publish, except when and where it is absolutely necessary. We feel it would be untimely and improper to now spread it before our readers.

Mr. W. H. Bybee writes from Stoutsville, Monroe county, Mo., the 22d ult., asking for HERALDS, and to know when the conference will be held in the district in which he lives, which is August 2d. He intends to unite with the Saints at Renick, leaving the Disciples, or Campebellite Church. He says they (himself and family, probably), "have grown tired of formality without spirituality." He further says he has been an ordained minister for six years, but there has been a continual warfare between him and other ministers on doctrinal points. There are tens of thousands like this friend, whose sense and Bible reading teaches them that the dry husks of Sectarianism are not the Christianity of Jesus and his apostles, and is sadly wanting the edifying light, and the spiritual power and grace to build up and save souls.

Bro. A. P. Cantrell, in a letter dated at Pineville, Missouri, the 23d ult., expresses a desire that one or more Elders should call on him. His health is poor, some of his family desire baptism, and he thinks a hearing would be given the ministry by his neighbors. He thinks Elders coming to his place would need to go by railroad to Neosho, then by carriage to Pineville.

A brother writes to know if it is right for members to say "I am proud of the latter day work?" And further asks—"Is not pride of the devil? Would it not be better to say "I rejoice;" or "I am pleased?" As to the word "proud," it may be used in two ways—good and bad. Where it is used in the sense of self-esteem, boasting, or ostentation, it is bad. But where it is used to signify joy, gladness, or delight, it may not be bad, but good. It should always be remembered, that the value and significance of words must be measured by the *intention* and *meaning* given them by those using them. The same brother asks to know also if the Saints participate in all the frivolities of Fourth of July celebrations—run horses, catch greased pigs, run foot races, unite with brass bands and play vulgar and comical music, etc. To this we reply that many of them do not—especially the women and the old folks, yet some do, it is likely. But the sacred books of the church and its traditions neither provide for nor permit them. It is largely a matter of taste with those who engage in such amusements. Wisdom and Christian charity should govern all in respect to these things. Every one should carefully judge *themselves*, and be slow to judge others where no law is.

Pres. Joseph Smith writes from Salt Lake City, under date of 26th ult., saying: "The 24th passed here very quietly and peaceably. Saloons were kept closed all day. No drunkenness was seen, or heard of, that I know."

Bro. R. R. Dana, in a letter dated at Mesa City, Arizona, the 25th ult., expresses the desire that one or more competent Elders be sent to labor in that and adjoining regions, among the Utah Mormons. Who can go? We thank him for late Arizona papers.

By letter just received from Bro. F. C. Warnky, of Independence, we learn that Bro. Elmsley Curtis was lately thrown from his wagon by his runaway team, his arm broken and other injuries inflicted. By same letter we are informed that John Thorby, who united with the Peterson movement, is now confined by city authority as a lunatic.

Bro. John Bickle writes from Busseyville, Wis., the 29th ult., saying he had not heard a Latter Day Saints preach for about thirty years, that for him there was no paper equal to the HERALD, and that he can not get along without it.

Bro. J. W. Ganfield writes from Minnewaukan, Dakota, the 26th ult., and wishes to have the ministry call on him. Let those laboring in that field note this.

In another place will be found an open letter from Sr. Jones to Mr. L. D. Hickey. It is full of logic and good proofs. The prophet Jeremiah predicts that "a woman shall compass a man," and Mr. Hickey may now confess the fact.

We advertised for *one* copy of the 16th vol. of *Millennial Star*, and up to this time have received three copies. It pays to advertise.

No one sending papers or periodicals should write in them. To do so is to violate the laws of our nation in respect to postal matters, and makes the matter thus written in subject to letter postage and makes the writer liable to prosecution.

SCANDINAVIAN MINISTER WANTED.

BRO. JOHN C. FOSS writes from Cormorant Mills, July the 16th inst., requesting that we send him at once an Elder or Priest who can speak Norwegian, and have him go to Detroit City, Becker county, Minnesota, and to have him call on Bro. M. Shaw. We greatly wish we could send one, two, or a score of such into the mission field, for there is great need of them, not only in Minnesota, but in many other localities. If there is a brother, Elder or Priest, who can go as solicited by Bro. Foss, he can address the First Presidency, at this office, or Elder E. C. Briggs, Carson, Iowa, who is in charge of that field. Let such give us all the particulars as to their condition, age, experience, and ability to keep in the missionary field.

QUESTIONS AND ANSWERS.

Ques.—Has the candidate for baptism to stand up in meeting and state his desires, or has some brother to do so for him, knowing his desires, that a vote may be taken of the branch? What is the meaning of par. 7. seetion 17, of Doc. & Cov.?

Ans.—Candidates need not stand up in a meeting and state their desires for baptism. They can do so, or not, as they chose. Par. 7 means that candidates for baptism must give satisfaction to those to whom they apply for baptism, whether a minister only, or the branch, as the case may be, that they believe the gospel, truly repent of their sins, and are determined to serve Christ to the end.

Q.—A brother wishes to know if a member can be "removed or expelled from a branch by a request of their names."

A.—A member can be removed from a branch by applying for and obtaining a letter of removal; or by having charges preferred against them for transgression, and then be legally expelled. It has been the custom, in a few places, to drop from the branch record the names of persons desiring it.

Q.—In confirming members by the laying on of hands, must the minister say "I confirm you a member of the Church of Jesus Christ of Latter Day Saints?" And if he does not use these words, is the person a member of the church?

A.—There is no form of words provided for confirming members, as there is for baptism, and Lord's Supper, therefore there is no legal need to use the words indicated above. The essence on confirmation lies; (1), in the authority of the minister, (2), in the fitness of the candidate, and (3), in the *prayer* of the minister, whether uttered or unexpressed in words. It is said O. Cowdery, at times, confirmed with silent, but spiritual prayer. It is quite proper for the minister to use the words indicated, but not obligatory.

Q.—If the names of candidates for baptism have been given to the president of a branch, should he make those names known to the branch, if candidates have no objections?

A.—He is at liberty to do as he sees fit about it. He should seek to act with wisdom, and in that charity which rejoices in

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the progress and triumph of gospel truth. Where the law of the Lord is silent on any point, the officiating minister must excercise his discretion in the meekness, love, and wisdom of Christ; and the membership should respect and uphold him in this, even though their judgment may not be the same as his. Order is heaven's law.

Q.—Is it the duty of the Presiding Elder of a branch to visit the house of each member, exhorting them to pray vocally and in secret, and to attend to all family duties?

A.—Yes; he should attend to it personally, unless he finds it best to leave such duties with the Priest, if there be a Priest in his branch. The law of the church—Doc. & Cov. 17: 8, 9, 10, 18, 19, 21–24; with sec. 104: 3, etc.; defines the duties and powers of the Elders. When discretionary power is left with the presiding Elder, it should be the rule of action by those under his watchcare, unless in the exercise of it he in some way violates the written law and order of the church.

Q.—Have we an account in any of our *Heralds* or books of what became of the Urim and Thummim, or interpreters, which Bro. Joseph Smith, Jun., used in translating the plates of the Book of Mormon?

A.—Yes. And that account reads thus: "At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the 22d day of September, 1827, having gone us usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

"I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented, was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the 2d day of May, 1838."—*Times and Seasons*, vol. 3: pg. 872; *Mill. Star*, vol. 14, p. 6, 7, of *Supplement*.

EXTRACTS FROM LETTERS.

Bro. E. C. Brand writes the 26th ult. to say:

"I rejoice in the good news from Utah. I am confident the chosen time of the Lord has come for 'loosening the bands' from the necks of the captives."

He also sends notice of Basket Meeting to begin at eleven a. m., August 9th, at Hager's Grove, Jamestown, Dodge county, Nebraska, which will be found in another column.

VARIABLE JOHN TAYLOR.

THE clipping below is from the Salt Lake Evening *Democrat*, edited by Alfales, a son of the late Brigham Young. This is but one of hundreds of evidences that John Taylor and his co-workers have departed widely from the doctrines and principles of the church up to 1844, and is an added proof of the rank apostacy into which the Utah Mormon Church has fallen.

"THE VIEWS OF PRES. JOHN TAYLOR ON 'RELIGION AND POLITICS.'

"'There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider wild and visionary. Having witnessed in the proceedings of some of our old European nations a policy that was dangerous, hurtful and oppressive in the union of church and state, and seen in them an overgrown oligarchy, proud and arrogant, with a disposition to crush everything that opposed its mandate or will, we have looked with abhorrence on the monster, and shrink from the idea of introducing anything that would in the least deprive us of our freedom or reduce us to a state of religious vassalage. Living under a free republican form of government, sheltered by the rich foliage of the tree of liberty, breathing a pure atmosphere of religious toleration, and basking in the sunshine of prosperity, we have felt jealous of our rights and have been always fearful lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated and the funeral dirge be chanted in the land of the free and the home of the brave, in consequence of a union between church and state. No one can be more opposed to an unhallowed alliance of this kind then ourselves.'

"The foregoing is a portion of an editorial in the *Times and Seasons*, a paper which was printed in Nauvoo, Illinois, bearing date March 15th, 1844, of which paper John Taylor was editor and publisher.

"It is presumed that the then editor of the Nauvoo paper is the present President of the Church of Jesus Christ of Latter Day Saints. If it be so it is reasonable to suppose that a change has come over that gentleman, seeing that he is now at the head of an "oligarchy" in Utah. Whether the Utah oligarchy is as dangerous, hurtful, oppressive, proud, arrogant and monstrous as those to which the editor aforesaid made reference, I leave your readers to judge.

"But if such oligarchies as he describes are dangerous—being as he suggests, produced by a union of church and state—how much less dangerous and hurtful is the oligarchy which governs and controls the People's party in Utah, of which the said late editor is chief? For my part I unite with the Democratic party in opposing a union of church and state, believing that religion ought to be kept separate from politics, and can only wish that it had been possible for John Taylor and his colleagues to have adhered to the strong platform which he placed himself upon, as above, for I fully agree with what his predecessor, Joseph Smith, said in reference to political authority, to-wit:

"'In the United States the people are the government, and their united voice is the only sovereign that should rule; the only power that should be obeyed.'

"Query.—Is not the present policy of the Latter Day Saints a departure from the doctrine of their first president?

"DEMOCRAT."

"MANUSCRIPT FOUND."

THIS clipping, taken from a late *Deseret News* will be read with interest by many. When Rev. Demming says he had "called on E. D. Howe and D. P. Hurlbut, and spent several days with one or the other of them on the subject of the manuscript," it can not be true, unless he refers to what might have taken place some years ago; for D. P. Hurlbut has been dead for some time past.

It is curious, if not very significant that this shallow novel writer—Solomon Spalding—advocated polygamy on similar grounds as did Brigham Young and his fellows. Brigham often stated in his harangues, that if the single men "would marry the daughters of Eve," so each could have a busband and a home, there would be *no need* of polygamy. This seems to have been the sum of Mr. Spalding's logic on that point.

How will certain sectarian preachers, with many lecturers, book-makers, and newspaper editors, who have charged the Mormons with putting the writings of the very learned, very talented, and very pious Rev. Solomon Spaulding to such a base use as making the Book of Mormon

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out of it, (which book condemns polygamy and its like under all forms)—how will they feel now that it is proven by his own writings that Rev. Solomon Spalding taught polygamy as early as 1807–12, more than forty years before Brigham Young taught it publicly; and did so, as he tells us in the introduction to his "Manuscript Found," to improve the head and the heart of its readers! Will they be just now, and proclaim that Rev. Spalding, a very pious and very learned Presbyterian advocated polygamy before 1812, in his long lost "Manuscript Found," and that polygamy had advocates among the Presbyterian preachers before it did among the Brighamite Mormon Elders? We shall see. "Time hath her revenges," and this, too, in many ways.

[*From Deseret News.*]

"MANUSCRIPT FOUND."

APPLICANTS FOR THE MANUSCRIPT.—WHY THEY WANTED IT.—THE ORIGINAL SENT TO OBERLIN COLLEGE LIBRARY.—MR. RICE AGREES TO PART WITH THE COPY AND THEN BACKS OUT, BUT LENDS IT.

HONOLULU, Sandwich Islands,
June 24th, 1885.

EDITOR "Deseret *News*:"—Among those who had written to Mr. Rice for the manuscript were Eber D. Howe, of Painesville, Ohio, (since which Mr. Rice informs us he had a stroke and was supposed to be on his death-bed); Mr. A. B. Demming, also of Painesville; Albert D. Hager, librarian of the Chicago Historical Society, Chicago; and Mrs. Ellen S. Dickenson, of Boston, grand-niece of S. Spaulding. Mrs. Dickenson demanded that the manuscript be sent forthwith to her or to Mrs. Mc-Instry, from whose mother it had been "stolen by D. P. Hurlbut." She also asserts that she is writing a book against the Mormons, and desires the manuscript from which to make extracts, provided it is the one that Hulburt stole "which she scarcely thinks is the one." Mr. Demming says he does "not think it is the Manuscript Found," for it is rumored that Hurlbut sold it to the Mormons and they destroyed it, which, he says, "I believe to be true." He was nevertheless clamorous to have this manuscript sent to him immediately, for, writes he, "I desire to make extracts from it, as I am writing a book, to be entitled "The death-blow to Mormonism." Joseph Smith did not ask for the manuscript for himself, but that it might be sent to the Chicago Historical Society, 140 and 142 Dearborn street, Chicago, for preservation. Mr. Hager, secretary or librarian of said society, desired it also sent there, and promised to defray the postage or expressage, and to have it neatly bound, etc., etc. But Mr. E. D. Howe laid claim to it on the ground that when he sold his printing establishment to his brother, from whom it was turned over to Messrs. Rice and Winchester, in 1839, the manuscript was inadvertently turned over to them with the office. He further states in his letter that the manuscript was left in his office by D. P. Hurlbut, pending efforts to obtain evidence against the Book of Mormon. Mr. Rice showed us all these letters, which we carefully read and noted. Mr. Demming who is a Rev. gentleman, wrote two letters, both of which seemed to savor of a spirit smarting under the sting of conscious imbecility, and reeking with venom and the bitterness of gall.

Mr. Rice informed us that his friends, among them the Rev. Sereno E. Bishop, of Honolulu, had advised him not to allow the Mormons to get hold of a copy of the manuscript. When I asked him for what reason, he replied, "What, indeed?" The old gentleman has a son in the States, who is a minister, (to whom Mr. Demming's letters were addressed), and he wrote him to make enquiry respecting the existence of Messrs. Aaron Wright, Oliver Smith, and John N. Miller, who testified to the identity of the manuscript, as Spaulding's writings, and he found them to have been "veritable persons, but they are now all dead." This was the statement which Mr. Rice made to us. Here is a copy of the certificate: "The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession. Signed, D. P. Hurlbut." [The signature is written as here given].

I made another visit to Mr. Rice a few weeks ago, and read several more chapters of the manuscript. The following passage occurs on the thirty-eighth page, but is crossed out:

"Let thy citizens be numbered once in two years, and if thy young women who are fit for marriage are more numerous than the young men; then wealthy men, who are young and who have but one wife, shall have the privilege, with the permission of the king to marry another until the number of the single young men and the single young women are made equal; but he who has two wives shall have a house provided for each, and he shall spend his time equally with each one."

We again took a good look at the manuscript which had been returned to him by Mr. Hyde, a minister to whom it had been loaned for a time, and by whom I suspect it was copied, although I do not know. We counted the pages and found 169 numbered pages and one and two-thirds pages not numbered, and two loose sheets not apparently belonging to the manuscript, which made in all 175; less pages 133 and 134 which are missing.

Mr. Rice said that when he was publishing a newspaper, the *Republican Monitor*, at Cazenovia, N. Y., he published a very interesting story entitled the, "Manuscript Found," and some ten or fifteen years later while editing the Ohio *Star*, at Ravenna, Ohio, he republished this story, which was a romance predicated upon some incidents of the Revolutionary War. He was of the opinion that the name of this story by some means had been confounded with Spaulding's Manuscript or writings, and that this is the only novel that Spaulding ever wrote.

I also read another letter from Mr. A. B. Demming, fairly clamoring for the possession of the manuscript. He said he had called on E. D. Howe and D. P. Hurlbut, and spent several days with one and the other of them on the subject of the manuscript, and urged it be sent at once to Mr. Rice's son (in Painesville, Ohio,) with instructions to let no one know of the fact but Mr. D.

On the 15th inst., I called upon Mr. Rice again, in company with a couple of the brethren, to read a little more in the manuscript. He informed us that he had that day forwarded the original to the Oberlin College Library, in the care of a lady who was going there, and then made us the following proposition: to let me have the copy he had now finished, provided I would have it printed *verbatim*, complete, with erasures, or crossed out parts in italics, and explanation in preface; and after printing, to send fifty copies to Oberlin, twenty-five copies and the manuscript back to him. I accepted the proposition, and he was to draw up a paper setting forth these terms, and he would deliver the copy of the manuscript and a copy of the agreement into my hands at six p. m.

When I returned at the appointed hour he took me to his room and said: "Mrs. and Mr. Whitney (his daughter and son-in-law) have protested against my letting you have the manuscript until I get the consent of President Fairchild. Now, in view of my promise to you, this places me in a very embarrassing position, for I want to please them, and I regret having to fail in my promise to you; but I think it best to postpone the matter for two or three weeks, until I can hear from President Fairchild."

"What reason," I asked, "do they give for their objection? We agree to your proposition—it is all your own way. The original is beyond our reach and we could have no other than the most honest motives, with all the expense on our part, in carrying out your proposition." The only answer was—"They are not as liberal as I am." I do not know whether this meant they wanted something more for it, or that they were not as liberal in their sentiments or feelings towards us. I took the last meaning.

I then said, "Well, Mr. Rice, my curiosity leads me to desire to read it, and I would be pleased if you would lend it to me to read.

To this he consented, provided I would return it when I got through. So I brought it home with me, and had it from the evening of the 15th to the morning of the 21st, when I sent it back. I got home with the manuscript on the evening of the 16th.

We read it. It is a shallow, unfinished story, but withal somewhat interesting in parts, as containing some ideas which the author must have gathered from the traditions of the Indians. I have but little faith that Mr. Fairchild will recommend or

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give his consent for us to publish it. Mr. Rice claims that his copy is a *verbatim et literatim* copy, with scratches, crosses and bad spelling all thrown in.

The names "Sambol," "Hamboon," "Labaska," "Labona," "Lamesa," "Mammoons," occur in the story which might easily be changed. Mammoths were the author's beast of burden. The two principal tribes of Indians were "Ohions" and "Kentucks," with numerous adjacent tribes—"Sciotans," "Ohons," etc.

ISLANDER.

By the clipping below, from the Phoenix (Arizona) *Herald* of the 16th ult., we see how well posted journalists are becoming in respect to the genuine, original doctrines of the church, in respect to marriage and loyalty. This is gratifying and encouraging. We trust the time is near when the true faith of the church will be generally known, and the apostacy, its errors, follies and abettors, will also be known.

"'Whom the gods would destroy, they first make mad,' was a saying of the ancients that never was illustrated better than it is to-day, in the case of the Utah polygamists. While they have not gained a single point for themselves in their action of the Fourth of July, they have insulted a nation, and to-day there is not a newspaper in the United States—the *Deseret News* and one or two other polygamistic journals excepted—that is not denouncing the Utah Mormons in a way that will shortly result in wiping them out of existence in the United States. They can expect no more leniency from the decent people of the country, from the courts, or from the government. They have defied the laws, insulted the government, outraged society and common decency by their beastial practices and consorted with crime and rebellion, by receiving with public demonstrations those criminals who have served their time in the penitentiary for their lechery and been released. If the government can longer withhold its hand under such insult, it is time for it to be wrapped in the lecherous crimes of polygamy from the President down, and fall into a common pit of prostitution and destruction. It will no longer tamper with the wretched institution. The monsters of beastiality who have originated and kept the lead in this harem business are now skulking and hiding, while from their lair they call upon the small fry to stand the brunt of the punishment that they saw coming, and from which they fled in cowardice. If their institution of polygamy is God's institution, it strikes the casual observer that the leaders in the business here have very little confidence in His protecting hand. However, their polygamy is not even a Mormon institution. The great ——, Brigham Young, instituted it for his own convenience, and succeeded in finding followers in men as beastial as himself, and dupes among the weak, the ignorant, the superstitious.

"The old Mormon Church doctrine of Jo Smith taught no such crimes against society and the Government. In his Bible their occurs this passage, and the old church lived up to it: 'For there shall not any man among you have, save it be one wife, and concubines he shall have none.'

"And again in the old Mormon Book of Commandments: 'Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.' From these primordial doctrines the Utah Mormons have widely departed under Young and Taylor—the 'Brighamites.' The other branch, the 'Josephites,' still hold tenaciously to the ancient doctrines of virtue and loyalty and everywhere except in Utah and the dependencies under its influence, the Josephites are gaining ground. We are pleased to note that Joseph Smith, Jr., the son of the prophet, has gone to Utah to preach to his erring brethren, and is having much influence, though the leaders of the bagnio doctrine are fighting him as hard as they can, and slinging the maul of 'Apostacy' at the heads of all those who listen to young Smith, or regard his teachings favorably. But do what they may the immediate end of polygamy in the United States is at hand. If polygamists are not willing to reform by mild treatment, they can be whipped into it or whipped out of the country."

The same journal, of the 23d ult. has this, which exhibits the temper of the non-Mormon element in that region in respect to polygamists and their doings.

"The polygamists of Mesa City, to-day, celebrate the return from the penitentiary of such of their number as were confined last spring for their crimes. They have sent several invitations out to Gentiles. It looks very much like the whole community of Mesa City standing up in defense of criminals and in defiance of the laws of the land. The attempt to make martyrs of those who have been punished for their beastiality and crime will fail, and the late defiant attitude of the polygamous section of the Mormon Church will only hasten the end which will be complete when it comes, and it will come soon."

By letter just received from Pres. Joseph Smith, dated Salt Lake City, 28th ult., we learn he and Elder Joseph Luff would start for Bozeman, Montana, in a few days. He reports fair progress and good prospects.

Correspondence.

SALT LAKE CITY, Utah,
July 23d, 1885.

Bro. Blair:—To-day, at about nine o'clock the flags were put at half-mast in token of grief for the death of Gen. U. S. Grant; quite a different day than the 4th. To-morrow will, I trust pass peaceably. Governor Murray and Marshal Ireland, are doing all they can to prevent any collision. I really think none will occur. The City Council has ordered the saloons closed to-morrow; the troops at Fort Douglas will be ready for any thing that may occur; and I believe there is some sense in those controlling on the part of the church here.

I met the Commissioners of the Electoral Commission this morning, Messrs. Godfrey, Paddock, and Pettigrew. I was met with cordiality, and passed a pleasant twenty minutes with these gentlemen at their rooms in the Opera House block. Our talk was on the situation here. They seem to be informed upon many points. I found no bitterness of feeling with them; none with the Governor, and none with Judge Zane. As I anticipated on leaving home, it is slow work getting acquainted; but I am doing it; and shall continue. I visited Judge Elias Smith, day before yesterday, and yesterday; I find a bit of family record with him I am trying to get.

Anthony maintained his own in the debate with Andrew Jensen, at Pleasant Grove; so Bro. Luff thinks; of course they will claim the victory, as Jensen, though affirming, flatly refused to take the lead in the argument; throwing the burden on Bro. Anthony. His proofs were chiefly from the *Juvenile Instructor*, while Bro. Anthony's were the revelations and the history of the church as found in *Times and Seasons*, *Millennial Star*, &c., published before, or immediately succeeding the death of father.

Yours ever,

JOSEPH SMITH.

KIRTLAND, Ohio,
July 23d, 1885.

Bro. W. W. Blair.—I arrived here on the 18th inst., and aided E. L. in conducting two services in the Temple, morning and afternoon, on the 19th. Had the usual attendance, and good interest was had. A feeling of good will towards our cause still continues. The weather is hot, and crop prospects encouraging.

Yesterday, in company with E. L., I dropped into the office of Prof. Fairchild, at Oberlin, and had the pleasure of examing the famed old Spaulding Manuscript, which has been posed against the faith so long by self-willed and unscrupulous opposers, as constituting the ground-plot far the origin of the Book of Mormon. Beyond question it is the identical Spaulding Romance. There are so many things which identifies it, that the mind is set at rest that it is the thing *de facto*. It has an antiquated appearance; leaves soiled by use and torn in places, and has a smoked, rusty appearance. The paper is thicker than ordinary writing paper now in use, and is not ruled. Water marks are easily traced upon it. The leaves are six and one half inches wide and eight inches long, and are closely written on both sides in an old fashioned cramped hand. The manuscript when lying loose on the table, measures three-fourths of an inch in thickness. A few leaves were stitched together with linen thread, thus forming them into little sections, or books, easy to handle. Take a sheet of paper thirteen inches wide and sixteen inches long, double twice, so as to leave it six and a half by eight inches, and you have the precise manner of the arrangement of the paper for use. I counted eighty-seven sheets in all. Some are missing. On the large wrapper enveloping the manuscript, the following is found written with lead pencil, "Manuscript Story. Conneaut Creek." It is known that writing done with lead pencil will remain legible for years. This wrapping paper, however, looks to be a little more modern in its make up than the manuscript paper, but shows age. It is of good consistency, and is a good, durable, buff colored wrapping paper. The most probable thing is, that this wrapper was put around the "Manuscript Story" by D. P. Hurlbut when he procured it from Mrs. Davison; and that the pencil writing was done at Conneaut, Ohio, when he, Aaron Wright, John Miller, Henry Lake, *et al*, were closeted with the manuscript before them, endeavoring to invent a

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theory that would account for the origin of the Book of Mormon, other than the truthful narrative given of it, and in a way that would tickle the fancy and please the ear of the fable-loving, give to themselves some note, a lucrative business, and to the devil one more chance to close the eyes of the willingly blind. The strange part is, that his Satanic Majesty would hit upon such a chaffy thing. It isn't a respectable counterfeit. I have been amusing myself today in reading the story—have gone over about sixty pages, and strange to say my faith holds out! As it is to be issued in printed form soon, and put into everybody's hands who may wish to peruse it, it is not necessary here to give extensive particulars. By way of caution it might be well to say, get ready for a little "side splitting," to end in disgust and contempt, to think that for years we have been confronted with this old humbug manuscript as being the root from which the Book of Mormon grew; the egg from which it was hatched; or to put it in Darwinian style, this was the monkey and the Book of Mormon the man. But if the latter were true, there is an endless number of missing links lying between the two, that this affords no comfort. The puzzling perplexity of the mind must remain as hitherto, if not disposed to accept the divine claim. Remembering that it is pretended Solomon Spaulding was a very pious Reverend, a college graduate, who understood the classics, languages, etc., and by this means was able to furnish strange names for his manuscript, which afterwards found place in the Book of Mormon, we give the following:

The "Lehi" of this story is named "Fabious, being descended from the illustrious general of that name." He was born at Rome, and on the arrival of Constantine at that city, he (Fabius) was favorably received by the great conqueror, and was intrusted with a ship and crew, in order to carry messages and assistance to the army in Britain. When near the the shores of Britain a great storm arose and they were driven out to sea and finally landed on the new world. Here they found a wild race of people, who received them kindly; and Fabious and companions "found themselves once more on *terra firma*." The king prepared an "entertainment" for them, which consisted of "fish," boiled beans, and samp." The feast ended in the natives acting "more like devils than human beings." There were seven women and thirteen men who had accompanied Fabius. So the women chose each a husband. "Droll Tom" (what a classic name), was rewarded for his benevolent proposal with one of the most sprightly rosy dames in the company. Three others of the most cheerful, resolute men were chosen by the other three bucksom lassies. We united heart and hand with the fairest prospect of enjoying every delight and gratification which are attendant upon the connubial state. Six poor fellows were doomed to live in a state of celibacy or accept of savage dames." The fortunate couples repaired to their new departments, "partook of an elegant dinner and drank a bottle of excellent wine." In a speech one enthused as follows:—"My sweet good souled fellows, we have now commenced a new voyage. Not such as brought us over mountain billows to this butt end of the world. No, no; our voyage is on dry land." Before done another cries out, "May God bless your soul. What would you have us do who have had the woful luck not to get mates, to cheer our poor souls and warm our bodies. Methinks I could pick out a healthy plum lass from the copper colored tribe that by washing and scrubbing her fore and aft and upon the labboard and stabbord sides she would become a wholsome bedfellow. I think, may it please your honor, that I could pump my notions into her head and make her a good shipmate for the cupboard. . . Upon this I filled the bottle with wine and observing to honest Crito that he was at liberty to make the experiment. . . We retired two and two, hand in hand, Ladies heads a little awri, blushing like the moon" &c.

This sounds so much like the discourses of Alma, Lehi, Nephi, Moroni, Mormon, and others, that it may be necessary to send a delegation among the Saints in order to strengthen their faith after reading! Go on with your "Grove Meetings;" perhaps that will be a sufficient safeguard. Here is some of the classic names that it is said so much resemble those in the Book of Mormon; "Lucton, Droll Tom, Radocom, Haddocam, Labasko, Ohom, Elseon, Bombal, Siotans, Mammoons, Kentucks, Golonga City, Gamba, Rambock, &c. No Lehi, Nephi, Zarahemla, &c., in it; although one of the witnesses for Hulbert and Howe remembered distinctly "Zarahemla." The devil and his agents will have to hold another council and hit on something else, or get out of the way of the old ship Zion. Hastily,

WM. H. KELLEY.

GRAYSVILLE, Ohio,
July 21st, 1885.

Bro. Blair:—I am pleased to address you as one of the editors of our much valued *Herald*. It is my only preacher now, as we have had no Saints' meetings since last September. It cheers me to see the reports of the valiant servants of Christ; for to a close observer 'tis plainly evident how the Lord is giving them wisdom and power, and working with them. And 'tis evident those most powerfully blest are those most meek and unobservant of the good they are doing. I often, when reading some of the reports, am reminded of the meekness of Jesus. I pray that the faithful may always be kept meek and humble. It cheer me to see the testimony of new converts. Although Satan is employing every instrument he can to overthrow truth and righteousness, God's work is moving onward; and will till victory's won. Many plans has the adversary taken to jostle me from the narrow way; but I realized the power of the Lord to be sufficient to detect his cunning, and so I cling to the "iron rod." So in loneliness and weakness his Spirit strengthens me. I loan my papers, and instruct and do all I can. One of our Ex-Congressmen who lives a near neighbor, (a great reader), reads my *Heralds* and *Advocates*. He sends me his papers to read, and thanks me for the instructions he gets from our papers. The papers he sends me to read are the Boston *Index*, and *Zion's Day Star*. They are liberal papers; contain some good reading.

The *Index* is published at Boston, and speaks very respectfully of our church there. Mrs. Milligan gave me a paper that had a lengthy defence of our faith in it, by Elder John Smith, of Massachussetts. She told me (after I showed her the difference between God's ministry and sectarian assumption), she would like to hear our Elders preach. She is the wife of the Congressman, and they are both intelligent people. Many others say they would like to hear. I do believe if some wise Elder could labor in this place for a time, with a right knowledge of what people he is dealing with, a large and flourishing branch could be built up here yet. One hope cheers me on; God will save the true Israel. So I shall try to be patient and do what I can, that my page of life may be fit for all to scan. Our recording angel is keeping our page by which we fall or stand.

In bonds your sister,

SARAH A. ROSE.

DECATUR, Nebraska,
July 23d, 1885.

Dear Herald:—We are having a warm time here at present. There is a Mormon-eating Campbellite preacher on the war path. He discharges his puny volley at the Saints, and then scampers off out of range when the gospel-gun is aimed at him. He reminds me of what the negro poet said,

"If you want to see old Satan run,
Shoot him with the gospel gun."

The teacher of this branch offered to discuss with him, but he said he would not snap at a weasel; and when any of the Elders come, he says they are too well informed for him. It is sad to see the blind lead the blind, knowing that all must fall in the ditch together. He has gained some converts, and there are others seeking for the right way. I pray they may find the truth, and I know they will if they are honest and unprejudiced seekers, for they will have an opportunity to hear it. I will do what I can in my weakness to expound the way of God, trusting that some brother more able will come to us to uphold the banner of liberty. Trusting in our heavenly Father for help, my prayers are that the gospel may roll on till all the honest in heart are gathered in one fold. I remain your brother in gospel bonds,

GEO. W. WALTERS.

HEIDENHEIMER, Bell Co., Texas,
July 21st, 1885.

Dear Herald:—We continued our meetings at Eureka Springs, Arkansas, after writing last, until we had delivered fourteen discourses. The meetings were fairly attended. The seed sown there I trust will do much good. It will certainly scatter well, for there were people attended from many parts of the world. We felt well in delivering the message.

On June 15th we left the Springs for Texas. Bro. Pickering and wife accompanied us as far as Beaver, where we laid over till the evening train; during the time Bro. Roberts immersed sister Pickering in the clear sparkling waters of White river. Stayed that night with our genial brother, E. Short and his pleasant family at Seligman. The 16th we were again on our way, arriving at Hearne, Texas, the 18th, where we met Bro. Roe of Bastrop, Bro. and Sr. Cato, as well as the Saints of Central Branch.

On the 20th, conference began, and we had a very good time. Bro. H. L. Thompson was chosen to preside, and is making preparations to be about his duties. May he abundantly succeed. Brn. Cato, Roberts, and I, assisted by Bro. Hay, held meeting there each night for a week after adjournment, and were blest in our effort.

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On the 29th Bro. Roberts and I bade adieu to our co-laborer and others, and were off for Bell county. We began a meeting at Elmwood, July 4th, which terminated last Sunday night, in which we were assisted by Brn. H. L. Thompson, E. Land, and E. D. Thompson. The meeting resulted in the baptism of eleven. Some of the brethren who have labored here before would be glad to know who they were, so I will insert their names; B. F. Renfroe, F. M. Sanders, J. W. Frost, C. C. Holcomb and wife, Jonah Skinner, S. Simmons and wife, C. A. Norwood, John Skinner, and Mattie Thompson. They are all adults but one, and all heads of families but two. So the good work moves on here where the battle was fought last summer—where the Campbellites boasted they had broken us down. We had the best prayer meeting ever held there, on the 15th, at which the Spirit's power was sensibly felt, and the gifts of the gospel enjoyed to the cheering and comforting of the Saints. Bro. Roberts and I left the brethren in charge on Saturday, and came here where we have commenced a meeting with fair prospects of success. There are no members here; but friends with whom I have sojourned before, treat us kindly. Now is a leisure time with farmers, and we propose to use the time as we have ability and strength. I hope the Saints in the mission will renew their diligence, for I am satisfied a revival awaits us, and we can rejoice in God's goodness if we will.

Crop prospects are fine,—God is smiling on Texas this year. Oh, may the Saints appreciate his goodness, and appropriately express their gratitude. God is blessing us with liberty, full and free. May his name be praised.

In bonds of peace,

HEMAN C. SMITH.

GRAND RAPIDS, Nebraska,
July 22d, 1885.

Brother Joseph:—I am trying to do all I can in the field. I have opened a new place six miles west of here; had a house well filled; preach next Sunday, the 26th. The M. E. preacher followed me the same day, and tried to overthrow what I preached, but made a failure to my satisfaction and the majority of the others. They think he will want to debate with me. I think not, for he had a chance last winter and backed out. He knows better than to engage with a Latter Day Saint. May God hasten the day that more laborers may be sent into the field. I for one am willing to spend my time in the field, and do all I can to defend the truth.

Yours ever in gospel bonds,

P. W. PREMO.

KINGSTON, Missouri,
July 25th, 1885.

Bro. Blair:—I live four miles south-west of Kingston, Caldwell county, Mo., on Log Creek, where the Saints used to live before they were driven. Many old heaps of rock mark the spots where houses once stood. I am preaching in a grove close to my house; very few come to hear. The people are very prejudiced. I think it will take a long time to convert them. I have preached four times, and expect to continue every Sunday till cool weather if people come to hear.

Your brother,

R. L. WARE.

RENICK, Mo., July 25th, 1885.

Bro. Jsseph:—I have long had a desire to drop you few lines, although I am young in this cause, yet I rejoice, because this work has brought peace to my soul, and a desire to do what is right before God and man. And I can truly say that I know this work is of God. I have been presiding over this branch since Bro. J. T. Phillips went from here to Lucas, Iowa. Bro. John is a good man, and a faithful soldier in the work. I have done the best I could in the branch since he left. The gospel has been preached here by many of the Elders, and tracts have been scattered for miles around, and what the future will bring forth, we can not say. We have meetings every Sunday, and prayer meeting every Thursday night, and are striving to do the Master's will. May the Lord bless us all, and help us to be faithful to the end, is the prayer of your brother in Christ.

R. R. JONES.

ANDUBON, Minn.,
July 24th, 1885.

Bro. W. W. Blair:—I think the *Herald* is splendid. It is very interesting. We look for it with great anxiety, to see what is going on, especially in Utah. It is our earnest prayer to our heavenly Father, that they in Utah may obey the prophet's voice, and abandon polygamy. I feel that the right men have been sent there. A few nights ago the Spirit came upon me, and I saw and heard Joseph preaching to the people in Utah, laying the law before them in such an easy and simple manner, that I thought, Is it possible, that that people don't understand the voice of the prophet of the Most High! And as I looked at the people, I saw many that believed, but something seemed to keep them from obeying. I then looked at brother Joseph Luff; I saw the Spirit resting upon him, and it seemed that he was speaking to them the word of the Lord, and I awoke speaking these words, (yet it appears that brother Luff was speaking them)—"Thus saith the Spirit unto you who have listened to the voice of my anointed, whom I have sent unto you; if ye will hearken unto what he has said, and forsake your great abominations, and turn unto me, saith the Lord, then ye shall be led out of bondage, and ye shall be a blessed people, and I, the Lord, will own you as my children. But if ye will not, I will visit you with judgments, and ye shall be cast from off the face of the earth."

Cormorant, July 27.—The twelfth of this month I spoke in Lacy's Hall, at Pelican Rapids. In the morning we had eighteen to hear, besides those of the like precious faith who met with me. Brother Martin spoke in the afternoon; brother May and several others did the singing. The Hall was promised us whenever we wanted it. After considerable talk about the Utah Mormons hoisting the National flag of our country on the 4th of July half mast, they claimed we were Utah Mormons. But Mrs. M. J. Blaisdell, of Pelican Rapids, a modest, retiring, and unassuming lady, thought she would inform herself and friends as to that, and so she wrote to Ex-Governor Alex. Ramsey, being personally acquainted with him. Yesterday, the 26th, we met in the above mentioned Hall and delivered two sermons more; Mrs. Blaisdell, with her two noble looking sons, were of the congregation. The boys are investigating our claims. Mrs. Blaisdell let me read a letter she received in reply to hers to Governor Ramsey, and with her permission I took a copy of it which reads:—

"ST. PAUL, July 19th, 1885.—*Mrs. M. J. Blaisdell, Madam:* I know nothing, of course, of the parties representing themselves in your vicinity as of the Reorganized Church of Jesus Christ of Latter Day Saints; but this is the title of that branch of the Mormon Church whose head is Joseph Smith, son of Joseph who was killed at Nauvoo, who the Mormons call a Prophet. The Reorganized Church repudiate polygamy, and are hated and detested by the Mormon Church of Utah. Respectfully, Alex. Ramsey."

Yours truly,

JOHN C. FOSS.

INDEPENDENCE, Missouri,
July 27th, 1885.

Editor Herald:—Believing that a few words from this place—historic, round which so many fond hopes cluster, would be of interest, I assume the responsibility of this intrusion into your crowded columns. The branch now rounds up to four hundred strong, representing almost every state from the golden shores of California to esthetic Massachusetts; from the sunny climes of the Gulf States, to the bleak and cold regions, above and beyond the Northern lakes. We are here from almost "every nation under heaven," and yet this great diversity finds unity in the "one hope" of our "high calling in Christ."

Those who have settled down among us, and have adapted themselves to their surroundings, have generally fared well. In fact, I am convinced that the Saints in point of material prosperity, will compare splendidly with their neighbors. If a man wants to do right and live in peace and quietness, let him but do right and practice godliness, and his success will be amply assured.

The mere theory of the latter day work amongst the members of the church—without the graces which should adorn the character and profession of Saints, will be insufficient to redeem the church from the odium imposed upon her by evil doers in by-gone days. It were far better for all concerned, that an Elder should never lift up his voice to preach "Christ and him crucified," unless he puts into practice, in his every day life, the principles of piety and truth. Mere theoretic Christianity does not meet the demands of to-day.

All is peace and serene quietude with the Saints; the dangers which confront us are from within. Laxity of dicipline—that of many years' standing; the want of that effectual standard of righteousness—that "righteousness which exalteth a nation," are matters of deep concern. Happily, the pruning process has commenced in earnest, and good results are fondly anticipated in the branch. Those coming here should bring a good stock of practical piety with them; and remember that among many, importance does not so readily attach as among the few.

Kansas City is extending her limits toward Independence, and as a result, the price of real estate is upward in its tendency. Lands on the west have raised fully one hundred dollars per acre since last spring. A syndicate from abroad has been around, buying up the land adjacent on the west, knowing there was "money in it." This has its effect upon city property, in making values permanent and safe. It is now proposed by the Cable Steam Street Railway, of Kansas City, to extend its line to Independence. This

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will be a grand benefit to this place. It will give employment to many of our citizens in Kansas City, and many in Kansas City will reside here, while at the same time engage in business there.

According to late news, that little concern, numbering, I think, eleven or twelve, including old and young, founded by Lars Peterson, proclaiming "all things common and celibacy," has been of "few days and full of sorrow." Death and disaster always attend such chimerical institution. But Peterson still abides! What next? One of their late members, now *non compos mentis*, as a seeming result of their peculiar freak, is now in jail—he having set fire to his own goods and home, and then departed bare-headed.

We feel cheered and encouraged with the splendid services now being wrought by Bro. Joseph and his co-laborers in Utah. The reasons assigned by the *Deseret News* editor for refusing Bro. Joseph's reply admission into their columns, look sickly indeed. "Lay on, McDuff."

Believing that the work is of God, and that he will accomplish all that he has promised,

I am in bonds,

THOMAS E. LLOYD.

ELKADER, Iowa, July 24th, 1885.

Brother Blair:—I am wanting some more of them books entitled "William Smith on Mormonism," struck off. I have written a supplement I designed to add to the pamphlet, a skeleton of which I sent to my nephew, in answer to the question as to what were the causes that led to the death of my two brothers Joseph and Hyrum Smith. An answer would be brief, though covering the whole ground, on the principle causes, making two additional pages to the book. The brief must be among my nephew's letters. I intended for him to inspect the brief and correct if need be any error that might be found in it. This brief I think important, as many who have sent for this book have thought that this explanation had heen given. I will need about one thousand of these books struck off in the short time of two months. This number will make the price less on each book.

I am preparing for a missionary crusade against the world's opposition to Mormonism—old and true. I expect to be ready for this work, and to enter the field by the first of September next. I am also in duty bound to say that for the last eight months I have not been able to do any missionary work either at home or abroad, on account of poor health, and have been confined mostly to the house. My last missionary work was done among the Saints at Clinton, Iowa, in December, where in taking a severe cold that settled upon my lungs, it well nigh deprived me of the power of speech as well as to endanger life. Through the blessing and mercy of God I have so far regained my health that I shall try the field once more, the Lord willing. This gospel of the kingdom must be preached in all the world. There is then work for all.

WILLIAM B. SMITH.

CORTLAND, Illinois,
July 22d, 1885.

Bro. D. Dancer:—The Saints in Cortland and DeKalb are trying to let their light shine by holding prayer meetings, Bible-class, and Sunday School, when we can get no preacher or Elder to help us roll the work along.

W. R. CALHOON.

REBELLIOUS MORMONS.

OMAHA, Neb., July 26th.—Gen. Howard is extremely averse to giving currency to alarms, and regrets the noise which attended his mere recommendation of the retention of the Sixth Infantry at Fort Douglas. The 24th of July, the Mormon fete-day, has passed without demonstrations of hostility against the Government, yet it appears that the military authorities are in receipt of advices which warrant no relaxation of watchfulness over the Valley of the Salt Lake. Gen. Howard yesterday afforded this much information to the importunings of a *Tribune* representative:

"Mind me," said the General, "my personal belief is that predictions of troubles of any character whatever are groundless. But if you want to hear something of the reports we are receiving every day I will give you an example. A letter reached me to-day from an officer stationed at Fort Douglas, a gentleman and a soldier, in whom I have every confidence, who avers his conviction that the Mormons are hatching mischief. Nothing like an organized attack against the Government is being entertained, but the observer and those provided with advices from the inside of the church see that the Mormons mean to make some trouble for their Gentile fellow-residents in Salt Lake."

"Does the writer state the nature of the brewing mischief?" asked the correspondent.

The General seemed to evade this question as beyond the limits of his agreed divulgence, and and the reporter continued:

"Can they intend to levy petty reprisals, subject their Christian neighbors to small persecutions, or are they planning a grand occasion of slaughter in the night of the St. Bartholomew order?"

"I don't know what is in the minds of the Mormons, but I wish to repeat that I do not care to be identified with the sensations which it is the custom of newspapers to make out of trivialities such as the one I have just informed you of."

There can be no reasonable doubt that the military authorities have fears which they will not venture to half express. The *Deseret News*, the official Mormon organ, in its current issues, voices the most seditious, treasonable, and incendiary declarations which ever assailed a Government. The recent restrictions placed upon polygamy in Utah and the military preparations made for suppressing anticipated trouble in Salt Lake the 24th inst., have fired the Mormons to the maddest pitch of which their base passions are capable.

Notwithstanding the fact that July 24th the Mormon fete-day, passed without any disturbances in Utah, it is said the military authorities have received advices which cause a close watch to be kept over the Salt Lake Valley. An interview with Gen. Howard at Omaha is printed this morning which outlines the cause for the fears that the polygamous saints are expected to make serious trouble at any time.—*Chicago Tribune.*

John Taylor was seen at the office of the church historian last Saturday afternoon at one o'clock. It is generally believed that he spends a good deal of his time at the Gardo House. His valet has recently been seen on the streets, but his appearance has been greatly changed during the past few months.

A greasy looking pilgrim from Brigham City, styling himself an "Optical Professor," has been seeking notoriety during the last few days by callenging President Joseph Smith to engage in a joint discussion. We understand that for the last twenty years the leaders of the Reorganized Church have kept a challenge open to the authorities of the Utah church to discuss the points at issue between the two branches, but the Utah authorities do not seem inclined to accept it. The leaders of the Reorganized Church do not care to engage in a public discussion with any disreputable seekers for notoriety.—*Salt Lake Tribune.*

☞ Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BRANCH GOVERNMENT.

THE officers of a branch are the servants of the church, and should be the chief conservers of its faith and morals, shewing a zealous attention to duty, and a cheerful recognition of the obligations imposed upon them by virtue of their respective appointments, each standing in his own place, carefully performing the duties for which he is responsible. Branch officers, especially presiding officers, are required to see that the law of the church is duly honored, first, in themselves; afterward, in those over whom they have been called to preside, always bearing in mind, that executive officers are not law makers in their executive capacity; but they are expected to be honest and firm administrators of the general law by which the church is governed. To insure this, necessitates the appointment to administrative and executive officers, (in branches), if men of judgment and wisdom; otherwise their official acts will fail to receive that recognition essential to the proper government of those under their control.

Subordinate officials are in duty bound to honor the ruling of those above them—responsibility rests with authority, and those in authority are entitled to the prompt enforcement of their precepts, except such precepts are in open violation of the law from which is derived the right to govern. "Free lances" are a source of weakness, in either the battalions of the cross, or the armies of the world. Success depends in a great measure upon the obedience of the rank and file, combined with the efficiency of officers in comprehending and enforcing obedience to the general orders issued by those who hold supreme command. Therefore the efficient, spiritual discipline of the membership of the church becomes a matter of paramount importance, in face of the conflict now raging against sin and Satan.

That intelligent and fervent preaching will contribute much towards the edification and spiritual life of a branch of the church can not be denied; but a presiding officer, however gifted with grace of tongue or heart, will be unable to build up into solid usefulness a congregation of purely formal worshipers; and however attractive the Sabbath services may be, if, during the week, the members of the congregation frequent the concert room, the theatre, or the dram shop, to all such the devotional services will be but formal, lacking to them the attractiveness of the foolish and delusive pleasures of the world. Worldly mindedness is destructive of faith, and if persisted in must ultimately destroy that active, loving zeal for Christ and one an-

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other, that distinguishes the churches of the true Saints from the churches of the world.

The roots of a church thrive best in the spirituality of its ministry, and the devotional fervency of the membership. These graces when combined are like the vital sap, penetrating each limb of the tree, until the branches are heavy with fruit of spiritual growth, ripening under the benign influence of spiritual knowledge and divine blessing. One of the greatest auxiliaries to this desirable condition is the prayer and fellowship meeting of the Saints—not cold formal meetings, but meetings that resound with earnest praise and prayer, when men and women speak and pray and sing with the Spirit and the understanding also; with hearts kindled with love for Christ and devotion to his church; their spiritual natures warmed by an atmosphere redolent with the love of God, wherein sinners may be drawn, and souls converted; an atmosphere that is essential to the cultivation of that higher spiritual life, whereby Saints become perfected, and without which it is impossible for the church to grow in grace, abounding in the love of God. The law says the Elders, (subject to the provisions made for their assistance by other officers), shall conduct the meetings as they are "led by the Spirit," thus presupposing punctuality in attendance at, and time of opening such meetings; duty presented, interest awakened, godly walk and conversation urged, until the leaven of the Spirit has leavened and conquered the worldly longings of the carnally minded: the finite absorbed in the infinite; the substance of the things hoped for obtained; the evidences of the things not yet seen, demonstrated by faith.

The prayer and fellowship meetings are the nurseries of the branches in which to foster the spiritual growth of the membership; and one of the most important considerations in connection with them is the appointment of men qualified to preside,—men of faith, with single minds, and loving hearts,—men who can effectually rebuke sin, and yet encourage the sinner,—men of spotless reputations as servants of Christ, thereby commanding the respect due to spiritual trust and responsibility; obtaining and retaining the confidence of those to whom they minister; capable of directing the energies of others; full of sympathetic devotion to the household of faith; not shewing desire to lord it over "God's heritage."

In the ordinary fellowship or prayer meeting, short prayers or addresses, from those presiding, will be found most conducive to the spiritual requirements of such meetings; for there is nothing in the law from which it may be inferred that official members are entitled to occupy in these meetings to the exclusion of the unofficial brethren, or sisters. Avoid over-exhortation; for too much becomes monotonous, especially when it assumes the form of chastisement. Habitual scolding seldom edifies the Saints, and still more rarely converts a sinner. Officials who are constantly berating the members for coldness or inattention to duty, soon find themselves outside of that sympathy which it is desirable they should retain as shepherds of the flock. "Feed my sheep," was the injunction of the Master. "Bear ye one another's burdens, and so fulfil the law of Christ," is the exhortation of the apostle to the Gentiles. Freedom within the law is essential to success in social worship. "Cut and dried" meetings are at best but cold and formal, losing that interest they might otherwise possess. Always playing the one tune becomes wearisome. Constant harping upon the one string must offend the ear, while the reiteration of dry platitudes shews poverty of mind, and is devoid of that devotional fervency which creates the bond of sympathy necessary for the effectual enunciation of spiritual truths. Fellowship or prayer meetings should be placed at the disposal of the membership; the time should not be occupied by the officials to the too frequent exclusion of the Saints. There is a time and place for lengthy discourses; but neither time nor place should be found in the fellowship or prayer meeting. It is, to say the least, inconsistent upon the part of the leader of such meetings to invite those present to sing or testify or pray, and then to occupy the greater portion of the time at disposal, thus indirectly preventing those whom he has invited to participate from exercising the rights justly belonging to them, and practically excluding the very people for whose benefit such meetings are intended. In acting in this manner the brethren may mean well, but unknown to themselves they damp the spirit of the meeting, often without having the remotest suspicion of the real cause; whereas, if they had briefly exhorted the Saints in a way likely to lead their thoughts in the channels of devotion, a different result must inevitably have followed; and instead of cold, formal meetings, wherein the patience of the congregation is sometimes sorely tried, a deep interest would have been begotten in the light and shade of each other's experiences and prayers, that would have constituted a spiritual feast for those present, thereby showing the true characteristics of a meeting set apart for the worship of God, wherein the aspirations of the soul are fostered and developed, and the stature of the spiritual man increased.

JOSEPH DEWSNUP.
42 York Street, Cheetham,
MANCHESTER, England.

AN OPEN LETTER TO L. D. HICKEY.

BY SR. DANIEL JONES.

L. D. HICKEY; *Dear Sir:*—I received your letter of May 18th, and will hasten to reply. By reading your letter I see you wish me to prove that young Joseph is a prophet of God, as was his father, and that he is to lead the church. Also that the Reorganized Church is the Church of God. Before commencing this argument I will say, you have all the advantage on your side, for you are an old man, and have been acquainted with the Mormons for years, while I have been in the church only a little over three years, and am not yet twenty-nine years old. With God's help I will endeavor to explain this subject to you, and I hope you will read my reasons carefully, and not close your eyes to the truth. The first thing that I will try to explain to you is the successor in the prophetic office. In a revelation given Joseph, September, 1830, the Lord says:

"No one shall be appointed to receive commandments and revelations in *this* church, excepting my servant Joseph Smith, Jr.; for he receiveth them even as Moses. * * * For I have given unto him the keys of the mysteries and the revelations which are sealed until I shall appoint unto them another in his stead. * * * Take thy brother Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone, are not from me, and that Satan deceiveth him; for, behold, these things [obtaining revelations as a law for the church. See Church History for September, 1830, *Times and Seasons* and *Mill. Star*] have not been appointed unto him; neither shall anything be appointed unto any of this church *contrary to the church covenants*."

From this we see that Joseph Smith alone was the one to receive revelation to govern the church, and that the Lord was the *one* to appoint another in his stead, and that his successor must not be appointed contrary to the *church covenants*. In Doctrine and Covenants 43:3–7, read:

"And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift *except it be through him* [Joseph the Seer], for if it be taken from him, he shall not have power except to appoint another in his stead."

This shows us that no one was to receive revelations as a law for the church until Joseph died, if he remained faithful, and that he must and would appoint his own successor. Also that the Elders should not receive the teachings of any claiming to be Joseph's successor unless they were *appointed by God through Joseph*. He also must be ordained to that office, for the Lord hath said:

"It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be *ordained* by some one who has authority, and it is known to the church that he has authority and has been *regularly ordained* by the heads of the church."—Doc. & Cov., Rev. February 9th, 1831.

We find a revelation given April, 1830, on church government, that every president of the high priesthood is to be ordained by a High Council, or a General Conference. We can plainly see by the following that the Martyr was to have a successor. *Times and Seasons*, vol. 5, p. 673, in a revelation through Joseph, the Lord manifested to him the following:

"Thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake, while it maketh manifest, saying: And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot and inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man who was called of God and appointed, that putteth forth his hand to steady the ark of God, *shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning;* and and all they who are not found writ-

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ten in the book of remembrance, shall find none inheritance in that day."

By reading this revelation carefully, you will see that Joseph was to fall by the shaft of death, and it was to be sudden. And such it was, for he was shot down in a moment; and that the Lord would send his *successor*, who should be "mighty and strong," and that he would find the house of God in a disordered condition, and that he would set the house in order. "Young Joseph" did certainly find the house of God in disorder, and with the blessings of God resting on his head, he has certainly wrought marvelous changes in that house, by setting it in order once more. Again in D. & C. 100 (101): 3 we read:

"Behold this is the blessing which I have propised *after* your tribulation, and the tribulations of your brethren; your redemption and the redemption of your brethren; even their restoration to the land of Zion. * * * Behold I say unto you, the redemption of Zion must needs come by *power;* therefore *I will raise up* unto my people a man who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of *bondage* by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."

We find that the Saints would have many trials to go through before they would receive their inheritances, and for the redemption of Zion the Lord would *raise up one* unto his Saints like unto Moses, and that he would be sent of God to lead them by revelations of God. I think this is enough proof to show that Joseph must have a successor.

The next thing to prove is who his successor is. Lyman Wight, one of the Twelve, said that "Young Joseph" was the one, for this reason, that in 1839, when Joseph, Hyrum and himself, were in Liberty Jail in Missouri, little Joseph went to see his father, and that Joseph, Hyrum and himself laid hands upon the child's head and blessed him, and his father prophesied that he would yet lead the church. Such was the testimony of Bro. Wight up to the time of his death in 1858.

Again, the law of lineage points to "young Joseph" as the legal one to succeed his father. In D. and C. 104 (3): 18, it reads:

"The *order* of this priesthood was confirmed to be handed down *from father to son*, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made This order was instituted in the days of Adam, and came down by *lineage* in the following manner:—From Adam to Seth, from Seth to his son Enos," etc.

We read again that it should continue in Joseph's lineage until the end of time.

"Therefore, thus saith the Lord unto you [Joseph the martyr], with whom the priesthood hath continued through the lineage of your fathers, for ye are *lawful heirs according to the flesh*, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained, and must needs *remain*, through you and *your lineage*, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."—D. C. 84 (6): 3.

So we can plainly see that this office belongs only to the seed of Joseph.

By reading the Book of Mormon you will see that this prophetic office descended in the lineage of Jacob. (See Jacob 5: 9; Jarom 1: 6).

"And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my father."—Omni 1: 2.

This rule we also find in the Christian Church, for James the Lord's brother was the president of the church; for we read the following in Acts 15: 13–21:

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written: After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. But that we write unto them that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood. For Moses of of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

Paul also considered him the leader, as we can see by reading Gal. 2: 9–12. Bingham and St. Jerome, also Eusebius, all claimed that he was at the head of the church, and they ought to know, as they lived near the times of Christ. "Young Joseph" *must be the legal* successor, for in the law of lineage is also found the law of birthright; that is, the office of the father shall go to the *eldest* son. This same order is observed in the Melchizedec priesthood as in the Levitical, as you will find by reading Doc. and Coc. 68 (22) 2.

"For the *first-born* holds the right of the presidency over the priesthood, and the keys or authority of the same. No man has a *legal* right to this office, to hold the keys of this priesthood, except he be a *literal descendant*, and the *first-born* of Aaron.

When Hyrum was appointed to take the office of patriarch in 1841. The revelation said it was his by *right;* because he was the oldest son of his father. If this is the law, there is no difficulty in knowing who Joseph's successor is, for it can be no one but "Young Joseph." And then we have God's testimony to the same, for in a revelation in 1841 he says—"For this anointing have I put upon his head, that his blessing shall also be put upon the *head* of his *posterity* after him." The head must mean his oldest son, "young Joseph." Bro. James Whitehead, who live in Alton, Illinois, states that "young Joseph" was anointed and set apart to be the successor of his father, by his father, in a council in Joseph's house, in Nauvoo, and that Bishop Newell K. Whitney held the oil on that occasion. Joseph's widow says that her husband said that "young Joseph" was the one to take his place. Thus we can see that "young Joseph" was appointed of God *through his father*.

First, According to the law of lineage; Second, By prophecy and blessing in Liberty Jail, Missouri; Third, By revelation in 1841; Fourth, By a council in Nauvoo in 1844; Fifth, He was ordained to the priesthood by William Marks, Z. H. Gurley and others at Amboy, April 6th, 1860, and was also called to be the president of the church at that time. This must have been a legal ordination for the law (D. & C. 17 (2): 17, says:

'Every president of the high priesthood, (or presiding elder), is to be ordained by the direction of a high council, or general conference."

William Marks being the president of the Nauvoo Stake at the death of Joseph, was the highest local presiding officer in the church after the death of Joseph. Z. H. Gurley was a president of the Seventies at the death of Joseph, afterwards one of the Twelve in the Reorganized Church. Another test is in Doc. & Cov. 43: 2. The successor shall teach the revelations given to the church through Joseph. This "young Joseph" has done; but none of the other claimants. "Young Joseph" claims to be called and sent of God. Read his address before Amboy Conference, April 6th, 1860:

"I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

"I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

"God works by means best known to himself, and I feel that for some time past He has been pointing out a work for me to do.

"For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

"I do not propose to assume this position in order to amass wealth out of it; neither have I sought it as a profit.

"I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all of which is selfishness,—should I come forth to stand in the place where my father stood.

"I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives.

"Neither would I come to you without receiving favor from my Heavenly Father. * * Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership,—that the position came by right of lineage,—yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have come, not of my own dictation, to this sacred office. I believe that we owe duties to our country, and to society, and are amenable to the laws of the land, and have always considered it my duty to act on this principle."

Many prophesies were given that he would be called of God to lead the church. One given near Beloit, Wisconsin, November 18th, 1851, to J. W. Briggs, shows that "young Joseph" was the one.

"Behold, I, the Lord, have not cast off my people, neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept, which I revealed to my servant, Joseph Smith, Jr., for I am God and not man; and who is he that shall turn me from my purpose, or destroy whom I would preserve.

"In mine own due time will I call upon the

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seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong; and he shall preside over the high priesthood of my church. And then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph: after many days shall all these things be accomplished."

Since he took the lead of the church, the gifts have been manifested to a remarkable degree, and God seems to be guiding the church in every respect. Again, the following was given to Emma Smith:

"O Hearken unto the voice of the Lord your God, while I speak unto you Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will, and if thou art faithful and walk in the path of virtue before me I will *preserve thy life*, and thou shalt receive an inheritance in Zion. [She lived till she was aged seventy-five years nine months, and twenty-one days, and died in possession of her "inheritance in Zion," in Nauvoo, where she resided with her family from 1839 till 1879, forty years, honored and beloved by all. This is good evidence that she was "faithful" and that she walked "in the paths of virtue" in the estimation of God]. But let us proceed: "Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called."—Doc. & Cov., Rev., July, 1830.

This revelation must have been of God, for it was literally fulfilled. After her husband's death she did not follow any of the pretenders, but when "young Joseph" was called to lead the church, she joined it and accepted her son Joseph as the rightful successor. As the *elect*, she was not to be deceived by false prophets, Matt. 24: 24, and accepted her son as the leader of the church. This is also strong evidence that he was the right one. Well, I think I have written enough on this subject, and trust you will receive it in the spirit it is written in, and I hope that God will let you see the true way in all its beauty and grandeur. Some other time I will write you my views on the Reorganized Church.

MRS. DANIEL JONES.

WEBSTER, Nebraska.

THE PATHWAY OF THE JUST.

IN every age when God has had a people on the earth, the same laws have been given that, by yielding obedience thereunto, man might approximate the divine character, and persevering become perfected. Enoch, the seventh from Adam, a high priest in the church of that dispensation, walked with God, became perfected together with the church over which he presided, "and Zion fled." One of the first things required by the Savior of him, who would become his disciple was,—"Let him deny himself, take up his cross, and follow me." This language, coming from the lips of one of highest authority, marks the outlines of the path he must travel who would make heaven his destination. We read of a certain young man who desired a home in heaven, and with this object in view he approached the Savior saying, "What shall I do that I may inherit eternal life?" And when it was told him that he must deny himself the things of the world, and walk in the narrow way by becoming poor for Christ's sake, he went away very sorrowful, and chose to give up the joys of an endless life for the pleasures and vanities of the world,—"Because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." We read in the sacred volume of a class of people, Israel, whom God chose out of the world, gave them laws and commandments to govern their conduct, and thus marked out their way by divine appointment. While they walked in the prescribed path they prospered; but when they went after the fashions and follies of the world, they forgot their allegiance to the Divine Being and so apostatized and went into idolatry, for which they were punished by being successively delivered into the hands of the surrounding nations. First, they were subdued by the king of Mesopotamia, after which the Lord raised up Othniel to be their deliverer. Again they forsook the path of duty and were punished by eighteen years of servitude to the king of the Moabites, from whom they were delivered by the enterprising valor of Ehud. Subsequent to his death, this people, after experiencing so many proofs of the Divine favor, again did evil in the sight of the Lord, and the Lord sold them into the hands of Jabin, king of Canaan, under whose cruel yoke they groaned for twenty years, when the prophetess Deborah, and Barak her general, were made the instruments of their liberation. Viewing the line of conduct pursued by this strange people, we are led to the conclusion that the way of the transgressor is hard. Coming down to a later period, we find this same people governed by one who was invested with the holy priesthood. Under his administration their circumstances have changed and the land they inhabit has become a flourishing state, "the husbandman tills the field in peace, and the earth gives forth her crops, and the trees of the plain their fruits, the old men sit in the streets; all talk of their blessings together, and the young men put on the glory and harness of war."

From the foregoing we learn two things. First, that God holds control over the circumstances surrounding his people, and has in every age; also that whenever a people covenants with God to obey him, and then swerves from the path of duty and goes into by and forbidden ones, that people has invariably been brought low in reproach and degradation; while on the other hand, those who pursued the narrow way will find every obstacle give way before them, and their path grow brighter "unto the perfect day." Looking over the world in the present day, we find the greater part going headlong after the lusts of the flesh, while the "greed of gain" pushes them onward with fearful momentum, all the while making swifter time as they approach the final vortex, the enemy of all righteousness leading them, blindfolded, to destruction. "For wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat."

Reader; in which path are you traveling? Do you heed the admonition of Christ?—"Strive to enter in at the straight gate, for many shall seek to enter, but shall not be able?" It is needless that any should be lost; Christ died for all! He is able to save every one who will come in the prescribed way, having faith in His atonement. The power of God is above all power, therefore all powers are subject to his. Satan acts by permission or sufferance. He can tempt us, and try us, and aggravate us; but he can go no further unless we yield, or give up our will-power to him. If we do this, then are we subjects.

Living, as we do, in a dispensation of time in which the prophecies of all previous ones find their fulfillment, a transition period which is gradually and imperceptibly passing into another,—with the dawn of a new era close in the future, how great is the need of energizing every faculty of soul we possess in the interest of the latter day work? By so doing we may be able to "enter in at the straight gate," and thus prove ourselves worthy of a "mansion" in the house of our Father.

EMILY B. FARRAR.

SANTA ANA, Cal.,
July 11th, 1885.

THE CHRISTIAN SABBATH.

BY ELDER D. H. BAYS.

CHAPTER X.

THE TYPES AND SHADES OF THE LAW.

THAT the law was to be changed in some respects, is apparent from the following:

"For the priesthood being changed, there is made of necessity a change also of the law."—Heb. 7: 12.

"For the law having a shadow of good things to come."—Heb. 10: 1.

I wish now to show that one of the very important changes referred to, is that which relate to the *day* upon which the Sabbath was to be observed. In order to do this, let us take a careful survey of the types and shadows of the law.

THE PASCHAL LAMB, WAVE-OFFERING AND PENTECOST.

The paschal lamb was slain in the even- of the forteenth day of the first month. This typical feast was called "the Lord's passover," (see Lev. 23: 5), and to be observed by the Israelites as a "feast by an ordinance forever," "in the fourteenth day of the first month at even." On the day following, the "fifteenth day of the same month," begins the "feast of unleaven bread" (v. 6). This feast was to be continued seven days, during which no servile work was to be done. Upon this day a very remarkable type was employed, which cast its significant "shadow" into the future, indicative of "good things to come," namely, that of the wave-sheaf, or "sheaf of the first fruits." The following provisions for this were made:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."—Lev. 23: 9-11.

Fifty days later and we have another very important feast, namely, that of Pentecost. The wave-sheaf was to be offered by the priest, "on the morrow after

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the Sabbath." The first, and perhaps the most important thing to be settled is, what Sabbath is here alluded to, the morrow after which the wave-sheaf was to be offered by the priest, and from the morrow after which the count of fifty days had to be made for the feast of Pentecost? The fourteenth day of the first Jewish month, Nisan, is the Lord's passover. And on the fifteenth day of the same month is celebrated the feast of enleavened bread. Hence, "the morrow after the Sabbath," the sixteenth day of the month, on which the wave-sheaf was to be offered, was the second day of the feast. (See Josephus, p. 90, where this view is sustained). If the first-fruits were offered on the sixteenth day of the month, and the second day of the feast of unleaven bread, then the fifteenth of the month is a Sabbath. That this is a weekly Sabbath, recurring annually by divine appointment, is rendered quite clear from what Moses, in the same chapter says respecting the feast of Pentecost:

"And ye shall count unto you from the morrow after the Sabbath, from the day ye brought the sheaf of the wave-offering; seven Sabbath's shall be complete: even unto the morrow after the seventh Sabbath, ye shall number fifty days; and ye shall offer a new meat-offering unto the Lord."—Lev. 23: 16.

Here we have reference to eight consecutive weekly Sabbath's. The first on the fifteenth day of the month, the day immediately preceding that on which the first-fruits were offered, and from which the count for fifty days should be made; and the eighth, the day preceding the Pentecost. From a consideration of these facts, the idea that the wave-sheaf was offered on any day other than the morrow after the weekly Sabbath, is rendered alike absurd, and contradictory to the divine record.

We have presented three different types of the law, namely, the paschal lamb, the wave-sheaf, and the Pentecost. These are all the shadows of "good things to come." Let us now follow down the stream of time to the days of our Savior, and witness the striking and significant fulfillment of these typical prophecies. It may be well to bear in mind the fact that the paschal lamb was offered on the fourteenth day of the month, and about the close of the day.

It is a well authenticated fact of history, that Jesus, "our Passover, was sacrificed on the fourteenth day of the month, the same being the Jews' passover," (John 2: 13; 18: 28), and towards the close of the day, "the ninth hour" (Mark. 15: 34), or about three o'clock in the evening. To fix the date with absolute certainty, Mark says the crucifixion occurred "the day before the Sabbath" (Mark 15: 43). These facts taken together, show most conclusively that Jesus, our Paschal Lamb, was slain on the day of the Jewish passover, the fourteenth day of the first month, and "in the evening;" thus fulfilling in the most striking and literal sense, the type of the Jewish passover.

It will be remembered that "on the morrow after the Sabbath," the sixteenth day of the month, the wave-sheaf was to be offered, as the "first-fruits" of the harvest. Jesus was laid away in the new tomb of Joseph of Arimathea, and on that typical night and day, ("much to be remembered unto the Lord,") "on this significant and 'high Sabbath day,' our Lord did not show himself to the inhabitants of our guilty world." On the sixteenth day of the month, being the second day of the feast of unleavened bread, and that on which "the first-fruits" must be offered, the Savior of the world came forth from the grave; and, in the language of another: "Having previously taken the body of our humanity into his own hand and cast it into the dust of death, and having received it back again as 'the first-fruits' of the promised harvest from the dead, waved it before heaven and earth as our high.priest with God."

Here we have a most remarkable and exact fulfillment of the type of the wave-sheaf, of the first-fruits of the harvest. Christ, the antitypical Lamb, was slain on the fourteenth day of the month, the very day on which the lamb was killed. Then follows the Sabbath; and on "the morrow after the Sabbath," the sixteenth day of the month, he triumphantly rose from the dead, it being the very day on which the "wave-sheaf was offered.

Just fifty days from the day on which the wave-sheaf was offered, the day after the seventh Sabbath, came the feast of Pentecost. Fifty days after the resurrection of Christ from the dead, on the day of Pentecost, the first day of the week, occurred one of the most remarkable events ever known to have transpired among men; namely, the descent of the Holy Spirit, and the endowment of the apostles with "power from on high." The day of Pentecost was celebrated by eating the wave-loaves, with meat "roast with fire." Jesus is "the bread of life," "which came down from heaven," (See John 6: 35–37), and the Holy Spirit sat upon the apostles at Pentecost, as "cloven tongues of fire" (Acts 2: 3).

These types and shadows of the law were, in themselves, of but little importance, only as they represent the divine realities of what was to transpire when the Lamb of God should be offered for the "sin of the world." The law is changed.

"Old things are passed away, and all things are become new."—2 Cor. 5: 17.

We now have a new dispensation, a new law, and it may not be considered unreasonable to conclude that we have a *new day* to be observed as the Sabbath.

CHAPTER XI.

From the time Jesus rose from the dead, he was engaged, at different times, in teaching the apostles the way of life,

"Being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1: 3.

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24: 27.

If he taught them "all things" "pertaining to the kingdom of God," he must have taught them concerning the Sabbath day, for this certainly pertains to the kingdom of God, for "the Sabbath was made for man."

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath."—Mark. 2: 27, 28.

As Lord of the Sabbath, we think no man will be possessed of the hardihood to say he had not the right to change the Sabbath day if he chose to do so. The apostles were commissioned to instruct all nations,

"Teaching them to observe *all things*, whatsoever I have commanded you."—Matt. 28: 20.

It is but reasonable, then, to presume that both Christ and the Apostles practiced, as well as taught, "the things pertaining to the kingdom of God." All nations were to be taught to observe all things whatsoever Jesus had commanded. It is therefore to be presumed, that the Apostles were true to the trust reposed in them, and faithfully taught all things of interest to men concerning the kingdom of God. Whatsoever is not taught, either by precept or example, is not to be observed. Now for the vital question. Did either Christ or the apostles ever teach by precept or example, that Christians should observe the Seventh-day Sabbath? If they did, then the Seventh-day Sabbath is binding. If they did not, it is not binding. We think no Sabbatarian will question the fairness of this position.

If Christ, during the forty days, met with the disciples on the seventh day of the week for the purpose of teaching them "the things concerning the kingdom of God," then we may reasonably conclude he meant to give his sanction to that day as the weekly Sabbath of rest. But if he did not, then, on the other hand, it is reasonable to infer that he withheld his sanction, and no longer recognized the Seventh-day Sabbath as being the Sabbath of the Lord.

But if, on the other hand, he met with his disciples on the *first day* of the week, then we have in this example his sanction of the first day of the week, or Sunday, as the Christian Sabbath. Let us, therefore, look into this matter very carefully, and in order to do so systematically, we submit the following proposition, viz: CHRIST MET WITH HIS DISCIPLES, FOR DIVINE INSTRUCTION, ON THE FIRST DAY OF THE WEEK, BUT NEVER ON THE SEVENTH.

To those who have given the subject but little thought, this may be a startling assertion; but we are confident a careful examination of the whole ground will abundantly sustain this view. Upon this point we shall proceed to examine the testimony of the writers of the four gospels. The following is Matthew's testimony:

"In the end of the Sabbath, as it began to dawn toward the first day of the week came Mary Magdalene, and the other Mary, to see the sepulchre."—Matt. 28: 1.

Now let us note what transpired on this "first day of the week." These devoted women found an angel sitting at the door of the sepulchre, who informed them that Jesus had risen from the dead, and had gone before them into Galilee. They started in great haste to bear the glad tidings to the disciples, when—

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"Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him."—(Verse 9).

More of the particulars of this first meeting are given by the other evangelists. Mark's account is very brief, giving the order in which the events transpired, but agrees with Luke, whose narrative is more elaborate. Luke relates that,—

"Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."—Luke 24: 1.

The persons referred to are

"Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them" (verse 10).

These women went and told the apostles:

"And their words seemed to them as idle tales, and they believed them not" (verse 11).

Peter, who was with the other disciples at Jerusalem, to satisfy himself, "ran to the sepulchre," and was astonished as well as delighted to find the women's words were not "idle tales," but really true. Luke thus continues the narrative:

"And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And it came to pass that while they communed together and reasoned, Jesus himself drew near and went with them" (verses 13–15).

While these two disciples were partaking of some refreshments, (having reached their destination), or soon afterwards, Jesus "vanished out of their sight," having first made himself known to them in the breaking of bread. They at once returned to Jerusalem, where a general meeting of the apostles and others was held, in which the two "disciples" related to those present what had transpired while on their way to Emmaus. While they were thus relating the stirring events of the day,

"Jesus himself stood in the midst of them, and saith unto them, Peace be unto you" (verse 36).

Then follows the *first* general discourse of the triumphant Redeemer, to his once forlorn, but now delighted disciples, and that, too, on the *first day* of the week (verses 37–49).

The Apostle John, in his testimony, gives a few of the particulars of this and a subsequent meeting, which are worthy of our attention.

Some have taken the ground that this meeting was not a *first-day*, or Sunday, meeting, because it was held in the evening. This witness effectually removed every doubt upon this point, and forever settles the question, leaving no room for cavil. Hear him!

"And the same day at *evening*, *being the first day of the week*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—John 20: 19.

There can be no mistake about this matter,—the disciples actually did meet on the evening of "the first day of the week," when Jesus expounded to them the things "which were written in the Law of Moses, and in the prophets, and in the Psalms," concerning himself.

I want to show by unmistakable proofs, that there was a recurrence of these meetings, weekly, in which Jesus was present to instruct the apostles. Thomas, the doubter, was not present at the meeting referred to above—the first meeting—but was present eight days afterwards, at their next regular Sunday service, as clearly appears from the following:

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, * * * I will not believe. And after *eight days* [the Sunday following] again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in their midst and said, Peace be unto you."—John 20: 24–26.

Just how many meetings of this character were held may not appear; but Matthew refers to another held on a mountain in Galilee, where, according to Robinson's Harmony of the gospels, Jesus met with the apostles and above five hundred brethren. (See 1 Cor. 15: 6).

Upon what day of the week this meeting occurred is not stated; but judging from the circumstances which preceded the event, as well as those which followed, it is but reasonable to suppose it to have been on the first day of the week.

In the foregoing we have a recurrence of weekly meetings on the first day of the week. Hence, we have the example of Christ for meeting on *Sunday*, in which to expound the Scriptures, and give encouragement and spiritual strength to "those of like precious faith with us," thus giving his divine sanction to that day, as a weekly Sabbath of rest.

Among all the sayings and teachings of the Savior, during these forty days, not a word about the Seventh-day Sabbath can be found. Never did he once meet with his disciples on that day. So far, then, as the example is concerned, it is hopelessly against the seventh-day theory, and decidedly in favor of the *first day of the week*.

We are cordial enough to admit that these circumstances would amount to but little in the way of throwing light on this subject, should the subsequent examples and teachings of the apostles be contradictory to them. But on the other hand, if the apostles continued to meet thereafter with the churches on the first day of the week, then they are of much value in the establishment of the said first-day as the Lord's Sabbath day.

Let us now look carefully into the teachings and practices of the disciples in this regard.

CHAPTER XII.

THE APOSTLES MET WITH THE CHURCHES FOR DIVINE WORSHIP ON THE FIRST DAY OF THE WEEK, BUT NEVER ON THE SEVENTH.

We have referred to the day of Pentecost, which occurred fifty days from the time the wave-sheaf was offered by the priest. From the resurrection of Christ to the ascension, was forty days. From the ascension to Pentecost was ten days. The ascension took place from Bethany, a little village on the east side of the mount of Olives. From the mount of Olives the apostles returned to Jerusalem,—

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."—Acts 1: 13, 14.

Thus they were waiting for the promise of the Father, until the day of Pentecost, the same being the eighth Sunday in succession from the resurrection.

"And when the day of Pentecost was fully come, they were all with one accord in one place."—Acts 2: 1.

Here we have the first assemblage of the apostles with the people on the first day of the week. Why did they assemble on this particular day? Surely, not merely because it was a Jewish feast; for they being Christians, were not under the law. No Sabbatarian will argue that Christians are to observe the passover, the feast of unleavened bread, or any other Jewish festival. In assembling upon this day they had quite another object in view. Jesus had commanded, saying:

"Tarry in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49.

And I have no doubt that he told them upon what day this enduement should take place. The inference is clear, that Jesus had commanded the apostles to assemble the saints on this occasion. To say the least, they were following the example of the Savior set before them in his previous meetings with them for divine instruction. In this great first day Pentecostal meeting, they were witnessing the remarkable fulfillment of the typical prophesy of the typical law. At this meeting, on the eighth Christian Sabbath, they received the promised induement. They are now prepared to enter upon their labors of that memorable commission.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15;

"Teaching them to observe all things whatsoever I have commanded you."—Matt. 28: 20.

Let us now follow these divinely inspired men and see whether they teach men to observe the seventh day Sabbath. If they do so teach, then we have evidence, *prima facie*, that Jesus commanded them so to teach. If they do not so teach, it will be equally clear that he had not so commanded them. The meeting at Jerusalem on Pentecost may be claimed by some as the first meeting of the apostles with the church on the first day of the week, although it is quite probable that such an assembly was held on the Sunday next preceeding the day of Pentecost, even if no mention is made of the fact.

The next place where the day of the week is named in connection with the religious services of the church, is that at Troas, in Asia Minor, mentioned in the 20th chapter of the Acts:

"And we sailed from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."—Acts 20: 6, 7.

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Here we have a very clear account of another *first-day* meeting. A very important and significant question may be asked just here, and it is this: How came Paul, who was converted to the faith two years after that memorable meeting on Pentecost, and who had been educated to observe the Seventh-day Sabbath in all of its strictness—how came he to meet with the disciples on the *first* day of the week, for divine worship? Why did he not assemble them on the preceding day, which was the Seventh-day Sabbath, if that were the day binding upon Christians? He remained at Troas "seven-days." Why did he not hold his meeting on Saturday, "to break bread," and preach the gospel to the people, and "depart on the morrow" after the Jewish Sabbath? Besides this, as he departed on the morning of the eighth day after his arrival at Troas, it would make him to have performed a long journey on the preceding seventh day, which is not in accordance with the Jewish idea of keeping the Sabbath. Evidently Paul must have received his ideas of "Sunday worship" from the other disciples. This is rendered still more probable, when we consider that this meeting was not held till nearly twenty-six years after the meeting on Pentecost.

Let this be as it may, Paul, the great apostle to the Gentiles, did meet with the disciples at Troas, "upon the *first day* of the week." This was not an accidental gathering, but one previously arranged. This appears in the fact that these disciples "came together to break bread;" while at the same time "Paul preached unto them," showing that the object of the meeting was for divine worship. Why all this, if it was the practice of the apostle to meet with the churches on the seventh-day of the week?

Paul left Troas for Jerusalem, the purpose being,—"If it were possible for him, to be at Jerusalem the day of Pentecost" (Acts 20: 16).

Why was the apostle so anxious to be at Jerusalem on the day of Pentecost? Evidently because it was the aniversary of the memorable event that transpired fifty days after the Lord's resurrection, nearly twenty-six years previously. There was to be a grand re-union of the disciples and the church at Jerusalem, on the *first day* of the week, and Paul desired to be present. He reached Jerusalem in time, but it seems their designs and purposes were all frustrated by the arrest and imprisonment of that apostle. The Apostle Paul seems to have given instruction to the Saints respecting the day on which they were to meet. Writing to the Corinthians, he speaks of the order he had given to the churches of Galatia;—

"Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the *first day* of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 1, 2.

Now what do we learn from this? (1) That collections for the poor Saints, or some such benevolent purpose, were to be made when Paul should meet withthem. (2) That these meetings took place on the *first day* of the week; and, (3) That Paul had "given order to the churches of Galatia" to do the same.

Hence the churches of Greece and Asia Minor were under apostolic "order" to make their collections for the poor when they should assemble for divine worship, upon the first-day of the week, Sunday, or 'the Lord's day." This "pious custom" seems to have been observed throughout the apostle's jurisdiction, as it is expressly stated that the churches at Corinth, Troas, and Galatia, assembled on that day.

St. John, the apostle, was in charge at Ephesus, a city of Asia Minor, and not far from Troas, and it is altogether probable that this apostle and St Paul had a perfect understanding with each other upon this point, and hence the conclusion that John met with the church at Ephesus on the first-day of the week. This view is materially strengthened when we consider that John was "In the Spirit on *the Lord's day*" (Rev. 1: 10). And, that this was probably the day upon which he worshiped with the church at Ephesus. He was present at the first meeting on the day of the Lord's resurrection, and all subsequent ones till that grand assemblage on the day of Pentecost. It is reasonable to suppose, therefore, that he held the Lord's day in higher esteem than he did the Jewish Sabbath. None of the apostles, except Paul, were ever known to hold meetings on the Jewish Sabbath. It is true Paul went into the Jewish synagogues, "as his manner was," and "reasoned with them out of the Scriptures" (Acts 17: 2). It does not require a careful examination to discover the fact that Paul visited these synagogues solely for the purpose of preaching to them "Jesus Christ and him crucified" and "risen again from the dead," and not for the purpose of giving any sanction whatever to the Seventh-day Sabbath. The Jews would assemble on *their* Sabbath to hear readings from the law and the prophets, and the apostle availed himself of the opportunities thus afforded, to declare Christ to them.

It is worthy of remark that in every instance where Paul went into the synagogues, the congregations were *Jewish*,—and not Christian. These assemblies, then, were not meetings of the apostles with the churches; and they prove nothing beyond the apostle's zeal for the glorious truths of Christianity.

In the foregoing we think it has been clearly shown that the apostles met with the churches for divine worship on the *first-day* of the week, and *never* on the *seventh*.

To be continued.

WORLDLY PLEASURE.

OVER the freshest and purest earthly fountains, the hand that never makes a mistake hath written: "He that drinketh of this water shall thirst again." What can we say to our dear young folks to convince them of the truth of the above quotation. Will they listen to the words of one who has passed by the pit-falls of a journey of almost three score years. I look back now with love and gratitude to those who held me back from evil, who constantly advised me for good, and who taught me obedience to the Divine Law.—I shall perhaps never know to what extent I am indebted to these dear ones for what I now enjoy. Had I not learned the lessons of obedience in early life, I would perhaps not have obeyed the gospel as revealed in these last days, nor the commands contained in the sacred books.

H. B. E.

Selections.

SYMPATHY.

THIS is a cold world. The fires of sympathy are seldom aroused. A frigid indifference to the feelings and the welfare of others seizes upon us, we lose all interest in their concerns and pass by them in the busy marts of life without giving them a cheering smile or a friendly look. This is wrong. We should cultivate a fellow-feeling toward those with whom we associate, and when troubles come upon them we should strive to ease their burdened spirits.

Mankind was formed for society. They were created with social dispositions, which it is their duty to cherish and strengthen. This can be done only by mingling in community and receiving and reciprocating favors. We are dependent beings—dependent not only on God, but on our fellow men. We do not all seem to realize this. We imagine we can act alone; that we need no assistance from others, and that others require none of us. It is not so. We are all one body, and can move in harmony only when we move together. "Men," says Menais, "are the issue of a common parent, and should form but one great family, united by the gentle bond of fraternal love. This family in its growth should have resembled a tree whose rising trunk produces numerous branches, and these again innumerable others, nourished by the same sap and animated by the same life." But this is not the case with a large portion of the human race, even in civilized society. Each moves in a sphere of his own, isolated from his fellows, and pursuing his way without the companionship, the aid, or the sympathies of those around him. Such persons are blinded to their own interest. They deprive themselves of many of the sweetest enjoyments. They never feel the interchange of warm and tender regard, or the gush of satisfaction and joy springing from the reciprocation of blessings. Their life is that of the misanthrope, their feelings those of the cynic, and their joy like the meteor's blaze, flashing for a moment, and precursing thicker gloom of sadness and despondency. The tears of sympathy water the flowers of pleasure. There is a holy delight in bending over the couch of the sick, and alleviating their afflictions by kindly and constant attentions. Our very sympathies mitigate their pains, and this is a blessed consolation to ourselves. He who can "rejoice with them that do re-

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joice, and weep with them that weep," has the sweet assurance that he has the right spirit within him, which assurance is a never-failing source of heavenly peace and transport. The fountain of universal sympathy, that which extends to the whole human family, embracing our enemies as well as friends, springs from pure philanthrophy and Christian love. Let us see to it, then, that we have these sacred virtues in each one of our bosoms.

Conference Minutes.

KEWANEE.

Conference of this district met at the Saints' Chapel, on Buffalo Prairie, the 20th day of June, 1885. J. W. Terry president, and J. L. Terry clerk. Kewanee Branch reported 72 members; 3 removed by letter, one died. Buffalo Prairie Branch reported 66 members; one died. Bishop's Agent reported $36.15 received in last quarter, and $35 paid out. Elder M. T. Short reported that he and Elder J. A. Robinson constituted a Court of Elders at Henderson Grove, for the purpose of investigating charges preferred against Charles Hall. Found him guilty and expelled him from the church. Elders M. T. Short, J. L. Adams, D. S. Holmes, I. B. Larew, J. W. Terry, J. L. Terry and E. T. Bryant, reported. Elder J. W. Terry was sustained as District President for the next three months, and J. L. Terry was sustained as district secretary for the next twelve months. Morning prayer and testimony meeting conducted by Elder E. T. Bryant. Forenoon and afternoon preaching by Elder M. T. Short. Conference adjourned to meet at Millersburg, Mercer county, Illinois, on the 19th and 20th of September, 1885.

ALABAMA.

Conference convened at New Hope Branch, Monroe county, Alabama, 18th and 19th July, 1885. A. J. Odom was called to act as tempomary president; G. T. Chute, secretary. Branch reports:—Butler, no change. Pleasant Hill 70; one added by baptism and one by letter. New Hope 15, organized August 10th, 1884, out of the scattered members of the Lone Star Branch. St. Joseph 23. Elders G. J. Vickery, A. J. Odom (baptized one), G. T. Chute, F. Vickery and W. J. Booker, reported. Preists J. M. Patrick, (President of New Hope Branch, held regular meetings), T. Minion, T. Vickery and P. Booker, had done some preaching. Teachers W. S. McPherson, A. Vickery and J. M. Pickens, reported. A. J. Odom was appointed president of the district. Meetings were appointed to be held in the Butler Branch, beginning on Thursday night before the third Sunday in August, 1885. Meetings were appointed to be held in the Lone Star Church, Monroe county, Alabama, beginning on Thursday night before the third Sunday In September, 1885. It is hoped that the president of the mission will be able to attend these meetings. Preaching in the evening by W. J. Booker, assisted by J. G. Vickery. On Sunday morning and afternoon preaching by G. T. Chute. In the evening, after a short and pithy discourse by Elder A. J. Odom, a fellowship and sacrament meeting was held. The conference was well attended by members from different parts of the district. A very enjoyable time was had. The meetings were well attended by those in and out of the church. Some in the immediate neighborhood, not members of the church, rendered valuable aid in furnishing lights, and in taking case of visitors, making them comfortable. May God bless them. Conference adjourned to meet at Pleasant Hill Branch, Butler county, Alabama, on 17th and 18th of October, 1885.

SPRING RIVER.

Conference held at Mound Valley Branch, Kansas, May 22d to 24th, 1885. W. S. Taylor president *pro tem*, C. K. Ryan secretary *pro tem*. Preaching in the evening by C. K. Ryan. Report of Branches:—Columbus, two baptized; Mound Valley, no change; Keighley, two baptized. Report of Elders:—J. T. Davis had labored in the district, baptized some; W. S. Taylor, R. H. Davis, J. L. Hart, O. Oleson, Jr., C. K. Ryan and M. M. Turpen. Priest C. Randall, Teacher P. Simpson, and Deacon D. W. Davis, had labored in their calling. J. T. Davis was sustained as missionary; E. A. Davis as district president; C. M. Fulks as district secretary; and R. H. Davis as Bishop's Agent, who reported on hand last report $27.95, received since $34.45, total $62.40; paid out $57.45; on hand $4.95. Saturday evening preaching by O. Oleson. Sunday forenoon preaching by J. T. Davies. Social and sacrament meeting in the afternoon, in charge of J. L. Hart and P. Simpson. Adjourned to meet with the Columbus Branch, Friday, September 18th, 1885.

Miscellaneous.

MARRIED.

BENTHAM—SHARP.—July 26th, 1885, at the residence of the bride's father, Cleveland, Iowa, by Elder John T. Phillip's, Bro. William Bentham to Sr. Celia Sharp. May peace and happiness attend them.

DIED.

STILLMAN.—In Bridgeport, Connecticut, July 1st, 1885, of consumption, Sr. Isabella A. Stillman, wife of Bro. Asa S. Stillman, aged 49 years and 6 months. She was taken suddenly with hemorrhage of the lungs, and rapidly passed away. A short service was held at the house by Elder W. W. Preece. Funeral service was held at the residence of Clarke Saunders, Westerly, R. I., and conducted by Rev. O. U. Whitford of the Seventh-day Baptist Church. The remains were then deposited in Hopkinton Cemetery, R. I. She leaves a husband, three sons, two daughters, a brother and sister, who cherish in memory her loving ministries and Christian graces. She was a member of the Providence Branch, and died happy in the hope of a glorious resurrection.

"Though dark my path, and sad my lot,
Let me be still and murmur not;
And breathe the prayer divinely taught,
'Thy will be done.'

"If Thou should'st call me to resign
What most I prize—it ne'er was mine—
I only yield Thee what was Thine;
'Thy will be done.'

"Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
'Thy will be done.'

"Let but my fainting heart be blest,
With Thy sweet Spirit for its guest;
My God, to Thee I leave the rest;
'Thy will be done.'"

HANSEN.—At Lamoni, Iowa, July 14th, 1885, Sr. Clara A. Hansen, aged 23 years, 10 months, and 24 days. She was the daughter of brother Franklin and Sr. Harriet Leonard, and was born in Walworth county, Wisconsin, August 20th, 1861. She was married to Bro. John Hansen, November 29th, 1883, and left a babe nine months old. She was baptized April 20th, 1879, by Bro. C. H. Jones, and lived a good life. She suffered many weeks before death came, but endured with patience, and departed in peace. Bro. Leonard died less than a year ago, and now Sr. Leonard is again bereaved. The funeral sermon was preached by Bro. H. A. Stebbins, assisted by Bro. W. W. Blair.

LEE.—At Independence, Missouri, July 27th, of Consumption, Sister Rosa Lee. She was born in Douglas county, Oregon, September 9th, 1872; baptized by T. W. Chatburn, at Independence, Missouri, November 2d, 1884. She passed away with a bright hope of the future. Furneral services by F. C. Warnky.

JENKINS.—At Corinth, Elgin county, Ontario, Sr. Mary Jenkins, third daughter of Bro. William and Sr. Catherine Jenkins. She was born in Dorchester, Middlesex county, Ontario, August 9th, 1868; was baptized and confirmed December 19th, 1880, by Elder G. T. Griffiths. She died of pulmonary consumption, June 24th, 1885. Embracing her mother with tenderest affection, she sweetly feel asleep in Jesus, under the calm and peaceful influence of the Holy Spirit; leaving a father, mother, a brother, and two sisters, who deeply mourn her loss, yet not as those without hope. Funeral services conducted by Elder John H. Lake.

Mary dear has gone to rest;
Forever with the angels blest
She mingles now her voice to sing
Eternal praises to our King.

SHEARER.—In Sedalia, Missouri, July 19th, 1885, George Henry, son of Bro. and Sr. Shearer, and grandson of Bro. John Taylor, of this city. He was in the tenth year of his age, and was a lad of great promise; universally beloved by teachers, school-mates and all who shared his acquaintance. He was never known to depart from the truth, and had so interwoven himself in the affections of all, that his departure was mourned sincerely by the community, especially the younger ones, who had learned to love him and pattern after him. While heartfelt sympathies are tendered to the afflicted parents, they have the consolation of knowing that he waits their coming in the mansions of the Father, and has left an example worthy to be remembered among the children of Zion.

BISHOP'S AGENT.

Having been notified of the resignation of Bro. N. W. Crowley, my agent of the Eastern Maine District, and the recommendation of Bro. Joshua S. Walker, I hereby appoint Bro. Walker as my agent for said district. Hoping that wisdom and the spirit of the Master may be given Bro. Walker in the discharge of his duties,

I remain your brother in Christ,

G. A. BLAKESLEE, *Bishop*.

BOOK OF MORMON.

We have just received an edition of the Book of Mormon, bound in two styles: Plain Roan at $1.25, as heretofore; and Full Morocco, instead of imitation of $1.50, sold at $1.75.

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BASKET MEETING.

There will be a Basket Meeting held by the Reorganized Church of Latter Day Saints, at Mr. S. Hager's grove, Jamestown, Dodge county, Nebraska, on Sunday, 9th of August; services commence at eleven a. m. All cordially invited.

E. C. BRAND.

ADDRESSES.

Pres. Joseph Smith, Box 307, Salt Lake City, Utah.
Elder Joseph Luff, Box 307, Salt Lake City, Utah.
Elder Peter Anderson, Editor of "Sandhedens Banner," Box 307, Salt Lake City. Utah.
M. H. Bond, 50 Waverly street, Providence, R. I.
Presiding Bishop: G. A. Blakeslee, Galien, Mich.
Davis H. Bays, Pratt, Pratt county, Kansas.
Elder A. H. Smith, care William Anderson, 1009 Broadway, Oakland, Cal.
R. Etzenhouser, Box 40, Rhodes, Marshall Co., Iowa.
H. C. Bronson, Montrose, Lee Co., Iowa.
John S. Patterson, box 212, Plano, Ills.

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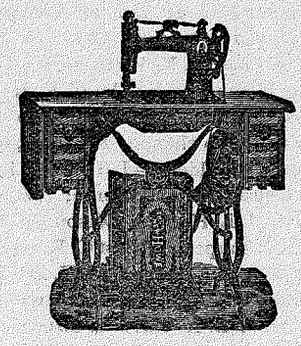

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 15, 1885.

WE send this number of the *Herald*, containing the first pages of the notorious "Manuscript Found," of Solomon Spaulding, and the letters and certificates of Messrs Rice, Fairchild, and Kelley relating to it, to numerous persons not regular subscribers. We have not yet decided to publish the balance of it in the HERALD, for the reason that we will put it in pamphlet form at an early time, when those who wish can obtain it. Besides, there is a heavy demand on the columns of the HERALD for the publication of other and more suitable matter. We shall decide before the next issue.

VINDICTIVE.

THE *Deseret News* in its issue for July 30th revives its animosity to us upon the alleged report of the Chicago *Tribune* of the discourse presented by us February 22d, 1882. We have twice denied making the statement as given by the *Tribune* upon which so much has been said, and stated what we did say on that occasion. And if the editor of the *News* would but stop long enough to think about what was then being discussed by us, he would see that our objection has always been against plural marriage, or polygamy; and that the speech made by us at Chicago was directed against that dogma, and not against the virtue, or good intent of those practicing it, meaning the people as a mass.

If the *News* were as willing to accord to others the meed of trying to be honest, to think right and do right, as it is anxious to be thought honest and devoted to principles that are true and right, it would scarcely urge again what has been specifically denied. We shall let the matter rest here.

APOSTLE THATCHER REVIEWED.

"WHERE there is no vision, the people perish; but he that keepeth the law, happy, happy is he."

The meaning of this text is evidently not, that where the people dream no dreams, and have no visions by day or night, the people perish; but it is, that where the condition or power to see aright is lacking, there the elements of destruction are, and the people may suffer even to perishing.

At the celebration of the Fourth, at Ogden, Utah, after the orator of the day, Judge Powers, had concluded his oration, Hon. Moses Thatcher, a leading man and apostle of the Utah Mormon Church, was called to the stand. In response to the call, that gentleman gave a discourse, pronounced by the *Deseret News* to be "a ringing and appropriate speech." In some respects parts of the speech were appropriate, or would have been, had there been any similarity between the situations appearing in the argument. Referring to the remarks of Judge Powers, he said:

> "With what pride and pleasure I listened to the remarks of the honorable gentleman to-day indicating once more the glorious doctrines of Democracy as taught by Adams and Jefferson. It gives me a gleam of hope, and we look for the time when we shall elect a President who shall be bold enough to say to the waves of popular prejudice, 'Thus far shalt thou go and no farther.'"

The popular prejudice, here referred to, is that sentiment of the people which refuses to accept the dogma of Plural Marriage as in harmony with, and included in, the principles of religious and political toleration named in the Declaration of Independence, and embodied in the Constitution and amendments thereto; that sentiment which holds the practices under that dogma to be immoral, and therefore contrary to the genius of American institutions, because destructive of the structure and well-being of society.

Mr. Thatcher introduced his chief points by presenting in contrast an attempt made in Congress in 1830 to secure an act punishing men for disregarding the Sabbath day, and the action of Congress in 1882, when the Edmunds' bill was passed. In both these instances the speaker claimed that there was an improper interference with the state by the church; meaning that the bill was passed because it was demanded by the clamor of sectarian churches.

In making this claim, Mr. Thatcher certainly forgot that whatever influence the churches referred to may have had, it was exercised through popular methods,—the rostrum, the pulpit, the press, and by petition,—methods at all times open to the American public. If such clamor was made, it was so because of the nature of the claim by Utah—as represented by her church officials—that marriage as a church tenet had been by church enactment taken from the province of the legislature. This, too, when such church action was in direct violation of the public statement made by the church that "according to the custom of all civilized nations, marriage is regulated by laws and ceremonies." By the action of the church in thus taking the regulation of the marriage relation out of the jurisdiction of the state, gross violence was done to the principle of government guaranted by the Constitution, and such an interference of the church with the state was attempted, as warranted protest from the people of the country at large, and decisive action of Congress against it.

Mr. Thatcher records himself upon the question of the union of church and state thus:

> "And here let me, as a citizen of the United States, announce my opposition to the union of Church and State, that ought to be, and in a republican government must be separate."

Let this statement of Mr. Thatcher be borne in mind in reading the remarks of Col. R. M. Johnson of Kentucky, made in the House of Representatives upon the occasion of the attempt to pass laws punishing Sabbath breaking, in 1830. He said:

> "With the exception of the United States, the whole human race, consisting, it is supposed, of 800,000,000 of rational beings, is in religious bondage; and in reviewing the scenes of persecution which history everywhere presents, unless the committee could believe that the cries of the burning victim and the flames by which he is consumed bear to heaven a grateful incense, the

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conclusion is inevitable that the line can not be too strongly drawn between Church and State. If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, proceed to define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the Church and the support of the clergy.

"It was with a kiss that Judas betrayed his Divine Master; and we should all be admonished—no matter what our faith may be—that the rights of conscience can not be so successfully assailed as under the pretext of holiness.

"The Christian religion made its way in the world in opposition to all human governments. Banishments, tortures and death were inflicted in vain to stop its progress. The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defense of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is inborn principle which nothing can eradicate.

"The bigot in his pride of authority may lose sight of it, but strip him of his power, proscribe a faith *to him* which his conscience rejects, threaten him in turn with the dungeon and the faggot, and the spirit which God has implanted in him rises up in rebellion and defies you. Did the primitive Christians ask that government should recognize their institution? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their oppressors? Toleration. * * * "It is the duty of this Government to afford to all—to Jew or Gentile, Pagan or Christian—the protection and advantages of our benignant institutions.

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all, the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution still exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind, and when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God's service. Nothing so influences the heart to deeds of rapine and blood, nothing is so incessant in its toils, so persevering in its determinations, so appalling in its course, so dangerous in its consequences. The equality of rights, secured by the Constitution may bid defiance to mere political tyrants, but the robe of sanctity too often glitters to deceive. The Constitution regards the conscience of the Jews as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both, and consequently convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart. It must be recollected that in the earliest settlement of this country, the spirit of persecution which drove the Pilgrims from their native home was brought with them to their new habitation, and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of their rulers. With these facts before us, it must be a subject of deep regret, that a question should be brought before Congress which involves the dearest privileges of the Constitution, and even by those who enjoy its choicest blessings. We should all recollect that Cataline, a professed patriot, was a traitor to Rome. Arnold, a professed Whig, was a traitor to America, and Judas, a professed disciple was a traitor to his Divine Master.

"If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to His worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Law-giver of the universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their effort. When they have so instructed the public mind and awakened the conscience of individuals as to make them believe that it is a violation of God's law to carry the mail, open post-offices, or receive letters on Sunday, the evil which they complain of will cease of itself, without any exertion of the strong arm of civil power. *When a man undertakes to be God's avenger he becomes a demon.* Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting.

"The State has no more power to enforce the observance of Sunday upon moral or religious grounds than it has to compel the citizens to be baptized or to partake of the sacrament of the Lord's Supper. It is claimed that man has no right to labor on Sunday, because in so doing he violates God's law. It is not for the Legislature to determine what is or what is not God's law. In this matter it can go no further than to protect all citizens, of whatever faith, in the peaceful exercise of their rights, leaving each to interpret God's law for himself, or to subscribe to the interpretation thereof laid down by the particular ecclesiastical order to which he adheres, or to whose teachings he finds himself inclined, without being amenable to any authority in the State for either his conduct or his conclusions so long as neither leads him to interfere with his fellowman in the exercise of like rights. In other words, so far as the State is concerned, the citizen should be left free to spend his days, Sundays included, just as he pleases, so long as he, in doing so, does not interfere with the exercise of like freedom on the part of others. He must not wilfully disturb or interfere with others in the exercise of their religious rights and privileges. He must allow his neighbors, who feel so inclined, to meet together to worship God in peace and such quietude as the situation will admit of, where each pursues his pleasure in his own way, having a just regard for the rights of all others.

These remarks of Col. Johnson formed the best part of Mr. Thatcher's speech, for the reason that the Colonel was pleading the cause of all classes of religionists, and all shades of belief not included in formulated creeds. The plea of Mr. Thatcher was that of a class, a small per centage of a comparatively small portion of the religious element of the country, in favor of a practice known to all the statute books of all the states forming the United States, to which states the domain of Utah Territory belongs by right of purchase and conquest, to be a crime. This plea is for immunity, under the rule of toleration for religious liberty and the right of conscience, so eloquently presented by Col. Johnson.

Mr. Thatcher's mistake is that of a man who can not see; a case of moral blindness; an inability to perceive.

The assumption is made by Mr. Thatcher, that the few in Utah alone are capable of determining whether "the right of conscience and freedom of action" may continue in America. He does so in these words:

"Our Revolutionary sires digged deep and laid solidly the foundation of the greatest government on earth, making religious toleration the chief corner stone. But some of their sons are fast drifting from the old moorings, while expedients and popular clamor override Constitutional principles. These few, in Utah, are able to accurately calculate how long they may be able to maintain even a remnant of those sacred rights of conscience and *freedom of action* for which our fathers sacrificed property and blood, and to maintain which they pledged all they had."

The right of conscience, as involved in the free exercise of the rites of the Mormon religion, in all that legitimately belongs to that faith, has never been interfered with by the Government of the United States.

"Freedom of action," where that freedom has involved violation of law, or a disregard for what was in harmony with the genius of the institutions of the American Nation has always been prescribed, or proscribed; directed, or controlled, by laws under the Constitution; law being but the crystalized expression of the public sentiment of the people.

"How can our bosoms swell with patriotic enthusiasm, under that system of perverted Republican rule, that differs in no sense—save in name—from the colonial bondage under which the British tyrant made our ancestors suffer?

"In what respect is the administration of political and judicial affairs in Utah a rule by and with the consent of the governed? Having no voice in the election of the President who appoints, nor in the Senate that confirms those sent to rule

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over and judge us, wherein consists, to us, the sweets of Democracy?"

By the use of the words "the consent of the governed," Mr. Thatcher ingeniously presents the thought that the few in Utah whose "freedom of action" has been interfered with, have not been consulted in regard to the laws by which they have heen restrained, and their consent thereto first obtained. It is a specious plea, and catches the ear of the thoughtless and the superficial reasoner. But to him who really thinks, it must appear that the principle of republican or democratic rule is that the consent of the majority obtained, the consent of the minority goes with it. Republican institutions require that the will of the people enacted by representatives chosen by the people shall be accepted and acted upon as having been consented to by all; the minority, however respectable in numbers that minority may be, as well as the majority by whom the representatives were chosen.

"Popular opinion is a tyrant, and coercion is his twin brother. We may kiss the hand of each, while praying for those who despitefully use us; but how shall we forget, while doing so, that American liberty is thus made to us but a farce."

"Popular opinion" may be a tyrant; but the principle that the will of the majority fairly expressed, is, in American politics and jurisprudence, the will of the whole people, makes "popular opinion" the law of the land. Laws enacted for the conserving of the best interests of all, are not made in the interest of small minorities, but for the great majorities; hence Mr. Thatcher ought to have known that in the case complained of by him, the popular opinion styled by him "a tyrant," is the result of hundreds of years of progressive thought, and of experiments in sociology. The principle of the domestic family relation in monogamy came over in the *Mayflower* and the *Speedwell* with those who fled from the tyranny of a King and religious bigotry; which, however blind in other things, always bowed to the sacredness of the marriage bond in principle. No purer precept or examples of manly honor and womanly virtue can be found in history than those which are afforded in the instances of the settlement of Connecticutt, Massachusett and Rhode Island, among those Dutch and English Puritans. From them, the notions of the virtue of woman, the honor of man, the purity of offspring, which have obtained in American institutions, have largely obtained, and have given color to statutory enactments under the Constitution—crystalized popular opinion—tyrannical only to those who will break the laws, disregardful of the Constitution.

God approved of this puritanical idea, and gave laws to the church in harmony with it; from which the real patriot can only conclude that in this case the voice of the people was the voice of God.

"In the midst of oppression, patiently borne, it has been hoped that President Cleveland, having been elected on the pledge of a return to Jeffersonian doctrines, might afford citizens of Utah some relief, and that a Democratic Administration would re-affirm the principles enunciated in the Declaration of Independence, under the inspiration of which the Nation carved its way to glory, and led to the adoption of the grandest charter of human liberty this world has ever known. It has heen hoped, I say, that a Democratic Administration would again announce that citizens of this Nation, and all others within its jurisdiction, shall be governed by principle and not prejudice, and judged with equity and justice. If President Cleveland and those sent to rule and judge us, have the moral courage to announce these principles, saying to the waves of popular clamor and religious prejudice, "thus far but no further can ye come"—all being equal before the law—our children for generations to come will make garlands with which to decorate their tombs and keep their memory fresh and green in the heart. But if they choose not to do these things we will still trust in God while kissing the chastening rod, until the sons of Utah, faithful, true and loyal, shall stand on the backbone of this American Continent, and beneath the Stars and Stripes, save and maintain inviolate for all, the divinely inspired Constitution of this glorious land."

This peroration has a captivating sound. But who is there acquainted with the position Mr. Thatcher and those for whom he thus essays to speak, who is not blinded by prejudice in favor of Utah's peculiar dogma, that does not know that under Republican and Democratic rule alike, men must obey the common law of the country. The fact that President Cleveland does not choose to block the machinery of the courts and permit a fraction of the society of Utah to break the rule given of Congress to govern that particular portion of the public domain, in which so many States hold tenancy in common, is evidence that the view entertained by that fraction is contrary to sound political and domestic economy; and that as a public servant entrusted with the execution of the laws, he does not choose to foster what Congress has declared to be a crime. Pres. Cleveland could not, if he dared to attempt it, stop the onward sweep of events to culminate in the unity of the law, both in enactment and enforcement in every part of the land over which the Government of the American Nation holds sway.

It is quite safe to predict, that however trustful the men who claim the right to practice plural marriage may be that God will intervene to prevent the falling of the rod, there will be no such interference; but that chastisement and distress will continue until men cease to violate the law; for it is written the "strength of sin is the law;" and, "he that keepeth the law of God hath no need to break the law of the land."

EDITORIAL ITEMS.

By Salt Lake papers of the 26th ult. we learn that Rudger Clawson, now serving a term in the Utah Penitentiary for violating the Edmunds law, has been sued by Florence A., his legal wife, for a divorce. The complaint sets forth "Adultery with his polygamous wife, and felony." The divorce was granted.

Bro. Frank Hackett of North Freedom, Wis., writes of late date and says, "I intend to take the field and labor for the onward march of the gospel, if nothing happens to prevent."

We would respectfully suggest to the Saints, and especially to the ministry, that they let the ministry in the Rocky Mountain Mission look after the affairs of that mission, and particularly in regard to Utah matters. That is their field and their work, and it is fair to suppose they are best qualified to keep affairs in that region in proper shape, so far as can be. Let every one learn his own duty, and not interfere nor meddle with the duties and privileges of others. Remember the eleventh commandment, and keep it.

We visited the Great Salt Lake at Garfield, one of its bathing stations, on Thursday, July 30th, for the purpose of bathing in the now historical lake. We saw hundreds of people that day, and saw no drunkenness, and heard no loud, boisterous or profane language. The crowds going and coming on the crowded bathing trains and at the bathing station were mirthful, but orderly, and pleasantly disposed. So much in favor of the much accused Mormons; albeit there must have been a considerable mixture of Mormon, Apostate, Gentile and unbelieving people in the crowds. Our own party numbered a dozen or more Josephites, so called here.

The *Paper World* says that the ten plagues of a newspaper office are bores, cranks, poets, rats, cockroaches, typographical errors, exchange fiends, book canvassers, delinquent subscribers, and the man who always knows how to run the paper better than the editor himself.

Bro. Briggs Alden, in a letter of late date says the Saints will need to discern carefully between faith-healing as ordained

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of God, and that wrought, or professed to be, by spirits, etc., etc. His letter will be published soon. Bro. Alden also says a brother from Kansas last fall borrowed a book from him, and he has expected it to be returned ere this. He wants it now, and asks that it be returned soon.

Bro. Cantrell of Pineville, Missouri, writes again that he is very anxious some of the Elders should visit him at once. He says he has the promise of a meeting-house at Sulpher Springs, and invitations from Cutler Creek also. He is feeble, and asks the prayers of the Saints.

QUESTIONS AND ANSWERS

Ques.—What is meant in section 59, page 180, Doctrine and Covenants, par. 2 "confessing they sins unto thy brethren, and before the Lord."

Ans.—It means that, if a person has sinned against another, he or she should confess to those sinned against; and, if any have sinned against the Church, they should confess to the Church; and if they have sinned against the Lord *only*, they should confess to the Lord only; for this Scripture must be interpreted and applied in harmony with sec. 42:23, Doc. Cov., and Matt. 18:15, 16, 17, both of which provide that private offences shall be settled privately, where it can be done, and that only open—public—offences should be confessed publicly, if practicable; and this to prevent reproach and scandal.

EXTRACTS FROM LETTERS.

Bro. L. M. Sollenberger writes from Harrisburg, Pa., the 3d inst., saying:

"My faith is good as ever, and I wish to say that I mean to stand firm in the faith of the church as long as life lasts. My relatives here were very much against my belonging to the Latter Day Saints; but prejudice is wearing away, and I hope yet in the future to show them and convince them by my actions in life that I have embraced the truth. Please have the three papers sent on, the same as before. I can not think of doing without them."

Correspondence.

SALT LAKE CITY, Utah,
August 1st, 1885.

Bro. W. W. Blair:—After a six weeks' survey of the "situation" we send you a few "notes from the capitol." Of course the *Herald* hears and talks a great deal about this land "flowing with salt and sin," but we learn that a few are watching for a letter from "us," and lest their organ of sight should succumb under a prolonged strain, we hasten to materialize.

Bro. Alex. H. Smith and the writer left Independence, Mo., June 12th. Of the parting we will say nothing. Let those who properly estimate home and its associations draw on their imagination for what our pen is incompetent to describe. At Council Bluffs we met Bro. Joseph Smith. Remained over Sunday, and listened to two excellent discourses from him in the Saints' Chapel there. Tried to speak to the Saints in the afternoon, by request, but lacked both physical and mental ability to do either ourselves or the work credit. Partook of the proffered hospitality of Brn. Calvin Beebe and J. F. McDowell; enjoyed the exhibition of cordiality among the Saints, and left them, in company with Brn. Joseph and Alexander, on the evening of the 15th, to board the train for the field of our missionary operations. We arrived here on the evening of the 17th, and found a welcome in the homes and hearts of the Saints.

Of Bro. Joseph's efforts in the Opera House and other places in and out of the city, you have already been advised. It only remains for the writer to say, that the skill exhibited and the labor performed attested amply the divinity of his resources, and his uncompromising fidelity to truth. Time is asked before we offer any comments upon the character of the material operated upon. We only pray that it may prove worthy of the labor and care expended. Bro. Alexander proved himself equal to the demands made upon him, and one positive result, at least, can be scored for him, as witnessed by his hearers before he left for California, viz.: they know exactly where he stands—not geographically perhaps, but doctrinally. It will require some ingenious Ward-house poulticing, and tabernacle-plastering to subdue the inflammation, and reunite the splintered Rocky-Mountain-polygamic-philosophy on which his ammunition was expended. Bro. "Aleck" is guilty of that pardonable breach of etiquette, which results in his being frequently found in the pulpit minus his "gloves," and brawny handed at that, when he graces a Utah rostrum. The Utah Church leaders are placed very conspicuously before the public mind just now—by their absence.

The *Deseret News* has been screaming—"Wolf! wolf!" but the Shepherds don't "materialize" worth a cent. They are busy emphasizing the necessity for obedience to former counsel—"stand up to the rack, brethren, fodder or no fodder." There are swarms of crooks, but 'nary' shepherd.

The writer agreed to act as Moderator for Bro. R. J. Anthony in a debate to be held with Elder Andrew Jensen, on the evening of July 20th, on the following proposition:—"Do the revelations contained in the Doctrine and Covenants (old edition) and the history of the church up to the death of Joseph Smith, as published in the *Times and Seasons* and *Millennial Star*, warrant the Saints in locating in the Rocky Mountains. Jensen affirming; Anthony denying.

This same gentleman, (?), after agreeing to affirm the above, went to the lady from whom we had rented a hall for the purpose, (according to agreement), and insisted that she should refuse the building, and demand a return of the key. The lady came, and when a return of the key was refused, wept and stated that this very gentleman (?) had directed her to demand it. Notwithstanding the contract for the house had been fully made, the brother holding the key gave it up rather than permit the lady to suffer at the hands of men whose duplicity places them beneath contempt. Another hall was secured in the little town, (Pleasant Grove), and the debate advertized. The time arrived, and forth we went; but just imagine, if you can, how we felt when this "defender of the faith," this assistant Editor of the Danish paper here, the *Bikuben*, positively refused to affirm his own proposition; in fact would not lead off in the debate at all. After considerable parley Bro. Anthony agreed, rather than lose the chance for being heard, to affirm the negative of the above proposition. It was the only show, and, at the last minute, without special preparation for such an emergency, he sailed in, and piled up the Doctrine and Covenant's arguments admirably. When the learned Editor undertook a reply, he characteristically passed by all the pointers offered, and read from the *Juvenile Instructor* an item copied from the 19th vol. of the *Millennial Star*, which was said to have been copied from Williard Richards' Journal. The reader will please observe that the 19th vol. of the *Mill. Star* was not printed until thirteen years after the Martyr's death. Of course that fact could not make it inadmissable as evidence, in the mind "ye Editor" Jensen. The spirit of the proposition under discussion provided that the evidences were to be gathered from the Doctrine and Covenants and history published prior to the Martyr's death; and that was the verbal understanding; but Elder Jensen would not so write it, and neither would he abide by it. But what was this formidable weapon of defense which never appeared in print until thirteen years after the Martyr's death, and then published by residents of the Rocky Mountains to give some kind of color to their former movements, and to offset the charges that Utah was not Zion? Simply, that the Martyr had said to some brother Free Masons, some time near August 6th, 1842, that the Saints should be terribly persecuted and driven to the Rocky Mountains. The Editor seemed to forget that if this was true, it would go to the credit of the prophet, but to the discredit of those who helped to fulfil the prediction; for God had declared a year before this that they should no more be driven except it be on account of their sins; and that their enemies should no more prevail against them except it was permitted as a curse for their transgressions.

To the above was added several statements said to have been made by the Martyr, and several acts interpreted by the Brighamites to mean or point to a Utah Zion; but none of them were ever published until fifteen years after the prophet's death, and that, too, by residents in the Utah Zion, in justification for their course in settling here. At the close the writer challenged the editor to discuss the original proposition, either there or in Salt Lake City, embodying in it, specifically, that the evidence shall be produced from the history published prior to the martyr's death. This was refused on the ground that there was no history before the year 1844. We took up the *Millennial Star* and *Times and Seasons*, and showed that there was. But it was no use, the debate must end there and then. Yet a number of that "intelligent audience" failed to discover when he said there was no history before Joseph's death, that he virtually admitted that he had been discussing a proposition which he knew all the time to be false in the essential claim made for it. Bro. Anthony was "there" every time, and spoiled all chances for further discussion with Elder Jensen. The position was

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taken and maintained throughout by Bro. Anthony. Elder Jensen evidently saw that there was no hope for him in replying to the arguments made, and so contented himself by taking an independent road—much resembling the Underground. We were afterwards informed by a member of the Utah Church that we might have known that nothing but trickery would be indulged in by that man.

And now we are back to the metropolis, to which the sheep *gather*, and from whence the shepherds *scatter*. Yesterday we were called away to attend the funeral of Thomas Smith, son of Bro. Wm. P. Smith of Union Fort, who was murdered on the morning of the 28th of July in Wyoming. The services were held in an orchard, Pres. Joseph Smith preaching the sermon, followed by Bishops Rawlins and Phillips, both of whom paid glowing tributes to the memory and character of the deceased. Bro. Joseph was not introduced to the people, formally; but we have reason to believe an excellent impression was made. Next week we move north and expect to remain for a few weeks, then return and start south through the territory. Calls are coming in from all directions, and there is no lack of opportunity for preaching just now.

The sects here have commenced preaching to the "spirits in prison," having obtained permission from the Marshal to visit the Penitentiary each Sunday for that purpose, much to the annoyance of some of the Mormons who are compelled to give audience there.

Notwithstanding the settled attitude of the Government towards polygamy, that doctrine is being advocated and defended as vigorously as ever, in the vain hope that God, in the hour of their forced extremity, will deliver them with a "high hand and outstretched arm." The appearance of a stranger in any of the settlements is a signal for flight on the part of those who have been kingdom-building after the "celestial" order. One man near by, when suddenly aroused by the (?)deputies at midnight, mistook them for burglars and crowded his polygamous wife (instead of his money) up through the man-hole in the ceiling! The Marshal with an axe was about to remove the board forcibly, when the lady stepped off of it and saved him the trouble. She was invited to come down, and did so. The burglar theory, as above, was given before the Commissioner next day by the husband. It evidently was a remarkable case of absent-mindedness(?)

The half-masting of the flag on Independence day was an unfortunate affair. Its results will evidently be wider than its design. Many people who have spent years in Utah, have yet to spend their first day in America. The flag has no significance to them in the sense of real patriotism. We hope, however, that ere long a return of the honest to their allegiance to God and his unchangeable decrees will take place, and without the enactment and enforcement of more stringent laws, the nation will gain from the ranks of Mormondom hundreds who will recognize in the raising up of men to write the Constitution, the pledge of the Almighty to its perpetuity, and will labor to maintain its honor by a frank, complete submission to its demands, knowing that "he that keepeth the laws of God, hath no need to break the laws of the land."

Our health is good, and if so continued we hope to labor on till encouraging results are witnessed. We expect some day to have abundant opportunity here for canvassing the grounds of difference between us and the Brighamites. If we are not disappointed in this hope, there will likely be some material changes wrought both in bringing this about, and in consequence of it. May they not be for good to Israel? Some may be gathered, crushed and bleeding under the inflicted rod. Some from choice, without chastisement; but let us hope, all for the glory of God.

As ever, yours in labor and hope,

JOSEPH LUFF.

Laguna Beach, SANTA ANA, Cal.,
July 30th, 1885.

Bro. W. W. Blair:—I drop a line to you that you may know the progress of the cause in this part of the Lord's heritage. I have been trying to spread the word through this district, in connection with my business, during this summer; and having recently been appointed Bishop's Agent, have been bringing the Saints up to an understanding of that part of the work, and am pleased to note that it is accepted by them; and all who profess a love for the work are responding, and will comply as fast as they can make arrangements. I expected the Bishop here in this month. Am not apprised as to what occasions his delay. We shall be glad to see him.

This is the camping season, and I have stopped my business for a time, and am presenting the gospel to the campers here, holding forth in a tent arranged for that purpose; am assisted by Bro. A. W. Thompson; hold services every night; talk every day; have a fair hearing, and many seem to be surprised to know that we are different from the Mormons of Utah, and are pleased to learn that we are not so obnoxious as they had supposed. Have all classes to hear us. What the result will be we can not tell, but hope to sow the seed for good, that God may be glorified and his cause honored. We here are like the rest of the Saints—anxious in regard to Utah affairs; for we hope and trust that the time has now come to deliver the honest out of bondage. Many prayers are being offered that the Lord will stand by Joseph to accomplish the work; for we feel that the time has come that if the work moves there at all, it must be by His divine power.

I had a prophetic vision just before Bro. Burton left here last winter, in regard to Utah affairs. At a prayer meeting at the house of Bro. Schnell we all had a good time. My eyes were opened so that I saw the whole of the United States at one sight, and in isolated spots I could see dark clouds hovering down close to the ground, and interspersed between were white, silver clouds. And as I glanced to the Rockies hanging over Utah and her surroundings the clouds thickened, and was lower and but little of the silver lining, gradually diminishing in blackness as it extended either way. While in the vision, I arose and lifted my hand, and by the Spirit uttered the words: "Woe! woe! woe! to the people of the valleys of the mountains; for the Lord will surely hold them to account for their evil works, and his hand will shortly rest heavily upon them, and they will be made to feel his chastening power." After the vision, the impression was vividly left upon my mind, that their troubles would be brought about by political affairs. I hope the honest will take warning by the time the three woes are passed, and come out of her.

Bro. D. S. Mills is still on gaining grounds, but slowly; he only goes on his crutches as yet; has preached a few times of late.

Yours for truth,

J. R. BADHAM.

NEWTON, Jasper Co., Iowa,
July 29th, 1885.

Bro. W. W. Blair.—Since reaching my field I have tried to occupy advantageously. The peculiarities of the season have made arduous toil for the farmers, and the consequent busy times have hindered much in getting the attention of the people except on Sundays, and not even then at times. Since June 20th, Sundays, save one, have been occupied in the way of grove meetings; attendance reaching four hundred, and but for doubtful weather, at places would have been much more. There are several advertized for the near future; and such will be the order till cool weather. The ministry of the district cooperate in these; and since the 19th have had the valuable assistance of W. T. Bozarth, who though not in good health, toils steadily on.

The present situation in Utah, and press notices by the papers that have taken Bro. Joseph's work up, certainly are cheering; as also the unearthing of the long-lamented "Manuscript Found." What a tinkering of affidavits our friends (?) will have! It seems to me those who now canvass the latter day work are, if possible, less excusable for rejecting it than any hitherto: for the adage relative to truth—"the eternal years are hers"—is sublime as applying to late events. Were all requirements enjoined by the gospel conformed to by those of the faith, what strides the work would make! This certainly is a far worse problem than the problem of pressure from without. We have heard our District President breathe some sighs of late upon intelligence to come and settle difficulties, "the causes of which and the ashes of a rye straw would be of equal merit."

Though trials come, 'tis found "the way of life" alone secures us peace. Hoping to labor patiently on till honorably acquitted,

I am in bonds,

R. ETZENHOUSER.

SALT LAKE CITY, Utah,
August 3d, 1885.

Bro. Blair:—I am pleased to learn that you have the manuscript of that pesky "Spaulding Romance." Had we not got it, I should have had a dream denied, as I had had an intimation that we would get it. I believe in the law of compensation, and the Reorganization has been so favored in its unearthing of things hidden heretofore, that I should have disliked a failure in this. I hope John will rush it out. There ought to be a brief preface with it. Address at Malad for this week; and at Bozeman till the 15th.

Yours,

JOSEPH SMITH.

BOOK OF MORMON.

We have just received an edition of the Book of Mormon, bound in two styles: Plain Roan at $1.25, as heretofore; and Full Morocco, instead of imitation for $1.75.

Book of Mormon in German language $1.40.

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THE "MANUSCRIPT FOUND."

A verbatim Copy from the Original.

Words and sentences underlined were stricken out in the Manuscript.
Places marked thus - - - - the edges of the copy was illegible.

IN this issue we begin the publication of the "Manuscript Story" ["Manuscript Found"], of the late Rev. Solomon Spalding. What gives this document prominence is the fact that, for the past fifty years it has been made to do duty by the opposers of the Book of Mormon and the Church of Jesus Christ of Latter Day Saints, as the source, the root, and the inspiration, by and from which Joseph Smith and Sydney Rigdon wrote said Book of Mormon and organized said Church. It has been popularly and persistently claimed that the plan, subject matter, including prominent names and localities, history of the origin of the aboriginal races of America, with their arts and sciences, civilizations and customs, were identical in this "Manuscript Found" and in the Book of Mormon. Thousands have believed this false and foolish statement, without giving its truth or falsity an hour's fair and unprejudiced investigation, and then fought the book and the church with a readiness and a zeal almost without a parallel. And now that this veritable "Manuscript Found," with an unbroken chain of evidence proving its identity and running back to E. D. Howe, D. P. Hurlbut, Spalding's "old trunk," and so back to Pittsburgh, Conneaut, and to the very pen of Solomon Spalding, has by the providence of God been furnished us, and that, too, by those not of the Church, we take pleasure in exhibiting in the sunlight of solid facts, this hob-goblin of the pulpit, this "nigger-in-the-woodpile" of the press and the forum, that with which they have fooled and frightened the masses and blinded those inquiring into the origin and character of the Book of Mormon.

This seeming huge hindrance and insurmountable obstacle which is always thrown in the way of the investigator with all the skill and power that craft and cunning and malice and fear and blind zeal can invent and command, vanishes from the presence of this original witness in the case; for when it speaks it reveals the flimsiness and falsity of the claim that it was in any way or in any sense the orign of the Book of Mormon, or that there is the least likeness betwen the two. This newly found "missing link" completes the chain of evidence which proves that the "Manuscript Found" never was and never could be made the occasion, cause, or germ of the Book of Mormon.

Mr. Spalding has been exalted by the opposers of the Latter Day Saints to the very pinnacle of fame, as a very learned, very moral, and very pious man. It is fortunate that his true measure and worth in respect to his learning, his morals, and his piety, is now furnished us in this "Manuscript Story." God judges men by their works, and it is wise for men to judge of each other after this manner. And when we estimate Mr. Spalding by the character of his work as exhibited in this document, we must grade him down to a very low level, whether in respect to scholarship, mental power, moral purity, or pious attainments and tendencies.

HONOLULU, Sandwich Islands,
May 14th, 1885.

MR. JOSEPH SMITH; *Dear Sir:*—

I am greatly obliged to you for the information concerning Mormonism, in your letters of April 30th and May 2d. As I am in no sense a Mormonite, of course it is a matter of curiosity, mainly, that I am interested in the history of Mormonism.

Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spaulding; and second, it is *not* the original of the Book of Mormon.

My opinion is, from all I have seen and learned, that this is the *only* writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing office in Pittsburgh, &c. Of course I can not be as certain of this, as of the other two points. One theory is, that Rigdon, or some one else, saw this manuscript, or heard it read, and from the hints it conveyed, got up the other and more elaborate writing on which the Book of Mormon was founded. Take that for what it is worth. It don't seem to me very likely.

You may be at rest as to my putting the manuscript into the possession of any one who will mutilate it, or use it for a bad purpose. I shall have it deposited in the Library of Oberlin College, in Ohio, to be at the disposal for reading of any one who may wish to peruse it; but not to be removed from that depository. My friend, President Fairchild, may be relied on as security for the safe keeping of it. It will be sent there in July, by a friend who is going there to "take to himself a wife." Meantime, I have made a literal copy of the entire document—errors of orthography, grammer, erasures, and all—which I shall keep in my possession, so that any attempt to mutilate it will be of easy detection and exposure. Oberlin is a central place, in the vicinity of Conneaut, where the manuscript was written.

I have had an idea, sometimes, that it is due to the Mormons to have a copy of it, if they took interest in it enought to publish it. As it is only of interest as showing that it is not the original of the Book of Mormon, no one else is likely to wish it for publication.

Miss Dickinson, whom you call a granddaughter of Solomon Spaulding, represents herself to me as his grandniece: "My great uncle, Rev. Solomon Spaulding," she writes.

Rev. Dr. Hyde, President of the Institution, in this place, for training Native Missionaries for Micranesia, (a very prominent and successful institution), has written an elaborate account of this manuscript, and of Mormonism, and sent it for publication in the *Congregationalist*, of Boston. I presume it will be published, and you will be interested in reading it.

Very respectfully, yours,

L. L. RICE.

In a postscript Mr. Rice says he found the following endorsement on the Manuscript

"The writings of Solomon Spaulding proved by Aron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

(Signed) D. P. HURLBUT."

COPY OF MR. RICE'S LETTER.

HONOLULU, H. I., June 12, 1885.

PRESIDENT J. H. FAIRCHILD:—

Herewith I send to you the Solomon Spalding Manuscript, to be deposited in the Library of Oberlin College, for reference by any one who may be desirous of seeing or examining it. As a great deal of inquiry has been made about it since it became known that it was in my possession, I deem it proper that it be deposited for safe keeping, where any one interested in it, whether Mormon or Anti-Mormon, may examine it. It has been in my possession forty-six years—from 1839 to 1885—and for forty-four years of that time no one examined it, and I was not aware of the character of its contents. I send it to you enclosed in the same paper wrapper, and tied with the same string that must have enclosed it for near half a century—certainly during the forty-six years since it came into my possession. I have made and retain in my possession a correct literal copy of it, errors of orthography, of grammar, erasures and all. I may allow the Mormons of Utah to print it from this copy, which they are anxious to do; and a delegation is now in the Islands, awaiting my decision on this point. They claim that they are enti-

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tled to whatever benefit they may derive from its publication; and it seems to me there is some justice in that claim. Whether it will relieve them in any measure, from the imputation that Solomon Spalding was the author of the Book of Mormon, I do not attempt to decide. It devolves upon their opponents to show that there are or were other writings of Spalding—since it is evident that this writing is not the original of the Mormon Bible.

Truly, yours, &c.,

L. L. RICE.

P. S.—The words "Solomon Spaulding's Writings" in ink on the wrapper were written by me, after I became aware of the contents. The words "Manuscript Story—Conneaut Creek," in faint penciling, were as now when it came into my possession.

OBERLIN COLLEGE, OBERLIN, O.,
July 23, 1885.

I have this day delivered to Mr. E. L. Kelley a copy of the Manuscript of Solomon Spaulding, sent from Honolulu by Mr. L. L. Rice, to the Library of Oberlin College, for safe keeping, and now in my care. The copy was prepared at Mr. Kelley's request, under my supervision, and is, as I believe, an exact transcript of the original manuscript, including erasures, misspellings, &c.

JAS. H. FAIRCHILD,
Prest. of Oberlin College.

KIRTLAND, O., 24th July, 1885.

PRES. W. W. BLAIR, *Lamoni, Iowa:*

Herewith I transmit to you the copy of the Spaulding Manuscript prepared by Pres. Fairchild as attested by him, together with his certificate, and photograph sheets.

E. L. KELLEY.

INTRODUCTION.

NEAR the west Bank of the Coneaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character situation & numbers of those people who far exceeded the preesent Indians in works of art and inginuety, I hapned to tread on a flat stone. This was at a small distance from the fort, & it lay on the top of a great small mound of Earth exactly horizontal. The face of it had a singular appearance. I discovered a number of characters, which appeared to me to be letters, but so much effaced by the ravages of time, that I could not read the inscription. With the assistance of a leaver I raised the stone. But you may easily conjecture my astonishment when I discovered that its ends and sides rested on stones & that it was designed as a cover to an artificial Cave. I found by examining that its sides were lined with stones built in a connical form with - - - - - down, & that it was about eight feet deep. Determined to investigate the design of this extraordinary work of antiquity, I prepared myself with the necessar requisites for that purpose and decended to the Bottom of the Cave. Observing one side to be perpendicular nearly three feet from the bottom, I began to inspect that part with accuracy. Here I noticed a big flat stone fixed in the form of a doar. I immediately tore it down and Lo, a cavity within the wall presented itself it being about three feet in diamiter from side to side and about two feet high. Within this cavity I found an earthen Box with a cover which shut it perfectly tite. The Box was two feet in length one & half in breadth & one & three inches in diameter. My mind filled with awful sensations which crowded fast upon me would hardly permit my hands to remove this venerable deposit, but curiosity soon gained the assendency & the box was taken & raised to open it. When I had removed the Cover I found that it contained twenty-eight rools of parchment - & - that when - - - (3) appeared to be manuscrips written in eligant hand with Roman Letters & in the Latin Language.

They were written on a variety of Subjects. But the Roll which principally attracted my attention contained a history of the author's life & that part of America which extends along the great Lakes & the waters of the Mississippy.

Extracts of the most interesting and important matters contined in this Roll I take the liberty to publish.

Gentle Reader, tread lightly on the ashes of the venerable dead. Thou must know that this Country was once inhabited by great and powerful nations considerably civilized & skilled in the arts of war, & that on ground where thou now treadest many a bloody Battle hath been fought, & heroes by thousands have been made to bite the dust.

In the history given of these nations by my author you will find nothing but what will correspond with the natural sentiments we should form on viewing the innumerable remains of antiquity which are scattered over an extensive Country. This is an evidence of the author's impartiality and veracity. But if any should pretend that the whole story is fictitious or fabulous

To publish a translation of every particular circumstance mentioned by our author would produce a volume too expensive for the general class of readers, But should this attempt to throw off the veil which has seculded our view from the tranactions o nations who for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive and learned part of my readers by a more minut publication. Apprehensive that skeptical illiberal or superstitous minds may censure this performance with great accrimony I have only to remark that they will be deprived of a great fund of entertainment - - - (I) of a contrary disposition will obtain. My compassion will be excited more than my resentment and there the contest will end.

Now, Gentle Reader, the Translator who wishes well to thy present and thy future existence entreats thee to peruse this volume with a clear head a pure heart and a candid mind. If thou shalt then find that thy head and thy heart are both improved it will afford him more satisfaction than the approbation of ten thousand who have received no benefit.

And now permit me to admonish thee that if thou shouldst reside in or travil thro' any part of the Country

CHAPT. I.

AN EPITOME OF THE AUTHOR'S LIFE & OF HIS ARIVAL IN AMERICA.

As it is possible that in some future age this part of the Earth will be inhabited by Europians & a history of its present inhabitants would be a valuable acquisition I proceed to write one & deposit it in a box secured - - - (I) so that the ravages of time will have no effect upon it that you may know the author I will give a succint account of his life and of the cause of his arival which I have extracted from a manuscript which will be deposited with this history.

My name was is Fabius The family name I sustain is

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Fabius, being decended from the illustrious general of that name. I was born at Rome & received my education under the tuition of a very Learned Master. At the time that Constantine arived at that city and had overcome his enimies & and was firmly seated on the throne of the Roman empire I was introduced to him as a young Gentleman of genius and learning & as being worthy of the favourable notice of his imperial majesty. He gave me the appointment of one of his secritaries, & such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my station.

One day he says to me Fabius you must go to Brittian & carry an important - - - (I) to the general of our army there - - - (I) sail in a vessel & return when she returns. Preparation was made instantly and we sailed - - - The vessel laden with provisions for the army - - - Cloath-knives and other impliments for their use had now arived near the coasts of Britain when a tremendous storm arose & drove us into the midst of the boundless Ocean. Soon the whole crew became lost & bewildered. They knew not the direction for to the rising Sun or polar Star, for the heavens were covered with clouds; & darkness had spread her sable mantle over the face of the raging deep. Their minds were filled with consternation and despair. & unanimously agreed that What could we do? How be extrecated from the insatiable jaws of a watry tomb. Then it was that we felt our absolute dependence on that Almighty & gracious Being who holds the winds & floods in - - (I) hands. From him alone could we expect deliverance. To him our most fervent desires assended. Prostrate & on bended nees we poured forth incessant Supplication & even Old Ocean appeared to sympathize in our distress by returning the echo of our vociforos Cries & lamentations. After being driven five days with incridable velocity before the furious wind the storm abated in its violance. but still the strong wind blew strong in the strong as I now believe in the same direction. Doubtful whether the wind had not changed her point we gave the ship full sail & let her drive. On the sixth day after, the storm wholly subsided, the sun rose clear and the heavens once more appeared to smile. Inexpressible was the consternation of all the crew. they found themselves in the midst of a vast Ocean. No prospect of returning. All was lost. The wind blowing westwardly, & the presumption was that it had been blowing in that direction during the whole of the storm. No pen can paint the dolorious cries & lamentations of the poor mariners, for the loss of friends for the loss of everything they held most - - - (I) At length a Mariner stept - - - (2) the midst and proclaimed. Attend O friends & listen to my words. A voice from on high hath penetrated my soul & the inspiration of the Almighty hath bid me proclaim. Let your sails be wide spread & the gentle winds will soon waft you into a safe harbor. a Country where you will find hospitality. Quick as the lightnings flash joy sparkled in every countenance. A Hymn of Thanksgiving spontaniously burst forth from their lips. In full confidence that the divine prediction would be accomplished they extoled the loving kindness and tender mercies of their God & promised by the assistance of his grace to make ample return of Gratitude. On the fifth day after this we came in sight of sand, we entered a spacious river & continued sailing up the - - - (I) many leagues until we came in view of a town. Every heart now palpitated with joy, & loud shouts of gladness expressed the enthusiastic transports of our souls. We anchored within a small distance from shore. Immediately the natives ran with apparent signs of surprize & astonishment to the bank of the River. After viewing us for some time, & receiving signs of Friendship, they appeared to hold a counsel for a few minutes. Their King then stept forward to the edge of the bank, & proffered us the hand of friendship, & by significant gestures invited us to Land, promising us protection and hospitality We now found ourselves once more on terra firma, & were conducted by the king & four chiefs into the town whilst the multitude followed after, shouting & performing many odd jesticulations. The King ordered an entertainment to be prepared for his new friends which consisted of - - - (I) fish boiled beans & samp - - - (2) The whole was placed under a wide-spreading Oak in wooden dishes A large clam shell & a Stone Knife were provided for each one. The king then came forward with about twenty of his principal subjects, & con seated us (being about twenty in number) & seated us by the side of our repast. He & his company then took seats in front. After waving his hand & bowing all fell to eating & a more delicious repast we never enjoyed. The repast being finished, our attention was called to a collection of about one thousand men & women who had formed a ring & invited our company to come forward into the midst. After gazing upon us sometime with surprize we were permitted to withdraw & to take our stand in the Ring. About forty in number then walked into the midle of the Ring & began a song with but a discordant and hedious modification of sounds, & such frantic jesticulations of body that it seemed that chaos had bro't her furies to set the world in an uproar. And an uproar it was in a short time for the whole company fell to dancing, shouting, whooping, & screaming at intervals, then dancing jumping & tumbling with many indescribable distortions in their countanance & indelicate jestures. In fact, they appeared more like a company of devils than human Beings. This lasted about one hour. They then took their places in a circle & at a signal given gave three most tremendous whoops, they then instantly dispersed playing many antike capers & making such a confused medly of sound by skreaming, whooping, screaching like owls, Barking like dogs and wolves & bellowing croaking like Bull-frogs, that my brain seemed to be turned topseturvy, & for some time I could scarce believe that they belonged to the human species.

CHAPT. II.

AN ACCOUNT OF THE SETTLEMENT OF THE SHIP'S COMPANY & MANY PARTICULARS RESPECTING THE NATIVES.

As no alternative now remained but either to make the desperate attempt to return across the wide boistrous Ocean, or to take up our residence in a country in a land of savages inhabited by savages & wild ferocious beasts, we did not long hesitate. We held a solemn treaty with the King & all the chiefs of his nation. They agreed to cede to us a tract of excellent land on the north part of the town on which was six wigwams & engaged perpetual amity & hospitality & the protection of our lives & property. In

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consideration of this grant we gave them fifty yards of scarlet cloth & fifty knives With this present they were highly pleased.

Arrangements must now be made for - - - (I) settlement. Vessel & cargo had received no material damage & by striping the vessel of its plank we could erect a house in which we could deposite the whole cargo in safety. All hands were immediately employed, some in procuring timber which we hued on two sides & then locked together, some in procuring shingles & some in striping the vessel of its plank; & having a large quantity of nails on board, in ten days we finished a very convenient store-house, sufficiently spacious to receive the whole cargo. We also built a small house adjoining which was to be the habitation of the Captain & myself. Having secured all our property, we then found it necessary to establish some regulations for the government of our little society. The Captain whose name was Lucian & myself were appointed judges in all matters of controversy & managers of the public property to make bargains with the natives & barter such articles as we did not need for necessaries. As we all professed The next thing to be done was to to believe in the religion of Jesus Christ we unanimously chose Trojanus, the mate of the ship, a pious good man to be our minister, to lead our devotions every morning & evening & on the Lords day.

But now a most singular & delicate subject presented itself for consideration. Seven young women we had on board as passenjers to viset certain friends in Brittain. Three of them were ladies of rank & the rest were healthy bucksom lassies. Whilst deliberating on this subject a mariner arose whom we called Droll Tom Hark ye, shipmates says he. Whilst tossed on the foaming billows what brave son of Neptune had any more regard for woman than a Sturgeon, but now we are all safely anchored on Terra firma, our sails furled & ship keeled up, I have a huge longing for some of those rosy dames. But willing to take my chance with my shipmates, I propose that they should make their choice of husbands. The plan was instantly adopted. As the choice fell on the young women they had a consultation on the subject, & in a short time made known the result. Droll Tom was rewarded for his benevolent proposal with one of the most sprightly, rosy dames in the company. Three other of the most cheerful, resolute mariners were chosen by the other three bucksom Lassies. The three young Ladies of rank fixed their choice on the Captain the Mate & myself. Happy indeed in my partner, I had formed an high esteem of the excellent qualities of her mind The young Lady who chose me for a partner was possessed of every attractive charm both of body & mind. We united heart & hand with the fairest prospect of enjoying every delight & gratification which are attendant on the connubial state. Thus ended the affair. You may well conceive our singular situation. The six poor fellows who were doomed to live in a state celibacy or accept of savage dames, discovered a little chagrin & anxiety. However, they consoled themselves with the idea of living in families, where they would enjoy the company of the fair sex, and be relieved from the work which belongs to the department of women.

Our community might be said to be one family, tho' we lived in seperate houses situate near each other The property was common stock. what was produced by our labor was likewise to be common. All subject to the distribution of the judges, who were to attend to each family & to see that propper industry & econimy were practised by all.

The Captain & myself, attended with our fair partners & two mariners, repaired to the new habitation, which consisted of. two convenient apartments. After having partook of an elligant dinner & drank a bottle of excellent wine our Spirits were exhilerated & the deep gloom which beclouded our minds evaporated. The Captain assuming his wonted cheerfulness, made the following address. "My "sweet, good soul'd fellows, we have now commenced a "new voyage. Not such as bro't us over mountain billows "to this butt end of the world. No, no, our voige is on dry "land, & now we must take care that we have sufficient "ballast for the riging. Every hand on board this ship "clasp hands & condesend to each others humour. This "will promote good cheer & smooth the raging billows of "life. Surrounded by innumerable hordes of human beings, "who resemble in manners the Orang outang, let us keep "aloof from from them & not embark in the same matri-"monial ship with them. At the same time, we will treat "them with good cheer & inlighten their dark souls with "good instruction. By continuing a different people & "prefering our customs, manners, religion & arts & sciences "& other things another Italy will grow up in this wilder-"ness, & we shall be celebrated as the fathers of a great & "happy nation."

May God bless your soul, says one of the mariners, what would you have us do who have had the woful luck not to get mates, to cheer our poor souls and warm our bodies. Methinks I could pick out a healthy plum Lass from the copper colored tribe that by washing & scrubing her fore & aft & upon the labbord & stabbord sides she would become a wholesome bedfellow. I think, may it please your honour, that I could gradually pump my notions into her head & make her a good shipmate for the cupboard & and as good hearted a Christian as any of your white damsels & upon my Soul I warrant you if we have children, by feeding them with good fare, & keeping them clean, they will be as plump & as fair & nearly as white as your honours children. Upon this I filled the bottle with wine & observing to honest Crito that he was at liberty to make the experiment if he could find a fair - - - (I) to his liking. I then expressed the sweet pleasure I received from the addresses of the speakers & wished drank success to the new voige. All drank plentifully, & the exhileration produced the greatest cheerfulness & hilarity. By this time the Sun had hid his head below the horizon & darkness invited all the animal creation to sleep & rest. We retired two & two, hand in hand. Ladies heads a little awri, blushing like the morn & - - - - But I forgot to mention that our society passed a resolution to build a church in the in the midst of our vilage.

CHAPT. III.

MANY PARTICULARS RESPECTING THE NATIVES.

Interest as well as curiosity invited an acquaintance with our new neighbors. They were called in their Language Deliwanucks. They were Tall, bodies weel pro-

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portioned, strait limbs, complections of a brownish hue broad cheek bones, black wild roling eyes, & hair black & course. To strangers they were both - - - (I) true to their engagements, ardent in their friendship, but to enimies implacable, cruel & barbarous in the extreme. Innumerable hordes of this description of people were scattered over an extensive country, who gained their living by hunting the elk, the deer & a great variety of other wild animals by fishing & fowling & by raising corn, beans & squashes Shooting the arrow, flinging stones, wrestling, jumping, hoping, and runing were their principal amusements, & prizes would often be staked as a reward to the conqueror. Their cloathing consisted of skins dressed with the hair on, but in warm weather only the middle part of their bodies were incumbered with any covering. The one half of the head of the men was shaved & painted with red & the one half of the face was painted with black. The head was adorned with feathers of various kinds, & their ears & noses were adorned ornamented with rings formed formed from the sinues of certain animals, on which were suspended smooth stones of different coulors. Thus cloathed, thus painted, thus ornimented, the Deliwannuck made a most terrif - - - (I) They held festivals at stated times which varied in the manner of conducting them, according to the object they had in view. At one of their annual festivals their ceremonies were particularly singular & different from any that were ever practised by any nation. Here a description would give us some idea of their religion, & would gratify the curiosity of an injenious mind.

When the time arives, which is in September, the who whole tribe assemble. They are dressed & ornimented in the highest fashion. The women in particular have their garments & heads so adorned with feathers, shells, & wampum, that they make a very brilliant & grotesque appearance. The form a circle: their countanances are solemn. A Speaker mounts a stage in the midst. At this moment two Black Dogs led by two Boys & two white Dogs led by two young damsels enter the circle & are tied together. The Speaker then extended his hands & spoke. Hail, ye favorite children of the great and good Spirit, who resides in the Sun who is the father of all living creatures & whose arms encircle us all around, who defends us from the malicious design of that great malignant Spirit that pours upon us all the evils we endure He gives us all our meat & our life & causes the corn & the fruits to spring up & makes us to rejoice in his goodness. He hath prepared a delightful Country to receive us, if we are valiant in battle or are benevolent & good. There we can pick all kinds of delicious fruit, & have game & fish in abundance & our women being improved in beauty & sprightliness will cause our hearts to dance with delight. But wo unto you wicked, malicious mischievous mortals. Your lot will be cast in a dark dreary, mirey swamp, where the malignant Spirit will torment you with musquetoes & serpents & will give you nothing to eat but toads, frogs & snails. But my dear friends, all hail, here is a custom which is sanctioned by time immemorial. Look steadfastly on the black dogs & let not your eyes be turned away, when they are thrown on the sacred pile & the flames are furiously consuming their bodies, then let your earnest prayer assend for pardon & your transgressions will flee away like shadows & your sins will be carried by the smoke into the shades of oblivion. When this solemn expiatory sacrifice is ended then prepare your souls to partake of the holy festival Each one will receive a precious morsel from these immaculate snow colored dogs, in token that your offences have all evaporated in the smoke of the holy sacrifice. & that you are thankful to him the benevolent Spirit, for the abundance of good things that you enjoy, & that you humbly anticipate the continuance of his blessing that he will defend you against the evil designs of that malignant Spirit, who gives us gawl & wormwood, & fills our bosom with pain & our eyes with tears. He then proclaimed, let the sacred pile be erected & the solemn sacrifice performed. Instantly about one hundred men come forward with small dry wood & bundles of dry sticks & having thrown them in one pile within the circle, they set the pile on fire. The black dogs were knocked on the middle head, & thrown on the top, in a moment all was in a blaze & the flames assended in curls to heaven. The whole company assumed the most devout attitude & muttered in sounds almost inarticulate their humble confession & earnest requests.

When the dogs were consumed & the fire nearly extinguished, the ceremonies of their sacred festival began. The white dogs which were very plump & fat were knocked on the head & their throats cut. Their hair was then singed off, having first their entrails taken out, & being suspended by the nose before a hot fire, they were soon roasted, thrown upon a long table & desected into as many pieces as there were persons to swallow them. The company immediately formed a procession, one rank of men the other of women, the men marching to the left & the women to the right of the table, each one took a piece & devoured it with as good a - - - (2) if it had been the most delicious morsel. Having completed these sacred ceremonies with great solemnity, the whole company formed themselves into a compact circle round the stage ten musitians immediately mounted, & facing the multitude on every side sang a song. The tune & the musical voices of the singers pleased the ear, whilst the imagination was delighted with the poetic inginuity of the composition. The multitude all joined in the chorus with voice so loud & multifarious, that the atmosphere quaked with terror, & the woods & neighbouring hills sent back by way of mockery, sent back the sound of their voices, their vociferation improved by ten-fold confusion. Perhaps, reader, you have the curiosity to hear the song. I can give you only the last stanzy & the chorus.

"For us the sun emits his rais
"The moon shines forth for our delight.
"The stars shine forth extol our heroes prais
"And warriors flee before our sight.

CHORUS.

"Delawan to chakee poloo
"Manegengo forwah toloo
"Chanepant, lawango chapah
"Quinebogan hamboo gowah.

The solemnities are ended & in their opinion their poor souls are compleatly whitewashed & every stain entirely effaced. A little---(I) will now dissipate the solemnity & inspire them with cheerfulness & meriment. The whole tribe repair to the top of an hill, at one place their is a gradual slope a small distance, & then it desends about twenty-five feet in an almost perpendicular direction, at the bottom of which is a quagmire which is about ten feet in

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length. & the soft mud is about three feet deep. At each end the ground is soft, but not miry. Down this declivity twenty pair of very suple & sprightly young men & women are to desend. If by their dexterity & agility they escape the quagmire, a piece of wampum will be the reward of each fortunate champion; but if they plunge in their recompense will be the ridicule of the multitude. In making this desent, six young women & five young men by a surprising dexterity in whirling their bodies as they desended, cleared themselves from the quagmire. The rest as their turn came, plunged in & came out most wofully muded to the great diversion of the Spectators. The incident which excited the most meriment, hapned when the last pair desended. by an unlucky spring to clear himself from the quagmire he bro't his body alongside of the declivity & roled his whole length into the midst of the quagmire, where he lay his whole length in an horizontal position on his back neither heels nor head up, but horizontally, soft & easy, but alas, when one unlucky event happens another follows close on its heals. the fair-plump corpulent damsel his affectionate sweetheart came instantly sliding with great velocity. She saw the woful position of here beloved. She wished him no harm, she raised her feet, this bro't the center of gravity directly over the center of his head, here she rested a moment, his head sunk, she sunk after him, his heels kicked against the wind like Jeshuran waxed fat, but not a word from his lips, but his ideas came in quick succession, tho't he, what a disgrace to die here in the mud under the pressure of my sweetheart, however his time for such reflections were short, the tender hearted maid collecting all her agility in one effort, dismounted & found herself on dry land in an instant, not a moment to be lost. She seized her lover by one leg, & draged him from the mud, a curious figure extending about six feet six inches on the ground, all besmeared from head to foot, spitting, puffing, panting & struggling for breath. Poor man, the whole multitude laughing at thy calamity, shouting ridiculing, none to give thee consolation but thy loving and sympathetic partner in misfortune.

Upon my soul, exclaims Droll Tom, Stern foremost. That bouncing Lass ought to have the highest prize for dragging her ship from the mud. She was cleaning the filth from his face.

THE CHRISTIAN SABBATH.

BY ELDER D. H. BAYS.

CHAPTER XIII.

In view of the foregoing facts we ask the candid reader to reflect a moment, and then ask himself if the evidence does not confirm the view herein presented. Does it not appear conclusive that Jesus, as "Lord of the Sabbath," had authorized the change of the Sabbath from the seventh, to the first day of the week?

Otherwise, why do we find him to meet with his disciples on the *first day* of the week, and never on the seventh? Why did the apostle not meet with the churches on the original Sabbath instead of Sunday, the Christian Sabbath? The reasons are obvious; the "Lord of the Sabbath" had authorized the change.

But, says the objector, "The Lord sanctified the seventh of the week, and therefore it must continue to be the Sabbath." Not so fast, please. Are all days which have been sanctified, or made "holy" under the law, to be perpetuated by virtue of their being "holy"? If so, the passover, and a number of other Jewish festivals, must be perpetuated. The mere fact that God at one time set apart the seventh-day of the week as a rest-day for Israel does not argue that such day must be perpetuated for all time to come. Nor does it follow that no other day can be set apart for similar purposes in the future, to be observed by people of another age. Besides this, we wish, in this connection, to call attention to the fact that it was the Sabbath, and not the Jewish seventh day of the week, that the Lord sanctified:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."—Ex. 20: 11.

God "rested" on the seventh day of the creation, not the Jewish seventh day of the week. We are of opinion that few men, in the face of the revelations of modern science, will undertake to maintain the old exploded idea, that the world was created in six literal days of twenty-four hours each. And then, God only blessed that particular seventh day upon which he rested, and not every succeeding one.

The seventh day which was first observed by the Israelites, as a Sabbath was the seventh *after the manna had fallen six.* No man has ever yet been able to show, so far as our observation extends, that this was the recurrence, in regular order, of the seventh day from creation. This, as we have already shown, was Israel's first Seventh-day Sabbath. This particular day was given *them* as a Sabbath, because the Lord, on that day, had brought them out of Egypt "through a mighty hand, and a stretched out arm."

"Therefore the Lord thy God commanded thee to keep the Sabbath day."—Deut. 5: 15.

This day was given to the house of Israel as "a sign," (Ex. 31: 17) or memorial of God's goodness and power, manifested in their deliverance from the bondage of Egypt. And because of this remarkable event, and to perpetuate the memory of that day, the Lord sanctified it—set it apart to the Israelites, as a Sabbath-day. Upon this now "holy" day they were to rest from all their labors, and worldly cares, and in the devotions of the day recall the mercy, the goodness and power of that God who had so miraculously delivered them from bondage.

If the deliverance of a few thousand souls from human bondage was worthy to be thus commemorated, how much more fitting it will be to commemorate the day upon which the plan of redemption, for the entire race of mankind, from "the bondage of sin" was completed.

This day was commemorated by both Christ and his apostles; and I wish now to remove any lingering doubt, if there be any, as the sanctity of the Christian Sabbath.

If God sanctified the seventh day of the first creation, then Sunday, the first day of the new creation, was also sanctifed in the fullest sense of that term. Paul, referring to the "rest that remains to the people of God," says:

"For he spake in a certain place of the seventh day in this wise: And God did rest the seventh day from all his works."—Heb. 4: 4.

Then referring to Christ as having entered into his rest, he adds:

"For he that is entered into his rest, he also hath ceased from his own works as God did from his."—Heb. 4: 10.

Please be careful to observe here that Christ "ceased from his own works, as God did from his." How did God cease from his works? Answer.—By sanctifying the day upon which he "ended," or completed his works, and entered into his rest. (See Gen. 2: 2, 3).

Jesus "ended his work" for the redemption of fallen man *on the first day of the week;* for the divine plan was not completed until the Redeemer had triumphed over "the last enemy," which is "death." Hence, he "sanctified—set apart to a holy, or religious use"—(Webster) the day upon which he "ended" his work, and entered into his rest, namely the first day of the week, the Christian Sabbath. Otherwise he could not have "ceased from his own work as God did from his."

The Christian Sabbath then is sanctified in the same sense with the seventh day of creation, or the seventh day of the week, under the Jewish law.

That both Christ and the Apostles, as well as the first Christians, observed Sunday as a holy day, or weekly Sabbath of rest, we think has been clearly shown from both their precepts and their examples.

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CHAPTER XIV.

I have endeavored thus far to treat this subject from a strictly Scriptural point of view, having never once referred to authorities upon the many intricate questions which incidentally arose. In order that they may be examined by those interested, we here present a few extracts from the early fathers, and authentic historians.

We have said that the law which was promulgated from Horeb was peculiar to the Jews only, and was superceded by Christ and the new covenant. Upon this point, Justin Martyr, who was beheaded at Rome, A. D. 165, in his dialogue with Trypho (a Jew), Cambridge Edition, pages 37–41, says:—

"Moreover, that precept of circumcision which positively commands you to circumcise male infants on the eighth day, was a type of that true circumcision by which we are circumcised from sin and error, through him who rose again from the dead on the first day of the week, namely, Jesus Christ our Lord, for the first day of the week is the first of all the days; but when all the days of the week are gone regularly round again in their course, it is called the eighth, and yet still continues to be, as it really is, the first."—p. 37. "Is there any objection, gentlemen, that you have to make against us, besides this, viz: that we do not live acording to the law; that we are not circumcised as your ancestors were; nor observe the Sabbath as you do?"—p. 38.

"There never was, Trypho, said I, from all eternity, nor ever will be any other God besides him who created the universe, and placed it in such beautiful order. We do not believe either our or your God to be any other than the same that brought up your fathers out of the land of Egypt with a mighty hand and outstretched arm. Nor do we trust in any other (for there is no other) than him, in whom you also trust, viz: the God of Abraham, and of Isaac, and of Jacob. But we trust not in him through Moses, or the law; for then there would be no difference between us and you. But now, for I have read, Trypho, that there was to be a new law, and a covenant of greater and much more extensive power and authority than any other; which covenant now all that desire to obtain a blessed inheritance must observe. For the law which was promulgated from Horeb is now waxen old and was peculiar to you only; but this new covenant extends to the whole race of mankind. And as a subsequent law repeals that which was made before it, in like manner does the new covenant disannul the old. But a new and everlasting law is given to us, namely, Christ, and a faithful covenant; after which no other law, precept, or command shall be given."—p. 40, 41.

Justin Martyr, in the views expressed in the foregoing extract, is in perfect harmony with those of the Apostle Paul, already cited, namely, the old covenant promulgated from Horeb had been repealed, disannuled, by the new.

The same Father referring to the first day of the week as the Christian Sabbath, says:—"In every eucharistical sacrifice we bless the Maker of all things, through his son Jesus Christ, and through the Holy Spirit; and upon the day called Sunday*, all that live either in city or country meet together at the same place.

Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Savior rose again from the dead; for the day before Saturday (or Saturn), he was crucified, and the day after which is Sunday, he appeared to his apostles and disciples, and taught them what I have now proposed to your consideration."—Agologies of Justin Martyr and Tertullian, translated by Wm. Reeves. p. 123–127.

Eusebius, in his Ecclesiastical History, speaking of the Ebionites and their practices, says:—"They also observe the Sabbath and other dicipline of the Jews just like them, but on the other hand, they also celebrate the Lord's day very much like us, in commemoration of his resurrection."—p. 159.

Referring to an epistle to the Romans, which is ascribed to Dyonisius, and addressed to Soter, Bishop of Rome, Eusebius further says:—"In this same letter he mentions that of Clement to the Corinthians, showing that it was the practice to read it in the churches, even from the earliest times. 'To-day,' says he, 'we have passed the Lord's holy day, in which we have read your epistle. In reading which we shall always have our minds stored with admonition, as we shall also from that written to us before by Clement."—p. 160.

Ignatius, Bishop of Antioch, who died A. D. 101, and who was contemporaneous with the Apostle John, thus familiarly speaks of the Lord's day:—"Let us not keep the Sabbath in the Jewish manner, in sloth and idleness; for it is written that he that will not labor shall not eat, and in the sweat of thy brow shalt thou eat thy bread. But let us keep it after a spiritual fashion, not in bodily ease, but in the study of the law: not eating meats drest yesterday, or drinking lukewarm drinks, or walking out a limited space, or settling our delights, as they did, or dancing; but in the contemplation of of the works of God. And after we have so kept the Sabbath, let every one that loveth Christ keep the Lord's day festival, the resurrection day, the Queen and Empress of all days; in which our life was raised again, and death was overcome by our Lord and Savior."—Heylyn's History of the Sabbath, p. 414, 415.

The following is taken from Heylyn's History of the Sabbath, published in London, Eng., A. D. 1681:—"There is (saith Jerome), no sermon of the apostles, either delivered by epistle or by word of mouth, wherein he labors not to prove that the burdens of the law are now laid away; that all those things which were before in types and figures, namely: the Sabbath, circumcision, the new moons, and three solemn festivals, did cease upon the preaching of the gospel. And cease it did upon the preaching of the gospel, insensibly and by degrees, as before we said; not being afterward observed as it had been formerly, or counted any necessary part of God's public worship. Only some use was made thereof for the enlargment of God's church, by reason that the people had been accustomed to meet together on that day, for the performance of religious and spiritual duties. This made it more regarded than it would have been, especially in the eastern parts of Greece and Asia, where the provincial Jews were somewhat thick dispersed; and being a great accession to the gospel, could not so suddenly forsake their ancient customs. Yet so, that the first day of the week began to grow into some credit toward the ending of this age; especially after the final desolation of Jerusalem and the Temple, which happened Anno 72 of Christ's nativity. So that the religious observation of this day beginning in the age of the apostles, no doubt with their approbation and authority, and since continuing in the same respect for so many ages, may be very well accounted among those apostolical traditions, which have been universally received in the church of God."—Hist. of Sabbath, p. 411.

From Mosheim's Church History, by Maclaine, Cincinnatti Ed., 1863, we quote the following:—"There are, notwithstanding certain laws whose authority and obligations were universal and indespensible among Christians; and of these we shall here give a brief account.

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible writers."—p. 27.

"The first Christians assembled for the purpose of divine worship, in private houses, in caves, and in vaults where the dead were buried. Their meetings were on the first day of the week; and in some places, they assembled also on the seventh, which was celebrated by the Jews. Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion. The hour of the day appointed for holding these religious assemblies varied according to the different times and circumstances of the church; but it was generally in the evening after sunset, or in the morning before the dawn. During these sacred meetings, prayers were repeated; the

* NOTE BY WM. REEVES.—"Upon the day called Sunday."—It was called Sunday by Justin and Tertullian, because it happened upon that day of the week which by the heathens was dedicated to the sun, and therefore as being best known to them by that name. the Fathers commonly made use of in their Apologies to the heathen Emperors; but the more proper and prevailing name was *kuriaken*, or the LORD'S DAY, as it is called by St. John himself (Rev. 1: 10).

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Holy Scriptures were publicly read; short discourses upon the duties of Christians, were addressed to the people; hymns were sung; and a portion of the oblation, presented by the faithful was employed in the celebration of the Lord's Supper and the feast of charity."—Ibid, p. 48.

It is alleged by those holding the seventh day to be the "Bible Sabbath," that the Emperor Constantine, in a royal edict, "changed the Sabbath"; and "elevated Sunday to the throne of the Roman empire;" and Sylvester, who was Pope, or Bishop of Rome while Constantine was Emperor, had faithfully "acted his part in transforming the festival of the sun into a Christian institution."

Had this objection any foundation in fact, it would go far to establish the claim made for the Seventh-day Sabbath. But it has not, as we shall now proceed to prove.

It is a well known fact that the heathen festival of Sunday existed long before Constantine's day, and is even more ancient than the Christian religion itself. Upon this point J. N. Andrews, a seventh-day writer of eminence, in his "History of the Sabbath," beginning on page 224 admits it, and says:—"The festival of Sunday is more ancient than the Christian religion; its origin being lost in remote antiquity."

The day is so called from the circumstance of its being set apart as a sacred day by the heathen of ancient times, in honor of their God—the sun.

Constantine was Emperor of heathen Rome, at the time he made this edict, and was himself a heathen, having not yet professed Christianity, till some two years later. It could not, therefore, have been made in the interest of the church.

This view is amply sustained in the following extract:—"Yet we have the most indubitable proof that this law was a heathen enactment; that it was put forth in favor of Sunday as a heathen institution and not as a Christian festival; and that Constantine himself not only did not profess the character of a Christian, but was *at that time* in truth a heathen. It is to be observed that Constantine did not designate the day which he commanded men to keep as Lord's day, Christian Sabbath, or the day of Christ's resurrection; nor does he assign *any reason* for its observance which would indicate it as a Christian festival. On the contrary, he designates the ancient heathen festival of the sun in language that can not be mistaken." * * * "That Constantine himself was a heathen *at the time* these edicts were issued, is shown not only by the nature of the edicts themselves, but by the fact that his nominal conversion to Christianity is placed by Mosheim two years after his Sunday law." Andrews' Hist. of the Sabbath, p. 255, 257.

Some eminent Seventh-day writers and speakers maintain that "a law enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance." This view can not be considered, under the light of all the facts in the case, other than a distortion of the indubitable facts of history, as the most credible writers abundantly attest. We have only to cite such Fathers as Barnabas, companion of the Apostle Paul; Ignatius and Theophilus, Bishops of Antioch; Ireneus, Bishop of Lyons; Justin Martyr and Tertullian; all of whom lived and wrote anterior to Constantine's day, to show that the first day was held in great veneration by the early Christians, and upon which day they met for the purposes of divine worship. Hence, the statement that Constantine's "Sunday law" "came to be considered as a Christian ordinance," a few years after it was proclaimed, has no foundation in fact.

The Council of Nice, held some four years after Constantine's famous edict, does not seem to have taken any action whatever respecting this question. It merely settled, among other questions, the disputed point as to the time of celebrating the Easter festival, which was in favor of the customs of the western churches.

Yet adhering to his original views respecting Sunday worship, and finding them in no way inconsistent with the laws and usages of the church, he continued to maintain the sanctity of the day after he became a nominal Christian. And so of this matter Mosheim further says:—"The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."—Mosheim's Church History, p. 98.

Numerous other authorities might be cited, but we think it quite unnecessary to multiply testimonies upon this point, for enough has been adduced to show that the positions assumed upon the question of the Sabbath, and the law governing it, are in perfect harmony with the Scriptures, with the early Fathers, and with the most accredited historians.

CHAPTER XV.

I shall now close with a brief summary of the argument presented in the foregoing pages.

First.—We have shown that the observance of the Seventh-day Sabbath had its origin in the days of types and shadows, when Israel was delivered from the bondage of Egypt; and that previously to this time, from Adam to Moses, a period of 2,500 years, there was no known law commanding the observance of a Sabbath.

Second.—That the Sabbath was first given to the children of Israel, in the wilderness of Sin, in north-western Arabia, on the twenty-second day of the third month of the Jewish year; and that this law like that of circumcision and the passover, was for the Israelites *only*, and was to cease when the "promised seed," the "Shiloh," should come. (See Gen. 49: 10).

Third.—The law promulged from Horeb, that is the ten commandments, and in fact the whole Jewish system was to "wax old" and pass away, to give place to "the new and everlasting covenant."

Fourth.—We have shown by indubitable proofs that the apostles and early Christian Fathers understood and declared the law, with all its appointments and institutions, including the Seventh-day Sabbath to have been annulled and superceded by the higher law of Christ, because of "the weakness and unprofitableness thereof," and its inability to "make the comers thereunto perfect."

Fifth.—While the Decalogue, with all "statutes and judgments" based upon it as the organic law of Israel was "abolished," yet there was transplanted from it into the Christian dispensation everything necessary to restrain men from all sinful indulgences and evil practices, preparatory to a higher state of life and being.

Sixth.—We have, in the next place, shown that it was not always necessary in order to keep the Sabbath to have a command for it; otherwise the human family from Adam to Moses kept no Sabbath, for the reason that no known command was ever given till about 1,491 years before Christ.

Seventh.—That the types and shadows of the law pointed with unmistakable exactness to the change of the Sabbath day as it occurred in the days of the apostles.

Eighth.—While there is no direct command in the New Testament to observe the first day of the week, the same is equally true of the seventh. There is no recorded command for either; we shall therefore be fully justified and find ample safety in imitating the example of the apostles and early Christians.

Ninth.—We find the examples of both Christ (after his resurrection) and the apostles to be in favor of the First-day Sabbath; Christ meeting with his disciples on the first day of the week, and never on the seventh; while the apostles in their ministry met with *the churches* for divine worship on the first day of the week, but never on the seventh.

Tenth.—That the First-day Sabbath was sanctified; for in it Christ completed (in his resurrection) the new creation, and rested from his works "as God did from his."

We leave the subject with the reader, confident of the correctness of the position we have taken, and commend him to the word of God as the man of his counsel, assuring him that its light if not obscured by the prejudices and traditions of our fathers, aided by the Holy Spirit's influence, will guide him into all truth.

In the language of the Apostle Paul, "Let every man be fully persuaded in his own mind" (Rom. 14: 5), and we feel assured that anybody who will take the pains to carefully examine the question will become satisfied that, since old things are passed away, and "all things are become new," the old Sabbath passed away with the old covedant that gave it birth, and has been superceded by the new covenant, and the first day of the week as the Christian Sabbath.

PERSIA, Iowa, May 27th, 1884.

AFTER closing this very excellent article, it seems appropriate to add, that Joseph the Seer, who by divine guidance founded this last dispensation, evidently understood

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that our Sunday is now the Lord's Sabbath—rest day—or "Lord's day;" for in his "history," (see *Times and Seasons*, vol. 5: p. 448, 450–1; also *Mill. Star*, vol. 14: p. 72, 75, 76, of "Supplement"), he says:—"The first Sabbath after our arrival in Jackson County, Bro. W. W. Phelps preached to a western audience;" and on the 7th of August, (1831), probably just one week afterward, he received and gave the following in a revelation to the church, (see Doc. & Cov. sec. 59), which says:

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is the day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer."

We reiterate, that it is clear both the Seer and the church understood and honored Sunday as the "Lord's day," the Lord's "Sabbath."—EDITOR.

Conference Minutes.

PITTSBURG.

This district conference convened at Benwood, West Va., July 25th and 26th, 1885. G. T. Griffiths president, F. J. Reese and A. M. Teagarden secretaries. Branch Reports.—Pittsburg 127; 21 baptized, 2 expelled, 1 died. Lampsville 24; 3 expelled. Fairview 30; 5 baptized. Mansfield 12. Wheeling 29; 3 baptized. Blake's Mills 15. Church Hill sent back for correction. Bishop's Agent, Frank Criley, reported; received since last report $232.93; expenditures $230.62. Balance on hand $2.31. Josiah Ells, G. T. Griffiths (baptized 39), M. S. Sutton, Jacob Reese (baptized 2), D. J. Jones, J. Brown, W. H. Garrett, R. S. Salyards reported. Monroe Branch was declared disorganized, and its members requested to attach their names to the nearest branches. Pittsburg Branch recommends Ephraim Thomas to district conference for ordination as an Elder. R. S. Salyards was recommended to W. H. Kelley and the Bishopric for a mission in this district. We request all Elders that have labored heretofore, and who may be able, to labor in the district as circumstances permit. G. T. Griffiths was continued as district president for the next six months, Frank Criley Bishop's Agent, T. J. Reese secretary, A. M. Teagarden, assistant. The president to appoint grove meetings to be held at Fairview, Lampsville, or wherever he may see fit. Preaching in the evening by G. T. Griffiths; Sunday morning prayer meeting, M. S. Sutton and F. J. Reese in charge; preaching in the forenoon by Josiah Ells; Saints' social meeting in the afternoon, G. T. Griffiths and F. Criley in charge; evening preaching by James Craig, and ordinance of baptism by G. T. Griffiths. Adjourned to meet at Pittsburg, Pa., January 30th and 31st, 1886.

TEXAS CENTRAL.

This district conference convened with the Texas Central Branch, June 20th and 21st, 1885; H. C. Smith in the chair. A. J. Cato, secretary pro tem. Branch Reports:—Texas Central 28. No report from Elmwood, Cheesland, Live Oak and Elkhart. Elders J. W. Bryan, Elias Land, H. C. Smith (baptized 3), and A. J. Cato; Priests S. R. Hay and Ed. White, and Teacher J. L. Dotson, reported. Bishop's Agents report read and accepted. On hand last report $9.34. Received since $57.35; paid out $55.50; on hand $11.19. The committee appointed to solicit means to defray delegates expenses was continued, and notified to report to the next conference. Bro. Ed. White asked conference to consider the welfare of his race, and give him more power; and on motion the matter was referred to the branch of which he is a member. Bro. Land was sustained as secretary of the district. The Bishop's Agent was sustained. Preaching in the morning by A. J. Cato. Sunday morning, prayer meeting in charge of H. C. Smith; preaching in the forenoon by I. N. Roberts, assisted by S. R. Hay; afternoon prayer meeting in charge of A. J. Cato; preaching in the evening by H. C. Smith, assisted by I. N. Roberts. H. L. Thompson was chosen to preside over the district.

CENTRAL MISSOURI.

Conference of the above district convened at Carrolton Branch, in Sr. Blodgett's house, July 4th, 1885. The president being absent on account of the sickness of his wife, Bro. David Powell was chosen president *pro tem*, E. B. Mullin, clerk. Report of Branches.—Alma 35, one expelled. Carrollton 37, one death. Waconda 41, one death. Elders Westwood, Miller, Herke, Trotter, Powell, Cato, Kizer, and Teacher Hawkins reported. Hereafter all Elders, Priests and Teachers, whether present or absent to report in writing. The president of branches to visit all Elders that were not present or reported at conference, and why they treated the conference with contempt. Elder D. A. Frampton reported by letter; he had baptized six, had preached several times; wanted to do good. Meetings were given out for evening and on Sunday at the City Hall. Joseph B. Belcher was sustained as president, Mart Trotter as clerk.

ADDRESSES.

Pres. Joseph Smith, Box 307, Salt Lake City, Utah.
Elder Joseph Luff, Box 307, Salt Lake City, Utah.
Elder Peter Anderson, Editor of "Sandhedens Banner," Box 1123, Salt Lake City, Utah.
John T. Davis, Box 240 Pittsburg, Crawford Co., Kansas.
M. H. Bond, 50 Waverly street, Providence, R. I.
Presiding Bishop: G. A. Blakeslee, Galien, Mich.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Miscellaneous.

GROVE MEETINGS.

Grove meetings will be held at Hunter, Belmont County, Ohio, on the 21st, 22d and 23d of August. The friends will be met at Belmont station, Ohio. Also similar meetings will be held at Glen Easton, W. Va., the 28th, 29th and 30th of August. Friends will be met at the Station. Elders J. Ells J. Craig, M. S. Sutton, G. T. Griffiths, and probably W. H. Kelley, will be the preachers. A large company is expected. G. T. GRIFFITHS.

TWO DAY'S MEETING.

There will be a two day's meeting held at Brown City, Sanilac Co., Michigan, on first Saturday and Sunday of September, 1885. We want all the Saints to come, and bring the Spirit of the Lord with them, that we may have a glorious time. We wish brethren J. J. Cornish and Arthur Leverton, and as many of the ministry as can, to come.

MAPLE VALLEY BRANCH.

NOTIFIED TO APPEAR.

Whereas Loyal Kittle and James C. Blackmore, members of the Baddertown Branch, Ontario, have left for parts unknown, and as they have passed beyond the reach of the officers of said branch; therefore, they are hereby notified to appear before said branch, or write by letter, and make proper restitution on or before 30th of September, 1885, or their names will be dropped from the branch record.

A. MCKENZIE, *president*,
WALTER CARLIS, *clerk*.

CONFERENCE NOTICES.

The next quarterly conference of the Texas Central District will be held with the Elmwood Branch, in Bell county, Texas, on the 17th and 18th of October, 1885. Come one, come all, and let us have a good time.

H. L. THOMPSON, *Dist. Pres.*,
ELIAS LAND, *clerk*.

The next conference of the Des Moines District will convene September 4th, at half-past seven o'clock for preaching at the Colwell School-house, in the Des Moines Valley Branch, conference holding over 5th and 6th. Parties coming from Des Moines will ticket to Farnsworth on the Wabash, St. Louis and Pacific Railroad, and be met by Brn. A. Freel, S. Longbottom and J. Boyer. Parties coming from the east will ticket to Runnell, on the same railway, and be met by Brn. John and William Park. State Fair rates can be had to and from Des Moines. Wabash train leaves Des Moines at about two p. m.

W. C. NIRK, *Dist. Pres.*

BORN.

WILSON.—At Nebraska City, Neb., November 3d, 1884, to Bro. George W. and sister Levina E. Wilson, a son; blessed August 3d, 1885, by Robt. M. Elvin, and named George Alfrey.

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DIED.

SMITH.—Near Burnt Fork, Wyoming Territory, July 28th, 1885, from being shot by an assassin, Thomas, youngest son of Bro. William P. Smith, of Union Fort, Utah, aged 30 years, 3 months and 22 days; born at Union Fort, Utah, April 7th, 1855. He was an excellent young man, and leaves a wife and five children to mourn him, besides his father's immediate family. Funeral services were held in an orchard near the school-house of the ward, in which Bishop Rawlins and Phillips assisted. Prayer by Elder Joseph Luff; sermon by Elder Joseph Smith, July 31st, 1885.

HOGSON.—At the residence of her son-in-law, Bro. Albert Page, in San Benito, Cal., Sr. Kezia Hodgson, of old age. She was born in Amherst, Cumberland County, Nova Scotia, April 7th, 1793, and peacefully passed away without a struggle July 11th, 1885, aged 92 years, 3 months and 4 days. She was a consistent member of the Wesleyan Methodist Church for over sixty years, but believed that immersion was the scriptural mode of baptism. She came to California in 1869, and in 1873 heard the restored gospel preached for the first time by Elder J. R. Cook, with whom she had many arguments, she being well versed in Scripture; but when convinced of the truth, being honest in heart, she obeyed, and was baptized and confirmed August, 1874, by Elder D. S. Mills. And although she was persecuted by word and by letter, and endured much sorrow on account of it, yet she rejoiced that even in her old age she had the privilige of being baptized into the kingdom of Jesus Christ. She retained her memory remarkably, and two weeks before her death, at a praper and testimony meeting at our house, with a weak and trembling voice she bore a strong and faithful testimony to the cause she loved and the truth of the gospel, and said she was waiting to be called home. By her request, Bro. J. H. Lawn preached her funeral discourse, and then we laid her away to rest till the resurrection morn. She was mother to Sr. Page, and grandmother to Brn. Hiram and Eugene Holt. MARY PAGE.

MCDOWELL.—Near Chagrin Falls, Cuyahoga county, Ohio, August 4th, 1885, Elder James McDowell, aged 84 years, 8 months, and 8 days; born in Pittsburg, Pa., November 27th, 1800; was baptized into Christ's Church in 1842, at same place, by, I think, Elder John E. Page, ordained an Elder by Elder Lyman Wight. He leaves an aged wife, three sons, and two daughters with many friends to mourn his departure. Notwithstanding he worshiped for a time with two minor factions, he always maintained, and retained his faith in the simplicity of the gospel of Christ. It was his almost daily theme. He spent many hundreds of dollars for the good of the work in early days; "feeding, clothing, and giving money" to many of the ministry, thus proving his discipleship for Christ. God blessed him with many spiritual blessings, such as spiritual visions, dreams, tongues, interpretation, prophecy, discerning of spirits, healing, etc. Many times has his face beamed with light when exercising the oral gifts. He preached both in the first and Reorganized Church, baptizing several, organizing some branches. At some of his baptisms the marvelous power of God has been manifested. He died firm in the faith. Truly he is asleep in Jesus. J. F. McD.

DUNCAN.—Near Corning, Iowa, February 2d3, 1885, of asthma, Sr. Margaret Duncan, formerly of Buffalo Prairie, Illinois, aged 56 years and 5 days.

CURRIE.—Near Stockdale, Texas, May 5th, 1885, of heart disease, dropsy, and abscess on left lung, sister Sarah L. Currie. Deceased was born September 17th, 1842, in Hot Springs county, Arkansas. Married to Elder J. A. Currie, August 7th, 1856, in Madison county, Texas. She was a Baptist during early life, but was among the first to obey the gospel when first preached here by the Latter Day Saints. Was baptized and confirmed by Elder D. H. Bays, July 7th, 1878. She has been sickly for twenty-three years; and often found relief when administered to; died strong in the faith. On being asked if she had any advice to leave for her boys or husband, she said: "None; I am satisfied with their condition." She was conscious till death, and gave the family the farewell kiss before she died. She leaves an aged husband, two sons, a little orphan girl, one sister, and other relatives to mourn their loss. The power of God was manifested in the last moment, and gave us evidence that "all is well."

'Twas hard to give that parting kiss,
But oh how sweet to believe
She gained a place where Jesus is,
Where sufferers are relieved.
We can not stay the hand of death,
He's taking "one by one;"
Though grief it gives, 'tis much the best
To say, "Thy will be done."
'Twill not be long till Jesus comes
To cleanse this world of sin,
To be the Saints' eternal home,
And then we'll meet again.

THE FAMILY.

THE Saints, especially, will be pleased to learn what kind of sermons Pres. Joseph Smith preaches in Utah. Others of our readers will be at least interested to know how he meets the issues at stake among the Utah Mormons, therefore we reproduce with pleasure the Salt Lake *Tribune's* report of a sermon delivered by him in the Opera House in Salt Lake City, the evening of the 19th ult.:

THE LATTER DAY TRUTH,

ACCORDING TO JOSEPH SMITH OF THE REORGANIZED CHURCH.

President Joseph Smith of the Reorganized Church of Latter Day Saints, delivered a discourse in the Opera House, Sunday evening, to a fair sized audience. He took for his theme the [popular] idea that all classes of believers are saved by sincerity of belief, whatever form of religion they espouse. He could not question the honesty or sincerity of the Mohammedan, the heathen or the members of the different Christian denominations. Personal devotion did not necessarily indicate the truth of the position, for a man might be honest in holding an error.

The text was found in John 17 chap., 17 verse: "Sanctify them by Thy truth, Thy word is truth." The speaker gave his idea of the truth of the gospel as preached by Joseph Smith, and showed there could be no addition to it. Faith in the Scriptures as containing the word of God was enjoined as part of the gospel and a proper exercise of faith would lead a person to repentance. Gospel repentance was not so much an expression of sorrow by tears and penance as it was a reparation for all that was done, where reparation could be made. Baptism was essential to salvation, as shown by the Scriptures and by the example of Christ, who was baptized by John.

Laying on of hands for the giving of spiritual power is as much for the flock as it is for the shepherd. While our religious contemporaries deny to us the laying on of hands for the gift of the Holy Ghost, they practice it for the ordination of the ministry and the setting apart to a holy life and confessing the spirit, by which temptation might be avoided. It was reasonable to believe that Christ intended to grant as much protection to the sheep as to the shepherd. Such protection was sometimes as necessary for the sheep against the shepherd, as for the shepherd against any other temptation.

The office-work of the Spirit was the testifying that Jesus was the Christ. Besides this, it was for the granting of special gifts to members of the church, such as wisdom, knowledge, faith, helps and governments. The better gifts were those named first—wisdom, knowledge and faith. In the present crisis, the gift of wisdom was very much needed in the church. It was highly necessary that it be sought for, seized and exercised, to avert trouble. In its absence, a conflict might be precipitated that would only end in disaster and ruin. There was a distinction between knowledge and wisdom. Wisdom was the right use of knowledge. The gift of government was also needed, in order that a man might govern himself, his family, and those over whom he presided. Such a gift ought to be had by every presiding officer in Utah.

The character would be the criterion of judgment in the day of accounting and the same rule would be applied to the priesthood and the people. He who obeyed was to be saved by his obedience. No power on earth or in hell could deprive him of his reward if he continued faithful in obedience in the Spirit received through the administration of the gospel.

The Saints were to be judged by the truth—by the word of God as found in the Scriptures, the Book of Mormon and Doctrine and Covenants. It was by the truth men were to be saved. It was the speaker's mission to call the Latter Day Saints back to their allegiance to the truth, to their devotion to Christ as their Savior, who counseled obedience to the laws, and himself paid tribute to Cæsar because it was lawful.

The Reorganized Church was teaching from Maine to New Mexico from Washington Territory to Florida, finding nothing in their religion incompatible with the laws of the land where they lived; finding no demand of the law of the land requiring a disobedience of the law of God.

"EVERY branch that beareth fruit, He purgeth, that it may bring forth more fruit."

This explains a great many of the trials and temptations that the child of God is made to bear.

When cast down by sin and sorrow, wondering "why?" and "how long?" these things must be, it is comforting to know that "whom the Lord loveth He chasteneth," and we are led to believe that our Father sees some life in us, and that by "purging" we may grow stronger and more fruitful in good works.

He does not *cut off* the branch, but "prunes" it. "None but the *unfruitful* are taken away.

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CURE FOR SORE THROAT.

Everybody has a cure for sore throat, but simple remedies appear to be most effectual. Salt and water is used by many as a gargle, but a little alum and honey dissolved in sage tea is better. An application of cloths wrung out of hot water and applied to the neck, changing as often as they begin to cool, has the most potency for removing inflammation of anything we ever tried. It should be kept up for a number of hours; during the evening is usually the most convenient time for applying this remedy.

"WHAT an amount of self-righteousness there is in the heart! If the Israelites had not been so very bad, then men could understand why God might see no iniquity in them. If men are not quite so bad, then God may have mercy. Thus men make God a Savior of the *not very bad* ones—forgetting that the only title which any soul can ever have to the mercy of God and its *badness*. Yes, our sin is our title to the Savior—nothing else. Not our goodness, but our badness; not our comparative freeness from great sins, but our aggravated guilt. This is your title, this your qualification, this your claim on a Savior's grace, and, coming thus, you are ever welcome to Him.—*Whitfield*.

A NEW ENTERPRISE.

Several of the Brethren at Independence have formed themselves into a company to be known as the

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With Bro. B. F. Ordway (formerly with Johns and Ordway, Peoria, Ill.,) for President and Secretary. They will manufacture the **Celebrated Portable Self-Adjusting Bed Springs**, and such other household articles as they may hereafter find of merit, and adapted for agents to handle.

Any of the brethren or any one who have or know of such inventions that can be had to manufactur on royalty, will please correspond with them. They also wish to hear from all the old agents and patrons or any one who wishes to find profitable employment in the agency business. State experience, circumstances, and write at once to the

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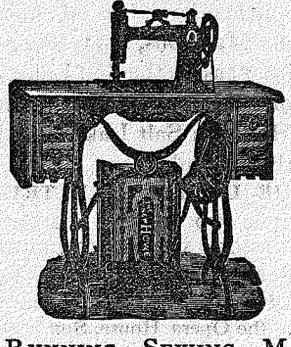

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THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBI... HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 22, 1885.

INTOLERANCE.

THE Elders of the Reorganized Church are not eligible to the pulpits of the Utah Mormon Church, in Utah; and we presume that the interdiction extends to other localities where said Mormon Church controls the places of worship.

In Provo, Utah, we had the use of the First Ward School-house by courtesy of Mr. Halliday, one of the trustees, and by consent of Bishop A. O. Smoot. In Pleasant Grove, we had the school-house for one night; the further use of it was denied.

Our object in naming these occasions is this: We are anxious that houses controlled by members of the Reorganized Church shall be open for use to those who may request the courtesy, upon the broad principle of toleration; and upon the further principle, that he who has the truth has nothing to fear from the attack of another, who may claim to be in possession of a truth, or the truth.

That our Utah co-religionists are fearful of an interchange of views before the people seems apparent, and that they do not wish the people to hear the open attack that the Reorganized Church has to make on the system of marriage so tenaciously held to by them, is quite evident. To prevent this the people are warned to keep clear of the Josephites, as they are "*apostates*."

We sincerely hope that the brethren of the Reorganization will take a lesson in courtesy and fair dealing from the course pursued toward the Elders in Utah; and where opportunity for the presentation of views is asked for, let it be granted in all cases where the Elder demanding it is a representative man, though he may be of the Utah way of thought. Retaliation is unbecoming the true follower of Christ. It is better to endure ostracism and intolerance than to be guilty of visiting them on others.

We should be sincerely sorry to hear that a congregation of Saints of the Reorganized Church had been guilty of refusing the use of a place in which preaching was had by them to representatives of other faiths than their own; or to learn that such representatives had received ill treatment of any sort, or any discourtesy, from officers of the church when in charge, or otherwise. Challenge and invite them to an interchange of views, if you will, but be kind and gentlemanly in doing it. Do not be cowardly, but at the same time avoid display, rashness, asperity of temper, or a haughty, overbearing dogmatism. Intolerance is the vice of bigotry.

CANNON'S GALL.

THE extract below is from the *Juvenile Instructor* of the 1st instant, and is doubtless from the pen of George Q Cannon, its editor. His allusions to those who leave their church associations seems designed, first, to spitefully abuse their reputation; and, second, to warn others not to leave lest they get similar treatment—a sort of priestly bull-dosing.

When he stigmatizes dissenters the "offal and refuse" of their "healthy organization" which throws them "off as unclean and impure," he but follows a custom that was very common prior to 1871, and not infrequent since then in the rural districts of Utah. And when he imputes "blandishments and falsehoods" to President Joseph Smith, he but exhibits "the poison of asps" that is under his own tongue as all will know who are personally acquainted with President Smith's character. The latter has a reputation where he is known, both with the Church and others, which for integrity, moral purpose, and all that goes to make up a noble manhood, is without spot or suspicion. His fellow-Saints have no occasion to apologize for his false statements, exaggerations, dissimulations, mental reservations, nor any thing of the kind; and Mr. Cannon's slander will but recoil upon himself with all those who know the two men.

When Mr. Cannon says he and his like "cling to the rod of iron that leads to the tree of life as described in the vision of Lehi," he makes another monstrous mistake, for he and they have turned from that "rod of iron" and grasped a "strong cord" of the devil—one that is the very opposite of the Book of Mormon, Nauvoo Doctrine and Covenants, and the New Testament—namely, the polygamy revelation and priestcraft. President Smith, instead of seeking to increase the "horrors" of the Utah leaders and their followers, has always sought to lessen them and the danger of them, by pointing out their causes and the only and proper means of escape therefrom. This is all. The leper or the small pox patient, may with equal propriety abuse the faithful physician who seeks to save him and those around him, as for Mr. Cannon to malign the purposes and the work of President Joseph Smith in his efforts to save the Utah leaders, their followers, the Latter Day Saints everywhere, and society in general, from the errors and evils of Brighamism. Mr. Cannon complains of the presence of President Joseph Smith and his associates in Utah. Is not Utah in free America? Has not President Smith and his associates the right to be there, and to preach there? A wise physician will get near his patient, and then apply the proper remedies when and where needed.

When Mr. Cannon states that Joseph has sought to "blacken" himself (Cannon) and his co-religionists before the world, it is true in one sense, but not in another. He has simply sought to set forth faithfully what was the accepted doctrines and customs of the church up to 1844 as contained in the sacred books and public literature of the church. If this has blackened the character of Mr. Cannon and his fellows, then he and they will have to make the most of it. President Smith has in this matter done only his duty to all, as a man of God; and if his lance has penetrated the Brighamite harness, then the harness and those seeking security within

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it are only to be blamed. President Joseph Smith both by grace and by nature lives infinitely above the low level of a defamer, and has a better work to do than to asperse the motives or the labors of others, even if they do hold views adverse to him. No one ever heard him speak harshly or in any way evil of Mr. Cannon, or even Brigham Young, though he heartily opposes their pet doctrines and oppressive measures.

He did *not* go to Washington and urge stringent legislation against the Utah Mormons; but rather for the purpose of pointing the national authorities to the genuine faith of the church as set forth in the sacred records of the church; neither did he do all in his power to have the Edmunds Bill become a law; nor would he rejoice to see the Utah people broken up and destroyed; but he would rejoice to see them turn back to the original and pure faith as it was taught from 1830 to 1844, such as is plainly recorded in the books and papers of the church up to that date. He courts the friendship of no one only on the grounds of truth and righteousness; and he would esteem it an honor and a glory to be able to save those among the Saints and in the world from their errors, sins, and perils. He has not driven away from the gospel of Christ his father's followers, nor his own kindred. None of his father's family ever followed Brigham Young; none of his uncles or aunts ever followed him, nor did grandmother Smith; and only a few of his cousins went to Utah, and most of them under age and in the care of their mothers or step-mothers. And when Mr. Cannon says of Joseph, "By his life he has led them and the world to infer that he did not blame them for their cruelties to his father and people," his statement is as false as he intends it cruel, as all who know President Smith and his work will at once perceive.

While Joseph Smith has never claimed personal perfection for his father in all things, he has, nevertheless, labored late and early, by all fair and proper means, to relieve the reputation of his father and the Saints from the reproach and odium brought upon it by those "who privily" have brought in "damnable heresies, even denying the Lord that bought them;" (substituting Adam as their God instead of Christ), and who have succeeded in getting many to "follow their pernicious ways, by reason of whom the way of truth" is "evil spoken of." This he has done, and is doing, while success attends his efforts and will continue to do so despite the malice and mendacity of his traducers. "Let the galled jade wince." Mr. Cannon says:

"We notice that Joseph Smith, who has been endeavoring for many years to destroy the work, of which his father, the great Prophet of this last dispensation was, in the hands of God, the founder, has come to this city. He doubtless has come with the hope to be successful in gathering up the disaffected and the faithless. He has thought it a good time to reach the people of this class, and thereby swell the number of his organigation. It is a strange business for any man to engage in—to be a scravenger in gathering up the offal and refuse—that which is thrown off as unclean and impure by a healthy organization, and especially so for one bearing his name. Yet this is precisely what he is here for. The whole organization with which he is connected is principally composed of apostates, men and women who at various times in the history of the church have followed pretenders who had no authority to lead, such as Rigdon, Strang, Page, and others. Seeing the Saints, as he supposed, surrounded by difficulties, he has come here ready to avail himself of any advantage that may offer and to seduce from the church all who will listen to his blandishments and falsehoods. If there are hypocrites and ungodly persons within our organization who will not repent, it is to be hoped that he will have influence enough to draw them off and to relieve us from their society and presence. Such persons as he, perform in this way a useful work for the church. The Lord overrules their acts for the accomplishment of His purposes, but this does not lessen their wickedness nor the condemnation that awaits them. True Latter Day Saints will not be affected by any such influence, but will cling to the iron rod that leads to the tree of life as described in the vision of Lehi.

"Nothing could better illustrate the disposition and character of this man and his asssociates than his and their presence in this Territory at the present time. They have never let an opportunity to injure us pass without seeking to improve it. When there has been a storm threatening us, they have sought to increase its horrors and render it more deadly in its effects. By misrepresentation and falsehood of the most malignant character they have sought to blacken us to the world and create hostile public opinion against us. Not content with this, he himself has gone to Washington and urged, with cruel and hateful purpose, the enactment against the people of Utah, of laws of the most oppressive and destructive character. Others of his followers have done the same. They did all in their power to have the Edmunds bill become law. Now he comes here to reap, as he hopes, the fruits of their base conduct. He would rejoice to see us broken up and destroyed. Hoping that this may be the result of the present raid, he is here to pick up some more fragments to add to the patchwork and fragmentary body he already has. What an employment for his father's son! But what can be expected from a man who has courted the friendship of the people who murdered his father and drove away his father's followers and his own kindred! This he has done. By his life he has led them and the world to infer that he did not blame them for their cruelties to his father and people. He has been apparently satisfied admitted to their society and to be hail fellow with them."

EDITORIAL ITEMS.

We hereby tender to Elder John Nicholson, of the Editorial staff of the Deseret *News*, Salt Lake City, Utah, our thanks for a copy of his work called "*The Preceptor*." It is a collection of proof texts from the Bible, arranged under topical heads; and intended as aids to young Elders, hence its title. Mr. Nicholson states in the *News* for August 4th, that he is indebted to Mr. Joseph Smith for a copy of the Braden and Kelley Debate. We beg to assure Elder Nicholson that the indebtedness is more than cancelled by the copy of the *Preceptor*, so kindly presented to us.

Sister Margaret Hartman writes from Rockport, Missouri, that both herself and Sister Catherine Glasbey desire the prayers of the Saints. Sr. Glasbey expects to remove to Shenandoah, Iowa, and wishes to form the acquaintance of the Saints there, and both wish to hear from Des Moines friends.

Bro. A. H. Smith writes from Oakland, California, the 3d inst.; is in good health and spirits; and says his address is 1009, Broadway, Oakland, California.

Bro. John Eames, of Cheyenne, Wyoming Territory, wants four good helpers in his hotel: three women, one a good cook, and a good man cook. He would wish members of the Church. Address John Eames, Cheyenne, Wyoming.

Elder Joseph Stewart writes from Philadelphia, Pennsylvania, the 5th inst., giving some items in respect to the destructive cyclone which struck that city and Camden, N. J., of late. He had recently been into Cecil county, Maryland, and intends to go again at an early time.

By late Minnesota papers sent us we learn that Elders J. C. Foss and H. L. Holt are active in their ministry at Pelican Rapids, and other points in that region.

The grove meetings at NorthCoon, Iowa, began June 16th, Elder W. W. Whiting presiding and N. H. Brogdon secretary, held four days and were largely attended. From the first an excellent spirit prevailed; the discourses were timely and able, and the testimonies interesting and profitable. The Lord met with the Saints in power, and the "signs" followed. Six persons were baptized, and a number of children blessed. Elders W. W. Whiting, C. Derry, J. F. McDowell, James Turner, John Rounds, B. Salisbury, Wm. Carroll, R. Montgomery and Jonas Chatburn took part in the ministrations. The sum of the results were largely on the side of good.

Bro. R. M. Elvin writing from Nebraska City the 12th instant, says he was call-

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ed home by the illness of "Mother Hartwell," his wife's mother. Sr. Hartwell was one among the first to unite with the Reorganization near Council Bluffs, Iowa, and was always an active, ardent, helper in the church. We trust her life and good health may assured for years to come. Of church work he says: "Prospects are promising for good, and the calls ten fold more, than it is possible for us to fill. We are glad to hear of the good news from all parts of the vineyard."

Bro. J. C. Clapp is changing his residence, and hereafter should be addressed at Bozeman, Gallatin Co., Montana.

QUESTIONS AND ANSWERS

Ques.—Can any one hold office or membership in this Church of Christ, who believe and advocate Saturday to be the Christian Sabbath.

Ans.—Yes. Bro. Isaac Sheen, first editor of the HERALD, so held and so taught, and yet he wrought in harmony with the general authorities of the church. The church as a whole has now worshipped on the first day, commonly called the Lord's Day, for over fifty-five years, observing that day as a rest day, the day for oblations and sacrifices. No officer in the church can consistently antagonize the church by publicly teaching the Jewish Sabbath for Christian observance, denouncing the Church for not observing that day, no matter what his private convictions may be. If he has views to present on that topic he should present them in proper time and place. If he should make the subject a hobby, and present it in such times and in such fashion as to distract and disturb the unity and peace of the Saints, he does wrong. The Lord's Day has been designated by the spirit of revelation to the church as the day to be observed, and has indicated the manner of its observance; this is sufficient until such time as a change in the day shall be determined in the same way.

Q.—Is it lawful and right,—where there is an organized branch having an Elder, Priest, and Teacher,—for any other Elder or Priest, whether belonging to that branch or not, to baptize and confirm persons within that branch without the knowledge and consent of the presiding officers of the branch?

A.—No. It is disorderly and discourteous. The usages and rulings of the church forbid it. Nothing but extreme conditions could justify such a course.

Q.—Has God ever given a revelation concerning the fourth commandment, or any of the ten commandments?

A.—He gave frequent revelations by the prophets, from Moses to the cross, in respect to all the ten commandments, notably the fourth; but since the cross there has been no revelation of God *directly* upon the fourth commandment, that we now recall. But some other of the ten commandments have been restated and renewed, as in Matt. 19: 17–20; Rom. 13: 8–10; Doc. Cov. 42: 6, 7; 59: 2; etc., etc.

GRANT ON UTAH.

THE late General U. S. Grant in an interview published in the New York *Mail and Express* in 1884, had the following to say in regard to the political affairs of Utah:

"'What do you think of the Mormon question?'

"'I think that the surest and best remedy would be to take away from Utah her present Territorial form of government and govern the Territory by commissioners, as they do in the District of Columbia, and then enforce the anti-polygamy laws and such laws as Congress may prescribe.'"

EXTRACTS FROM LETTERS.

Bro. I. F. Scott in a letter dated at Pardeeville, Wisconsin, the 9th inst., has this to say:

"I admire our church organ, every number of which contains such a rich feast of cheering news from the various fields where the latter-day reapers are at work gathering the wheat into the garners of salvation. May the good work roll on until Zion is redeemed and the glory of the Lord shall rest upon her, and Jerusalem shall become a praise in all the earth."

THE clipping below from the San Francisco *Chronicle* exhibits a very bitter, harsh spirit, yet there are facts in it that are important, as showing the wide-spread and deep seated conviction with the American people that either polygamy or polygamists must go, and that in the near future, and that disloyalty will not be tolerated in any part of the Nation.

THE MORMON CATASTROPHE.

How curious it is that wrong-doers invariably compass their own destruction! The Mormons gained nothing by the silly performance of hoisting the American flag at half-mast on the Fourth, but they seem to have exasperated the country from end to end. There is but one cry from Maine to California, and from Minnesota to Texas, and that is, that the time has come for a settlement of accounts with this nest of foreign vermin. Judge Powers interprets public sentiment by sentencing the two Browns of Ogden to the extreme limit of the law, and it is no secret that further prosecution for polygamy will be forthwith undertaken and conducted with vigor to the bitter end. The twin relic is now going to be extirpated if it takes the entire army of the United States to do it. The Mormons have only themselves to blame for the swift punishment which has befallen them. Like the slave owners who hastened the down-fall of slavery by insisting on planting that institution where it could not grow, so the disciples of Brigham Young have provoked the Government with an intolerable insult, and Uncle Sam is going to lay his heavy hand upon them with a weight that will utterly crush them. It is said that they propose to go to Mexico. Let them go and welcome. They can not take our Territory with them, nor can they induce the loyal citizens of Utah to accompany them on their exodus. It might be cheap for this country to furnish them with transportation. A leading newspaper published in the City of Mexico sarcastically observes that President Diaz will receive them with pleasure, will allot them lands in the Yaqui country, in the state of Sonora, and will leave them to try conclusions with that formidable band of savages. The Mexicans, he adds, will watch the struggle between the Danites and the Yaquis with perfect impartiality.

Correspondence.

Moscow, Nez Perces Co., Idaho,
August 1st, 1885.

Elder W. W. Blair.—I came from Montana here to move my family to the Gallatin valley, Montana, so I could leave my wife and little ones in the society of the Saints, while I may be abroad declaring the way of life. I have been greatly strengthened in the great latter day work of late, and I can truly say that I want no greater joy than the gospel of Christ offers in this life, and no greater reward in the life to come.

Day before yesterday I went down into Washington Territory to baptize a cousin of mine by the name of B. R. Turnbow, a brother of uncle Jefferson Turnbow of Kentucky. And here let me say, that about thirteen years ago this brother Turnbow attended a public discussion that your correspondent had with a minister of the Christian Church by the name of R. B. Trimble, in Graves county, Kentucky. At that time Bro. Turnbow was a zealous member of that body, but his faith was much changed by the debate. The Book of Mormon was assailed by Mr. Trimble; and the Spalding Romance, of course, had to be handled. We felt we had successfully answered and rufuted every argument of our opponent, and had driven him even from the "last ditch," yet at the close of the debate we urged the people to read the Book of Mormon, and to read it prayerfully, for we believed God would lead them into the truth. Bro. Turnbow told me the other day that he read the book through once, but got no good from it whatever, and laid it by without any conviction. But afterwards, not being satisfied, it occurred to him to read "Prayerfully." So he again took up the blessed volume, and told the Father that he wanted to know whether it was Solomon Spalding's Romance, or a divine record; and as he read and prayed, the glorious truth was unfolded to him, so that he knows now that the Book of Mormon is one of the precious gifts of God to man. On the day before his baptism I received a note from him, stating that he had been confined to his bed by sickness for two or three weeks, and that he felt that his earth-life was about ended, and that he did not want to pass away until he had been baptized into Christ.

I went immediately and got a team, and drove nineteen miles to see the sick man, and found

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him sick indeed in body, but full of spiritual life. I stayed with him all night, and early in the morning I helped him into the buggy and drove two miles to the Palouse river, and there, with no witness but the Holy Ghost, (thank God for such a witness), I immersed him into Christ, and he was raised from the liquid grave much stronger than when we entered the water. He got out of the buggy and walked into the house without assistance, and I left him rejoicing in the truth.

I learn by this that we should not be discouraged in our labors, though we may not see the immediate fruits of our labors, silent forces are at work all around us. God is in the work, feeling after the honest in heart. We may plant, as God has directed, and He will give the increase in his own wise way; and even seed sown that falls by the wayside may not all be devoured by the birds, and the best crops are not always those that mature the quickest.

I am trying to get back to Montana by the time Bro. Joseph comes there.

Your brother in Christ,
J. C. CLAPP.

PLANO, Illinois,

Bro. Dancer:—You perhaps would like to hear from this place—of the town as well as the branch here. As to the branch, it is keeping along quite well, with once in awhile some yielding obedience to the gospel. Sometimes quite an interest seems to be taken in what is said and taught by us. The good Lord has truly blessed us in our efforts to keep up our meetings. Our congregations are about as large as when the Herald Office left. And that has proved that the Lord is still with us when we strive to do our duty. The town is improving some; not as many buildings going up this year as last; but we are to have a shop for the manufacture of steel wheels. $70,000 have been subscribed for building and furnishing; so this will compensate for less dwellings this summer. The Saints are usually well. Remember us to a throne of grace.

With kind regards, and love to all in the office, I remain yours in bonds,

W. VICKERY.

GRAND MANAN, N. B.,
August 6th, 1885.

Bro. W. W. Blair:—In this my first direct communication to you, I have the pleasure of writing good news. Sunday before last I had the pleasure of baptizing a very worthy lady, the wife of a Baptist Deacon. She has been investigating for some time past, and she now bears public testimony to the truth of the work.

For a number of years I have been trying to get a chance to preach in the town of Eastport, but without success, until last Sunday, when I went there by invitation from Bro. Whitcomb, who is in charge of the "Washington Street Baptist Church." I preached to large congregations, morning and evening, with good liberty. And the minister assured me at the close of each service that he and his congregation could and did endorse my preaching, and if that was what they called Mormonism, he wanted more of it. I have never been better treated than by Bro. Whitcomb and his church (which is one of the largest and most influential in Eastport). I have the promise of the house for Bro. Kelley when he comes. When will the Saints learn that the success of the work depends largely on their spirituality? The great hindrance to the advancement of the work is, a want of "unity of the Spirit." I trust our eyes are being opened to to this all-important truth. When we understand this as we should, then will the Saints have cause for rejoicing by seeing the honest who now stand aloof, embrace the truth.

I ask your prayers for the success of the work here, and that I may be kept humble and faithful in prosecuting the work.

Yours in bonds,
JOSEPH LAKEMAN.

No. 205 S. Second St.,
COUNCIL BLUFFS, Iowa,
August 6th, 1885.

Bro. W. W. Blair:—It becomes my painful duty to chronicle the departure of my aged and venerable father, James McDowell, with whom you have been acquainted for many years. 'Twas something we have been trying to prepare ourselves for, for some time past, as he has been ailing for two or more years with something like cancer on back of the neck. One by one the aged veterans pass away across "the mystic tide." The grave has always seemed to me a very dark and lone abode. It seems strange that such a mysterious and unfathomably darkened passage exists between this world and eternal glory; this world and eternal despair! Yet I know that we can not emerge from one sunlit day into that of another, without passing through the shadows of a darkened night. There is no rising sun, but that it comes out from seeming darkness. The life of a christian seems like a pearl bridge, spaning the river of time; one end resting in dawning light, the other in the glories of a golden sunset. I think I can say of father:

In the dawning of the morning
He'd recline on Jesus' breast;
In the twilight of the evening,
In His promises find rest.

Through the mists of life Christ lead him—
Through the dark and trial way;
Through life's shadows did Christ guide him.
To the realms of endless day.

Though he suffered pain and sorrow,
'Twas a blessing in disguise,
For the blessings of to-morrow,
Ever rest in sunlit skies.

A sweet rest was him awaiting,
'Twas a rest at Jesus' side,
It was one his soul was claiming,
In its bliss he shall abide.

There he'll hear the ransomed singing,
Who have crossed the mystic tide,
And their anthems sweetly ringing,
Fill his soul with lasting pride.

He was seeking for this blessing,
He was praying for Christ's love,
That with Christ he might be resting
In bright mansions far above.

Yours, in sorrow,
J. F. McDOWELL.

RUSHVILLE, Schuyler Co., Ill.,
August 9th, 1885.

Bro. Blair:—Bro. M. T. Short came to our place July 24th, found us in a lukewarm state, preached for us a week, baptized two, gave us many good instructions and strengthened us spiritually. Though many of us have neglected our duty as the servants of God, we are very poor and illiterate, and feel that we have been neglected as a branch and as a district. The North Bend Branch, in Brown County, has not had any preaching for three or four years, and near all of them have gone back to the pleasures of the world. It may be Bro. Short will give them a call while in this district.

This is a busy time of the year for preaching in the country. Fall and winter is the time for country preaching, and we would like to have an Elder come here and labor this winter. We will do all we can for him, temporally, to help him.

Yours,
WM. J. CURRY.

REESE, Michigan,
July 28th, 1885.

Bro. Blair:—Myself and wife have just arrived home from the two-days meeting held six miles south of Brown City. The gathering was rather small on the account of the hurrying time of haying and harvesting. Those in the faith were strengthened, and all seemed to enjoy themselves. Our testimony meeting the forenoon of Sunday will long be remembered by the Saints, and I trust by those not of our faith. The Spirit bore witness to the truth, which made us all rejoice with one accord. While there I preached once in the grove and in the evening in the schoolhouse, and then went to Brown City where they gave us the use of a store, free. I preached three times there, and then left for home, feeling that the result of our labors will not be in vain. While there Bro. McGaethia gave us the use of their horse and carriage, which we remembered as an act of kindness. Since writing to the *Herald* last we have felt the hand of affliction, and death has separated us for a short time from two of our children, and naturally we mourn; but still we feel the providence of the Lord is all for the best. And, as we now are left without any children to care for, we shall try more to advance the kingdom of God among men by preaching the word. I feel that we are in debt to the Lord one-tenth, which in the book of God is called tithing. The teachings of our Savior, and the signs of the times, indicate the second coming of Christ at hand. And then our spare temporal means will only be vanity and vexation of spirit. Let us work while the day lasts. For my part I am one that feels like sacrificing anything for the sake of Christ and the gospel. I intend now to do all the labor for the Master I can, and I shall put forth an extra effort to spread the truth.

I remain your brother in Christ,
E. DELONG.

PROVIDENCE, R. I.,
August 10th, 1885.

Bro. Blair:—As one among the many, I can bear testimony to the truthfulness of the gospel as taught by this people. Seven years experience has only confirmed my first impression in regard to the reasonableness of the doctrine. As a young man, standing on the threshold of life and looking at the field, I can see that the harvest truly is ripe, but the laborers are few. There is a verse of Scripture that reads, "Whatsoever a man sows, that shall he also reap." This is not only true in regard to earthly things, but spiritual also. If a man sows unlawful teachings, he will reap contention and confusion. God help us to study His law given through His servants the prophets. That we may build well, so that when our works are tried they may stand. I have neither the time or disposition to dispute the truthfulness of the standard works of the church, given us by God through His choice

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Seer, but will leave it to those who feel so disposed. The work here in Providence is onward, and if faithful we expect to gain the reward.

Yours in the bonds of love,

GEORGE W. ROBLEY.

FONTANELLE, Iowa,
August 30th, 1885.

Dear Herald:—I see in your columns for a long time that there is now more than usual said about miracles, faith-cures and the like. I see also that many, and I fear there are some of our Saints indulge in those hopes that all faith cures, so called, are the work of God, or are done by the power of Jesus Christ. This I do not believe. Can any man heal the sick, or do any miracle in the name of Jesus Christ who rejects the Book of Mormon, or Joseph Smith as a prophet, seer, and revelator, a restorer of the gospel of Jesus Christ? Can any man do miracles in the name of the Lord Jesus Christ who in their hearts fight against God? Murmur against heaven? Against his Son? By this time some of your readers may ask, By what power then are we to judge where they come from if not of the Lord? Have you ever read what John the Revelator says on this subject? He says, "The devil has come down to earth, having great power." He knows his time is short. Can any Saint deny this fact and say the devil is not busy? If there is any of this class among us, let them read what the Revelator says in the same book. The devil has power to do miracles on the earth. What for? To "deceive them that dwell (or live) upon the earth." How many of the Saints are aware of these facts, and that we are living in the very day when all this and much more evil is going on, to deceive our race, and the Saints if possible? For one, I have said for fifteen years, that I would rather die than be cured or healed by the devil, or any of his fraternity. The above is what I have been wanting to see in the *Herald* for several years. Yes, be wise, and better than me. I write this, because I want the Saints to be on their guard against the devil's influence, for it will continue to increase more and more until he is overcome by the Saints and the power of God. Amen and amen.

BRIGGS ALDEN.

MALAD, Idaho, August 8th, 1885.

Bro. Blair:—Bro. Luff and I arrived there by stage from Collinston, on Thursday at seven p. m. Our ride from the station was an agreeable one. A heavy rain on Wednesday had laid the dust and cooled the air; a pleasant wind from the west north-west, a top carriage, made the thirty-three miles of valley travel a pleasure. Bro. John Lewis' pleasant voice and sparkling eye gave us kind welcome.

What a valley this is. Bro. Luff and I climbed up on one of the ribs of the earth, and saw the whole valley from Bear River to Elkhorn, and the pass to Cache Valley, spread out like a map. The air was like wine, the mountain ridge like a ship sailing along, not a sound save the chirp of a bird or the rustle of a grasshopper amid the parched leaves, one could fancy the world was dead, the valley asleep, except here and there a little cloud of dust like a puff of smoke showed where a horse or team was moving; an "outfit," three teams, a wagon, and a hitch, crept along the gray ribbon of road at the foot of the mountain; a led horse, a dog (it might be a rat) crept after; the cows grazing just at the rise of the hills, were like goats; a thin blue mist hung all over the vale through which the whole was seen as a map, colored in fields, roads, paths, water ditches, division lines, green, yellow, dark green, brown, purple and gray.

Three services to-morrow.

Yours in bonds,

JOSEPH SMITH.

CORMORANT, Minn.,
August 10th, 1885.

Bro. W. W. Blair:—This part of the country has of late been visited by storms, tempests and hail, that has in some places cut down the crops of the earth, buildings were moved from there foundations, while others were blown to pieces. God spoke through Joseph Smith years ago, and said such things would visit the earth. It causes fear to come upon the people. They don't know what may come next. Surely the Lord will do his own work, and leave his mark as he goes, and show to the people that he is Almighty God. To his Saints he has promised blessings, but his judgments shall be poured out on the ungodly.

I in company with my brethren and sisters, are trying to lay before the people the just claims of our Heaven Father. I received your letter, and I will try and get along with what help God has here or will raise up. I learn that brother Holt is doing good in Ottertail county. I baptone Friday last, and one more on Sunday. We are pleased to learn of the efforts of brother Joseph and his co-laborers in Utah. May God work on that people and cause them to see their mistake, is my prayer.

JOHN C. FOSS.

ST. JOHN, Apache Co., A. T.,
August 4th, 1885.

Bro. Joseph Smith:—With pleasure I seat myself to drop you a few lines. I left my home in San Bernardino, California, July 19th, to visit this Territory and see my father's family and to do some work for the Master. Bro. A. H. Smith requested that I should do so, there being several hundred of the Brighamite Church here, of which some of my folks are members. This is a desert, and hard to make a living in. All of the folks are poor; many of them not able to get along. Some of them were sent from here to the Penitentiary for polygamy. Many of them came here with a good property, and now can not get credit for one sack of flour at the Zion's Co operative store. When I first came here they were ready to debate, and one of their High Priests came to see me; but since that they are too busy; or there are none of their preachers here, they say. They claim that the way I take the law, namely, from 1830 to 1844, gives me the advantage of them; but they believe that the Lord will give line upon line, and precept upon precept, forgetting that the Lord is the same yesterday, to-day, and forever, in whom is no change nor shadow of turning. There is a cave discovered here which I visited. It is 1800 feet deep, and from 12 to 15 feet wide, and about the same from the floor to the roof. In the back of the cave there is a pile of rubbish, and around it there were found dishes from the size of a common tea cup to the size of a gallon pan, and one hundred and sixty-eight in number, beautifully painted, but not two of them alike. My folks were the ones that found them, and they sold them before I got here. There is great display in the painting. They are beautiful. As they are here I went and saw them, and some of them had food in them, and some had beads, and lots of arrow heads are to be found in the cave. The old Indians or Mexicans that live here don't know anything of them. Another evidence of the Book of Mormon to be added to the already long list.

Ever praying for the triumph of Zion's cause, I am yours, D. L. HARRIS.

GEORGEVILLE, Ray Co., Mo.,
August 1st, 1885.

Bro. W. W. Blair:—I have been reading the History of Joseph Smith; and let me say that, while some things that I have read brings a flood of tears, other things brings a flood of joy and gladness. Joseph the second is my man more than ever for his manly way of coming to the Church and taking up the reins as he did. It shows he wanted to know what he was doing. I thank heaven for this. If some others were like him, the Church would roll on to perfection much faster. I will not accuse any one; but let the truth shine. Yours,

E. B. MULLIN.

BARNARD, Nodaway Co., Mo.,
August 2d, 1885.

Bro. W. W. Blair:—I could hardly keep the tears from my eyes, the time I read Bro. Joseph Smith's letter in *Herald* August 1st, 1885. Bro. Joseph's humility in dealing with the people in Utah, looks so much like that of a man of God, or like Jesus the time he was pleading with the people at Jerusalem. I believe Bro. Joseph Smith's course is accepted of God, and it seems it is approved of man—wise and honorable men of our country. George Washington said the earlier I see my children read the Bible, the greater is my hope that they will be wise and honorable citizens of our nation. Jesus said the people would be blessed if they would hear the words of his disciples.

When I was living at Goshen, Utah Co., Utah, 1865. I had been reading some Josephite tracts which gave me much spiritual trouble in regard to which church was right—the Brighamites or the Josephites. It seems the thoughts of my heart, the glance of my eyes were turned upward to my heavenly Father for information on the matter. While I was in this condition I had the following dream. Of course, some dreams are vanity and some are of God. I believe this was of God, it was so much of a divine nature.

I dreamed I saw a beautiful stream of water. The water was very clean, and so clear that I could see every rock, gravel, and sand grain on the bottom of the stream, which was also clean and bright. In the stream were walking a group of men. I did not see their faces; but it seemed they were white men. They were dressed in extreme black. It was said to me, The stream is the gospel, the men are the priesthood. Nights and days, weeks and months, this dream was on my thoughts. I could understand the beautiful stream represented the gospel, as I was told; but the priesthood dressed so black, was a mystery to me. I was then a member of the Brighamite Church. I at length concluded that it was the Utah Mormon priesthood that had got their priestly garments blackened with idolatry—idolatrous worship. And when I found the defini-

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tion of the word black in Webster, which says—destitute of light; very dark, cloudy, dismal. I think I have the full and correct interpretation of my dream. It is evident that the black priesthood were also destitute of the word of God—the word of God is light. Psa. 19: 8.

Yours in gospel bonds,
CHRISTEN CHRISTENSEN.

FRIEND, Nebraska,
August 10th, 1885.

Dear Herald:—Immediately after addressing my last to you, I went to the Moroni Branch, and spent ten days with them. Rain, which was much needed in that part, prevented me some. The Saints there have had their patience tried somewhat, and it would appear that the evil one would delight in the overthrow of the cause. John Ervin, in his seventy-ninth year, took up his cross by baptism. I spent a week at home, and spoke once, and on the evening of the 3d inst., assisted by Bro. J. M. Terry, baptized and confirmed four. The next day found me at Wilber, and a willing helper to Bro. M. H. Forscutt, in holding meetings in the M. E. Church. The attendance was good, all things being considered. Came here last Saturday, and as per arrangements, we held a grove meeting. Brn. Caffall, Forscutt, and your humble servant, gave the word to the people. Much interest upon the part of many was manifested, and several requested us to come and preach for them. There were a few who did not seem to be interested in the word, or at least their noise during and after the service would so indicate. By urgent request Bro. Mark will speak in the town of Friend, this evening. We need more laborers in the field, and more *support* for those in the field. When, O when will the field be fully occupied! Arise, one and all, and blessings will surely follow your efforts to send and sustain those who declare the right way of the Lord. Some *few* seem to be *willing to help* the glorious work, and *many* seem *willing to let them* continue to sacrifice and struggle on against the odds that oppose our work. I still have confidence in the promises of God unto his church and servants.

ROBT. M. ELVIN.

MERLIN, Ontario, Aug. 2d, 1885.

Bro. W. W. Blair:—The *Herald* is still a welcome visitor, and in every number comes good news of the progress of the work of God. I think the change in the *Herald* department is an improvement. Formerly I did not get the Saturday's *Herald* till the following Monday or Tuesday. Now we generally get it the same week it is published, with good news from the "salt land" as well as other parts. My prayer to God is, and shall be, that the labors of Bro. Joseph and others there will be blessed of God. It has a telling effect already here on the minds of some of the people when they read Joseph's letters in reply to those Salt Lake Mormons, yet they will stop and stare and look at it and say, Why, we thought you were all one, but we see you can't be, according to this. Then they say, That's good doctrine—good enough for any person, and that they don't blame me for believing that, for it sounds like Scripture. The work here in Canada is onward. The people are beginning to inquire after "the old paths," and when the kingdom of God, with all its gifts and blessings is presented to them, they say—That's grand; just what we believe. And when we tell them the law that Christ gave to govern his church and people, and to adopt us into the family of God, whereby we become heirs of God, and joint heirs with Christ, then if we live worthy, we are entitled to those blessings that the ancient Saints enjoyed, they think that is good doctrine, and if that's what the people call Mormonism, its Bible doctrine, all the same. And when we tell them that in order to receive those gifts and blessings we must obey the same law, and do the same works, and come in at the same door, by proper authority, as the ancient Saints did, or we have no claim on God for those blessings; for whosoever transgresseth and abideth not in the doctrine of Christ hath not God. But he that abideth in the doctrine of Christ, he hath both the Father and the Son. If any come unto us and bring not this doctrine, we are commanded not to receive them, neither bid them God speed; for if we did, we should be partakers of their evil deeds. Therefore we are commanded to prove all things, and hold fast to that which is good. Ever desiring to help on the work of God,

I remain your brother in Christ,
A. MCKENZIE.

No. 4729, Jacob Street,
WHEELING, W. Va.,
August 7th. 1885.

Dear Herald:—The glad tidings that you bear upon your pages are still interesting and encouraging. You are a welcome guest, and it is with great delight that we hail your weekly visits. Our worthy Bro. E. L. Kelley paid us a visit in June, which was very gratifying to the Saints of this district. I am confident his labors among us will result in much good to the church. He was greatly blest in discoursing on the subject of finance, which was obvious proof to the writer that God has called him to that specific work. Another good principle I discovered in the brother was, that he did not countenance tale-bearers and fault-finders, neither would he suffer any to speak disparagingly of his brethren in the ministry; but gave them to understand that the law which God has given for the government of his children, forbids such unbecoming actions on the part of all professed Saints. Bro. R. S. Salyards of Pittsburg devoted six weeks preaching in different parts of the district, and as evidence of the effect it had, the Saints are anxious for his return. We hope the time is not far distant, when his hands shall be loosed and he devote his entire time in the ministry. It is desirable that the Saints in the district put forth an urgent effort to sustain those who are willing to sacrifice home and family comforts and worldly prospects, with no other desire than to reach perishing souls with the gospel. Bro. James Craig is now ready and willing to take the field for fall and winter, providing he can receive financial assistance. We trust that ample means will be put in the hands of the Bishop's Agent Criley, wherewith to supply all demands. The prospects for preaching the word in new places are grand, and the aspects are growing brighter every day. So let us who hold the priesthood strive to keep the camp-fires blazing.

The conference 25th and 26th ult. past off pleasantly, and is said to be one of the best ever held in the district. Bro. J. Ells occupied the pulpit on Sabbath morning and preached a remarkable sermon, considering he is in his 81st year. Two were added to the church during the session by baptism. Ebenezer Miller of Rendville, Ohio, and Bro. M. S. Sutton's wife of Glencoe, Ohio. A good number attended the conference, all of whom returned home rejoicing in the Lord. On the 30th ult. I received word to go to Church Hill to preach the funeral sermon of Sr. Mary D., wife of Bro. W. D. Williams. She was a faithful Saint and died strong in the faith and hope of coming forth in the first resurrection. Bro. Williams feels very lonely and sad. May our Heavenly Father give him strength to endure the present ordeal. We expect to organize a Branch at Youngstown sometime in September. Wm. Harris, Jno. R. Lewis, Bro. Phillips, (formerly of Kewanee) are residents of the above city, with their families.

On my return stopped at Pittsburg, while there attended the young people's meeting, which is a decided success. Bro R. G. Smith has the watch-care, and is a model young man. It would prove a benefit to all the young people throughout the church if they would meet in like manner.

The Saints were well, except Sr. Everett and Bro. Jos. Parsons, the latter growing weaker and feebler from old age.

I expect to preach at the following places during September and October—Clarksburg, W. Va.; Church Hill, Sharon, Diamond, New Philadelphia, Milton, and Kirtland, Ohio. I intend to labor as I am led by the Spirit; so if I chance to be a little behind time, do not get impatient. Ever praying for the spread of truth I remain yours.

G. T. GRIFFITHS.

COUNCIL BLUFFS, Iowa,
August 6th, 1885.

Bro. W. W. Blair:—I have often been impressed to write to the *Herald* and bear my testimony to the truth of the gospel as restored by Joseph the Seer, and also of God's acceptance of the Reorganized Church. Twenty years ago I was in Utah. I then believed that the people called Brighamites were the true church. I saw many things that were practiced there which was contrary to the gospel of Christ, yet I believed God was with that people. I was in the same condition, no doubt, of hundreds that are there now. I was honest in my belief, and would have died in defense of the faith if necessary. When the Elders of the Reorganized Church came to Utah in 1865, I, too, raised the cry "Apostates," "Can any good come from such a source." I never will forget the first time I met Bro. C. G. McIntosh in Payson. Let me state right here one characteristic of my nature—what I believe to be right I was willing to defend. Bro. McIntosh and I began to discuss the differences between us. I thought I was able to show him he was an apostate; but I must acknowledge he showed me I was in the dark. Although he proved from the books that the church in Utah was in darkness, I was not satisfied; I began to investigate and pray to God to show me the truth of the matter. And God in his tender love showed me in a vision that the Reorganized Church was accepted of him; yet I obeyed not. I had the fear of man. I knew the feelings of my brethren against those that opposed the counsel of Brigham Young; yet I could not rest in mind. I have thought my feelings were similar to those that have experienced the bitterness of the damn-

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ed. I do not know of a word in the English language that could express my feelings at the time. Oh, how I cried unto God for deliverance from that confused state of mind! One day I had been reading. I laid the book down and went out doors. I heard a voice, (or whisper) say, "Fear God who hath power to destroy both body and soul in hell, rather than man." I went the next day and was baptized. The fear left me; and O, what joy filled my heart! No mortal tongue can express the peace of mind that filled my heart. It seems but yesterday; yet it has been twenty long years ago, and in this time we have experienced many seasons of joy, and had assurances that God will save his people.

In conclusion, let me say to all who are in doubt in regard to the truth of the latter day work, let them call on God in mighty prayer—He will give them peace and rest to their souls, and will prove to them that He is the same yesterday, today, and forever. Amen.

Yours in the bonds of peace,

D. K. Dodson.

North Brooksville, Maine,
July 22d, 1885.

Dear Herald:—It is not to display my one talent, that I so often speak through your columns, but that I may rightly improve that talent—that is, use it for my own development, the good of my fellow beings and the glory of God. I had a desire to write for the press from my youth, but had no success till I became a Saint and a Granger. I rarely can assemble with either, but can study and write on the principles of both at home. I feel to thank God for opening up the way whereby I can speak to the world, and pray that his blessing may attend my feeble efforts. Thanks to those who so kindly accept my work. Always, before attempting to write, I ask God to give me suitable thoughts, and sometimes I ask for a subject, and frequently they come with surprising rapidity and clearness. I not only believe, but I know that the pen of some modern writers is guided by the power of inspiration as well as was that of the ancients. I felt while reading the article from the pen of J. F. Burton, in the July *Expositor*, that it was a work of inspiration—my whole being was filled—was feasted—and I believe every true Saint will respond, Amen. We feel to say, Go on, all ye periodicals of the latter day work, and may heaven's choicest blessings rest on your efforts. There are many hands ready to help, prompted by honest hearts, and the great God looks down from above and adds his smile of approval. I feel Him to say through me as his humble instrument:

"Go on my children, go on in the glorious work I have assigned you. Slack not your hand; I am ready to aid those wielding the pen, and its power shall be more mighty in putting down evil and building up truth than all the swords of earth combined. By it, and the voice of my servants, shall a people be prepared to meet me at my coming. To those who can neither preach nor work for the press, I say withhold not your purse because of its scantiness, nor because of your necessary wants, but offer your mites with a cheerful heart and the prayer of faith, and ye shall not want. The earth is mine and the fulness thereof, and my faithful children shall have their necessary wants supplied as long as the earth stands. Behold I have declared it; therefore fear not. The time to favor Zion has come; she has struggled and bled; she has stumbled, but she has not fallen; mine eye has been upon her, I have held her by my right hand. Arise, put on thy beautiful garments, O Zion; the garments of obedience and humility, and wave high the banner of truth o'er land and sea. It shall be unfurled in all the dark corners of the earth, and the true and honest shall be gathered in one. Blessed are they who shall take part in this glorious work. Their future joy shall outweigh all their privations and sorrows here: they shall sit with the redeemed, and be crowned with the faithful. Think not, ye whose work appeareth small, that it is not important; the raindrops and the dewdrops silently do their work; be as faithful as they. Every child of mine who improves his one talent and one opportunity shall in no wise lose their reward. The final consummation is near at hand; therefore, O ye Saints, see that your work is done, and well done. Behold, when I come I bring my reward, and every one shall be rewarded according as his works have been. Every jot and tittle of the law that I have given to my servants, both in ancient and in modern days shall be fulfilled; not one word shall return to me void, neither shall it be annulled by man. Put away the pride and lust of the heart; search my law; obey the same and live. Let no divisions arise among you, but see eye to eye; for behold I come quickly and will surely receive all those whom I find so doing. Even so Amen."

Sr. Almira M. Snow.

Millersburg, Ill.,
August 2d, 1885.

Bro. Blair.—Do you remember my dream I wrote you of when Morris was in Utah?—of the smouldering house; the ungainly, hateful looking bird fleeing finally from it, and men engaged inside taking out the good timbers ere the building fell? I am reminded afresh of it now, and rejoice in the signs of the times. May God bless Bro. Joseph's visit to Utah to the good of the honest-hearted there, I pray—and pray in faith. My dear companion is away, busy in his mission field; and I at home, sometimes sad, often lonely, sometimes comforted and cheered to the extent that I can rejoice in the sacrifice we make for the gospel's sake. With kindest wishes, yours.

Sister M. T. Short.

Brown City, Sanilac Co., Mich.,
July 24th, 1885.

Dear Herald:—For some time I have been thinking of writing a few lines to let you know how the work is prospering here. We have a nice branch of fifty-six members, of which twenty has been added in the last year; and I feel if we as Saints are faithful, more than that number will be added the year to come; for there are many honest ones around here. We have just held a two days' bush-meeting, and had a good time; the Spirit of the Master was with us; and I believe some seed fell on good ground, though it may be like bread cast upon the waters.

There seems to be a famine in this part of the land; but not for food, but for hearing the word of God. And I feel that every one who has a sickle should reap. I have been in the kingdom near eight years; seven of that I have been in the ministry, and I never saw a time there was such a call for preaching as there is at the present; and I for one have resolved to respond to the call. I have made resolutions in the past that I would go forth and devote my time in the field, and have failed to keep these resolutions. About two years ago I made up my mind I would take the field as a laborer if the church would help me a little; and the church agreed to, and did; but then I failed to do my duty. Now I have made another resolution, or covenant, that I would go forth and preach the gospel, and fill the mission I am called to, trusting in God for temporal as well as spiritual blessings; and I know God will be with me if I am faithful. I have lived here in Brown City near two years, and have labored around about with Bro. Bailey. Am preaching Sundays and other days as the way opens, and the Lord has blessed us in what little we have done. I hope to remain faithful. Your brother in Christ,

J. A. Carpenter.

Egremont, Grey Co., Ontario,
1st August, 1885.

Dear Herald.—It is some time since I wrote to you, but being one of the few General Conference appointees, I deem it a duty to make some kind of a report of whereabouts and what doing. I was prevented from taking the field from about April 15th to June 24th, partly through sickness, and partly through secular labor and finances. However, about the latter date I got into the field again, and I find a splendid interest at two or three points where labor has previously been expended; particularly in the township of Proton. I also got into the village of Dundalk, where the kindness of Bro. William McMurdy, aided by a Mr. James McLean and two other gentlemen, whose names I do not know, joined to rent the Town Hall. I filled the appointment, and tried to make matters clear to the understanding—particularly as to the lines of difference befween Brighamism and the truth. At the conclusion I had the satisfaction of having some of the leading merchants, etc., come to me in the street and acknowledge that they had been edified, not having known before the difference. But I don't think it will amount to much more with them than it did with the Stoics at Athen's, in Paul's day, who wanted to "see and hear some strange thing." There is a good feeling and interest in the Egremont Branch, and on the 18th Concession, some five miles distant there is a splendid interest, so far as coming to hear the word; but no response by obedience. Yet we hope for better results in time. I am not enjoying good health ever since last October; but I enjoy more liberty in speaking than ever. I often feel very much downcast and discouraged, particularly to see the mutual apathy of people who acknowledge that this is indeed the truth. But is seems like speaking into the air.

My prayer is for the faithful little band of heroes battling for truth in Utah against the errors of Brighamism. May God bless them. I desire to be remembered in your prayers; and as ever I remain your brother in love of Zion's welfare.

J. A. McIntosh.

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Communications.

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ETERNAL LIFE, AND THE SECOND DEATH.

ADAM did not have eternal life abiding in him except by promise. So also of the whole race of man. Adam was created subject to death, providing he placed himself in unison with the powers of death, or rather by not continuing in unison with the powers of life. Whether Adam acted wisely or not in violating the law given him is matter of doubt with many, and for many generations past has been judged to have been a great error at least, without one redeeming quality. But if knowledge of good and knowledge of evil could only be obtained by eating the forbidden fruit, surely there is something grand in the character of Adam when he chose death with knowledge, rather than life without it—for himself and his posterity. In his case the choice was offered him of violating either of two laws; 1st, Thou shalt not eat; 2d, A man shall cleave unto his wife; and she having eaten must leave the garden, and to keep the second law he must eat also. The serpent said, "Ye shall not surely die. God doth know that in the day ye eat * * * ye shall be as gods knowing good and evil." And the Lord said, "Behold, the man is become as one of us to know good and evil." Thus the covenant—eat, and die, and know. Thus knowledge of good and evil was purchased for us at the price of death; and the term death here includes that called spiritual and temporal, as one is the penalty of the other, the spiritual first, the other the necessary result of that. The effect was that man was estranged from God, and death immediately commenced its work upon him, and at the end of his individual probation claimed his body and resolved it to its original elements, "dust thou wast and unto dust shalt thou return." Then, whatever Adam was in the beginning, he is now as we are; and instead of obtaining from him eternal life, we obtain death. And it always will rest with us, whether it shall be eternal or not. But we must have for us a conqueror of death—a Redeemer. Now, we look at the second Adam. Satan did not tempt him with knowledge, but with power. "Command that these stones be made bread." "Cast thyself down." "I will give you all the kingdoms of the world and the glory of them, if you will worship me." Christ answers: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," (eternal life by knowledge, and it from God). "Thou shalt not tempt the Lord thy God," and "Thou shalt worship the Lord thy God." And again, hear him on that dread night when he stood in the garden of Gethsemane as much alone as was Adam in Eden's garden—"My soul is exceeding sorrowful, even unto death." "O my Father, if it be possible let this cup pass from me!" Three times he uttered this prayer, "and sweat as it were great drops of blood falling down to the ground," although "more than twelve legions of angels were at his command." And an angel came unto him, and strengthened him." And having been put to death, he went to the paradise of God that he might receive authority to go to the prison and preach the gospel there. (For although he was the son, he glorified not himself, but became obedient). Then he preached to the spirits in prison, "that they might be judged according to men in the flesh, but live in the spirit according to the will of God." And after his resurrection he states, "Now all power is given to me in heaven and on earth." And then his grand affirmation so glorious for man: "Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive forevermore, amen: and have the keys of hell and of death." Here then is the mighty conqueror; the Great Redeemer; man's hope; for he has the keys, power, or authority in heaven (including paradise) on earth, in hell, and over death,—therefore the great proclamation to all the world: believe and be saved; go and proclaim to every nation the glad news, not only shall man obtain life again but he may certainly also obtain immortality, if he will believe and obey and follow me. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." And "as sin hath reigned unto death, even so might grace reign, * * * unto eternal life by Jesus Christ our Lord." "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." And "this is the record that God hath given to us eternal life, and this life is in his son." Therefore he says, "All power is mine." Thus we have presented to us the two Adams—one giving us the temporal life for probation only; the other restoring to us the temporal life and offering to us eternal life on conditions. But if I do not comply with the conditions of eternal life given by the Christ, I then certainly, in the resurrection only obtain that which I lost in Adam, that is a temporal life, and consequently rise from this first death in the resurrection subject to another or second death; not that I must necessarily die again, but that I will be as Adam was. If I do not place myself in unison with the powers or laws of eternal life, I shall die again. If I do, I will not. But if I should comply with the laws of eternal life, and then wilfully violate them, I then rise in the resurrection subject irrevocably to the second death. And "these are the only ones on whom the second death shall have any power." All others still hold their destiny in a degree in their own hands.

The first principle in redeeming man, and the great fact of atonement rests, not on the thought of Calvary alone, but that over Mount Calvary, down through the deep valley, and into death's dominions went the Great Anointed One to conquer man's enemy for man, and wrest from him the keys of hell and of death; for "Through death he destroyed him that had the power of death." The only possible way man could be redeemed, and Christ Jesus the only possible Redeemer; thus giving a more forcible meaning to the words first spoken by Satan to Eve—"Eat and thou shalt be as God's, knowing good and evil." The key that unlocks death's door and opens the portals of eternal life, is *to know*. "This is life eternal that they might *kwow thee*, the only true God and Jesus Christ." And, "We know that the son of God is come and hath given us an understanding, that we may *know him* that is true. This is the true God and eternal life." Thus by eating came death and knowledge; and by knowledge we become as Gods—knowing God and Christ—which is eternal life.

Man is Adam's child. If he dies still his child only, he will arise in the final resurrection by the great redemptive power of eternal life. In other words, he will be subject to the second death.

Man is Adam's child. He is offered eternal life upon conditions that he will cease to be Adam's child and become a child of God through Christ Jesus. In other words, to every son and daughter of Adam who desires eternal life, the Christ speaks, saying; "Verily, verily I say unto you, ye must be born again." And this birth must be a re-generation; indeed, a being born again, in fact. In explanation of his statement Christ says: "That which is born of the flesh is flesh; (or Adam's child); and that which is born of the Spirit is Spirit;"; (or Christ's child) And a man (Adam's child) must "be born of the water and of the Spirit, (thus becoming Christ's child) or he "can not enter the kingdom of God."

How to be, or to get, changed from the Adam-state to the Christ-like state has ever been a momentous question. There seems to be this much true of it, that an Adam's man can not grow or develope into a Christ-man. If he grew or developed at all, it would be merely a developed Adam-man. There must be a change, a vital change, as from darkness to light; from death to life—"Ye must be born." Then the Adam-man may not attain to eternal life by getting better and better himself, and so increase in goodness until he should arrive to eternal life. If so then no redeemer was needed. The fact is, the Adam man has not the germ of life in him; and as spontaneous generation from matter to Adam-life is impossible, so spontaneous generation from the Adam-man to the Christ-life is also impossible. "Ye are dead in trespasses and in sin;" consequently no life to develop. Our temporal life here is a gift granted us for a season, upon conditions. And so of the temporal life here-hereafter; the resurrection comes to us as a gift, and the life thereafter is granted on conditions also. But immortality is attained also by gift on conditions. Ye must be "begotten again" and "born again." John says—"We know that whosoever is

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born of God continueth not in sin, but he who is begotten of God, and keepeth himself, that wicked one overcometh him not." The unbegotten and unborn child can not in this life have anything to do with its own begetting, or birth, but the analogy between the natural and spiritual birth may not hold good in all points, for the terms upon which death—spiritual and temporal—were accepted (which made this birth necessary, perhaps), forbid it. Adam said—"I will die both temporally and spiritually, but I must have knowledge of good and evil." He then found himself dead in sin; but the knowledge came which was able to restore the life—temporal, and the life everlasting. It is significant that the first commands the Lord gave Adam after his expulsion from the garden was given without reasons or explanations—"You worship God;" "You offer the firstlings of your flocks;"—whether it was a tenth, or more, or less. It was obligatory upon Adam to obey. After he had obeyed, an angel asked him "why do you offer sacrifice?" He answers—"I know not, save that the Lord commanded me." By this we may judge that it is not man's right to ask God *why* He commands thus or so; but to obey, though the command may appear foolish to man. What connection was there between offering the firstling of the flock and eternal life to Adam before the angel explained it? But Adam was obedient; and then the Lord explains. So by the terms of the covenant—eat first, then know—so God still says:—"Obey first, then know."

The gospel is that which we obey, by which comes immortality to man. Then this is the key, "Life and [also] immortality are brought to light through the gospel;" not created by it, but brought to light by it so it can be seen, or known. Life is given without conditions, but immortality only by knowledge. The promised knowledge was given, and man now may have this thought, that he stands as did Adam, to chose for himself. Life and immortality, or life and a second death. Life being a gift to all, he chooses between immortality and death. Desiring immortality, one must use the knowledge freely given. Neglecting this, death ensues. The man with two talents used them—they were doubled. He with one, hid it; and it was taken from him. It is also significant that the gospel's commands and promises are without reasons or explanations. Believe, be baptized, and you shall be saved. Eternal life is to know God. But how believe in Him of whom I have not heard? How hear without a preacher? How preach without being sent with a message to preach? We don't know first; but obey. We believe and obey first, then know. The first Adam brought death; the second Adam gives life, because he conquered it for man. But to do so, he must go to death's dominions. This required, 1st, Some relation to the first Adam; for he was the only intelligence, seemingly who must go there. Angels could not go there. 2d, He must be sinless, or, going there he could not come away. And being sinless, death had no power over him. But he received from God "power to lay down his life, and take it again." So he took upon him the nature of man, and was baptized, and was thus made free. But to conquer for man he became subject to death, and was buried, and arose again triumphant. And now God demands of each Adam's-child to do as did his Son for us. If we desire to stand side by side with him we must be "buried with him in baptism," and "arise in newness of life;" "born of the water," after having been "begotten" by the power of the holy Spirit through Christ's ambassador who delivers the message in the "demonstration of the Spirit," so we can "see the kingdom." "All those who humble themselves before God, and desire to be baptized and . . . . truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins shall be received by baptism into his church."—D. C. 17:7. Now we have obeyed, we desire to receive the promised knowledge.

And "no man knows the things of God but by the Spirit of God." Then we must be "born of the Spirit," to obtain knowledge unto eternal life. Christ manifests himself again by the preacher sent from God, who by imposition of hands and prayer, pleads with God, who bestows the marvelous gift of the Holy Ghost by which the knowledge of Christ and God are obtained, which is life eternal. It comes as a free gift—"we may hear the sound of it but can not tell whence it comes or whether it goes." Now, the proposition to man is, Will he eat and die that he may live forever? If he eats of the tree of knowledge which Christ gives, he will surely die as to Adam—to sin;—but will be "made alive" as to Christ; will be "born again." Such an one is now no longer an Adam's-man; he has voluntarily died as to Adam, and is "alive in Christ." Now there is no condemnation to him; for he is "in Christ Jesus," and "walks after the Spirit, and not after the flesh;" and "the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and [also] of death." Therefore, such are "joint heirs with Christ" to eternal life. Such has now become Christ-like. They no more live after the law of sin and death. Their "life is hid with Christ in God." "He that hath the Son hath life."

Satan enticed the serpent to betray Eve and bring death into the world; but it brought knowledge also. Satan enticed Judas to betray Christ and bring death upon the second Adam; but through death Christ entered its dominions and conquered death, and gave the race life again. And when the race knows this, every knee will bow in humble submission and loving gratitude to him. All who accept the terms of eternal life, and live in unison with it, obtain immortality; but perhaps not to "dwell in the light which no man can approach unto." Before Christ left the earth, he knew all good, even to the Paradise of God; and all evil, even through death to death's abode, and thus obtained the keys of "the sum of all evil," (death), and offers to man the great boon—to eat of the tree of knowledge of good unmixed with evil. "We shall know as we are known," and eating of the tree of life in the paradise of God, may live forever.

But "he that hath not the Son, hath not life." Therefore, he is subject to death—another death—a second death. "Whosoever was not found written in the book of life was cast into the lake of fire, which is the second death. "And death and hell were cast into the lake of fire." Death, (or those who do not have eternal life), and Hell, (or those who are sons of perdition), shall be cast into the lake of fire, their punishment, which is the second death; while the gift of God is immortality; eternal life. Proof is wanting to establish the thought that any death is necessarily and absolutely unending. No stronger unconditional language has been used in reference to any death than that first used to Adam, "In the day thou eatest thou shalt surely die." And we may say of that death, It is an everlasting death; for it is entailed upon the whole race to the end, but not in the sense that it shall not give place to life again under proper conditions.

The inferential argument from Adam's condition is in favor of the thought that all death may eventually give place to life in some degree of happiness; with, perhaps, the exception of those who become sons of perdition, whose happiness consists in their misery.

The tree of life is in the midst of the paradise of God; and those who are not worthy to enter there—past the flaming swords—can not partake of it; consequently must die again. Christ came to give life again, and also to give it more abundantly. And God says: "This is my work, and my glory, to bring to pass both the immortality and eternal life of man." The race—when?

Answer.—[When man willingly obeys God].—Ed.

Joseph F. Burton.

"WHY SO?"

In Saints' *Herald* August 1st, 1885, page 496 please read: "Paul already had the training of the schools and the early vigor of a splendid intellect when the heavens opened over him on the road to Damascus, and a great new truth was flashed upon him; but he did not at once become a teacher, he went into Arabia, and spent three years in silent meditation before he took up the pen that was to address Jew, Greek and Roman, with a wealth of thought, a glow of conviction, and a splendor of speech such as they had never had before."

In comparison read: "But when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."—Gal. 1; 15–18. Here

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Paul seems to say that he did not go up to see Peter until three years after his return from Arabia to Damascus. But "Why Not" seems to teach that after he had spent three years in silent meditation in Arabia, he then returned to Damascus, and then on up to Jerusalem to see Peter. How shall we harmonize this. Paul doesn't seem to tell the Galatians what he was doing in Arabia, nor what he was doing from his return to Damascus, until he went up to see Peter and to remain with him for a time. Now, if because of his seeming silence in this matter we must have him silently meditating while in Arabia, it seems to me, if harmony we must have, we will have to continue him in his silent musings for not less than three years after his return to Damascus. A long time surely for a man to spend in silence, who expected to be guided in his ministrations by the power of the Holy Ghost. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized. And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. Acts 9: 17–20.

Here after he has been struck blind in the way, is again healed by the gift of God, and again strengthened and been with the disciples at Damascus certain days, (not certain years in Arabia), straightway he begins his mission, not conferring with any as to his course. But all that heard him were astonished, and said: Is not this he that destroyed them that call on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. Acts 9: 21, 22.

Proving that this is the very Christ—"beginning at the top" surely—trying to handle a subject that the greater than which, no preacher could presume to maintain before the people of that day. Our Saul may have done his work "well" at such a time, but did he do it "supremely well." And after that many days were fulfilled, the Jews took council to kill him. Acts 9: 23.

How many days was that—as many as would make three years. Take three hundred days which is less than one year; should we call that few or many. They took council to kill him; and for what—for what he had said before those many days. "Why Not" seems to have him in Arabia, and to remain there not less than three years before he presumes to teach any thing. But should he have him preaching his cause during those many days, there would be no time for any silence yet. But the enemies of the truth seeing his preaching gaining favor among the people day by day, and their own craft thereby being more and more endangered, the reason becomes too apparent for the silence theory, why they should take council to kill him. But their lying in wait was known of Saul and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he essayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, and he spake boldly in the name of the Lord Jesus, aad disputed with the Grecians; but they went about to slay him. Acts 9: 24–29.

On this occasion, as will appear from the statements, he is at Jerusalem not only as a refugee from his would be slayers, but also to apprise those whom he had once persecuted, that he was now one with them. Though many days had passed since he left Jerusalem for Damascus, the length of time, as yet, did not seem to be sufficient to bring the returns; and had not Barnabas confirmed his claims before the apostles, he would no doubt have been rejected by them at that time.

But what shall we do with our silence theory. Answer. Just let one Saul go to meditating at once somewhere at Damascus; and let him be at such profound silence, that no apostle shall know of his conversion for over three long years. In this way our silence theory, though it may loose its Arabic fitness, yet flames. And our Saul may now address Jew, Greek and Roman with a wealth of thought, a glow of conviction, and a splendor of speech such as they had never had before.

A. J. MAPES.

INDEPENDENCE, Mo., Aug. 7, 1885.

LETTER FROM ELDER BOND.

EDS. HERALD.—My last was written at Woonsocket, R. I., from then I went to Douglass, Mass., found a few Saints in the faith; but about wore out with their struggles in the past, sometimes when no preacher is there a half dozen or so of the once large congregation come together, sometimes they don't—oftener they don't. A good chapel and organ, no one to occupy, no preacher, why? I've done blaming the world for all our troubles. I tried to preach the word and hold out the gospel inducement for faithful continuance in well doing, promising to return in a month. The Providence Branch is probably among the best in the district, having learned what belongs to success somewhat by the things they have suffered in the past.

Attended a meeting of the Salvation Army. Their ignorance, Scripture misapplication and assumption of near following and close relationship to the Lord surprises no one so much as a Latter Day Saint; but after deducting all this, and psycological effects produced through excitement and manipulation of the senses, I believe it is possible that they may have something in common with others, that the wisdom of this world don't know anything about; though whether this organization, like the Athenians in Paul's day, or heathen in any day, in their "feeling after God" are more likely to find him than the intelligent honest infidel critic, is a puzzle in my mind.

Thursday went to Scituate in company with Bro. Robley, a young man of promise and usefulness in this district, had a good meeting. I preached the following night in Sandersonville with good liberty. The following Sunday in Boston, where I was blessed with spiritual liberty, good attention and fair audiences, especially in the evening, amongst whom were interested strangers; one confirmed with the sanction of the Spirit. Tuesday was joined by Bro. Gilbert, and two or three days were spent among the friends, though the most interesting, and I believe profitable part of our time was spent with people who never heard the gospel, among whom were doctors, and an ex-minister. We tried to show that there was none so smart or so good in the great city of Boston, but that the gospel might make them better, or learn them something they didn't know.

The following Sunday found me at Rehoboth, Mass., a new field. Through the influence of Sr. Clark and her friends of the Baptist Church, consent had been obtained and arrangements made as was supposed by announcement that I should occupy the pulpit of the church that day. When I walked into the church an entire stranger that morning, I supposed the pulpit vacant for the day. As I sat in the pew, the minister came to me with an unsigned note, and asked if I was the one referred to. It turned out that he hadn't given the note the previous Sunday, as was supposed owing to the carelessness of our friends, which was taken advantage of; though there was a larger congregation than usual, owing to the circulated report and understanding that a Latter Day Saints Minister was to preach in the church. The minister returned to the pulpit and opened his service, when one of the church trustees advanced to the pulpit, and gave him to understand that it was through technical error, that he ought not to take advantage of or disappoint those who come expressly to hear me. I had come for that purpose, and ought to occupy the pulpit. Said the minister, Do you assume the responsibility? I do! Do you say he shall preach? I do! And I who had began to think my trip a failure, yet nevertheless had been sitting back in the pew silently praying that God would order for the best, was invited up; and as I walked up the aisle I felt happy to think that it is always true, "that no weapon that is formed against us can ultimately prosper." Before this compulsory invitation, however he took occasion to prejudice the audience in my favor, by remark about "Joe Smith"; and that he understood that this people assumed more authority than other ministers; that he considered

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himself the peer of any minister, etc. It was almost a surprise to me that any one who looked so slick and sanctified, should even know any thing about so bad a man as Joseph Smith. I retaliated by inviting him, as he was getting out of the desk, to conduct the opening service, which he did, and making no reference to his remarks, I tried to show with the help of the Lord, that one of the best evidences by which we could rely upon God, was his unchangableness. The minister endorsed what I said, and I hope he meant it, and didn't think worse of a Latter Day Saint than before. How strange to think that the Bible and God's truth should make ministers enemies. I really don't think they like our strong endorsement of the mission of Jesus, and record of the word of God spoken in all ages, even though we don't particularize and strive to avoid offense, too many facts and too little poetry. These people are wise enough to detect when the alarm of danger sounds, even afar off. The conflict is irrepressible, Bro. Blair, and I hope the Lord will forgive me if I am at any time unwise or uncharitable; but its a fact, that I haven't got sense enough to tell the difference between a Pharisee in the first or the nineteenth century. I know by the record that they act alike, and I wouldn't wonder but that their general physical make up, and facial appearance was a good deal the same; a man with the Spirit of God can tell them as far as he can see them. "Be ware of the leaven of the Pharisees, which is hypocrisy." Its a bad thing to get into a former or a Latter Day Saint; such a religion will only serve as a passport out of, instead of into the everlasting kingdom and its honest associations. The minister was not there in the evening; but I was, and the congregation, including the trustee. With excellent liberty from God, I endeavored to prove that we had authority to preach the gospel—by preaching it. We feel satisfied that the Lord was with us all the time and blessed our efforts, and that there are not ministers enough in Rehoboth to prevent the preaching of the gospel, whether inside or outside the churches. We were well treated, and expect to go again. As a result, also, we have an invitation to preach in the Baptist Church at Dighton, about eight miles from there, I think, and will occupy soon, if the Lord will.

Last Sunday was at Douglass again; more strangers out, and am sorry the place can not be looked to oftener. Sunday, expect to be with Bro. John Smith, New Bedford; he complains that the missionaries shun him; as a matter of fact we need him, but he don't need us; they are better off for ministers than most branches.

Hav'nt got to the Cape yet, but expect to be in Plymouth the 9th.

The work is progressing slowly; fast enough perhaps, considering the crippled condition; enough labor has been bestowed in the past to have occupied higher ground than we do. As I pass around the district I find the work in some places where once the church was represented by a large membership in a sadly dilapidated condition, other localities they scarcely hold their own and a general complaint sometimes of lack of interest by the world, small attendance at branch meetings, lack of interest by the Saints. Just how to gauge the responsibility for this state of affairs and rightly judge is not an easy matter always. When I first became acquainted with the church I remember how that my imagination was exalted by large stories concerning precocious preachers, and the impression seemed to have been made that ignorance was a sort of qualification rather than a hindrance to the making of a wonderful preacher. I could wish that I was the only one that ever heard this story and that the mistake had become entirely unpopular. A stream can not rise higher than its fountain—a man can not tell that which he does not know. The counsels of God as given in his revelations to the church should not only be studied by those who attempt to represent the church, but heeded and practiced. Jesus said, "this gospel of the kingdom shall be preached." This logically carries with it the idea of a knowledge of the laws and duties as well as privileges of the officers in that kingdom by those who would represent this government of God. David said, "All thy works shall praise thee, Oh Lord, and thy Saints shall bless thee; they shall speak of the glory of thy kingdom," &c. It is just as well to talk about these grand things which have engaged the minds of such men of wisdom, character, and experience, and high favor of God, as Abraham, Job, David, Isaiah, Daniel, Jesus, Paul, Peter, and Joseph Smith, as to look for nothing more than signs, or wonders, or miracles, and indicating by our preaching that that is our understanding of the faith which was once delivered to the Saints, which Jude exhorts to contend for. It is true that as a result a sign, or a testimony of the correctness of that faith, individuals were enabled to "put to flight the armies of the aliens, stop the mouths of lions; women receive their dead to life," &c.; but overcoming our enemies, subduing wild beasts, or even raising the dead; but to die again is not what Jude meant, nor Paul understood when he said, "I have kept the faith." The signs do follow the true believer in the gospel, but are not a certain test of the correctness of our faith; if so, then we are in dangerous competition with a score of other religious and some anti-religious organizations. We should covet the best spiritual gifts, and that which will edify; but the greatest gift, we are informed in the Book of Covenants, is eternal life. I give unto them eternal life, said Jesus. To work a miracle, or even raise the dead, was a great sign, an evidence, an argument; but Lazarus died again, and I must die, for death is past upon all men, for all have sinned and come short of God's glory. What is my faith, my hope? This is life eternal, to know thee the only true God." To know a man is to become acquainted with his character, that is known by his purpose, his power, his designs, his will; how shall we know God? Paul says "that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance among the Saints." Having made known unto us the mystery of his will, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus; that I may know him, and the power of his resurrection."—Phil. 3.

What must we preach as servants of Christ? How shall we wage successful warfare against foreseen and unseen. "Finally," says Paul, Eph. 6, "my brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God;" but that's not all: something beside armor is necessary, for not only defensive, but offensive warfare. How foolish a warrior without weapon. What is it: "The sword of the Spirit, which is the word of God." God's word spoken by all the prophets, Jesus, his apostles, his servants in our day, is necessary to enable us to wage successful warfare, and as under the power of God the soldier of Christ wields the blade which flashes and scintillates with the light of the Spirit which comes from God, striking terror into the hearts of his enemies, and rejoicing the friends of truth, he comprehends the necessity of Jesus' commands—"Search the Scriptures." What fitted Timothy for his ministry, "that from a child thou hast known the Holy Scriptures." Not one jot or tittle of the law nor prophets shall pass until all be fulfilled. Holy men of God spake and wrote. How necessary to know about these things. What did God inspire men to write for, if it was not for our profit and learning? "All Scripture given by inspiration of God is profitable for Doctrine, that the man of God may be thoroughly furnished unto all good works." Gifts and signs and wonders, and our desire to baptize somebody has worked mischief for us in the past. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; they'll get their reward, but they won't get there. Whosoever heareth these sayings of mine, and doeth them not, is likened unto a foolish man. This can not refer to those who have never heard the sayings of Christ. "Many will say unto me, in that day, Lord, Lord, have we not prophesied in thy name, cast out devils, and done wonderful works," and yet never knew God nor Christ. (Matt. 7, I. T.)

God is not seen as by Moses and the Elders. We may only know him by the record of his dealings with others and with us, enlightened and interpreted by his Holy Spirit, the gifts of the gospel, the sure word of prophecy fulfilled and being fulfilled, the signs of the times, and the cloud of witnesses that surrounds the Saint of God. We shall need the whole armor to stand the approaching day of trial. The Lord will come as a thief in the night,

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Scoffers will come in the last time, already saying, Where is the promise of his coming? This is foolishness with the world that knows not God by its wisdom, nor will not obey the gospel of his Son; but I believe the word spoken, for God teaches me by his Holy Spirit concerning the word with regard to these things No one knows the things of God, but by the Spirit of God; and the fate of this planet can only be known but by a revelation from him who formed it. I can not sufficiently thank God for the wisdom and understanding, and because of these things, the confidence I have in regard to our destiny. How easily should I wander away into scepticism and doubt again, when I look out at night upon the world and stars and suns, seen and unseen, that surround this little speck, called earth, and I in turn but a speck upon it, had I not received the message of quiet to my fears from him who yet so great, yet is his greatness manifested in that he careth for the sparrows, much more for the creature made in His image. I do not doubt but that he that spared not his own Son, but gave him for us, will freely give us all things as fast as we can learn to wisely appropriate them. "The wise shall understand," said Daniel, and shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." This is what I am trying to preach the gospel for, and not to always please men; for if I sought to please men and ignore God's word, I should not be the servant of Christ. The righteousness of God is revealed by faith, and faith comes by hearing the word of God. This faith should precede baptism. I suppose I have been censured for objecting to baptism before I thought people ready. You ask a candidate why they want to join the church:—"because I like the people," "because I believe in immersion," or "the preacher is a nice man and a good preacher," "I believe in the gifts," etc.

While it is unwise to commence and end our preaching about nothing perhaps save Joseph Smith, the Book of Mormon, and revelations; on the other hand I believe it wrong to receive any one to membership in this church, without a plain understanding of our position in regard to these things; and generally speaking, the more they know before they come in about these things, the less trouble they'll make afterward. As a minister of the church, I desire to build permanently; to convert people as well as baptize. I write for the benefit of the young men of this mission, of whom we have several of great promise, I think; that we may begin to improve upon the mistakes of the past. Don't be in a hurry to baptize everybody; make them believe the gospel first. There's always somebody nearly everywhere, especially in new places, either lacking in character or understanding, that is willing to be baptized for any reason but the right one. It won't save them in the kingdom unless they are fit to receive the Holy Ghost through intelligent belief and repentance from former transgressions, besides perhaps putting a stumbling-block in the way of people who are willing to receive the seed in good soil; but are determined if not turned away from us altogether by our haste to get some one into the church and report baptisms. You will find it easier, sometime, perhaps, to get people baptized, than to take care of them afterward; keep them from going out; getting them out if you should try; or making you lots of trouble while in the church. The enemy will grow tares enough. Don't preach gifts too much. God will see that the signs will follow; we needn't run after them. Make people believe the gospel if you can, then baptize them, and God will see to the rest, and confirm your ministry by baptism which he alone can bestow.

MYRON H. BOND.

PROVIDENCE, R. I., July 30th, 1885.

THE HOUSE OF GOD.

I NOW endeavor to write a few lines on the subject of making the house of God a house of merchandise, and if I am wrong in my belief, I hope some one will put me on the right tract. Will here quote the words as found in St. John 2: 13–17, which reads thus: "And the Jews' passover was at hand, and Jesus went up to Jerusalem and found, in the temple, those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written: The zeal of thine house hath eaten me up."

Now, brethren, what I wish to say is this: Is it right for us to go on, with these words of Christ before us, and have some kind of doings in the church or house of God, and have a fish-pond, post office, and all kinds of lotteries to raise money for church purposes? Does God require it of us? I say, nay. He has said in his word, that if we are faithful, he will bless us, and I do not think that he requires, or will accept of any such offering. I believe if we are faithful, and do our work well, the Lord will provide a way for his work to go on, and if he does not provide a way we may know that we have not done our duty.

We will see what Matthew says in 21: 12, 13: "And Jesus went into the Temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers; and the seats of them that sold doves, and said unto them: It is written, that my house shall be called the house of prayer; but ye have made it a den of thieves."

Now, some may say that Christ was talking to the Jews; well, that is all true enough; but if those words were good then, why are they not to-day? I say they are surely as good to-day as they were then. Again, they may say that they do it to get money for a good cause. I say it is not for a good cause, or it would not be necessary for them to obtain it in that way. I will leave this subject for some one who is more competent, hoping some one will take it up who is more capable of writing than I am.

THEODORE WILLAVIZE.

THE SABBATH.

MANY who violate the Sabbath are those whom it is thought do not read their Bibles. The law is so plainly set forth in the Old Testament Scriptures that none can possibly mistake their meaning. The sin of Sabbath breaking is not confined to the young and thoughtless, but men and women sometimes look after things on the Sabbath day that they have failed to take time to look after during the week. The Sabbath day, and the general law regulating its observance, have never been repealed since "in the beginning," when God established them. They are just as binding upon us as they were upon the ancient Israelites. We find it recorded that the Sabbath is to be a sign, between God and his people forever; death was to be the penalty of its violation under Moses' law. What shall be done upon God's holy day, and what shall not be done, has been so exactly specified that none can misunderstand. Throughout the New Testament teachings, the law of the Sabbath is observed. Jesus kept the day, and went into the synagogue as his custom was. His disciples kept it; and the women who followed Him to his crucifixion, after they had seen where the precious body was entombed, went to the city and bought spices to embalm him, but were obliged to wait, the next day being the Sabbath. But early on the morning of the first day of the week they hastened to perform their office of love. We shall soon enter upon the second Sabbath of creation, and if we have not kept the Sabbath, how can we hope to be permitted to enjoy the Sabbath of a thousand years.

MRS. H. B. EMERSON.

Selections.

FORBEARANCE.

It would not make me sleep more peacefully
That thou wert wasting all thy life in woe
For my poor sake. What love thou hast for me
Bestow it ere I go.

Carve not upon a stone when I am dead,
The praise which remorseful mourners give
To woman's grave—a tardy recompense—
But speak them while I live.

It is not sufficient to constitute ourselves just men and women, that we strictly pay our debts, keep our promises, and fulfill our contracts, if, at the same time, we are stern where we should be kind, hard where we should be tender, cold where we should be sympathetic; for then we pay only half our debts and repudiate the other half. What lessons of forbearance we would learn if, in the daily detail of life, there were a living realization of the sentiment couched in these words! And what vain regrets we should be spared in remembering lost opportunities for kindness!

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In every sphere, from that of most abundant luxury and ease to the daily round of most commonplace, treadmill existence, there is frequent and ample opportunity for gentle consideration and kindly forbearance as we come in contact with the foibles and peculiarities of even the most rounded and symmetrical lives, for none are without them. And how strange it seems that when those about us pass away from sight, these same foibles and peculiarities that were wont to rasp us in life, and that failed to call forth from our hearts kindly consideration and gentle forbearance, we now gild with a halo of tender memories, so that, as a part of the individuality of those gone from us, they become in our eyes either traits which attract us, or, if not so positive as this, they call forth tenderness and commiseration rather than hardness and condemnation.

How much better had we allowed them thus to appeal to the best within us during life! Alas! that then they were so apt to call forth sarcasm, cutting retort, or cold criticism. It does not seem strange that in life we are so much more apt to look upon and speak of those things that to us seem defects in the character of those about us, than to have mind and heart directed toward the many good qualities that we would surely see were our range of vision directed more frequently through the lens of love. And how much more helpful our influence were our vision and our comments thus directed. We are little aware how these affect those about us or how an injustice or unkindness, growing out of a want of kindly consideration may set far away from us under the cold tethers of a constraint which binds with gyves not easily broken, those whom our hearts should hold nearest and dearest and toward whose foibles we should extend the most kindly forbearance. For we should remember we are not without our own objectionable qualities and these may be very apparent to other eyes. Our sight is quite as apt to be closed to our own defects as it is to be open to those of others; but when we are conscious of them how grateful to us that gentle consideration and tender forbearance which loving ones extended to us. It melts the heart and warms it with aspirations after the good and ennobling.

It seems to me here is the sweet secret of the Lord's dealing with us, "The Lord is as if he did not see and perceive the sins of men; for he leads them gently; thus he bends and does not break in withdrawing them from evil and in leading them to good; wherefore he does not chastise nor punish as if he saw and perceived." And how fragrant and helpful the sphere of those who, emulating His example, allowing Him to fill them with His own Spirit of gentleness and love, according to their finite measure, exercise the spirit of charity and forbearance towards those about them. In the home, in society, everywhere, their influence is felt, and the measure of that influence for good eternity alone may tell, for it is likewise true that "all contact leaves its mark," and that "we are taking into ourselves the world about us, the society in which we move, the impress of every sympathetic contact with good or evil, and we shall carry them with us forever. We do not pass through a world for naught; it follows us because it has become a part of us." At the same time let us remember it becomes a part of those about us, and the character of that part may be more largely affected by our contact with and necessary impartation to them than we are aware. Remembering this, shall we not be the more kind and forbearing?

Selected by Sr. D. Dancer.

TALKED LIKE A MAN.

Good for Apostle John H. Smith. His talk in the Tabernacle in Salt Lake City last Sunday is the first bit of common sense that has been delivered there for months. He said bluffly that he did not approve of half-masting the flag, that he was an American and loved his country, and did not endorse any overt acts of insult to the flag. Compared with the treasonable harangue sent out by Taylor and Cannon on Pioneer Day, the sentiments of Apostle Smith ring like pure gold. The two addresses show at a glance that the present rule here is English through and through. The American says: "There is nothing to mourn for, if our religion is true we ought rather to rejoice, and at any rate we have no right to insult the flag of the United States." The others say: "So long as we can not defy such laws as we please to, we ought to consider ourselves in mourning, and if we please to express our grief by dishonoring the flag, none but bad men, who want to get up a revolution here, would ever think of objecting."

If Taylor and Cannon had issued just such an address in England as they did here on the twenty-fourth, before this time their hiding place would have been sought out, they would have been safe in Newgate, by next week they would be arraigned on a charge of treason and by week after next they would be on the way to some penal colony. They know by experience that they can talk treason in the United States and go unscathed; that the country which they live in is so free that the sentiment of the people is not to restrict any one's speech or thoughts, and they impose upon that generosity. They would not dare do the same thing in their native land, for they know that there justice is both sure and swift. They overdid the thing a little on the Fourth, for what they did gave them a glimpse of the fact that, slow as this Government is, there is a point beyond which the people will not wait for the Government. To conciliate that spirit, the address was given out on the Twenty-fourth; but, read closely, it is as treasonable a document as ever a band of criminals issued.

By comparison, the words of the American apostle shine like diamonds. There was no disloyality there; no excuses for ever having done a mean thing; no whining like a baby; no talk of oppression, but the manly talk of one who has the courage of his convictions, and who, no matter what differences there may be of opinion, still loves his country and respects her flag. The contrast is worth noting by Mormon people, and they would be wise if they would ignore the English rule under which they groan, and all keep in mind that they ought to be Americans!—*Salt Lake Tribune.*

ANOTHER SAM JONES SERMON.

A TALK ABOUT MATTERS IN GENERAL BY THE ELOQUENT SOUTHERN REVIVALIST.

An idea is a thought worked into shape ready for hand, tongue, or foot. As you think, so you are. Tell me what you are thinking about to-day and I'll tell you what you'll be doing tomorrow. So, let me tell you, brethren, you'd better mind what you are thinking about to-day, if you know what's good for you—if you would have any respect to what you may be doing tomorrow.

You partake to the nature of the men and things by which you are surrounded. You are very much like the world around you—like your circumstances and associates. Place the worst man in Murfreesboro in good company and he'll be as good as anybody. No man can stay with me an hour and not be as good as I am—and I don't mean to say that I am over good. I only need to say that, in my presence or in the presence of any other minister of the gospel, he will not swear. I know no good man would—or, I should say, no gentleman would. I have overheard men swear who, on noticing my presence, would begin to beg my pardon. "Poor man," I have answered such, "you'd a great deal better be on your knees begging God's pardon, not mine."

There are two characters in Murfreesboro, one of whom is a Methodist. I say Methodist, for I never refer critically to any other denomination. I feel free to rebuke Methodists, and I find that keeps me as busy as I want to be kept. [Laughter] It's all I can find time to do to tote my own Methodist skillet around. [Laughter].

Well, of those two characters I am speaking about, one is a Methodist. He prays in his family, pays the preacher, and goes to prayer meeting. In fact, he does everything the church requires of him. But he swindles his neighber every chance he gets.

The other character is an outsider, outside of the church, but he won't swindle any one out of a penny. He is charitable and kind-hearted, and gives liberally to the poor. "Which is the better man of the two?" you ask. "Why, I'd better be like the big-hearted, generous, manly sinner," you say. And so would I. And on this excuse many keep out of the church. But why be a fool and be exactly like either of those characters? [Laughter]. As for me I'll come into the church and pay God what is due Him, then I'll pay the world its dues. If I rob anybody it will be you—it won't be God—and every man out of the church who hasn't given his all to God is robbing God of all the dear Father wants. ["Amen, Amen."] But I'll do

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right toward God and my neighbor—for such a man is in the army of Jesus Christ, and trying to do right by all.

I was called "good" myself while out of the church. O, yes; I was good! I was goodness on wheels. [Laughter.]

I know a merchant by the name of Lee. I once saw a customer come into his store to buy a plow, and he asked whether the blade was hard enough. "It seems to be too soft," was Mr. Lee's reply. Wasn't he a strange merchant? I asked him why he hadn't told the man that perhaps it wasn't hard enough, or something of that sort, but he wouldn't tell a lie. I should suppose a merchant of that kind would feel lonesome in most places—lonesome about in spots. [Laughter].

A man can lie and never open his mouth. That's the way a horse-trader lies—not knowing that to keep his mouth shut is the biggest sort of a lie. [Laughter]. I have heard men brag about cheating conductors out of a ride, and then the conductors, catching the disease, steal from the roads. Some fellows think they have done a smart trick if the conductor overlooks them and they get a free ride. Before I would do such a thing as that I'd hunt the conductor from the "smoker" to the "sleeper," and then chase him down with a pack of hounds. [Laughter].

Its ten thousand times harder to be just than generous. It is easy enough to give a poor woman a dollar, but when it comes to following a straight line, being just in all things—just to God, to your family, to your children, to all men—it is a different thing. Some men are never just to their wives. They pay their cook five dollars very willingly Saturday night, but when the hard-working, economical, painstaking wife asks for a little money Monday, the brute will say: "O, wife, what do you want with money?"

I knew a fellow in Georgia who had been married ten years. His wife one morning suggested that that was her birthday, and he said to himself: "I've got a good wife; she has been kind, self-sacrificing, and true in all respects; I must buy her a present." So he went down-town that day and walked into a store and bought himself a new hat, consoling himself that nothing would more please a good wife than to make her husband a present of a new hat. [Great laughter, especially among the married ladies]. He's the meanest man I ever saw, [laughter], and there are a great many men just that way.

We are too often unjust to our children, exacting of them things we don't do ourselves, and berating them with our tongues when they don't understand what we want. And then we are too mean to say ten words to make one of them happy. O how unjust we are to wives, husbands, children!

If you'll put a little downright justice in your conduct with your children you'll have happier homes. Did you ever start anywhere with your wife and keep hurrying her up when you ought to know she has not only to dress herself, but five children besides, while you have nothing to do but get ready. "Hurry up, hurry up; I don't want to be too late! If you don't hurry I'll go on by myself." And after a while she tells you to "go on, husband; I'm afraid I can't get ready in time for you; I don't want to hinder you."

I've done just that way. [Laughter.] I have walked off, out the gate, and fifty yards down the road, and then I'd stop and think. I'd say, "Sam Jones, you are the meanest man living, and you sha'n't go to church nor anywhere else till you learn how to behave yourself." And then I walk back and go in and find worry in my wife's face and tears in her eyes, and I go up and put my arms around her and kiss her—there's nobody there but us two [laughter] and say, "Wife, I'm as mean as a dog; I know I am, and I want you to forgive me," and she forgives me and we get ready and go—and find ourselves the first ones there. [Laughter.]

The Lord have mercy on us; how unjust we are to our wives, our children, our brothers and sisters, and our neighbors.

There are men in this very town who meet a neighbor's wife on the street and take off their hat and bow and smile as sweet and tenderly. "How are you, madam?" and then go home and wound their own wives with their tongues. Clever to all wives but their own. And so it is with some wives; they are all smile and kind words in company, and cut their husbands to the heart with their tongues. God pity the man who has such a wife as that.

I don't scold; if I do, I intend to scold somebody else's wife. [Laughter.] I have heard mothers say, when a neighbor's child would break some article of value. "O, it doesn't matter," when, if their own child were to do it, they'd slap him clean across the room. [Laughter.] Lord give us a religion that will make us good to our wives and children and friends and neighbors. ["Amen! Amen!"]

A SENSIBLE MAN.

EDITOR TRIBUNE:—Two of the brethren were noticed a few nights since on the corner of Second South and First East streets in earnest conversation on the present situation. The principal, who did nearly all the talking, was a large man of dark complexion, and he seemed deeply in earnest. He wanted to know what was to be done under the present pressure of affairs. He contended that without further delay the people should assemble and discuss freely and without restraint what was best to be done; that nothing could be clearer than the fact that the present church leaders were altogether incompetent to carry them through the difficulties and dangers that now surrounded them. As an evidence, he cited the foolish orders from headquarters to half-mast the flag on the Fourth. By so doing the whole Nation had become incensed and indignant. That the flimsy, weak and childish excuses to justify the act were unfortunate, and only made things appear worse. That if the people did not now come together and take some steps to remedy the present state of affairs they would deserve to be looked upon by all men as being mere serfs and slaves, incapable of making a single manly effort in their own behalf. "Now is the time," said he, "for some bold and fearless spirit to step forward and take the helm from the hands of those imbeciles whose commands are followed by the people only to sink them deeper in the mire. Where was Jennings, Sharp, John H. Smith and others of their prominent men? Could they stand and look coldly on without making an effort to save the people?" This was the time for some one among them who had the true ring of manhood about him to bring the people together and start the ball rolling to free them from the present unfortunate state of affairs. INDEX.

Salt Lake Tribune.

CHRISTIAN BRAVERY.

BRAVERY and cheerfulness are important elements in the Christian character. There are hard battles to be fought, wherein these qualifications are necessary for a successful contending with the adversary. The Christian life is by no means to be a passive one; it has need of all the energy and determination of which the human mind is capable. The Christian must not yield to discouragements; through faith in Christ, he is continually to rise above them. He is never to give way to despair, even though hard pressed on all sides by his ever-watchful foe—even though all is dark about him, and there seems to be no hope of victory. For his Leader is omnipotent. He in whom all the Christian's strength resides is stronger than the strongest foe; and that divine strength is all available for him—all freely offered for his use. There is no need of discouragement, no need of defeat on the part of any soldier in the army of that great Captain. With his armor continually buckled about him, he is equal to the fiercest conflict.

But spiritual inactivity and sloth are not consistent with such success. Those hindrances to victory must be bravely conquered first, or there will be no heroic Christian life to meet the loving approval of the Master. Christ's soldiers are to lead no easy life of spiritual indolence; but, summoning all their energies, are to "fight the good fight of faith" as long as their Leader sees fit to keep them on the battle-field. We must "endure hardness as good soldiers of Jesus Christ" before we can hope to win the glorious prize he holds out. The time for ease and rest is not yet. It will come when the words have been pronounced "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In that hour of final victory will every Christian be able to realize, as he has not done in this world, how entirely he is one with his Lord. Then will he realize that it is Christ who has been fighting with him, and for him, and in him, in every battle of life. And then will he enter upon a new life, wherein the temptation will never come to him as it does now, to sever himself practically from that blessed union with his Lord.

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Conference Minutes.

FREMONT.

The above district conference convened at the Keystone Branch, Mills county, Iowa, July 25th, 1885. Henry Kemp president, A. Badham clerk *pro tem.* The following branches reported: Union 54; 1 marriage; J. W. Calkins president; L. C. Donaldson clerk. Keystone 54; 1 baptized; Ed. L. Weed president; J. B. Cline clerk; Shenandoah 90; S. S. Wilcox president; M. E. Pace clerk. Bro. Wilcox reported the condition of the Shenandoah Branch; Bro. Donalson the Union Branch; Bro. George Kemp the Elm Creek Branch; Bro. Weed the Keystone Branch; Bro. Badham the Farm Creek Branch; Bro. Goode the Plum Creek Branch. Bro. Henry Kemp reported his labors as District President. Elders S. S. Wilcox, John Goode, and George Kemp. Priests E. C. Weed and S. C. Donaldson; Teacher J. B. Cline and Deacon Wm. Shick, reported in person. Bishop's Agent, Wm. Leeka, reported by letter. Henry Kemp was chosen president of the district for the following four months, and J. M. Stubbard secretary; W. Leeka sustained as Bishop's Agent. Preaching Saturday evening by C. Derry to a good congregation. The Sunday services were held in Bro. Hilliard's Grove. Preaching morning and evening by Elder Charles Derry to a large audience; testimony meeting in the afternoon. The Spirit of God was abundantly poured out; the hearts of all were made to rejoice. Adjourned to meet at Shenandoah, Iowa, November 21st and 22d, 1885.

SOUTHERN NEBRASKA.

The above district conference held at McCaig's Grove, Cass county, Nebraska, July 12th and 13th, 1885. Levi Anthony president, J. B. Gouldsmith clerk. Preaching on Sunday morning by M. H. Forscutt; in the afternoon by Charles Derry, and in the evening by R. M. Elvin. District officers L. Anthony reported as president; J. W. Waldsmith as Bishop's Agent, Freewill Offering on hand and received $85.40, paid out $72.20, tithing on hand and received $56.33, paid out $148.75; due agent $98.40. Elders James Caffall, M. H. Forscutt L. Anthony, R. M. Elvin, J. W. Waldsmith, Thomas Nutt, J. Armstrong, P. C. Peterson, James Thompsen, H. Fields, C. Porter, Henry Kemp, James Ervin; Priests Robert White and A. Buchanan, and Teachers N. Trook and James Ferguson, also Deacon D. W. Murphy reported. Branch reports.—Nebraska City 136; 8 received, 1 died. Plattsmouth, no change. Platte River, no change. Moroni 28; 1 baptized. Palmyra 34; 2 baptized. Blue River 99; 8 received, 1 died. Report of camp meeting committee: money collected $35.15, expended $29.65; the remaining $5.50 was by vote turned over to the Bishop's Agent. Mark H. Forscutt was requested to labor in the district as much as practicable the next three months. J. Armstrong to labor at Palmyra, and T. Nutt at South Bend and vicinity. Brethren James Caffall and Robert M. Elvin were sustained as missionaries; the former in charge. Bro. J. E. Malcolm was granted a Teacher's license. Preaching by James Caffall in the afternoon. The present district officers were sustained. Adjourned to meet at Wilber, Saline county, Nebraska, October 18th, 1885, at half-past ten o'clock.

Miscellaneous.

SAINTS' REUNION.

Final arrangements for the Reunion to be held at Wheeler's Gove, Pottawattamie Co., Iowa, have been made. The meeting commences Saturday, September 5th, 1885, holding over two Sundays. The camp grounds are on the lands of Bro. Carlos Smith, five miles east of Macedonia, which is the nearest Railway station. The grove is a fine one for the purpose; plenty of water, wood free to all, hay and grain will be furnished at reasonable rates; tents will be pitched on the grounds for the use of those coming from a distance by Railway; meals will be furnished on the grounds to those belonging to the church at twenty-five cents each; there will also be a lunch counter and fresh beef and bread daily. The preachers will be provided for free.

All who arrive Friday and Saturday, the 4th and 5th, at Macedonia, will be conveyed to the camp free. Conveyance thereafter to and from the depot will be charged for. Parties coming over the C. B. & Q. Railway must time their departure from home so as to arrive at Hastings, Iowa, before noon, as there is but one train each day up that branch to Macedonia, and no train at all on Sunday. Reduced rates have been secured at one and one-third fares for round trip over C. B. & Q. road as far east as Chariton. Rates have been applied for over the C. R. I. & P. Railway. Persons coming over that road must change at Avoca for Carson, thence for Macedonia. (Arrive at Avoca early in the morning). Bring sufficient bedding with you. Straw will be supplied. Any one wishing further particulars can write me at Henderson, Iowa.

Brethren W. W. Blair, J. R. Lambert, C. Derry, M. H. Forscutt, James W. Gillen and Joseph Mc Dowell will be with us, and probably E. L. Kelley and Bishop Blakeslee. We anticipate a large gathering, as we are in the midst of large districts from which we may always expect a large turn out. This, in connection with our splendid camping advantages, will tend to make it a very pleasant time. Come one and all and enjoy the blessing of the Spirit.

Yours in the faith,

D. Hougas.

PARK BLUFF CAMP MEETING.

Excursion rates of one and one-third fare for the round trip to the Park Bluff camp meeting at Montrose, Iowa, to commence September 20th, has been secured over all the lines of the C. B. & Q. R. R., in Iowa, and in Illinois, as far up as Kewanee and New Boston; also over the C. B. & K. C. Tickets will be sold commencing Saturday, September 20th, good to return on the 29th. Arrangements are also being made for reduced rates over the H. & St. Joe, and the Des Moines and Keokuk branch of the C. R. I. & P. Notice will be given in due time, when the latter is ascertained. Let every body take advantage of this opportunity.

Elder H. C. Bronson.

Montrose, Iowa, Aug. 12, 1885.

MARRIED.

Crum—Comley.—At the residence of Elder W. Vickery, near Plano, Illinois, June 25th, 1885, Bro. George F. Crum to sister Hattie Comley, both of Plano; Elder Vickery officiating. May their pathway be smooth all through life, with peace, joy and happiness.

DIED.

Williams.—At Church Hill, Ohio, July 29th, 1885, Sr. Mary D., wife of Bro. W. D. Williams. She was born December 20th, 1820, at Cepn-Cold-y-Cymer, Wales; united with the church in or about the year 1850; and after coming to America she became identified with the Reorganization at Brookfield, Ohio. She bore a strong testimony to the truthfulness of the latter day work on her dying bed, and exhorted those around her to faithfulness, so as to be worthy to meet her in the kingdom of God. She also stated that her present suffering was nothing to be compared with the degree of happiness which she would enjoy in the paradise of God. The funeral sermon was preached by Bro. G. T. Griffiths, in the Presbyterian Church, to a full house.

"Bereaved friends, weep not for her,
Whose place is vacant here;
Your loss is great, but she has gained
A brighter, happier sphere."

Logan.—In Philadelphia, Pa., May 17th, 1885, Elder James Logan, in his sixtieth year. He was for some years an Elder in the church in the times of Joseph the Seer, and united with the Reorganization about six years ago. He was a firm and enthusiastic believer in the restored gospel.

THE MULLEIN PLANT.

A good deal has been written lately about the mullein plant and its efficiency as a cure for consumption. Extracts and decoctions of this plant (*Verbascum thapsus*) were recently exhibited at the Cork Exhibition, but the judges would not pass any verdict, as the chemical and physiological properties have not yet been investigated. It is, under the synonym of cow's lungwort, popularly looked upon as of value in diseases of the respiratory organs.

In reference to the use of the above, Dr. Quinlan, of Dublin, writes to the *British Medical Journal* that three ounces of the green leaves should be boiled for ten minutes in a pint of new milk. The liquid is then strained, sweetened to taste and drank while warm. This dose can be repeated twice or three times a day. This high authority has no doubt of its efficacy as a curative in the earlier, and a palliative in the later stages of pulmonary consumption. Care should be taken to use the leaves of the great mullein, known by its thick, mucilaginous and woolley leaves.

Photographing Language.—The idea has occurred to a foreign teacher of the dumb to photograph the movements of the lips when articulating the different sounds which go to make up an ordinary speech. It will easily be imagined that the model chosen for the pictures must be some one whose lips will give expressive action. But once photographed, the pictures can be multiplied by the thousand, and can be used as alphabets for our afflicted fellows all the world over. It is said that the pictures are so well adapted to their purpose that anyone can see at a glance what sound is indicated by each lip movement portrayed.

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THERE is nothing to be more admired than a true man, a man of sincere and honest convictions, who is true to his principles, and who cannot be induced to abandon them by any prospect of preferment or worldly gain. Such a man has a conscience, and a sense of his responsibility. He regards truth, and right, and duty as paramount to everything else, and no consideration can induce him to disregard them. Such a man is always reliable. You know where to find him. He will never deceive you, nor betray your confidence.

BOOK OF MORMON.

We have just received an edition of the Book of Mormon, bound in two styles: Plain Roan at $1.25, as heretofore; and Full Morocco, instead of imitation for $1.75.

Book of Mormon in German language $1.40.

A NEW ENTERPRISE.

Several of the Brethren at Independence have formed themselves into a company to be known as the

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Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cts.; the Repentance, 5 cts; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

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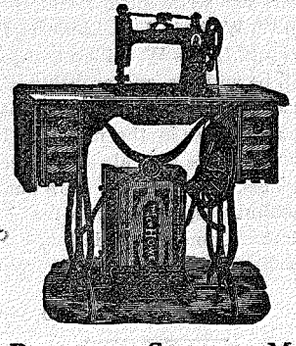

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THE SAINTS' HERALD.

Dec 26 '85 Maryland

"Hearken to the Word of the Lord: for There Shall Not any Man Among you Have save it be One Wife, and Concu[bines] He Shall Have None."—Page 116, Book of Mormon, chap. 2, par. 6.

"We Believe that One Man should have One Wife, and One Woman but One Husband: Except in Case of Death, when Either is at Liberty to Marry Again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 29, 1885.

THE "MANUSCRIPT FOUND."

IT has been deemed best to not print any more of the "Manuscript Story" in the HERALD, but to publish it at once in pamphlet form and place it on the market. It will make a book of about the size of the Voice of Warning, and will cost, postpaid, twenty-five cents in paper covers, and forty cents in fancy cloth. A liberal discount will be made to agents and booksellers.

THE following letter from Pres. Joseph Smith furnishes further evidence that the Utah leaders are afraid of their craft, for it is evident they dare not encourage nor even permit their followers to hear President Smith on vital questions at issue. They ought to reread the books they profess to believe, and carefully note the promises made to the "lineage" and "seed" and "posterity" of Joseph the Seer, and then ask themselves if their treatment of the eldest son of the Seer is consistent with their professions of faith in and veneration for the great prophet Joseph. The traditions of the Utah church up to 1860 were that "Little Joseph" would eventually occupy his father's place at the head of the great latter day work. In view of this Brigham often said, in public and in private, that he was "neither a prophet, nor the son of a prophet," but that he presided because the people chose to have it so; and that "young Joseph" would at some time lead the church. But after Joseph, in 1860, began active opposition to polygamy and kindred heresies, then Brigham Young said David would lead the church. The Lord promised Joseph the Seer, Dec. 6th, 1832, in Doctrine and Covenants, that *his priesthood* would continue in his literal seed after him, in these words: "Ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained, and must needs remain through *you and your lineage, until the restoration of all things* spoken by the mouths of all the holy prophets since the world began." This is the decree of heaven; and if the Utah leaders believed and honored it, they would not commit the evil of rejecting the "lineage" to whom these divine promises are made, nor refuse to hear him, and also refuse to give him a house in which to speak.

The Lord said to Joseph the Seer in the revelation of January 19th, 1841, Doctrine and Covenants: "For this anointing [of the Holy Priesthood] have I put upon his head, that his blessing [Prophet, Seer, and President of the Church] shall also be put upon the *head of his posterity after him;* and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee *and in thy seed*, shall the kindred of the earth be blessed." By this the Utah leaders may learn that heaven has ordained and decreed that the "seed" of the Seer, "the *head* of his posterity after him," must and will succeed him in blessing "the kindred of the earth," and that when they dishonor that "seed," that "posterity," they dishonor God's appointments and are fighting against Him. And further, in 1844, Joseph the Seer wrote to Hon. John C. Calhoun in behalf of the interests of the Latter Day Saints, and in that remarkable letter is this prediction in respect to the work of himself and posterity: "While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was, *I, or my posterity* will plead the cause of injured innocence."—*Times and Seasons*, vol. 5, p. 295.

And yet with all these immutable promises before them, the Utah leaders refuse to hear the "seed" of the Seer, refuse him their houses of worship, and deny to him the courtesies they readily extend to political orators and sectarian ministers. What is the meaning of all this? And what will be the end of it? The Utah leaders can not blot out history; they can not defeat the decrees of heaven; neither can they frustrate the designs and purposes of God. They should be consistent with their professions, and so gain the favor of God and good men.

SODA SPINGS, Idaho,
August 12th, 1885.

Bro. W. W. Blair: It it as I feared here. The Bishop, Lowe, refuses us the meeting house, point blank. An effort will be made to get the school house in the upper town. If that can not be had we will try the lower town school house. Apostle F. D. Richards is here, leaves this afternoon for Salt Lake or Ogden. Whether the Bishop here acts on his direction or not, I can not say. I met him this forenoon, and had a little desultory chat. He expressed a desire to have a chat on doctrine, "not by way of controversy," but for "information," of course.

A leading man here married an old woman having a daughter. He had a number of children by the old woman (?). At the adoption of the Edmunds' law he put away the old woman, and at once married the daughter—devilish!

I met yesterday evening a son of the late Judge J. C. Wright, once of Brigham City. He is bitter toward the Utah Church. His father seriously mistreated his step-mother, his mother dying at Council Bluffs, Iowa. And after his father reached Salt Lake, he married this man's step-mother, and in course of time took a sixteen year old girl for a second. This girl first took the best rooms in the house, and finally turned the wife out of doors, "neck and crop." The old man then took a Third, Fourth, Fifth and Sixth Plural, and in the whole business led "a —— of a life; thirty-eight children as one result." Truly here "a man's enemies are they of his own household."

Aug. 13th.—We had excellent meeting at Malad, using the Court House. Bro. Luff spoke in the forenoon, congregation fair in number, and attentive. I spoke in the afternoon and evening; house full at night, and attention excellent. Bro. John Lewis presided at each meeting, and an excellent spirit seemed to be present. Bro. Lewis thinks that good was done. Several were over from Samaria, across the valley to the west, who expressed a desire that we should pay them a visit over there on our return, which we have promised to take into consideration. We left them feeling well at Malad. The branch is building a neat little chapel, 26 x 40 feet in size. Plastering is now being done. It is thought that they will be ready to dedicate it by September 1st to 10th. We will return then (Bro. Luff and I) for the occasion, nothing intervening to prevent.

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Bro. Nels Johnson brought us over to McCommon, yesterday, and we came up on the freight, reaching here at 10·10 p.m. Captain John Codman was waiting at the depot, and escorted us to his home, where we were made welcome. He and his wife are sojourners here for the summer. I am their guest while I stay: Bro. Luff being at Sr. Eliason's. We will stay over Sunday.

Franklin D. Richards and son are here. The young man is making a home here for the summer. There seems not to be much of a chance for meetings, though we will see. Heber J. Grant's family are here also. Frost was observed here at Bro. Anderson's, near Sr. Eliason's, this morning. It is quite cold, as compared with the weather at Salt Lake City the last two weeks of my stay there.

Aug. 14th.—Capt. Codman and wife are very pleasant people, making my stay here very agreable. Both are well informed in regard to the territories and the Mormons in them; and I am gaining information, as well as enjoying the most leisurely four days I have experienced for years. The air is sulphurous, especially at night. At first it was oppressive, but now I breathe more freely. This is 5,830 feet above sea level, and dry as dust and air can be. Were it not for the exuberance of the exudations from the pores of your mother and mine—earth—there would be no water here. Capt. Codman is of the opinion that there is an increased rain-fall, and that sooner or later the climate here will be no healthier than in other places. I find the grasses more abundant and in better variety than in Utah or the Malad Valley, so far as I can judge by casual observation.

I thank you for the clipping sent me. If the gods have not made some of the Utahians mad, the Devil or lust has made them blind so that they can not see either the signs of the times, or "when good cometh." Bro. Luff and I are going to Sulphur Lake this forenoon, driving the Captain's team.

August 17th.—After I last wrote you stating that that meeting-house had been refused, Sr. Caroline Eliason went to the Bishop, Mr. Lowe, and by her method of persuasion obtained the house. Not only that, but the officers of the Sunday School gave us their time 10·30, so that we had the meeting house for that hour and at 4·30 in the evening, an hour after the adjournment of their testimony meeting at 2 p. m. Bishop Lowe was present, and with some of his folks did the singing for us. I attended their meeting in the afternoon and was invited by the Bishop and Mr. Rose, one of the counselors, to sit with them, which I did. I heard Mr. Lowe, F. S. Richards, (the lawyer-son of F. D. the apostle) and a Mr. Hopkins, the only ones who spoke. All that was said was respectful. Mr. Richards warmly commended one point I made, and that was, I complained of being called an apostate, &c., and showed why I was not, and denied the right of any disciple of Christ to so sit in judgment on his fellow men.

In the afternoon at 4.30, we had the house again. This time, Mr. Horsley led the singing, and a daughter of Bishop Lowe played the organ—the music was good. I spoke from Matt. 24: 14, and tried to show the close relationship the prophecy had to the latter day work, and why nothing should be permitted to intervene to prevent us taking active part in fulfilling it; that whatever debarred the fulfilling of it was not in accord with the will of God as expressed in the Book of Mormon, and Doctrine and Covenants. I used the books I found lying on their own table. I had good audiences and excellent attention. Young Mr. Richards had told some of them that they need not fear to go and hear me, that I gave my views in a frank and respectful way. I talked upon principle and plainly, mentioned no names in disrespect, but claimed the right to examine the publicly stated views of all men.

This is the first place where I have had a house owned and controlled by the church dominant, and I feel desirous of stating it. If you have my letter stating the refusal of the house here in type, or any reference to, please correct. Bro. Anderderson went for the house and was refused; Sr. Eliason went for it and procured it.

I have had a pleasant visit with Capt. John Codman and wife; and with father Bowman, Nels Anderson and family, H. Moore and wife, Sr. Eliason and family, Sr. Peacock, and some of the Saints from Blackfoot and the Springs, Bro. H. Hansen, wife and wife's mother. Mr. Horsley, the keeper of the co-op store here, visited the Captain's Saturday evening, and we had a pleasant visit. His mother is a Josephite, from England, came two or three years ago.

Bro. Moore was cut off the Brighamite church at his own request because he could not stand the "trimmings,"—plural wifery, &c. His wife, three years in the country now, was cut off because she married a Gentile. So it goes.

Our visit here will result in good I think; but how and when, time must tell. We have at least had a rest, and recreation; besides the benefit of this wonderful laboratory of Nature's own devising. If J. B. Gough, had ever been here, he could have had spices for his glowing description of the places where the sparkling nectar was brewed. Brigham Spring is, to my taste, the finest water, but it is plain, and seems heavy after drinking of the Lane, Octagon, Hooper, Ninety per cent., and the spring at the Old Ford, in lowertown. The Williams Spring I have not tasted. But of all the others, and a spring at the sulphur beds, and of Sulphur Lake, I have. Take two dozen eggs gathered in the late summer from the dirty nests and the setting hens, &c., wash them in a small quantity of water, kept clear if possible, throw in some salt, sulphur, soda, ipecac, or any rotten stuff you can get, and you have Sulphur Lake water. Faugh!

Bro. Bowman, Sr Eliason, Luff and I go to Swan Lake this forenoon.

Yours in bonds,

JOSEPH SMITH.

RAMBLING MINISTERS.

A FAITHFUL minister in the field writes of late, saying: "I know the Church expects some returns for labor and means expended; but if the labor of one is to be extended over so much territory, but little can be accomplished in the way of additions to the Church."

The advice of the First Presidency is now what it has been to the ministry, to work thoroughly and well the field they occupy, and to use as little time and means in traveling from place to place as at all practicable. In other words, the minister should by prayer and careful investigation find a good field for his labor, a field to which he is every way fairly well adapted, and then labor and pray and wait with all the energy of his soul, and gather in all that is possible as fruits of his labor.

Occasionally there are ministers who make their labors more like a pleasure tour than the work of Christ's harvesters, fishermen, or shepherds, and such should reform radically, or quit their efforts. Ministerial duty means work—honest, faithful, wise and persistent work! The brother who writes us, is not of the slack or rambling kind, but is a humble, active, spiritual minister; and he repels this hurtful practice of rambling around wasting precious time, including temporal means.

Any minister who will fritter away time or money should be reported to those having charge, and if speedy and suitable amends are not made, then he should step down and give place to those more worthy. The church has plenty of room for wise, spiritual, energetic workers, but has no place for the idle, and the lovers of pleasure.

EDITORIAL ITEMS.

IN another place it will be seen that Bro. J. B. Rodger wishes a carriage maker and repairer to locate in the shop adjoining his blacksmith shop in this place for mutual benefit. This is a promising chance for some competent, energetic worker.

Bishop G. A. Blakeslee and Counsellor E. L. Kelley have been with us for the past few days, actively engaged in their special work—the temporal concerns of the church. Last Saturday and Sunday (15th and 16th) they held services at Pleasanton, twelve miles east of here, and report large congregations and excellent interest. Their labors in this place and vicinity have been arduous, and results are promising. They start to-day (19th) for Lucas, Council Bluffs, Omaha, Salt Lake, and San Francisco. They are faithful, true, and trustworthy.

Five have recently been baptized into the church here at Lamoni by Brn. H. A. Stebbins and A. S. Cochran. Others are likely to follow at no distant day. Bro. Stebbins did some preaching at Lucas and Cleveland late in July and early in August, and attended as district president to some branch affairs. He baptized one man while he was there.

The lower story of the Latter Day Saints' Chapel will soon be ready for meeting purposes.

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Sr. Harriet Royales of Anglesea, Cape May Co., N. J., writes us under date of the 15th inst., that her husband, brother Robert Royales, was drowned when bathing in the sea, at about 11 a. m., Wednesday the 12th inst., and that the physicians think he was seized with cramp or heart disease. We sympathize with the sister in her sudden bereavement.

Bro. C. H. Hassall of Manchester, England, sent us a fair article in refutation of statements made in the Bolton (Eng.) *Guardian*, in relation to the origin of polygamy among the Mormons and the meagreness of British emigrants to Utah, but we had in press a similar article by Elder Joseph Dewsnup, which will be found in this issue, and so do not publish the one from Bro. Hassall.

Lamoni and the country around it continue to improve in a steady and substantial way, and prospects for future developement are good.

The weather has been dry and cool of late. Grasshoppers are doing some harm to meadows. Health of the community is generally good. Crops promise fairly, and fruit only middling.

Elder F. M. Sheehy writes that "church interests are working quite nicely" in his field, and promises us a letter of details soon.

EXTRACTS FROM LETTERS.

Bro. Levi Gamet says in a late letter:

"I think any man who, without prejudice, will stop long enough to compare the Book of Mormon with the "Manuscript Found," will have no trouble in seeing that there can not be the remotest connection between the two. Thus, in the providence of God, one of the chief obstacles that has served to obscure the light of truth is being removed."

A highly esteemed member of the church, a talented contributor and correspondent says:

"I have read Bro. Bays' article on the Christian Sabbath with deep interest. Some of his arguments seemed good, and others seemed poor. But the revelation of August 7th, 1831, settles the question for me. (The Seventh-day Sabbath having always been in my mind an established fact, I suppose I had overlooked the true significance of the revelation). I now gladly accept the Lord's day as the Sabbath."

A worthy Elder writes us of late as follows:

"The amount of nonsense that has been indulged in by some ministers in the past is bearing ripened fruit. The law that should have been understood and honored in reference to baptisms, ordinations, the exercise of the gifts, &c., has been almost totally ignored. No man is fit, in my opinion, to safely represent the church as an Elder, who does not read the Book of Mormon and Doctrine and Covenants, nor take nor read the *Herald*. Good Saints have been and are distressed. The cause has been seriously hindered, but happily there are signs of improvement in some quarters, although there is much work to undo by some one."

Brother Peter Anderson writing from Pleasant Grove, Utah, to Bro. Scott, under date of 11th ult., says:

"Last Sunday I spoke to the Scandinavians in this place at the house of Bro. J. C. Jensen, and had a good congregation. A number of our people here believe in the Josephite doctrine. I shall probably remain here all of this month."

Elder Hiram Rathbun writes from Marshall, Michigan, the 12th inst., and says:

"Our meetings here are of some interest. While some reject, there are others willing to investigate the truth, and there are a good many respectable and attentive listeners."

THE Pleasonton (Iowa) correspondent of the Leon *Journal* has this to say of Elders Blakeslee and Kelley, and their sermons in that place the 15th and 16th inst.

"We have heard a great number of begging sermons during our short church experience and some prior to that time, and can say we never enjoyed them much. But we are now willing to admit that they can be presented in an interesting manner when properly handled. Bishop Blakeslee and Elder E. L. Kelly filled the pulpit for the Latter Day Saints on last Saturday evening and Sunday morning, and also at night. Their subject was tithing. Bishop Blakeslee presented the claims of the church in this respect in a very interesting manner. He was followed by Elder Kelley Sunday night on the same subject, the Elder laying down the law to the church members in a plain, practical discourse, which opened the eyes of many who heretofore have been profoundly ignorant on this subject. Elder Kelley is a preacher of pleasant address, and follows the four rules when speaking formulated by Dio Lewis, viz: Rule 1—Stand erect. Rule 2—Use a low key. Rule 3—Speak deliberately. Rule 4—Articulate distinctly."

THE REBELLIOUS.

BELOW will be found a clipping from the Middleton, Manchester (England) *Guardian*, of the 25th ult., which brings vividly to mind the prophecy of the young Seer, given November 1st, 1831, in respect to "the rebellious." A rebel is one who revolts against or renounces "the authority of the *laws* and Government to which he owes allegiance." The rebellious are those engaged in "traitorously renouncing the authority and dominion of the government to which allegiance is due."—*Webster*. Applying this principle to the Saints, it is easy to find "the rebellious;" for the revelations to the church in the Doctrine and Covenants, in connection with the Book of Mormon and the New Testament, did constitute, and do now constitute, *the law* for the government of the church. The Doctrine and Covenants is the "authority" of the Lord's servants (D. C. 1: 2, 5; 41: 1, 2; 42: 5, 16), in a pre-eminent sense. The first section in said Doctrine and Covenants plainly declares, as a matter of first importance for the ministry and people to know, that said book embraces the "authority," and was the "authority by which the ministry were to be governed, and govern the church:—"Behold, this is mine authority, and the authority of my Servants." Section 41: 1, 2, (Rev. Feb. 4, 1831), confirms this view:

"Hearken, O ye elders of my church whom I have called; behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given that are not worthy, or to dogs, or the pearls to be cast before swine."

Another evidence for this position is found in Section 42: 5, and 16. (Rev. given Feb. 9th, 1831):—

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them."

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."

Here then is shown the "authority" of the ministry, and upon what must ever rest the "government" of the church. When any one in the Church revolts from or resists this authority—this government—they are "the rebellious" spoken of in these revelations. The ministry are bound to govern the church by this law; and they themselves are personally bound to honor and obey said law; and when either member or minister wilfully fails to do this, they are "the rebellious."

It is a painful duty—yet a duty it is—for the Lord's servants to point out the "iniquities" and "secret acts" of the rebelious. But it must be done, and it will be done, for the Lord said through the young Seer,—(then but twenty-six years of age):

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose

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eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I, the Lord, have commanded them."—D. & C. 1:1.

The "posterity" of the Seer are engaged in reproving and rebuking the errors and evils of "the rebellious" in a most public way—"on the house-tops"—and Elder Dewsnup and many others are doing similarly; and thus it is that the work and the revelations of the Young Seer and proven to be of God.

Elder Dewsnup says:

"MORMONISM."

[To the Editor of the Guardian].

Sir,—From the paragraph on "Mormonism," that appeared in your issue of the 11th inst., it would seem that the missionary efforts of the "Elders" of the Utah Mormon Church are meeting with a fair amount of success, chiefly amongst the Danish and Scandinavian peasantry. The English artisan and agricultural laborer have become more wary, and are not so easily entrapped by the representations of these energetic Elders. Speaking from personal knowledge of these matters, I may say that Utah Mormonism is at a very low ebb indeed in Lancashire and Yorkshire, and I believe that those shires represent very fairly the whole of this country in its attitude towards that system. The estimates of Mormon emigration for the half-years ending June 1853-4, show that the emigration of residents of Great Britain amounted to no less than 1,722 in the first period, but in the following year the number had fallen to 1,300, and from that time to the present the decrease has been more or less continuous, showing, according to the report in your last issue, an average of 356 of the subjects of the Queen for the half-year ending the 30th ult., and I have little doubt but that many of that number were children, and non-members of the Mormon Church. The statement that "Joseph Smith, the son of the Vermont farmer," was the author of the so-called revelation, upon which is predicated the practice of polygamy in Utah, is open to serious question, Brigham Young and the energetic Elders to the contrary notwithstanding, for there is not a scrap of evidence of any such bias in the public records of the preachings and teachings of Joseph Smith up to the time of his death in June, 1844, but wherever he had occasion to mention the practice, it was only to condemn and denounce it as a crime contrary to the laws of God and man. Many people assume that the authority for this practice is obtained from the "Book of Mormon," but like many other assumptions, in reference to the Latter Day Saints, it is the opposite of the truth, for in that book polygamy is denounced as a crime and "abominable in the sight of God," and the Book of Covenants and Commandments to the church classes the crime of fornication and polygamy together, declaring that a "Man shall have one wife, and a woman but one husband, except in case of death, when either are at liberty to marry again," thus conclusively showing that these energetic Elders who are teaching and preaching polygamy are apostate to the cardinal principles upon which the Church of Jesus Christ of Latter Day Saints was originally founded, and that church can not in justice be held accountable for the barefaced attempt of the late Brigham Young to engraft heathen sensuality upon a western and Christian institution. The energetic Elders would have us believe that their system is a necessity, and conducive to social purity. Social purity indeed! Facts prove that so far it has been conducive to the opposite, having much to answer for, in hearts broken, and homes destroyed, through its grossly carnal and pernicious influences. An example of Utah social purity may be found in the following extracts from the evidence of a so-called "plural wife," given so recently as the 27th May last, before United States Commissioner, McKay, in the case of Charles Seal, examined on the charges of polygamy and unlawful cohabitation. The witness, Maria Buckridge, stated that she "had gone through the endowment house with him, and was sealed to him for eternity. This was on August the 2d, 1883. Did not consider sealing to be marriage. Made no vows or covenants, and did not remember the ceremony of sealing. She had understood that she was to be defendant's wife for eternity, but not for this life . . . had never occupied a bed room with defendant at his house. . . . Examined by Mr. Dickson—Have you ever been in bed with him in any other house?—Yes. After you were sealed to him?—Yes. Cross-examined by F. S. Richards—Had never been acknowledged as Seal's wife here, but expected to be in eternity. Did not consider there was any sin in living with him here. She understood the relationship of husband and wife was to exist in eternity, and she was not to be acknowledged as his wife here. Defendant had never acknowledged her as such." Salt Lake *Deseret Evening News*, (Church Organ), May 28th, 1885. How is this for social purity? And it is for such a system that hearts are blighted and homes destroyed, while the canting, sneaking hypocrites, the energetic Elders, are sniggering at their success in building up this monstrous iniquity, which preys upon our wives and daughters, in the name of God and religion, with the sole object of increasing their numbers by procreation, and at the same time gratifying the lustful desires of leading men in the Utah Church hierarchy. As a sample of the home breaking proclivities of these energetic Elders, I will give you an instance that occurred in your immediate neighborhood within the last three years. A Mr. R. (an Elder) formerly a resident of Middleton Junction, aged about sixty years, did clandestinely leave his aged wife, and embark for the "promised land." After a time he condescended to communicate with her, and eventually informed her that he would be obliged to take another wife, because the authorities of the Church had directed him to do so, under pain of losing his priesthood. Another recent instance may be mentioned that occurred in the family of a gentleman of means, also residing near Manchester. The gentleman here mentioned had been formerly connected with "Mormonism," but had withdrawn himself therefrom some years ago, permitting his wife to continue her connection therewith. Some two years ago this foolish woman became infatuated with the desire to go to Utah, but her husband would not give his consent. However, by some means she obtained her passage money, and under the pretence of visiting her friends at a distance, she took the opportunity of embarking at Liverpool, and from there making her way to the land of her dreams and prayers. Since her arrival in Salt Lake City she has communicated with her family, who find her, now the glamour has worn off, eager to return to the arms of her husband and the bosom of her family. I might repeat numbers of such cases, but your space forbids, for I am afraid that I have already trespassed too much upon your time and patience, but trust that my earnest desire to prevent others being entrapped into this vicious system, as represented by the energetic Elders of the Utah Mormon Church, may be accepted as a sufficient excuse in asking a place in your columns.

I remain yours obediently,

JOSEPH DEWSNUP.

42 York Street, CHEETHAM.

JARMAN REFORM.

WE have before us a Sheffield, (England), paper containing a lengthy and fair spirited editorial entitled "Anti-Mormon Riots in Sheffield," which gives the details of a most disgraceful attack by one W. Jarman and a large body of fellow-mobbers upon a Utah Mormon Conference in Temperance Hall, in that city. It seems to have been a thoroughly premeditated and prearranged affair, and that Jarman was actuated by at least two base motives—one to procure notoriety and secure large attendance at his professional "anti-Mormon" lectures; and the other, the wreaking of malignant hate upon the Mormons.

This same Jarman traveled and lectured in the United States against the Mormons with but very indifferent success; for the American people will not long tolerate what smacks of persecution, even though it be under the guise of morality or religion. And it strikes us that the average "Britisher" will not tolerate a "reformer" who violates, in a most public and flagrant way, the ordinary civilities and decencies of society and also the laws of the land. Mobs are brutal—the relics of barbarism—and their promoters and abettors should be frowned down, and, if necessary, crushed out by the strong arm of civil law.

We have heard of this Mr. Jarman and his career in Utah, and that, too, by others than the Mormons. And if the estimate placed upon him by those who professed to know him be near the truth, he should engage in the work of reform in his own life for at least a quarter of a century. We are no friend to Mormon evils and errors, nor have we any respect for the Jarman—kind of reformers. Out on them!

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MOUND CITY, Missouri,
August 10th, 1885.

Editors Herald:—From the tenor of the Editorial note at the close of our article on "Tithing and Gathering," in the *Herald* June 6th, 1885, we are satisfied that the Editor did not understand the points we endeavored to make as objections to the teachings as found on first page of *Herald* for January 17th, 1885. We urged two points as objections to the teachings there presented.

1st.—That simply "a certificate from the Bishop," stating that a person had been tithed, was short of the requirements of the law, as our understanding of the law was that the Bishop was to give him who complied with the law, "A writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church." And in another place it speaks of the "portion that is deeded unto him," and this in order to "make all things sure according to the laws of the land." Not being able to understand that simply a "certificate" was equivalent to a "deed," we objected, and claimed that it fell short of the requirements of the law just as much as a certificate fell short of being a deed.

2d.—The teachings in *Herald* for January 17th, 1885, says: "If an agreement was not reached between the member and the Bishop, then the Bishop was to go his way leaving the matter as it was before," without any intimation that anything further should or could be done to effect the object in view. To this our objection was, that instead of the Bishop dropping the matter then and there—as the teaching seemed to indicate—he was to proceed to lay the matter before a council of twelve High Priests, as the instructions of Joseph Smith to Bishop Partridge plainly taught. The "writing" or "deed" from the Bishop to the member of course being legal and valid, whether obtained without or with the aid of the council of High Priests.

The reason of the appearance of this explanation at this late date is from the fact that I have sent an explanation—in connection with other matter intended for the *Herald*—in two other communications which have failed to make their appearance in the *Herald*.

Yours, &c.,
JOSEPH FLORY.

"THE Law and its Teachers," in the HERALD for January 17th, 1885, does not intimate that no further action might be had where a person wishing to consecrate of his property could not agree with the Bishop's opinion and judgment in the matter. It does not intimate but that the party could appeal from the judgment of the Bishop, and so require the Bishop "to lay the case before" a council of "twelve High Priests" for final adjustment. It simply *omitted to mention* that such procedure might be had, if the party who objected to the ruling or judgment of the Bishop saw fit to require it. The Bishop could not compel said party to appeal to the said council, therefore, the initial steps must be taken by those who object to the official judgment of the Bishop in the premises. Yes; persons consecrating to the Bishop are to receive back "a writing that shall secure unto him his portion [whatever he receives back at the hands of the Bishop] that he shall hold it, even *this* right and this inheritance [whatever it may prove to be] in the Church." On this point the Editorial says: "This certificate constituted the individual a steward over his own property, as a steward unto God, not the church, and filled the law."

The editoral in question did not intimate but that the Bishop, after agreeing with a party in regard consecrations, and giving him a "certificate," could then "deed" to him whatever of right and in law should be deeded.

And as to the non-appearence in the HERALD of the articles alluded to by Bro. Flory, we have to say:—1st, we exercised the right given, and discharged the duty imposed by the Board of Publication and by General Conference, of rejecting what in our judgment antagonizes the pronounced and confirmed policy, doctrine, and rulings of the church; 2d, because one of said articles proposed to discuss either the right, or propriety, or both, of the Editor in rejecting a previous article. And now that all may see whether the said editorial conflicts or harmonizes with the letter of the Seer to Edward Partridge, we give the said letter below:

BRO. EDWARD PARTRIDGE; *Sir:*—I proceed to answer your questions, concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the Bishop, before he can be considered a legal heir to the *kingdom of Zion;* and this, too, without constraint; and unless he does this, he can not be acknowledged before the Lord, on the Church Book: therefore, to condscend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishops. The fact is, there must be a balance or equilibrium of power between the Bishop and the people; and thus harmony and good will be preserved among you.

Therefore, those persons consecrating property to the Bishop in Zion, *and then receiving an inheritance back*, must shew reasonably to the Bishop that he wanis as much as he claims. But in case the two parties can not come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a Council of twelve High Priests; the Bishop not being one of the Council, but he is to lay the case before them.—*Mill. Star*, vol. 14, p. 450.

Correspondence.

WALLSEND, New South Wales,
July 14th, 1885.

Bro. Joseph:—I am trying to get the branches and Elders in line with the church in records, certificates, reports, etc. We have received twelve by baptism in this branch since we have been holding meetings here; we expect to baptize a young man next Sunday. I expect to start week after next, either to Victoria or Nambuccra, according to word, which I expect to get from the brethren in those places. The wet, cold, dismal weather continues, so we can not do any outdoor preaching. The Saints have engaged a good hall, in which they will meet twice Sundays, for Sunday School and testimony meeting, and preaching. We are well, Emma and Addie are quite contented. We will move into a small house in the settlement, and the brethren will take care of them while I am away. I prize the *Herald* more than ever, and am much pleased with the *Expositor*. The latter day work seems to be on a firmer footing now than it ever was. May it continue to be stronger and brighter, until the bridegroom will come. May peace abide with you and all the Israel of God.

JOSEPH F. BURTON.

CHESTER, Illinois,
August 12th, 1885.

Bro. W. W. Blair:—Our little branch in striving to live as becometh Saints, although we have many trials to undergo, in the scorn and contempt of the people; for while all is quiet, they do not seem to think anything about religion. Yet when we lift a warning voice they begin similar to those of old, "Great is the goddess Diana of the Ephesians," etc. We are led to rejoice greatly with the work, and our prayers are that Bro. Joseph may be like unto Moses, that he may lead the children of Israel out of bondage. For this we shall ever pray. I think our church publications are just splendid. [We hope they may prove worthy of such praise.—Ed.]

Your brother in the one faith,
JASPER M. TOUSLEY.

BUCHANAN, Henry Co., Tenn.,
August 11th, 1885.

W. W. Blair, Beloved Brother:—I have been very busy since coming here, preaching in different places in Kentucky and Tennessee. It is somewhat difficult to get a fair hearing, but I think prejudice is givingway to some extent, as I have been permitted to speak in places where the brethren were formerly locked out. I have been blessed with most excellent liberty in presenting the word, and the power of God has been displayed in a marvelous manner in healing the sick, to the great joy of the Saints. On Sunday last I had the privilege of replying to an indirect attact on our faith by an old Campbellite minister, on the subject of miracles. I spoke an hour and a half, he interrupting me from time to time. At the close he asked liberty to make a few remarks, which, of course were granted, and he acknowed that I might be right. This occurred at a

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place where heretofore we have not been able to get a hearing at all, and I hope will be the means of doing a great amount of good. Altogether I feel encouraged to press on, being assured that we shall reap if we faint not. I rejoice in the prospects of other missions, and am glad to hear the good news from Utah; but the responsibilities of this extended field, without help, rests heavily upon me. I know that the church expects some return for labor and means expended, but if the labor of one is to be extended over so much territory, but little can be accomplished in the way of additions to the church. I desire your prayers, as also any suggestions you may think for the good of the work in the field.

I remain your brother in gospel bonds,

GEORGE MONTAGUE.

No. 205, S. 2d. Street,
COUNCIL BLUFFS, Iowa,
August 15th, 1885.

Bro. W. W. Blair:—By special request I went on the 10th ult., to St. Joseph, Missouri, to open a new place for worship for the Saints of that city. The burning of the Court House in which they had occupied a room, resulted beneficially for them. They are now situated on the corner of Fourth and Felix streets, over a Saving's Bank, second floor. The hall is about nineteen by sixty-eight feet, facing on Fourth street, with two large double windows which are made in perfect imitation of beautiful patterns of stained glass. These were presented to the branch by the kindness of Bro. and Sr. Winning, who like to have things in good shape. The pulpit platform is nicely made, the front representing a cherry finish, elegantly carpeted, as also six feet in front across the hall; and the long aisle passes softly under the treading feet. The walls are richly papered, ceiling paneled; fine gas fixtures, good chairs. good organ, good choir, good folks, good president; and when I saw all they had done, and themselves, I pronounced the whole "very good."

The branch has the best place for worship it ever had. It is pleasant, inviting, and comfortable. Bro. Eli T. Dobson is their excellent president. There are people in this world so afraid of pride that they utterly fail to appear even respectable. Cleanliness and good clothes are no more a sign of pride than uncleanliness and rags are a symbol of humility. We can't get a house too grand for God. Read about Solomon's temple, "the holiest of holies," what a richly furnished room God desired to enter to talk to the high priest once a year! Some places may suit us, but will they suit God? He asks the best we can give. Any thing won't do for Him.

On the 16th ult. I went to a camp meeting held in Bro. Salisbury's grove, seven miles from Glidden, in Carrol county, Iowa. Brethren Whiting, Derry, Rounds, J. W. Chatburn, and others whose names I've forgotten were present. Attendance was good, on Sunday very large. Six were baptized. The preaching and social services were abundantly blessed by the presence of the Holy Spirit. To speak for myself, never have I been more blessed than while there.

I am heartily glad that manuscript has been "found." What will Satan do now? How well he used the lie, and, O, how long! O, what a resemblance (?) there is between the manuscript and Book of Mormon! How much they *don't* read alike. It is worse than "Spaulding's Prepared Glue," "it don't hold worth a cent." I presume Satan thought it would never get back from Honolulu alive; but it did, though slightly crippled. Poor thing! I wonder if Mr. Saulding's bones move with grief at the news of its publication? What about Hurlbut? Where is Mr. Braden? Where are all our sectarian friends? Don't all speak at once!

I remember of once hearing the Lord say by voice of his Spirit: "My work shall be accomplished; all my promises shall be fulfilled, for I am able to perform all I have purposed, and no man shall stay my hand." I hope ever to be thankful for His everlasting goodness, and the endless expressions of His mercy and love. The news from Utah is cheering. May the kind Father ever bless you, and all his Israel, and save us by his power. In hope of final triumph,

I am, fraternally,

J. F. MCDOWELL.

No. 78, Peel St., Farnworth,
MANCHESTER, England,
August 8th, 1885.

Dear Herald:—Thy weekly visits are welcome, thy pages of varied matter are read with interest, editorial items, extracts from letters, summary of news, missionary and conference reports, original and selected subjects, etc., all claim our careful attention. Joy is felt at cheering news of new fields opened, hearts made glad by acceptance of the gospel, a prayer bursts from our lips ever and anon as this brother or that sister asks the prayers of the Saints; now and then a tear falls at the recital of trials, sorrow or affliction, some dear one is passing through,—if one member suffers we all suffer. Now we rejoice with some thankful one for mercies bestowed, now yearn towards some lonely one who calls for sympathy and help.

"Praise to the Lord for the great restoration,
Brought by an angel to Joseph the Seer,
Blessed to open the last dispensation,
The church to establish, the gospel declare."

Praised be God for the Reorganization of the scattered members of the church on the original platform, under the leadership of the seed of Joseph. How many faithful Saints among the eighteen or twenty thousand forming our church membership realize keen and heartfelt gratitude to God for bringing them into fellowship with each other and the Lord. I have seen and felt great joy and satisfaction by adoption into the family of God, the Church of Jesus Christ of Latter Day Saints, and am more inclined to press forward with increased vigor, looking for guidance from the promised Comforter.

Yours in Christ,

C. H. HASSALL.

RICHLAND, Union Co., Dak.,
August 16th, 1885.

Dear Herald:—You bring us such good news we wish to express our thankfulness, and pray your every effort made to establish truth may prove a blessing. The early rise of our Church has been falsified again in this town, (ignorance was the cause), and I think it has done good. The people are reading for themselves. Brother Holt was here a week and set the kettle boiling, and I think the scum has boiled into the fire and is consumed.

I thank the Lord for the restoration of the "Old Romance." It must surely teach the people that truth will prevail. Many have testified falsely concerning that old document. But we don't forget that God has said "They that honor me, I will honor." Saints, let us earnestly pray for knowledge, and wisdom to use it aright, and walk wisely before the world, giving no offense to any one; and surely continued blessings shall be ours.

I remain a firm believer in the latter day work.

MRS. MILES SMITH.

PLYMOUTH, Massachusetts,
August 16th, 1885.

Dear Herald:—I am young in the cause, but I must say God has blessed me thus far on the way. We have had rejoicing times here, and the Lord has promised us great blessings. I am sure these blessings will come, for Satan has made his appearance, which is a sure sign we shall prosper by holding to "the rod of iron." I was a member of the First Baptist Church before I heard the gospel. I took my gun and went in pursuit of wild ducks, one year ago last January. I found no ducks, but I found a man chopping wood, who proved to be a servant of God. He shook my faith in the Baptist doctrine. I thank God for his guiding Spirit that led me to obey the truth.

Bro. N. R. Nickerson presides over the branch, and God is with him. Elder J. Gilbert was here about four weeks ago. He stayed two days, exhorted the Saints, and spoke in the hall once. Elder M. H. Bond came here August 9th and stayed four days. He preached three times in Union Chapel; but the attendance was small. We were strengthened and encouraged by their words, which were of the Spirit of truth. May God bless them. My mother and my wife have obey the gospel since I have, and my heart was made to rejoice.

In gospel bonds,

WM. B. LELAND.

FRIEND, Neb., Aug. 15th, 1885.

Dear Herald:—I am a very poor hand to write, but perhaps a few lines from us would be of interest to some at least. We like to read the many letters found in the columns of the *Herald*. We have no branch here, but we have the Spirit to cheer and comfort us. Bro. R. M. Elvin visited us in May, and as we could not get the school house in our own district, we obtained one in an adjoining district, and he delivered three discourses to very intelligent congregations. The inclemency of the weather and the business of farmers made it advisable to move the meeting to my house. There he imparted the word. At first had a very slim turn out, but at last they came out well. All were well pleased. He removed a great deal of prejudice. The interest seems to warrant Bro. Elvin's return in the near future. We concluded to hold a Grove Meeting, due notice was given, and James Caffall, Mark H. Forscutt, L. Anthony and a goodly number of the brethren of the Wilbur Branch attended. All were made to feel the influence of the Spirit, both Saint and sinner. On the whole the meeting was a success. I heard many say since, it was the best preaching they ever heard. Bro. Elvin had provided a lot of tracts, free to all. When our meeting closed all felt that we had been greatly strengthened. By the very urgent request of friend Bartter, Bro. Forscutt consented to speak in the town of Friend. The Opera

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Hall was secured. There was a goodly number out, but much prejudice. Bro. Mark gave them to understand upon what ground we stand. At the close of meeting we took the parting hand, feeling sorry they could not remain longer.

We can see God's hand in all of our movements, we have been blessed with health and strength and plenty of work, thereby being able to supply earthly wants, also gaining a great many friends who were once enemies to the latter day work.

We extend an invitation to all traveling Elders and Saints to call on us.

Yours in bonds,

BRO. & SR. BOWEN.

CORMORANT, Minn.,
August 12th, 1885.

Bro. W. W. Blair:—In Detroit City sixteen days ago brother J. T. Chester fell from a building, and broke his left arm in two places, and split the bone in several places. He sent his little girl for brother Shaw, who came to the house where he fell, and administered to him in the name of the Lord. Brother Chester says, My mouth was not big enough to take in the blessing that God bestowed. When the people wanted him to have a Doctor to set the bones, he said to brother Shaw, You and the Lord can set the bones without a Doctor. They rolled a bandage of cloth around the arm from the shoulder to the the wrist. He was administered to four times when he first got it broke, and to-day he took the bandage off, and as he requested me, I washed it out with my own two hands and tied it on brother McLeod's fence for a memorial. The Doctor at Andubon a few days ago examined his arm and said it beat him. For he could not see how he set the bones by only wrapping a thin cloth around the arm. The Doctor said the arm was badly broken, but doing well. The people said, The ninth day you will have pains, for it will commence to knit together, but brother Chester says the ninth day he was thinking about taking the bandage from the arm. He says,—I feel I am in the family of God, for they have been so kind to me. He offers thanks to them all, and to the God of Heaven for smiling upon him in healing him. Yours ever,

JOHN C. FOSS, for
J. T. CHESTER.

CLITHERALL, Minn.,
August 9th, 1885.

Dear Herald:—In order that the California Saints may know how we like their kind of Elders, would say in regard to Bro. Holt that if they have any more like him they had better send them out. He is doing good work here. He preaches the word with the Spirit and with power. I like to travel with him and talk with him and pray with him. He has raised quite an excitement among the Methodists, has baptized two of their flock, and more are coming. He has also delivered three excellent sermons to the old Cutlerites, which I trust will prove a blessing to them and to us. I see by brother Badham's letter, that he thinks he could do the most good among that people. If so, he had better come and try it. We would like to see him out here and show his colors. Elder Holt delivered an excellent sermon to the Saints to-day on tithing. It wakened us to a realizing sense of our duty, and I trust will prove a blessing to us all if lived up to. If the Saints of California live up to the law of tithing as he preached it here, I don't wonder they are blessed; and so will all the Saints be if they do the same. May the Lord help us all to give heed to the teachings of his servants on this matter, and keep the law in full, so that the work may prosper, is the prayer of your brother in Christ, C. A. SHERMAN.

MONDAMIN, Iowa,
August 13th, 1885.

Dear Herald:—Thinking a few words from these parts might be of interest to some, I will venture a few lines. It has been very wet here this season. Early cut grain has been badly damaged; some was lost entirely. Some farms that produced good crops last year have scarcely anything on this.

In regard to the latter day work, I still have faith, and rejoice in the same, believing the gospel has not lost its saving power yet; but that all who continue steadfast to the end will inherit eternal life. I find that to enjoy Christianity one must take part in the same. It requires an active and energetic life to get the real benefit of it.

A word or two in regard to Reunions, and then I close. My attention was called to it by one out side of the church, and if they outside take notice of it, should we not. It is this—it has been the practice heretofore of allowing those who put up booths on the ground, to sell almost anything they chose to, and when they chose. Now I think there ought to be some restrictions placed on them. It seems to me that tobacco ought not to be sold on the ground, I believe it would prevent a great deal of unpleasant odor. Another thing; Why should they be allowed to hold open on Sunday? If we are the light of the world, let us set an example in this respect.

Your brother in Christ,

J. L. GUNSOLLEY.

MESA City, Arizona,
August 12th, 1885.

Bro. W. W. Blair:—Owing to financial embarrassment and family necessities, I feel it my duty to return to California. I shall start within the coming week. Not being under any regular appointment, I deem it to be my privilege, especially as I have borne all my own expenses so far, (with the exception of fifty cents, given me by a faithful old sister in San Bernardino, who insisted on my taking that amount), and shall pay my own car fare going back. Expenses each way will amount to sixty dollars, or more. For this and my labors since coming here I do not ask or expect any compensation in this life, the whole being voluntary upon my part. If I thought my labors here were of sufficient worth to justify a longer stay, I would try to put off going to California a while longer; but it seems to me that I have accomplished about all that I can without the assistance of some Elder more able to hold meetings and preach to the people. My labors have been from house to house, reading and talking in the family circle, awakening among them an interest quite favorable toward the Reorganization. I have also kept them well informed with regard to the efforts of Bro. Joseph, in Utah; and here as well as there, people are watching the results of his mission, but are slow about changing their base of operations. But it is no wonder that they hesitate, for they have so long been schooled to do as they are told, that they seem afraid to move without the advice, or consent—and council of their leaders—that is those who have been the faithful ones. And those who have dissented, and refused to be governed by the priesthood, are like a child that has been burned in the fire—they fear to take hold anew, having had their confidence betrayed by false teachers. But the time will come, and I don't believe it is very far distant, when the line of demarkation will be so distinct that those who are truly honest will see it so plainly that they will not then hesitate to come out on the Lord's side. May God speed that day, is my prayer for latter day Israel.

Please to continue my *Herald*, and for the present change the address from this place to care of box 1228, Los Angeles City, California. When my financial circumstances are in a better condition, and there is a competent man to come with, or meet me here, I will return and assist all I can; and I believe that quite a large branch of the church can be established in this place.

Yours in gospel bonds,

R. R. DANA.

SHEFFIELD, Yorkshire, England,
August 5th, 1885.

Dear Brother Joseph:—You will doubtless be glad to hear from this part of the globe. I send you report of Sunday School for the *Hope*. The work in this part is very fair; the harvest is ripe, but the laborers are few. There are many souls that could be gathered in, but we feel the need of Elders who could spare the whole of their time to preach the gospel. The branch is now in better condition than has been for many years back. God has worked wonders. His ways are not man's. He has brought those into the Church who at one time were the greatest enemies in this town, and has removed a great deal of prejudice, so that we can obtain a fair hearing now. Our branch numbers thirty-nine, instead of twenty-four as published in the General Conference minutes. Ever praying for the prosperity of Zion. Yours in bonds of the gospel,

F. BEAUMONT.

MILL CREEK, Fremont Co., Iowa,
August 15th, 1885.

Bro. Blair:—Our conference held at the Keystone Branch, came off on the 25th and 26th of July, and we had a very good time. Elder Charles Derry was with us and done the preaching. The Spirit and power of his calling was with him, and all hearts were made to rejoice in listening to the eternal truths of God as revealed in the gospel. He preached in the branch one week after the close of the conference, and notwithstanding the busy time, the people turned out to hear, and expressed their satisfaction.

We had not as large a representation as on some similar occasions, but I think I am safe in saying we had a good one. The business was transacted without a jar. The brethren started home feeling they had done their duty, and that the blessing of God attended them. Bro. Goode was with us, and gave his experience to some extent, with testimony of the work; also Bro. Wilcox, George Kemp, and many others, who still feel strong in this glorious work, and are ever willing to manifest their faith by their works. I left there for Shenandoah, Bro. Derry returning home. I spent one week in the above place, stayep

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over Sunday, preached and visited the Saints, and done the best I could in connection with Bro. Wilcox. We are in hopes the work will revive in the hearts of the people. We opened up in the school house last night to a fair audience in this place, and intend to labor, God willing, here and at Hamburg, until the Camp Meeting to be held at Wheeler's Grove, commencing September 5th, when we hope to have the pleasure of meeting you, dear brother, with many others who are called to minister for God. We have endeavored to present the truth to the people with an eye single to the glory of God, fully realizing, according to his word, that such only can claim his promise. We find the people are willing to hear, but seemingly slow to obey. However, we are by no means discouraged. We shall continue to sow the seed and plant the good word of God in the hearts of the people, believing now is an opportune time. I humbly pray for grace divine that I may walk in the narrow way in such a manner that I shall bring no opprobrium on the cause of our God.

Ever praying for the prosperity of the work, and the salvation of souls, I am yours in bonds,

HENRY KEMP.

LONG VALLEY, Cal.,
August 6th, 1885.

Dear Herald:—For such indeed you are to us, away out here in the wilds of Calfornia, especially in Long Valley, where we have but little true gospel preaching. You are indeed a welcome visitor. How eagerly we peruse your pages, and the comfort and joy we receive from them is beyond expression. I send a poem for your pages. I have read it over many times when in great trouble, and it has soothed my troubled spirit. And thinking it might comfort some other weary heart, I send it. Yours in hope,

MRS. ELLA J. HOLMES.

Summary of News.

THE WORLD'S UNREST.

FIVE years ago, those who are given to reading the alphabet of the sky, assured the world that the earth was about to pass into certain conjunctions with other planets, which would, if we might judge the future by the past, be attended with certain unusual phenomena upon our sphere; among which would be noticed fearful extremes of heat and cold, great droughts, excessive storms both of wind and of rain, peculiar violence in sickness and extreme fatality wherever a contagion raged. The year 1885 was fixed upon as the one when these unusual phenomena would be at their hight. The present summer seems to point back to the prediction as a real prophecy. See what a flood has done in China; mark the sick unattended and the dead unburied in Spain; follow the wreck and death of a cyclone through the suburbs of quiet old Philadelphia; remember the story which came from Vermont in the early spring, where men were dying of sunstroke only a few rods away from snowbanks; read the stories of Atlantic ship masters which have filled the newspapers for months, of meeting storms of unprecedented fury and duration; read of the ships which this year have sailed from port and have never been spoken or seen since; mark the unprecedented number of electric storms which have raged in our Eastern States; the deaths by lightning; the fury with which disease has raged in quiet eastern hamlets which never before knew a contagion; the contagion of pneumonia in New York City last winter and spring; the locking of all the great Lake Michigan with ice last spring; the extreme heat of the summer in the Eastern States, and other unusual phenomena, and we see at a glance that whatever the cause may be, certainly there is such unrest and destruction on our planet as has not been known before for a long period.

The same effect is noticeable on the human race. Deeds of violence and of shame make a chapter in every morning paper, and the passions of men seem to have more mastery over their possessors than in any preceding year. This is all important only in one sense. If by the experience men learn wisdom, then even the calamities suffered will not be altogether an unrecompensed evil. Within a few years—less than forty—the progress made in discovering the paths of the currents in the sea and in the air has been wonderful. The former has been reduced almost to a perfect chart, and while the latter can hardly be reduced to certainty, so much progress has been made that mariners have been able to reduce greatly the period of long voyages, and the quiet watcher from a signal station in mid-continent can warn the ships in port not to proceed to sea for a certain time, for a great hurricane is even then calling up its legions and will strike the coast within a given length of time. In other branches of science quite as much progress is being made. The medical profession is particularly active in its researches, and the results are such that the whole theory of the cause of certain diseases and the remedies to be applied, have been changed. This work is still going on, and with each new discovery some mercy is born to mankind.

Modern science has demonstrated clearly that the Tower of Babel was destroyed by an electric storm. That is, it was overwhelmed by a cyclone of frightful fury. The brick that still remain reveal that fact as plainly as though the record had been written upon a tablet of stone and left for succeeding generations to read. From that day to this cyclones have been the terror of the earth. They come almost without notice; they do their fatal work and pass away almost with the quickness of thought, and before them man stands but an atom in immensity. But if man is to have dominion over the earth, that includes cyclones also, and if science can devise no general means of resisting them, it should be able to study out the causes which produce them and be able to warn men of their coming. This, too, is something in which the Government should lavish money in investigating, for really the dread of electric storms takes away half the comfort of living in some portions of the Eastern States. So far the West has been wonderfully spared from these commotions which rack the continents elsewhere. We should be most grateful, but in obeying all the laws of health and in seeking to remove everything which tends to produce or to feed disease, we should be most vigilant, for the stars are not yet right, and the earth responds to the stars, even as the tides of the deep sea ebb and flow responsive to lunar attraction. —*Salt Lake Tribune.*

DROUTH IN BRITIAN.

The British Isles have this year suffered unusually from drouth. Their fields are parched up, and the pasture lands for which England is so famous are described by the press as having turned to a brown hue long before the frosts of autumn are due. The effects on the crops of cereals is described as deplorable in many places, and it appears that the total harvest yield to the United Kingdom must be materially reduced in consequence, while the root crops are only a small part of what they amount to in average years.

It is well known that the English climate is naturally a moist one. It is traditional that the careful Britisher never leaves home without an umbrella, no matter how bright may be the sky with promise of a fair day. In not a few parts of the country the showery day is the rule, and the twenty-four hours which do not bring at least one shower are the exception. In some years the rainfall is so large and persistent as to drown out the crops, and the wheat-growers of the United States have more than once found their best opportunity in a bad failure of the English harvest through a superabundance of rain. This fact makes all the more singular the drouth of the present year, which is so absolute as to have left many a well dry and rendered it necessary to carry water great distances for stock as well as for human needs.

The moisture of the English climate, with the resulting far-famed juiciness of its vegetation, appears to arise principally from the fact that the country lies in the track of an important arm of the Gulf Stream. The prevailing westerly winds take up the moisture from that ocean river and scattered it over the land, to be condensed by the chopping currents due to irregular land formation. The position of that stream in the Atlantic Ocean is continually changing back and forth over many miles of distance, and occasionally the course of the current is such that comparatively little of its treasures is deposited on the domains of Queen Victoria, while at other times those islands receive the maximum, as the central part of the stream bears full on the British shores.

"HARD TIMES."

An effort is about to be made in England to investigate, by means of a Parliamentary Commission, the cause of the present industrial gloom, which is supposed to be a depression, and is called "hard times." It is also proposed to institute a similar inquiry in this country. The idea seems to prevail rather extensively that it is possible not only to discover the cause, but to find a remedy—on the old fashion theory that "A knowledge of the disease is half the cure."

In that country, and probably in this, the commission will take a vast mass of testimony from workers, employers, and mere theorists, at a

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great expense, which will add little to the common fund of knowledge on the subject and be of no value in enabling the people to reach a solution of the problem. It will only tell us, what is already well known by every thinking man, that the so called hard times of the present are simply normal conditions, arising from the intellectual development of human selfishness; and that the better times which are so much desired would but resemble the physical fever which is surely followed by a relapse. The whole difficulty lies in the fact that brains are continually at work trying to discover how to dispense with muscle by the introduction of labor-saving processes, as in the endeavor to open up new fields of labor—and succeeded in the former direction more than in the latter. Tre progress of invention within the average lifetime of to-day has enormously widened out the field of human effort, and has added vastly to the comforts of the humblest among those who toil for the means of subsistence. The cheapening of production has made a given sum of money worth very much more now than it ever was before as a buyer of comfort for the body or mind; but the ability to produce has increased more rapidly than the power to consume, or rather, than the ability to purchase for consumption. Hence an increasing difficulty in finding employment for the lower order of brain-power as well as mere muscle; and the difficulty is all the time growing, so that the problem presses for solution more heavily each day than it did the day preceding. It will be more pressing when the commission concludes its labors than at the time of beginning the investigation.—*Chicago Tribune.*

THE IOWA CROPS.

Des Moines, Iowa, Aug. 19.—The report of the Secretary of the State Agricultural Society shows that the condition of Iowa crops up to August 10th was as follows:

Corn—Recent favorable weather has done much for the crop and has added many thousand bushels to the prospective yield, a remarkable gain over July. Sixteen hundred and nine reports place the condition for August at 98 per cent against 93 for July.

Broom-corn—Two hundred and thirteen reports give the condition at 92 per cent, against 91 per cent for July. Sorghum—Eleven hundred and eight reports give the condition at 93 per cent, as against 90 per cent last month. Flax—Eight hundred and thirty-nine correspondents give the condition as 93 per cent. Buckwheat—Reports received from 885 points give the condition at 89 per cent. Millet—Six hundred and two townships give the condition 95 per cent. Meadows—Fifteen hundred and seventy-two townships place the condition 100 per cent. Pastures—Fifteen hundred and ninety-five reports received give the condition at 102 per cent. Irish potatoes—Condition reported at 98 per cent by 1,596 correspondents. Sweet potatoes—Eight hundred and twenty-two townships show condition 92 per cent. Apples—Fourteen hundred and fifty townships place the condition at 58 per cent. Grapes—Reports received from 1,323 townships and report the condition 60 per cent. Three hundred and twenty-one reports make the yield of winter wheat 14¾ bushels; 1,253 make the yield of spring wheat 14 bushels; and 1,361 make the yield of oats 35¾ bushels per acre. Nine hundred and ninety-two reports make the yield of winter rye 16 bushels; 129 make the yield of spring rye 17½ bushels; and 638 make the yield of spring rye 25¾ bushels.

Aug. 4th.—Jewish citizens of New Ycrk propose to erect a monument to Sir Moses Montefiore in Central Park.

A terrible cyclone visited Smyrna, Del., yesterday afternoon, totally destroying property for miles, in a swath three hundred feet wide. Stock was killed and orchards, cornfields, etc., were destroyed. No lives are known to be lost.

The weather is the hottest ever experienced in the San Joaquin Valley, Cal. The thermometer is 114° in the shade.

The Spiritualists of the United States are holding their sixth annual camp-meeting at Cassadoga Lake, Chautauqua county, N. Y.

Storms of great violence swept over the northern and central parts of Spain on Sunday. Many persons are said to have been killed.

It is announced from Brussels that England has consented to let the Zulficar question be settled by the Anglo-Russian Boundary Commission.

There were nearly 4,000 new cases of cholera in Spain on Sunday, and over 1,300 deaths.

The progress of the cholera in Spain is almost unprecedented, both in rapidity and fatality. Breaking out at Valencia in June, it traveled rapidly north and south along the coast, reaching the confines of France and Portugal within a few weeks. Almost at the same time it started for the interior, reaching Madrid during the middle of July, and has thence spread to every point of the compass, until nearly every province in the Kingdom has been invaded by the terrible destroyer. Up to the 4th of July it had attacked 28,044 persons, of whom 12,347, or nearly one-half, perished. Another month has now elapsed, showing an increase of the fatality in proportion to the number of cases. The daily average of new cases is over 2,000 and of deaths over 1,000. During the last four weeks the total of cases has reached nearly 70,000 and the total of deaths over 35,000, showing a marked increase of the fatality.

August 17th—In the whole of Spain yesterday there were 4,696 new cases of cholera and 1,556 deaths.

There have been slight riots at Logrona, due to the resistance of the inhabitants to certain sanitary regulations.

The Governor of Granada has been attacked with cholera.

The places in Spain in which the principal increase of cholera occurred yesterday, as compared with Friday last, were Tarragona and Valladolid. In the former case there were seventy-seven cases and thirty deaths, and in the latter sixty-one new cases and ten deaths. The official returns show that in Granada the disease has reached its hight, and remains stationary. In Albacete yesterday there were twenty-eight new cases, and twenty-three deaths; in Castellon de la Plana, twenty-two new cases and seventeen deaths; in Cuenca, 154 new cases and 32 deaths: in Teruel, 46 new cases and 32 deaths: in Valencia, eighty-two new cases and forty-nine deaths; and in Madrid, twenty new cases and two deaths. All of these returns show decreases in the numbers of both new cases and deaths.

There have been 109 deaths from cholera in Marseilles, France, since Friday.

Refugees fleeing from the cholera in Marseilles have introduced the disease into Sisteron and other villages in the Alpine Provinces in France.

The loss by the fire at Toronto, Canada, early yesterday morning, is now estimated at about $1,000,000.

Aug. 20.—The secretary of war struck a blow that was almost as crushing on army dudes as Cleveland's proclamation was heavy on the cattle barons. Mr. Endicott believes that there should be no favoritism in the army, and accordingly has ordered that the officers who have been lying around Washington for years, or stationed at watering places, shall at once pack their grip-sacks and go to their regiments. The army dude will now have a chance to get acquainted with cactus pie in New Mexico and Arizona.

A silver dollar weighs very nearly an ounce. Hence any letter not heavier than a dollar, can go for a single two-cent stamp. A silver five cent piece added will give the ounce.

A French scientist who says he has investigated 5,400 shocks of earthquakes, attributes them, like tides, to the influence of the sun and moon. The interior sea of fire, he argues, is subject to the same laws as the surface sea of water.

The New York *Evening Mail and Express* says: It is rumored that the latest plan of campaign laid out by the Mormon leaders is to raise an immense corruption fund and buy their way into Statehood through the next Congress. If this be true, the apostles and elders will find that they have detatchsd more than they can comfortably masticate. Utah is not going to be admitted as a State, polygamy or no polygamy, as long as it is ruled by a "ring" of Mormon priests.

Tuesday there were over 4,200 new cases of cholera in Spain and nearly 1,400 deaths.

Wednesday there were 4,100 new cases of cholera and over 1,500 deaths from the disease in Spain.

Cholera has appeared in England. A sailor from Marsailles died in Bristol of Asiatic cholera.

Reports covering the whole South from Virginia to Texas show that the prospect for the crops and the outlook for business in that section are remarkably good.

Aug. 21st.—The expulsion of Russians from Eastern Germany continues.

Maxwell, the St. Louis murderer, was called on Monday by members of the City Council, the Secretary of State, three pastors, one priest and twenty-two women. After his trial and acquittal it is intended to run him for Mayor.

Merely as a suggestion to pastors who are having a good time away from their pulpits, the *Western Christian Advocate* remarks that "the Devil never takes a vacation. Temptation and death are as busy in summer as in winter." There are reasons for believing that the *Western Christirn Advocate's* information on the matters alluded to is substantially correct.

The *Jewish Chronicle* publishes an abstract of the will of the late Sir Moses Montefiore, from which it appears that the value of the personalty is between £350,000 and £380,000. Mr. Joseph Sebag is residuary legatee. There is a large number of charitable bequests and personal legacies.

Emigration from Germany has been regularly decreasing since 1882. In the first half of the year 1885 the emigrants numbered only 65,345, against 117,801 for the corresponding period in 1882.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

NO CROSS, NO CROWN.

Father, grant this to me, that I may see
The one true way;
And keep the narrow path that leads to Thee,
Nor go astray.

Take Thou my hand, and when dark waters roll
About my feet;
When surging billows shall my stricken soul
In sorrow steep;

Then the deep gloom of dark clouds lowering
On every side,
Will seem to me the shadow of Thy wing,
With Thou my guide.

No flowery paths of ease 'twas mine to tread
Without a care;
No rays of peace their soft effulgence shed
O'er days as fair.

The hopes of youth, dreams as brief and fleeting,
So soon they passed,
As buds that perish ere their blossoming
In one chill blast.

Through many years a heavy cross I bore,
E'en faith had flown.
Nor understood Thy stern but chastening lore—
No cross, no crown.

What though the rugged way be long, and still
Beset by foes,
It leads to heights, where all the weary will
Find sweet repose.

Then, Lord, O Lord, I suppliant come to Thee,
Take Thou my hand.
Do with me as Thou wilt, but let me see
The better land.

Land of the Infinite, of life and light,
Where at Thy shrine
Dwells peace eternal, every pure delight,
And love sublime.

Selected by Sr. Ella J. Holmes.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

IS IMMERSION BAPTISM?

IS IMMERSION baptism unconditional, or does it become such only under certain conditions? If only under certain conditions, what are they? Some who rest in the belief that immersion is the only and proper mode, as they call it, seem to take it for granted that because they have been immersed, therefore they have been baptized. But is this true? Is an individual necessarily baptized because he is immersed, any more than if he had been sprinkled or had his feet washed? Because a man has been immersed in water, has he therefore been baptized with water? A. sets forth that he is a proper minister of Christ, and can minister in the ordinances of the gospel acceptably. C., demands immersion at the hands of A. A. considers him a proper subject, and accordingly immerses him. But suppose he has no authority, no matter how confident he may be that he has, did he baptize C., or did he only immerse him? But suppose A's authority is all he claims for it. Is that immersion which he may minister necessarily baptism? Is authority the only condition? A., as before seen, considers himself a minister of Christ, which we will suppose he is. And C. as before comes to him, and they two repair to a certain place. When there it is found to be a font, roomy and elegant, and supplied with water clear and refreshing, flowing in at one end, and on and out at the other. A. takes in the situation at once, and says to himself, why can't I perform this immersion without going into this font? what's the use of my going down into the water? Thus he reasons and immerses his candidate over the edge of this font, just as the good farmer dips his lambs over the edge of a tank prepared for that purpose. But did he baptize him? Who will say he did more than to immerse him? But suppose A. and C. both go down and stand in the water, and A., not saying a word, proceeds at once to immerse C., without so much as calling him by name. Is he baptized now? He is immersed, surely. Who will say he is not? As for coming forth again out of the water, it would be hard to conceive how immersion can be performed without this condition. For so long as the parties concerned are not out of the water, so much of their bodies are yet immersed. Therefore to complete the act, they must of necessity come entirely out of the water. Could Naaman have been healed without washing seven times, and that in the Jordan? Can immersion ever be baptism only under certain and definite conditions? As for the candidate, it is required that he shall repent of his sins, believe on the Lord Jesus Christ, and desire to be baptized in His name. But suppose that through some wicked or selfish purpose he were to submit to the form of an immersion, could we call it baptism? Is a man or a woman necssarily baptized with water simply because he or she has been immersed in water? And here, if we may again turn to the question of authority, how is a man or woman to know that the party who immersed him or her had authority from Christ so to do? Is a man a minister of Christ just because he says he is, or because some church says he is? If this is the rule, does it not follow that Christ's ministers are very much divided among themselves? Some teach that sprinkling is as valuable as immersion; others that baptism, as they call it, is not necessary to salvation; and others again, that all the little ones that have died without what they call baptism have gone to hell. Are all these his ministers? If not, who are they? Are they the most pious, wise and learned, and who carry with them certain church credentials? If these are they, has not God chosen the wise and the noble to confound the foolish? And if he has chosen this sort, has he not then chosen those who may glory in his presence, and the very ones in whom others may glory? Is there no way to try those who say they are the ministers of Christ? Is there no way to test them, and to catch them in the fraud and presumption, provided they are not his ministers?

Anciently the saints had some way to try those who said they were apostles, and if they were not, so to determine. And are the people now to be any the less favored? If it was needful then that the people should know how to detect impostors, is it any the less needful now? To come at once to the point, What is man without the spirit of a man which is in him? Had any one gone to the ancient Saints, claiming to have authority to minister in the ordinance of the gospel, yet not even presuming to minister in any of its gifts, would they not have rejected him as an impostor? Or does it matter whether we are imposed upon or not, so long as we feel well, and our ministers are very pious, and wise, and learned, and eloquent?

A. J. MAPES.

INDEPENDENCE, MO., July 21st 1885.

CHARITY.

FEELING deeply impressed to pen a few lines relative to the subject above indicated, I hope you may take no exception to what I may say, as I trust it will be said in the Spirit of Christ and for the good of his cause.

There seems to be such a lack of *charity* with God's Saints. I think it will apply to us all. To err is human, and to love is divine. Hence we may be able to derive a great deal of good through the medium of the pen if we will allow the Spirit of Christ to wield it. Charity is placed at the head of all the Christian virtues by St. Paul. It is the foundation of all the Christian graces; without it, religion is like a body without a soul, our friendship a mere shadow, our alms the offering of pride and hypocrisy. Was this heaven-born, soul-cheering principle the main-spring of human action, the all pervading motive power that impelled mankind in their onward course to eternity, the polar star to guide us through this world of sin and gloom, the trials and sorrows of life would be softened in its melting sunbeams, a new and blissful era would dawn auspiciously upon our race, and pure and undefiled religion would then be honored and glorified. Wars would cease, envy, jealousy, and revenge would hide their hateful heads, slander and persecution would be unknown, sectarian walls in matters of religion would crumble in the dust, the household of faith would become what it should be—one united, harmonious family in Christ—infidelity, vice, and immorality would recede, and happiness before unknown would become the crowning glory of man; Christianity would stand forth, divested of the inventions of men in all the majesty of its native loveliness. The victories of the cross would be rapidly achieved, and the bright day be ushered in when our blessed Savior shall rule King of nations, as he now does King of Saints. The beauty of a religious life is one of its greatest recommendations—what it professes—peace to all mankind. It teaches us those arts which will render us beloved and respected, and which will contribute to our future happiness. Its greatest ornament is charity. It inculcates nothing but love and simplicity of affection, it breaths nothing but the purest delight. It is that char-

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ity which, hoping all things, believing all things, contents not itself with a Be ye warmed, and be ye clothed, but performs the good which it desires. It is that love which throws its embraces around all human kind, and loves its neighbor as itself. It seeks not its own preferment: its kingdom is not of this world; it is too high to envy the proudest, too meek to despise the humblest; it despiseth not your brother because he differeth in opinions. Charity covereth a multitude of sins.

But there are more ways than one of showing kindness to the unfortunate, and there is another kind of charity which is cheaper, and of which we should not be forgetful, least we should exclaim—Thank God I am not as other men. We must not turn the man or women off who in the hour of temptation yielded to a first fault, we must bear with them yet a little longer, give them another trial. While we condemn their missteps, we will urge them on to good deeds for the future, remembering we are not perfect ourselves. If we cast them off forever; they may reel blindly and continue to fall till ruin shall have fixed her seal upon them for all eternity. We must make due allowance for the weakness of poor humanity. A gentle word, a kind look, an encouraging smile, may save a human being from the abyss of despair. How sweet is the remembrance of a kind act, as we rest on our pillow, or rise in the morning. It gives us delight; we have performed a good deed toward some poor, lost soul. Sweet, Oh, how sweet the thought. There is a luxury in remembering the kind act. The kind act rejoiceth the heart, and giveth delight inexpressible. Who will not be kind? Who will not be good? There is only one path passing over the earth which is safe, which is light, which is honorable. It is that which Jesus Christ has marked out in his word and which leads to the paradise of God.

We must let conscience speak when we are tempted to treat our enemies with contempt, or to neglect any known duty, and she will urge us by all the high and holy motives of eternity to live for God, to give our powers to him, to seek his honor in all that we do. He thunders no anathemas, he asks no reproaches upon the wicked, he chides them not in wrath, nor does he mete to them according to the measure of their deserts. His forgiveness knows no limit, his mercy is inexhaustible. Though we sin seventy times seven, he is ready to pardon. But forgiveness is not to be practiced by God alone; it is enjoined upon man by divine precept, as well as by divine example. The old law of Moses, it is true, said, "an eye for an eye and a tooth for a tooth," but the new dispensation introduced a milder code, and a greater than Moses said, "Love your enemies, bless them that curse you, do good to them that hate you." There is no virtue in the human heart which so adorns the life and character of an individual, nor duty more enjoined upon the Christian than that of forgiveness. For proof of this, look at the example of Christ, who, while suffering on the cross by the hands of his enemies, exclaims, in the anguish of his soul, "Father, forgive them, for they know not what they do." How noble the sentiment! How pure its author! And shall man, created but a little lower than the angels, fail to imitate the example of Him in whom there was no guile? or shall he so deface himself toward his brother man? So prone are we all to stray from the path of rectitude and duty, that we find ourselves often called upon to forgive the faults and errors of those who, in an unguarded moment, do us an injury; and unless we do this, hatred and revenge will reign triumphant in every heart, and sin hold an unbounded sway. But on the other hand, if we forgive those who trespass against us we shall, by so doing, obey the injunction of Christ and contribute to the enjoyment of those who offend us, and advance our own happiness. We should see less of the spirit of retaliation which now reigns in our midst and like the destroying pestilence spreads desolation wherever it goes. If the poisonous darts of slander are hurled to crush our hopes and darken our prospects, we should remember that to "err is human," and freely forgive the offender. It will only increase the amount of guilt by cherishing ill will toward our fellow men, however great the offense may be. But "Oh, 'tis blessed to forgive," to do unto others as we would they should do unto us, thus filling the hearts of the sons of men with joy, and not grief. Let us then, if we would render ourselves ornaments to society and be beloved by the worthy and virtuous, cherish the Christ-like spirit of forgiveness, and we can not fail to be happy. Let us go search the ponderous tomes of human learning—explore the works of Confucius—examine the precepts of Seneca, and the writings of Socrates—collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to the simple prayer of our Savior, "Father, forgive them." Reviled and insulted, suffering the grossest indignities, crowned with thorns and led away to die, no annihilating curse breaks from his lips. Sweet and placid as the aspirings of a mother for her first-born babe ascends the prayer of mercy for his enemies, "Father forgive them." Oh, it was worthy of its origin, proving incontestably that his mission was from above.

If the above be true, then let us be kind to the unfortunate; dry the mourner's tears, that memory may have a store of sweet thoughts to live upon when the reality shall no longer stand before us. The everlasting hills will crumble to dust, but a good act will never die. The earth will grow old and perish, but a charitable act will be ever green, and will flourish throughout eternity. The moon and stars will grow dim, the sun roll from the heavens, but the truly charitable man or woman will grow brighter and brighter, and not cease to exist while God himself shall live. "Though I speak with tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."—1 Cor. 13:1–6.

Kindness will go farther, and bring us more happiness in this world than all the haughtiness and asperity we can possibly assume. How much easier, too, it is to act kindly and naturally to our fellowmen? A kind word, a sympathizing word from the lips falls like oil upon the ruffled waters of the human breast. And this is the great secret of life. Good-nature in one of the sweetest gifts of providence. Like the pure sunshine, it gladdens, enlivens, and cheers in the midst of anger and revenge. It is good-nature that elevates, purifies, and exalts. Then who will not strive to posess this glorious trait of character! The heart is easily overcome by acts of kindness. A kind word may fall like drops of rain upon the drooping flowers. Every kind act we bestow will have its influence, and eternity will reveal it.

The charity bestowed upon the unfortunate, the tear we have wiped away, the glass of cold water we have lifted to the parched lips, have had their influence, and have not been unnoticed by Him who is worthy of worship. We should remember, then, in the hours of affliction and death, however small the charities, they have helped to swell the broad river of mercy and goodness, and will help to pave the way to that "city whose builder and maker is God." Every great and noble feeling which we exercise, every good action which we perform, is a round in the ladder which leads to God. Men think very little of the value of a bow, or a smile, or friendly salutation; yet how small the cost; how often great the return. By a soft word and pleasant look, enemies have been made friends, and old attachments renewed that had been annulled for years. A smile, it beams upon the lover's heart like a ray of sunshine in the depths of the forest. A nod, a kind look,—it has gained more friends than wealth and learning put together. A grasp of the hand; it is more potent in cementing the ties of affection than all feelings of self interest. Let us be kind then; for memory is an angel that comes in holy night-time, and unfolding its wings beside us, silently whispers in our ears our faults or our virtues, and either disturbs or sooths our spirit's repose. He who will turn away a friend for one fault, is a stranger to the best of the feelings of the human heart. Who has not erred at least once in his life? If that fault were not overlooked, to what depths of infamy would not thousands have descended! We know not the peculiar and pressing temptations to which another may be exposed. He may have fought manfully for months against the sin,

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and still kept the secret locked in his own bosom; at last he was overcome; in a moment he yielded, and afterwards he would give worlds to recall the act; he has mourned over it in secret, and repented in the dust and ashes; Shall we forsake him! Earth and heaven, justice, humanity, philantrophy, and religion cry out—Forgive him. He who will not forgive must possess the heart to a demon. Surely, the love of God is not in him. "Then said he unto the dresser of his vineyard: Behold these three years I come seeking fruit on this fig tree, and find none, cut it down; why cumbereth it the ground, and he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and if it bear fruit, well, and if not then after that thou shalt cut it down."—Luke. 23: 7, 8, 9.

We must not let the hope of worldly recompense prompt us to good actions. We should be content with the approval of heaven and of our own soul. The human heart rises against oppression, and is soothed by gentleness, as the waves of the ocean rise in proportion to the breeze into mildness and serenity.

In my concluding remarks on so important a subject, I would again and for the last time urge all the Saints to remember that "now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13: 13.

WM. R. MEAD.

DIMONDALE, Michigan, May 5th, 1885.

ORIGIN OF ALL THINGS.—No. 12.

BY S. F. W.

THE DISPERSION OF ISRAEL.

THE mingling of divine and human elements in the history of the Hebrew nation leads to two distinct veiws of the causes and conditions that resulted in the dispersion of the Ten Tribes of Israel. The merely human view is, that the claims of the Hebrews to be the chosen people of God, and the subjects of special care, and miraculous guidance and deliverance, is principally imaginary, and a delusion. This view necessitates the assumption that the professsed history of events was written so long after the time of the assumed events that legends could be set forth as facts; that the ritual that marked the end of the developement of the system was attributed to the beginning; that they were at first Fetichists, and that Moses taught the worship of a tribal God, and by the Ten Commandments first introduced moral ideas into their worship; that it was the contest with Canaanitish antagonists that consolidated nomadic tribes into a nation; and that in a protracted struggle with the priesthood the prophets led the people by gradual steps to a belief in Jehovah as the Supreme God. Those holding this view farther assert that the transfer of the ark to Jerusalem caused the building of the temple there, and this resulted in the increase of the priestly influence, the extention of the ritual, the institution of more festivals, and a reconstruction of the ceremonial worship; and that the priesthood became "a deviser and custodian of an increasing and deversified oral law;" that it was not till the days of Hezekiah that the ceremonial law was formulated that is now attributed to Moses.

The Ten Tribes added to their barbarities and general immoralities a return to the Egyptian worship. There was idolatry, despotism and corruption throughout the two hundred and fifty years of their separate existence. "Usurpation followed usurpation, revolt and regicide became common events." "Rotten, and decayed" through barbarism, despotism and anarchy, the kingdom could not withstand the repeated onset of powerful foes. "Providence was on the side of the heaviest battalions." Tigleth Pileser carried away the people of the northern and eastern provinces. Shalmaneser and Sargon completed the depopulation of the whole land of Israel, and all the people of that kingdom were transplanted to the northern provinces of the Assyrian empire, where their idolatrous habits, say the authorities, made them likely to lose their nationality, and to soon disappear among their neighbors, "though scattered remnants may have occasionally emerged at later periods, and in various countries."

A better, truer view I need only glance at: As the physical history of the race at one time centered in Noah, so the spiritual history of the race at a later time centered in Abraham; and in a promise spoken to him from the heavens was embodied the destinies of the race, and in it was a forshadowing of all human history down to the end of time. We have seen in the geological record of creation a wisdom that left nothing to accident, that designed the end from the beginning. That voice to Abraham represented that same wisdom, and that same power to carry out his designs—the same that Christ recognized when he said, Not a sparrow falleth to the ground without the Heavenly Father's notice. This promise was repeated to Isaac and Jacob, and probably directly to Joseph, with additional specifications, and then upon his sons, with other particular blessings, and all ratified by revelation to Moses, and to the whole line of prophets.

It was confirmed by covenants and oaths, and ratified by miracles that are and have been an astonishment to the millions of earth's inhabitants past and present, and which must be a matter of interest to the intelligent beings in spheres above our own. The theme is too great for the uninspired pen. I forbear to tread on ground made more sacred and more glorious by songs and sermons through all the times past from that ancient day to this. In the light of this view, detraction is sin, and doubt is insanity.

So long as God's cause continues in the earth there will be prophecy and miracles, for they are a part of it; yet the time of dividing of seas, and forecasting the fate of empires, may not come again. Individuals have their successive periods of life which passed, return not; so the race of mankind has had its childhood, its adolescency, full vigor, and is now, possibly, verging to a period of decline. The great globe itself, as we have seen, has had its periods of progressive developement. For instance, the Carboniferous formation divides geological time into two distinct eras. Before that time, was a low marshy, steamy earth, a dank, fumous, poisonous, semi-opaque atmosphere, and abundant swamp forests, still and tenantless. On this side of that epoch was a clear sky, air-breathing animals, tall conifers, climatic zones. The analogue of this era, in human affairs, it may be said, is the deluge. Before it is a hazy zone, in which we half discern giants, long lived patriarchs, monsters of crime, troglodytes, &c. On this side, men like ourselves, cities, canals, books. We may next notice in the story of the earth, the mountain forming period. We behold the world at the evening of one day, made up of flat lands, islands and archipelagos; the next morning—morning of God's time—lo! the Alps, the Appenines, the Himalayas, the Cordilleras, the Alleghanies, Arrarat and Nebo. If news should come from some distant part that a granite mountain, or island, had just been lifted up, our scientific journals would not publish the report. The islands and mountains of late formation are volcanic rock. The true era of mountain making is past. To this era in the world's history we may liken the early ages of prophecy. As the boundaries of future continents and states took shape from the raised mountain ridges, so those old prophecies were projected out into human annals marking out the lines of human action down to the last days. Such prophecies would be superfluous now when the history is so nearly made up. The time for them, of course, was in the beginning. We come in geological history to the Glacial Age. Mountain loads of ice were pushed over the earth, grinding down its crags, sloping its precipices, filling its chasms, smoothing its hills, leveling its vallies, distributing the comminuted rocks as soil. We may find something like a parallel of this in human affairs, in the Grecian armies trampling over the whole know world, overturning thrones, obliterating dividing lines, disseminating philosophy, laws, arts, language. Then in like manner the armies of Rome, preparing the way for other events and eras. Thus human affairs advanced; they have reached the quaternary now and there will be no revulsion.

It was in this age of prophecy, when the foundations of history were being laid, God the Creator, granted mortals a view, in advance, of that which he alone knew would be, that which through natural and human agency he would bring to pass, telling how it should be done, by what special methods, and by whom; designating his agents by specifications and even by name, and promising the spirit of prophecy, of miracle, and of translation, so that the faithful disciple in any age of time might know whether or not the work in which he was engaged was the special work of God or not; and know whether he was co-operating with the unseen forces of the universe or ranging his puny might against them.

If the critical view of Israelitish history

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above sketched were the true one we might be content with the decision above quoted, of the probable fate of the ten tribes, taken from the American Cyclopedia, that they had mingled with neighboring nations; but looking back to the original promises and considering the great history that grew out of them, and the great history remaining to complete their fulfillment, we are compelled to try to trace the covenant race through all its vicisitudes, to see what shall befall them in the latter-day.

The two and a half tribes were placed in the regions of the modern Khabour, a tributary of the Euphrates, probably five hundred miles from Jerusalem. Naphtali, Asher, Issachar, and Zebulun, were distributed in and on the borders of Assyria, where Tigleth Pileser built cities and says of them, "people, the conquest of my hand, in the midst of them I placed."

Many of the captives were taken to a mountainous region between Assyria and Media. Tobit, author of a book in the Apocraphy, shared the fate of his brethren of the tribe of Naphtali. He was made perveyor by the king.

Wilson, in *Watchman of Ephraim* says: "The Ninevah marbles record the rebellion of a people called Esaksha, who called themselves in their country "Beth Isaac." Mr. Granger in *Seed of Isaac*, whose authority I am following, says Esaksha and Sakia were but corruptions of the name of Isaac. Tobit informs us that after Sargon's death Media was in such a state of revolt that he could not go there. It seems that the Israelites joined with the Medes in a war with Sennacherib, the successor of Sargon. After the defeat of Sennachereb in Judea, when the angel of the Lord went out and smote of the camp of the Assyrians an hundred and four score and five thousand, he returned to Ninevah and took revenge upon the captive Israelites, and Tobit for burying some of the corpses, had to flee, at the sacrafice of his possessions. Is was in the time of Sennacherib that Josephus says "the dominion of the Assyrians was overthrown by the Medes," which it is supposed brought the Israelites comparative freedom. Rawlinson mentions the Gimri as the same as the Saka or Sacae, and as occuring "on the Babylonian column of the Beheston," and other inscriptions. The meaning of Gimri, in Hebrew or Greek, is said to be The Tribes, and means, or belonged to, Israel. At least these names are applied to a people in the region of the tribes within the first quarter of a century after the captivity. (Granger).

Rawlinson says again: "The Babylonian title of Gimri, as applied to the Sacae, is not a vernacular, but a foreign title, and it may simply mean the tribes generally. Gimri Sacae is made to mean the Tribes of Isaac. A branch of the Gimri or Sacae migrated to a foggy land above the Euxine, and were therefore called Cimmerians (and later Cimbrians) and were driven thence into Thrace. The Cimbrians are next found in Denmark, which is called the Cimbric Chersonese. Among the Cimbrians were the Kymry. Pezron says: "These Cimbrians, the offspring of the Asiatic Sacae, were, without doubt, the true Celtae. Rawlinson, again, says: "One division of the Celtic people has always borne the name of Cimry "In all branches of the Celtic the C, or K, was interchangable with the G. The Kimry pronounced their name Kumri, which strictly accords with Khumri, the name by which the Assyrians designated the country of Samaria. The Welch and ancient Bretons were Kimry.

Our author next takes up the case of the Danes, and finds Danaaus is the Irish for Danes. Donians is the same word, and applied to the primitive Scotch. The Irish Tuatha-de-Danaaus is made to mean tribe of Dan. The Danes were called Suordonians, by Tacitus, and the name is equivalent to children of Dan. A part of the Suordonians were the Anglo Saxons, who called themselves Asae.

Going back to Habor, Hazah, and the river Gozan, we find that Reuben, Gad and the half tribe of Menasseh were mentioned as living there still, by Ezra, two hundred and ten years after their settlement there. Proofs, for which I have no room, are given that the tribes were, or became, the nation of Massagetae, which was a contraction of Manassah and Gad. They in connection with the Sacae became very numerous and powerful, and are known in general history as a part of the Asiatic Scythians. The Sacae seized the country of the Bactrians and penetrated the confines of India, and extending northward took possession of Sogdiana, "and the regions upon the Iaxartes; and from thence they extended eastward to the ocean, calling their new settlements Sacaia. They also acquired possession of the upper part of China, which they called Cathaia. Wanderers passed over to the islands of Japan, one of which was called Sacaia. Later Massagetae, Sacae, Sacassani, and Dahans are mentioned as allies of Persia.

The scene is now changed to the region of the Danube where Getae are in occupation. Here also dwelt the Daci whom Justin says were descendants of the Getae. Again the Daci are variously called Daans, Dai, Dians, and Free Thracians. It is made to appear that the principal rivers of Europe, known to the Greeks by their ancient names of Tanais, Boresthens, Tyras, and the Ister, were subsequently known under the names of Dan, Danapris, Danaster, and Danubius. The three latter are supposed to be formed by a compound of Dan and several false divinities, as Astarte, Anubis, etc. "According to Saxo Grammaticus, Denmark signifies country of Dan." Dan was the name of the first king of Denmark. Sharon Turner, in a foot-note, says: "The Vetus Chronicon Holistiae, p. 54, says the Danes and Jutes are Jews [Israelites] of the tribe of Dan."

Our author stops short of a possible extent of Dan's career in history, for many Danes have migrated to Utah.

Concerning the Saxons it is stated they came into Germany about 26 B. C., or according to Mallet, 70 B. C., and came from the neighborhood of the Tanais or Don, north of the Euxine and Caspian Sea. By a passage in the geography of Ptolemy "it is ascertained that before the year 141 after Christ there was a people called Saxones, who inhabited the country on the north side of the Elbe. Camden wrote two hundred years ago, "The Saxons are descended from the Saci, the most powerful people of Asia; that they are so called as if one should say Sacasones, that is the sons of the Sacae." "Some have thought that Arsareth was in Thrace, and as this peaceable multitude is said to have crossed the narrow passage of the Euphrates, (Esdras) they must have passed through the north of Asia Minor, and Phrygia, thence into Thrace.

Many volumes have been written to prove that the Saxons were Israelites. What I have given above is a fair specimen of the lines of proof relied upon. It is reasonable to conclude that many Israelites went with the early colonies to Europe. But there is is a philological difficulty in the way of believing that whole tribes of Israelites migrated together there. Languages can not be so readily stamped out. This objection applies still more against the supposition that that the ancient Britons were Hebrews. Their language is Aryan. Old Saxon is also an Aryan language.

To be continued.

THE LAST PASSOVER.

THERE seems to be a diversity of opinion concerning this passover, whether Jesus Christ did or did not eat the regular Jewish passover just prior to his death, Commentators differ, (as usual), but I think the evangelists are definite. First, we will observe that there was a feast of the passover pending: "ye know that after two days is the feast of the passover, and the Son of Man (God) is betrayed to be crucified." Matt. 26: 2. Mark 14: 1. "Now the feast of unleavened bread drew nigh, whih is called the passover." Luke 22: 1. John 13: 1. You will observe that it was nigh; (not far off). "After two days." It was generally known by all—"ye know" says Jesus to his disciples: the Jews said—"not the feast day, lest there be an uproar among the people." Matt. 26: 5. Notice also that this passover was just prior to his betrayal and crucifixion. Now, inasmuch as Jesus was in the habit of observing the passover as well as all zealous Jews, the disciples (apostles) came to Jesus on the *first* day of the feast of unleavened bread, saying, "Where wilt thou that we prepare for thee to eat the passover?" Matt. 26: 17.

"And the first day of unleavened bread, when they (that is the Jews) killed the passover, his disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the passover?" Mark 14: 12. Luke 22: 9. "Go into the city to such a man and say unto him, The Master saith, my time is at hand; I will keep the passover at thy house with my disciples." Matt. 26: 18. Mark 14: 13, 14, 15. Luke 22: 10, 11, 12. "Jesus sendeth two of his disciples to make ready the passover." Mark 14: 13. "And he sent Peter and John, saying, Go and prepare us the pass-

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over, that we may eat." Luke 22: 8. "And the disciples did as Jesus had appointed [instructed] them, and they made ready the passover." Matt. 26: 19. Mark 14: 16. Luke 22: 13.

Jesus says—"I will keep the passover at thy house with my disciples." Matt. 26: 18. Jesus had desired to eat this passover with his disciples before he suffered [*i. e.* crucified]. Luke 22: 11, 15. "Now when the even [evening] was come, he sat down with the twelve." Matt. 26: 20. Mark 14: 17. "I shall eat the passover with my disciples."—the latter clause of Luke 22: 11. Mark 14: 14. "As they did eat"—Jesus eating the passover. Matt. 26: 21. "As they were eating." Matt. 26: 26. [Here the communion was introduced while eating the passover]. See also Mark 14: 18, 20, 22. Jesus sat while eating the passover. "And when the hour was come he sat down, and the twelve apostles with him." Luke 22: 14. Matt. 26: 20. The apostles were also seated—"And as they sat and did eat" Mark 14: 18.

Now I would have the reader observe that I have quoted from but four chapters namely, Matt. 26th, Mark 14th, Luke 22d, and John 13th. Now if the reader will go to the trouble to carefully read those chapters, he will find that they are all treating upon the same subjects, namely, the observance of the last passover, the introduction of the communion, (bread and wine), the traitor (Judas) exposed, etc.

I have shown, (1) That the passover was nigh; (2) That the disciples were instructed to prepare the passover; (3) That they did prepare the passover; (4) That Jesus desired to eat the passover; (5) That he sat down with the twelve; (6) That they did eat; (7) That the passover was generally known by Jesus, the apostles, and the Jews.

But now, however clear this may seem, there are still some objections. It is urged that Christ could not have eaten the passover, because the evangelist John 18: 28, says the Jews went not into the judgment hall, lest they should be defiled, but that they (the Jews) might eat the passover. This, they claim, was after Jesus had eaten the supper, which is certainly correct. Now I think it is easy to reconcile the evangelists, and show that Jesus did eat the passover, and that the Jews could also eat it after Christ's crucifixion. It almost seems to me I can hear the objector say—No, sir. Now if you will turn to Exodus 12: 16, you will find that the lamb was to be slain on the fourteenth day of the month; but the feast of unleavened bread lasted to the one and twentieth day of the month, (Ex. 12: 18, 19, 20), making seven days for the observance of the passover.

Now if you will turn to the evangelists —Matthew 26: 17, Mark 14: 12, Luke 22: 1, you will find that it was this very feast of unleavened bread that they were observing. Now it is evident that all of the feast, the seven days, was called the passover. John says,—"Now before the feast of the passover"—calling the feast the passover. Luke 22: 1. "Now the feast of unleavened bread drew nigh, which is called the passover. I do think the evangelist Luke is very definite in calling it "the feast of the passover." He does not say—"Now the *first* day of the feast is called the passover," but "the feast," evidently all of the seven days' feast of unleavened bread, was called the passover. Here is where I think the whole difficulty arises—not in the testimony—but in the phraseology of the evangelists. Now to convince the reader that they were observing the seven days' feast of unleavened bread, you will notice the peculiar expression of the evangelists, Matthew 26: 17, also Mark 14: 12, now "the *first* day"—shows that there were at least two, and no doubt there were to be six to follow. Having determined that all of the feast is called the passover, and that it lasted seven days, the passover might well have been observed after Christ's crucifixion, and the Jews participate in it, if undefiled. By this time we are prepared to understand why the disciples inferred that Judas was to buy those things which they had need of against the feast, because it lasted seven days. John 13: 29. (Jesus however was referring, not to the feast, but to the betrayal). There is still another objection. In John 19: 31 we read that because it was the preperation day. I will just remark it was not the preperation day proper, for killing the lamb, but for the Sabbath and the continued passover. Mark is very definite—"And now when the even was come, because it was the preparation;"—that is, the *day before the Sabbath.* Mark 15: 42.

Now we see why John should call that day (the Sabbath) an high day, John 19: 31, from the fact that it was not only a Sabbath, but also one of the days of the feast of unleavened bread, or passover. It is also argued that Jesus did not eat the passover, because it is called a supper. There is certainly nothing strange about that, from the fact it was the evening meal of the passover, and not breakfast, or dinner. It is urged that Jesus instituted the feast of charity, instead of keeping the passover that night, and that if Jesus did keep the passover, he is an impostor. Which is the worst, to make Jesus an impostor, or a liar? Jesus certainly did say "I will keep the passover."—Matt. 26: 18.

"Be not harsh with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few."—Ecclesiastes 5: 2. D. S.

Selections.

ASIATIC CHOLERA.

It is now plainly evident that the cholera is epidemic. It is literally "upon the people." It is no longer confined to isolated spots, but is ravaging wide areas in the Old World. Reproducing in some parts of Spain the horrors of panic as well as of death which marked the visits of the plague in the Middle Ages, desolating populous cities in France, and now making its appearance in the ports of the British Isles, it has taken a much wider and deeper hold than at any previous time since attention to sanitary laws became a recognized part of the duty of a civilized government. And there are yet more than two months of the time in which it may be expected to do its deadliest work. The dependence of human health upon the seasons is the same in kind now, if a little less strongly marked in degree, as it was when the sages of more than a score of centuries ago placed the Scorpion in the Zodiac in recognition of the fact that the time corresponding to our month of October was the most sickly portion of the whole year.

As the prostrating effects of the heated term debilitate the system, and thus render it less able to ward off the attacks of disease, it is but philosophical to expect that the unusual irregularity of the summer weather this year has caused a depression of the vital forces of humanity to a point considerably below the average due to the season. With this key to the philosophy of the situation there is no need for attributing the spread of the cholera to poison germs in the atmosphere, or striving to cloak our ignorance by the use of a big word, and ascribing it to that much-abused agent, "electricity." That force is undoubtedly varied in its intensity, but it is as an effect, not as a cause—its changes from the latent to the energetic condition, and back again, being dependent, both meteorologically and physiologically, on those two great factors of force—heat and moisture. For the first, it is now well known that the cholera is a disease of the alimentary canal, and is not communicated by means of a poison breathed into the lungs. This accounts for the well-known fact that it does not jump rapidly from one place to another except when carried by an individual who has caught the infection, or perhaps by a flow of sewage from an infected district. It is not even contagious, in the strict sense of the word, not being communicable by the mere "touch." But this is merely a distinction of terms scarcely worthy the energy recently displayed in India to prevent the disease from being referred to in the medical reports as contagious. There is no reason to doubt that the poison has ere this caused death in this city by being absorbed through the skin as well as by swallowing. But there is no proof that it can be engendered by malarious gases, not even those arising from the decomposition of animal matter, though that may debilitate the system so much as to make it susceptible to the action of the cholera germ, which would fail to harm a vigorously healthy constitution. The seeds of that and of other epidemics probably exist in countless millions for every one that takes effect on the human system.

The most effective precaution against the spread of cholera that can be taken in an associative way is in the direction of preventing the water from being contaminated by the excreta from cholera patients. Too much care can scarcely be exercised, or trouble taken, in this particular. The removal of garbage from the streets and alleys may be otherwise desirable, but is not to be compared with that in point of

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importance; and the removal of ashes is mere child's play, as that material when dry is an absorbent of malarial gases. The best preventative measure that can be resorted to by the individual is a thorough *boiling* of all water that is used in the preparation of food and for drinking purposes, and even for washing the person. The boiling process destroys not only the cholera germ, but renders innocuous all other animal matter, the presence of which would otherwise imperil the health. Of secondary consequence, but still important, are the keeping of the mouth closed in the act of inspiring air in which case the nasal passage act as strainers to prevent deleterious matter from entering the system, and the avoidance of excess, which would lower the tone of the constitution and thus invite the attack of disease.

It would be well for our readers, each and every one for himself, to begin the adoption of these precautionary measures at once. Their use would of great value in warding off the attacks of other diseases if the cholera does not come, while in the event of a visitation from the scourge it would not find them unprepared. On the contrary, they could look forward to it with confidence, so far as they were individually concerned, and be ready to render valuable service in helping to ward off the danger from the rest of the community.

Chicago Tribune.

Conference Minutes.

CENTRAL NEBRASKA.

The above district met with the Deer Ceek Branch in the vicinity of Burnette, June 27th 28th, 1885. James Caffall, president pro tem, J. H. Jackson secretary pro. tem. Columbus branch reports 39 members, Deer Creek 26, and Clear Water 67. The following Elders reported in person: G. W. Payton (baptized 2), W. S. Barbee (baptized 3) James Caffall, G. S. Hyde; Priest C. N. Hutchins; Teacher J. H. Jackson; Deacon Pain. Elders Charles Brindley, H. J. Hudson and Levi Gamet, reported by letter. C. Brindley, Bishop's Agent, reported that since the first of January, he had received $41, which he turned over to Bishop Blakeslee. The resolution adopted at the conference of June, 1884, was rescinded. Whereas, the law in the Doctrine and Covenants provides that the several churches comprising the Church of Christ send one or more of their Teachers to attend the several conferences held by the Elders of the church with a list of names, etc.; therefore, be it resolved, that we respectfully suggest to all the branches of this district to more faithfully carry out that order. G. S. Hyde was sustained as district president. A two days' meeting was appointed at Glen Alpine, for July 25th and 26th. Levi Gamet was sustained as district secretary. The Sunday sessions were devoted to preaching the word, Bro. James Caffall being chief speaker. Adjourned to meet with the Clear Water Branch, September 26th and 27th, 1885.

Gold is but a poor legacy in comparison with immortal thought. The one is human, worthless; the other divine, invaluable.

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Miscellaneous.

REUNION MEETING.

The following from Bro. James M. Kelley, Macedonia, Iowa, August 18th, should be carefully noted by those going over the C. B. & Q. R. R. to the Reunion Meeting September 5th. "The C. B. & Q. R. R. will give reduced rates on main line as far east as Chariton, Iowa, and to include branches. The fare will be one and a third entire amount, to be paid when ticket is purchased, giving purchaser the return trip free. It may be well enough to make mention of these facts in *Heraid* so there will be no misunderstanding in regard to it.

JAMES M. KELLEY.

PARK BLUFF CAMP MEETING.

Those who contemplate attending the Camp Meeting at Park Bluff, Montrose, and desiring to rent a tent 10 x 12 or 12 x 14 at a cost of two dollars for the meeting, must send their orders to H. C. Bronson, Montrose, Iowa, so that all orders for tents will be in by September 10th. There are five tents here that can be rented for two dollars, if more is needed we will have to send to St. Louis for them. If any have tents bring them along, and what bedding they can. The Saints here will make arrangements to board and lodge from two to three hundred or more, at a very low rate, that will be announced in time. Don't fail to order tents by the 10th of September.

Excursion rates of one and one-third fare for the round trip to the Park Bluff camp meeting at Montrose, Iowa, to commence September 20th, has been secured over all the lines of the C. B. & Q. R. R., in Iowa, and in Illinois, as far up as Kewanee and New Boston; also over the C. B. & K. C. Tickets will be sold commencing Saturday, September 20th, good to return on the 29th. Arrangements are also being made for reduced rates over the H. & St. Joe, and the Des Moines and Keokuk branch of the C. R. I. & P. Notice will be given in due time, when the latter is ascertained. Let every body take advantage of this opportunity.

ELDER H. C. BRONSON.

MONTROSE, Iowa, Aug. 13, 1885.

LITTLE SIOUX DISTRICT.

The next quarterly conference of the Little Sioux District will convene at the Saints' meeting house, in Magnolia, commencing on Saturday, September 12th, 1885, at half-past ten oclock a. m., and continue over Sunday. It is hoped each branch will at least report its spiritual and statistical condition to the district secretary, and if possible be represented by delegates or officers. All officials in the district are especially invited to be present, as well as any others who may wish to do so.

WM. C. CADWELL, *Dist. Sec'y.*

MITE SOCIETY.

Treasurer's report of the Saint Louis, Missouri, Mite Society of the Reorganized Church of Latter Day Saints. Cash on hand December 14th, 1884, $44.10; received to June 7th, 1885, $16.10; paid out for relief, $32.25; balance cash on hand, June 7th, 1885, $27.95.

ELIZA COWLISHAW, *Treasurer.*

DIED.

PROTHERO.—At Halleck, San Bernardino Co. California, August 9th, 1885, E. P. Prothero, in the seventy-first year of his life. He joined the church in an early day, but becoming dissatisfied with the church conducted by Brigham Young he withdrew. The first sermons preached by the Elders of the Reorganization he believed, and was baptized. He always bore a faithful testimony to the work as revealed in these last days. His name will be recognized by many of the Saints. He sleeps to awake in the morning of the first resurrection. He leaves a family of five sons, and one daughter.

MCCALEB.—At Mason's Bay, Washington Co., Maine, July 28th, 1885, of consumption, Sr. Patience N. McCaleb, aged 62 years. She was the wife of Elder Andrew McCaleb, now deceased. Funeral service by Elder F. M. Sheehy.

EWING.—At Davis City, Iowa, August 9th, 1885, Henry Earl, son of Mr. Hyrum and Sr. Mary L. Ewing, aged 2 years, 5 months and 3 days. Interred at Rose Hill Cemetery, Lamoni.

MR. W. E. CHAPIN,
Proprietor of the
IRON CLAD NURSERY,

Is in the town for a day or two. He will have an agent here soliciting orders for Nursery Stock. Any orders given him will be filled in the best of shape, with the best of trees. This is one of the finest nurseries in the State, and any one wishing any thing in this line, can be assured of being fairly dealt with.

☞ Mr. H. A. Stebbins will act as Agent. Call on him.

WANTED.

A Wagon and Carriage Maker and Repairer to locate in Lamoni, and work in connection with Joseph B. Rodger, and occupy a shop now vacant alongside the blacksmith shop of Mr. Rodger. This is regarded as an excellent opportunity, and a worthy party is desired at once. For further particulars write to Joseph B. Rodger, Box 123, Lamoni, Decatur Co., Iowa.

BOOK OF MORMON.

We have just received an edition of the Book of Mormon, bound in two styles: Plain Roan at $1.25, as heretofore; and Full Morocco, instead of imitation for $1.75.

Book of Mormon in German language $1.40.

A NEW ENTERPRISE.

Several of the Brethren at Independence have formed themselves into a company to be known as the

CENTRAL U. S. MANUFACTURING CO.,

With Bro. B. F. Ordway (formerly with Johns and Ordway, Peoria, Ill.,) for President and Secretary. They will manufacture the **Celebrated Portable Self-Adjusting Bed Springs,** and such other household articles as they may hereafter find of merit, and adapted for agents to handle.

Any of the brethren or any one who have or know of such inventions that can be had to manufacture on royalty, will please correspond with them. They also wish to hear from all the old agents and patrons or any one who wishes to find profitable employment in the agency business. State experience, circumstances, and write at once to the

CENTRAL U. S. MANUFACTURING CO.,
8aug2m INDEPENDENCE, MISSOURI.

DENTISTRY.
DR. JOHN SHIPPY,
Dental Surgeon,

Licentiate of the Royal Dental College of Ontario, will practice Dentistry in all its branches in Lamoni, Iowa.

Office on Main street, two doors north of Tilton's Store.

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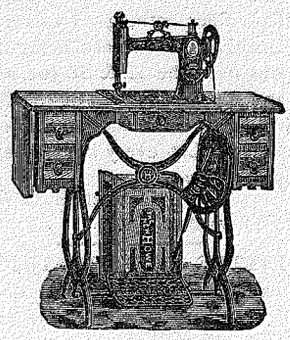

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THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, September 5, 1885.

CUT OFF.

WHAT a terrible word that is? Cut off. What significance is made to attach to this sentence in religious circles. In none, perhaps, has it been made to do more tremedous duty than in the Utah Latter Day Saints. When and where the cutting off, the slaughter of unbelieving ones begun is not now material; but it has become a matter for a few words.

We suppose that from the safeguards given the church, by which the continual transgressor was finally to be "cast out" from among the people as worshipers, came the afterwards overdone custom of cutting members off. This custom is most likely given greater significance because of the prevalence of the idea that unto certain officers in the church, on whom special priesthood had been conferred, power had been given to not only cut persons off the church on earth; that is to deny them the right of fellowship with the body of believers, including the communion of the Lord's Supper, but also to erase their names from whatever record is kept in heaven of those who by obedience on earth become entitled to life eternal. Under this idea the threat to "cut off" has become a dreadful thing for the faithful to contemplate.

We have thought much over this subject; and tried to think with a view to correct conclusions, and the chief one we have reached is this, that "withdrawing" from the fellowship of those who walk disorderly was intended, when the order, or rule was instituted to act as a means to recall the person so dealt with to a sense of the condition he was in. Cutting off, in the sense we have here portrayed it, could never so work; but in the majority of cases would throw the person so cut off into a careless and indifferent state of mind, if it did not produce downright infidelity at once; the one penalty being inflicted for all classes and grades of offenses, from overt wickedness to "disrespect to the priesthood," whatever this last may mean.

We have now in mind two persons, one of whom, a man, became dissatisfied with the precepts and practices of plural marriage as taught in Utah and the several settlements; and he so stated to the members of the branch where he lived and asked to be released from his allegiance to those tenets. The Bishop moved that he be "cut off" the church, and it was done by a vote of six or eight voting yea, and no one voting nay; though many were present. He had done nothing immoral, or wrong in conduct, be believed in all that was taught him in England when he heard and obeyed the gospel; he believed the Bible, Book of Mormon and Doctrine and Covenants, and that Joseph Smith was called of God to the mission he endeavored to fill; but he was "cut off" twenty years ago for apostacy, and delivered over to the buffettings of Satan. The other was a woman who was "cut off" for marrying a Gentile. This was her sole offense. Her mother and herself had received the missionaries in England, fed them, housed them, gave them money and did all they could to aid them. But when marrying she chose to listen to her own convictions, or the decisions of her own heart rather than the "counsel" of the Bishop, and she was "cut off."

In these out of hundreds of similar ones, we see the working of a system, based upon an imperfect understanding of a good rule; or a false assumption of power.

We can not fail to ask our own thoughts—Did the recording angel that writes the names of those who on the earth are successfully obedient write the names of this man and this woman in the record of the family of God in heaven? If so, did he when they were so "cut off," blot their names from that family record? Or did he smile at the proud vanity of those busy officers and let the names stand as recorded! We wonder which.

To our way of thinking, that divine statement "whatsoever ye bind on earth, shall be bound in heaven; whatsoever ye loose on earth shall be loosed in heaven," does not contemplate, either binding or loosing at the mere caprice of a man, or men; but does contemplate the existence of specific and fixed laws by which things are done on earth to be recognized in heaven as according to the will of God; and notwithstanding men may assume to exercise heavenly powers on earth, so surely as the acts performed by reason of such assumption are not in purview and keeping with the purest and broadest terms of God's mercy to mankind and the commission, "Go ye and preach the gospel to every creature," just so surely will no attention be paid in heaven to such acts. In the cases in point granting the offenses named to be the only ones the parties cut off were guilty of, who dares to say that the sentence was in accord with the gospel economy, and recorded in heaven.

THE *Deseret News*, of August 14th, has the following:

"Elder L. A. Shepherd writing to the *Southern Utonian*, of Beaver, from Sylvan Mills, Tenn., July 29th, states that the enforcement of the unconstitutional law recently passed by the Tennessee Legislature prohibiting the freedom of speech and of the press, as far as the Latter Day Saints are concerned, has had the effect of causing the removal of all the Elders from the western part of the State except himself and Elder George J. Woodbury. They, however, are working to good advantage, and within two weeks have initiated six honest hearted persons into the fold, with good prospects ahead. He closes his letter as follows: Since the passage of the late act here in Tennessee, we are not allowed to circulate the *News*, or lend any of our books that treat on polygamy; so we can not make the progress we would like to. The Voice of Warning and Book of Mormon can be used with perfect safety. Any one desiring to help the cause along can do so by sending a copy of either of these works, as they do a great deal of good wherever read.'"

This letter is a most truthful and damaging commentary on polygamy. It states in effect that polygamy hinders the preaching of the gospel, but that such anti-polygamous works as the Book of Mormon and Voice of Warning are not hindrances, but

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helps. Polygamy, Adam-God, secret oath-bound endowments and their like, have clogged, crippled, and cursed the efforts of the ministry and the Church from 1844 up to the present time; and particularly is this seen in 1852–3 and thereafter. The reputation of the Church had been sadly defiled by the oft repeated charge of polygamy from 1844, and the progress of gospel teaching wasgreatly retarded thereby, though the charge was stoutly and persistently denied by those contaminated with it. But in 1852, and after, when that abomination—that "crime" against God, the Church, and the race—was proclaimed a virtue, a means of salvation and glory, an essential doctrine of the Church of Christ—after that time this accursed Ishmael, whose "hand is against every man, and every man's hand against" it, has stood before the Church like the dragon of the Apocalypse, to hinder and destroy. In fourteen years—from 1830 to 1844—150,000 to 200,000 were added to the Church. In 1852, and up to the time of the introduction of polygamy and its kindred evils in the fall of that year, the Elders preached the gospel in the British Isles with such success that many thousands were baptized yearly. In June, 1852, their numbers were 33,257. (See *Mill. Star*, vol. 15, pp. 73, 74). And the number of baptisms in the same mission for the half-year ending December 31st, 1852, were 3,400, or at the rate of 6,800 per year. (See *Mill. Star*, vol. 15, p. 78). How is it now? From that fatal period the British Mission like all the rest began to rapidly decline, and for years past has been a thin vanishing shadow of what it once was. Had polygamy and its associate evils never appeared, and had the ministry preached the gospel in its purity as contained in the sacred books of the Church, there is good reason to believe that the number of members would have increased in an increasing ratio, until now they could have counted their numbers by the millions. But when the "twin relic" cast its cold, black shadow across the gospel-pathway, the dank mildews of spiritual death settled heavily upon the latter day work, until it came to pass that, "instead of a sweet smell," there was a "stink;" and "burning, instead of beauty" in holiness. The enemy of the Church "came in like a flood" till all who bore the name of Latter Day Saint have suffered the reproach and shame. And till everywhere "the way of truth" has been "evil spoken of." Polygamy and its resultant evils are largely, very largely responsible for obstructing the gospel highway of King Immanuel; but God has set his hand to clear away these obstructions, first, by persuasive words of instruction and warning; second, by threatenings of His wrath; and, third, His hand has now laid hold on judgment, and woe betides those offending, except they repent speedily.

Why can not the Utah people see that their sorrows, oppressions, disappointments, reproaches, threatenings and bondage, have grown out of polygamy and auxiliaries? Why can they not see that their condition is similar to that of Israel anciently when in rebellion against God? And why can they not see that now and for years past the kingdoms of the world have prevailed and do prevail against them, and that this is evidence that their leaders, and some others have become like salt that has lost its savor, and "is thenceforth good for nothing only to be cast out and trodden under foot of men," as predicted by Joseph the Seer, in Doctrine and Covenants, revelation of Dec. 16th, 1833? Why will they not be instructed by the standard books of the church used in the days of Joseph the Seer? Why will they not see the utter failure of the promises and prophecies of Brigham Young and his fellows, as they are made in *Stars*, *Deseret News*, and *Journal of Discourses?* Why will they not see the folly and falsity of Brigham's promises and prophecies in respect to the popularity and triumph of polygamy made the very day he first publicly taught it—Aug. 29th, 1852? Why will they not be admonished by this voice from Tennessee? And why not learn that God said of apostate Israel, "the *leaders* of this people *cause* them to err; and they that are led of them are destroyed?"

CHRIST, LIKE MOSES.

A BROTHER writes us saying: "I write you in reference to the words of Moses in which he says—'A prophet shall the Lord your God raise up unto you like unto me.'—Deut 18: 15, 18. Of whom speaks the prophet this? If of Jesus, please give the proofs."

We cheerfully comply with this request, as it involves matters of high importance, and those about which there have been some division, contention, and quibbling, by a few of those called to be Saints, and even by some who have been called to the ministry.

The argument on one side is, that if any one is a prophet like unto Moses, they must necessarily give a "law of carnal commandments," kill an Egyption or some one else, and do all things that Moses did. This is bad logic, and worse theology! God is speaking in the text of the *prophetic* office and calling of one who should be like unto Moses, and not of his personal character. Moses was a prophet, seer, revelator, lawgiver under God, and a founder of a dispensation. Another would arise after of him from among Israel, who should possess all these distinguishing offices and callings, and many prophets and apostles of ancient and modern times, in Asia and America, (including Jesus), have testified that that promised prophet was Jesus Christ, as the following texts fully prove. Hear Jesus on the point:

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24: 25–27.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John 5: 45–47.

Philip is very clear:

"Philip findeth Nathanael, and said unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."—John 1: 45.

The Apostle Peter goes right to the point in his testimony:

"And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."—Acts 3: 20–23.

And this is confirmed by the angel to Joseph the Seer, September 21st, 1823:

"While I was thus in the act of calling upon God I discovered a light appearing in the room which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me

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by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that *my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people.*

"He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as reads in our books he quoted it thus: 'For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch.' And again he quoted the fifth verse thus: 'Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming.' In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. *He quoted also the third chapter of Acts, twenty-seeond and twenty-third verses precisely as they stand in our New Testament. He said that that prophet was Christ*, but the day had not yet come when 'they who would not hear his voice should be but off from among the people,' but soon would come.

"He also quoted the second chapter of Joel, from the twenty eighth to the last verse. He also said that this was not yet fulfilled, *but was soon to be.* And he further stated the fulness of the gentiles was soon to come in. He quoted many other passsages of scripture and offered many explanations which can not be mentioned here.

"Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled), I should not show them to any person, neither the breastplate with the Urim and Thumim, only to those to whom I should be commanded to show them, if I did I should be destroyed."—*Times and Seasons*, vol. 3: p. 753.

See also *Millennial Star*, vol. 14, pages 4 and 5 of *Supplement.* And to conclude this lengthy array of evidence, we give the testimony of Nephi, who places the final fulfillment of Moses' prophecy concerning Christ, so far as relates to those who shall be "cut off from among the people" for rejecting the words of Christ, in the last days:

"And after our seed is scattered, the Lord God will proceed to do a marvellous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders. And it shall also be of worth unto the Gentiles: and not only unto the Gentiles, but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed. And I would, my brethren, that ye should know that all the kindreds of the earth can not be blessed, unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance: and they shall be brought out of obscurity, and out of darkness: and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

"And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church shall tumble to dust, and great shall be the fall of it. For behold, saith the prophet, the time cometh speedily, that Satan shall have no more power over the hearts of the children of men; for the day soon cometh, that all the proud and they who do wickedly, shall be as stubble; and the day cometh that they must be burned. For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapour of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they will harden their hearts against the Holy One of Israel; for behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people.

"And now I, Nephi, declare unto you, that *this prophet of whom Moses spake, was the Holy One of Israel;* wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom shall be established among them which are in the flesh: for the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake: they are those who must be brought low in the dust, they are those who must be consumed as stubble: and this is according to the words of the prophet. And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture. And because of the righteousness of his people, Satan has no power; wherefore, he can not be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. And now behold, I, Nephi, say unto you, that all these things must come according to the flesh. But, behold all nations, kindreds, tongues, and people, shall dwell safely in the Holy One of Israel, if it so be that they will repent."—Book of Mormon, 1 Nephi 7: 2–4.

These evidences should forever settle the fact that Jesus of Nazareth was the prophet spoken of by Moses in Deut. 18: 14–18, and that Jesus was, in his prophetic character, though not in many personal characteristics, "like unto" Moses.

THE following letter from Elder Kelley furnishes interesting items in regard to the movements of Elder Kelley and Bishop Blakeslee.

OMAHA, Nebraska,
August 20th, 1885.

Bro. W. W. Blair:—We had a pleasant, yet lively meeting at Lucas last night of three hours' duration, (prolonged to this however by our audience), and then took the 1 45 a. m. train and reached here in time to prepare for our journey, which we resumed at 7: 30 this evening. We procured tickets to San Francisco at clerical rates, with an extension of thirty days on road, should we desire. We go over the U. P. R. R. Bro. Blakeslee is in good spirits. This will let you know we crossed the big bridge safely and still wend our way.

Hastily, in gospel bonds,
E. L. KELLEY.

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THE ADVOCATE.

In another column we publish an appeal in behalf of the *Advocate* by Elder Joseph Luff. As stated therein he now becomes the Editor of it, and we bespeak for it a liberal patronage.

From his experience in the Rocky Mountain Mission, his general and thorough knowledge of the latter day work as presented in its sacred books and standard literature, and from other qualifications, natural and acquired, we have no hesitancy in recommending the editorial fitness and ability of Elder Luff and soliciting the Saints and friends to respond heartily and promptly to his appeal. We desire to see the *Advocate* live, and flourish, and develop into a paper of large dimensions and wide circulation in the Rocky Mountain Mission and elsewhere.

W. W. BLAIR.

THE following clipping is from the *Blue Valley Blade*, of the 20th ult.

"Joseph Smith, president of the Reorganized Church of Latter Day Saints, has seized the opportune moment afforded him by the present trouble the Utah Saints are having, and has gone to Utah, and is making persistent and vigorous efforts to bring the Saints out there back to 'primitive purity.' His presence and preaching just at this particular time is causing a good deal of stir and fear. The Utah Mormon priesthood and press fight him bitterly, yet, nevertheless many hear him, and his work will no doubt have a telling effect. His principle mission is to induce his brethren of the Utah Church to abandon polygamy, and thereby not only put themselves in harmony with the church of which he is the representative head, but also to put themselves in harmony with the laws of this country. This is a commendable work, to do which no man is better fitted, or could be more successful than Joseph Smith, son of the prophet."

Yes; President Smith has gone to Utah to call the Saints out there back to "primitive purity" as set forth in the authentic and authorized church standards as taught to the church and the world everywhere up to 1844. His work there is to save the people from the errors and evils into which they have fallen by following leaders who have in many things taught them the very opposite of what is set forth as divine in those books which are peculiar to the Latter Day Saints—the Book of Mormon and the various editions of the Book of Covenants up to 1857, and even up to 1876. There is not a line in those two books that can be made to favor polygamy, sedition, disloyalty, priestcraft, secret oath-bound endowments, unity of church and state, supremecy of the church over the state in political and legislative affairs, etc., but they are most emphatic and clearly pronounced in their denunciation of all these evils. If the Utah people would heed the call of Pres. Joseph Smith and hear him patiently, they might readily see their way out the difficulties and perils which now beset them. The Utah Mormon Church is no more like the church over which Joseph the Seer presided from 1830 to 1844, than the Catholic is like the Christian Church of the first century. Just as radical and striking differences exist between them, and for similar reasons—"damnable heresies," brought in "privily" by "false teachers."—2 Peter 2: 1.

THE following letter from the senior Editor will interest our readers:

DEER LODGE, Montana,
August 20th, 1885.

Bro. W. W. Blair:—Bro. Luff and I left Soda Springs, Tuesday at 6:20 p. m., or thereabouts, and changing to the Utah and Northern at Pocatello, at near ten p. m., we reached here at 1 p. m. Wednesday. We footed it out to Bro. A. Christopherson's.

Our Christian friends had heard of my coming into the Valley, from some source, and had last Sunday decided to permit us the use of their house for Sunday night next. We are therefore booked for that. We shall go to Race Track this afternoon; Bro. Christopherson is going down with us. We shall try for one or two services there, Friday and Saturday, one, or both. We will not reach Bozeman until the 23d or 24th inst.

This is a beautiful valley, in some respects handsomer than Malad or Soda. I saw what to me was some wonderfully beautiful mountain scenery on the way here, after leaving Silver Bow. I never saw finer hillsides; cedars and shrubs, the smooth, green and soft gray slopes were very beautiful. One grand slope was as fine as anything I ever saw.

Capt. Codman and wife maintained their courtesy and kindness to us all the time of our stay in Soda Springs. He was much affected by the heat, ("Insolation" is the fancy medical term for it); exhaustion and lassitude. He is seventy, and so far as I can see, his mental force is unabated. He talks clearly upon the subjects of our common interest, and has a good conception of the relative positions of the Utah people and ourselves. He respects all sincere men; but thinks the warfare made by *some* of the Gentiles on the Utah Church, more a question of loaves and fishes, rather than one of good to the Mormons.

Yours, and in bonds,
JOSEPH SMITH.

EXTRACTS FROM LETTERS.

Elder Hiram Rathbun writing from Lansing, Michigan, the 20th ult., says:

"On Monday the 17th inst., I left the people in the town of Lee for the present favorably impressed, and some investigating the truth. I met with some opposition publicly at the commencement, but it was soon vanquished, and the truth triumphed. We now have the ears of the people in that locality and trust that sooner or later they, like the church at Rome anciently, will "obey from the heart that form of doctrine delivered unto them."

Elder A. J. Cato, in a letter dated Jacksborough, Texas, the 15th ult., says:

"I am to engage in a debate with a Campbellite preacher the first Monday in September. * * * Prospects in this mission are encouraging; more so I think than at any time since I came to the mission."

QUESTIONS AND ANSWERS

Ques.—Is it proper for a minister to administer the ordinances, and especially the Eucharist, while using "the weed"—tobacco?

Ans.—There is no specific law against it; yet we do not think it proper to minister under such circumstances, for tobacco is not good for man ordinarily, and especially when engaged in religious exercises. The command of God is, "Be ye clean who bear the vessels of the Lord."

Q.—Is it right to pay tithing or send money to the church if the sender is in debt?

A.—Yes; unless by sending such moneys the persons are prevented from keeping their engagements. Persons may owe debts and still be in a condition to aid the church. All members should deal conscientiously and honestly in the matter, and their duty will be plain to them.

Q.—Is it wrong, and wicked, for Saints to attend circuses, theatres, and dances?

A.—There is no law of the church nor scriptural injunction directly touching these matters, further than that all Saints should "shun the appearance of evil;" should not mingle with the corrupt, giddy, or vain ones; and should do nothing to offend, or cause the weak to stumble. The Editor has conscientious scruples in regard to these matters and would hardly attend any of them, for the reason, at least, that time and money can be used in a better way, and that better associations can be had.

EDITORIAL ITEMS.

BY letter from Pres. Joseph Smith dated at Soda Springs the 18th inst., we learn he and Bro. J. Luff would start at once for Deer Lodge, Montana, *via* the Utah Northern R. R., and thence to Bozeman, He says the feeling toward the church is generally good at Soda Springs since their services the previous Sunday. He was in excellent spirits and promises to keep us posted in his movements.

Elder M. T. Short writes from Hannibal, Missouri, the 22d ult., that he will be home next month (September) to attend conference. He expects to be in Keokuk for labor the last week in August. He was when writing preaching in Hannibal, and had good audiences. Bro. Short's confidence is weakened in those who persist

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in the use of tobacco. He thinks its use tends to make the user unspiritual, neglectful and unfaithful.

The Iowa State Fair at Des Moines opens the 5th inst, and continues until the 11th. Prospects are good for a very successful meeting.

The Brockton (Mass.,) *Gazette* of the 20th ult., contains a fair statement of the faith of the Reorganized Church and of the work of President Joseph Smith in Utah.

Bro. H. Havey, writing from Brown City, Michigan, wishes us to say that a Rev. Sims of the Evangelist order and Elder J. J. Cornish have had a discussion, in which this Reverend undertook to prove that the Church of Christ of Latter Day Saints is of the devil, because the primitive Christian Church, he claimed, had but twelve apostles in all, and there had not been and could not be any more. Bro. Havey says the Rev. Sims "made a bad failure," and that "he swore several times at Bro. Cornish," and "offered ten dollars to see a sign." Also that he got so wrathy he would not shake hands with Bro. Cornish. He further says Elder Cornish handled his subjects skillfully, gained a great victory for truth, and made many friends to the church. He thinks there were one thousand persons in attendance, and that most all of them finally held that Elder Cornish was the victor.

Elder John Pett of Dow City, Crawford county, Iowa, writes August 22d, to say that arrangements have been made to begin the Reunion Meeting at Galland's Grove, Iowa, on Saturday, October 3d, and that rates will be procured over the C. & N. W., C. M. & St. P. and C. B. & Q. R. Rys., and that further notice will be given in the HERALD. We expect to see a very excellent and important gathering at that time, and hope to be there for a few days.

We have just learned of the death of Bro. Thomas N. Hudson, at Armstrong, Kansas, and that he was buried at Independence, Missouri. It is with sadness we chronicle the fact; for Bro. Hudson was a good man, a willing helper in the Lord's work in many ways, a devoted husband, a loving father, a worthy Christian, a faithful minister and a patriotic citizen. He will be greatly missed by all, and his memory will be fresh and pleasant for all time to come. It is well with him; and may heaven and God's children bless his sorrowing wife and children.

Elder Alex. Hale Smith, writing from Oakland, Cal., the 21st ult., says he is preaching Sundays in Oakland or San Francisco, with fair congregations, and good interest. He also says the brethren are striving nobly to make the *Expositor* a success.

All persons who write to Bro. A. H. Smith will please write his name thus: Alex. Hale Smith. This is to avoid confusion with other Smiths, and to prevent delay or loss of mail matter.

Wheeler's Grove Reunion.—Bro. J. M. Kelley writes that application has been made for rates over the C. R. I. & P. railway, and that the agent assures him they will be granted. Persons going by railroad to either Carson or Macedonia will need to start so as to reach there by Saturday's (Sept. 5th) forenoon trains, as there are no afternoon trains over either road, and none on Sundays. A large attendance is expected.

Bro. Isaac W. Wolsey writes the 22d ult., and says that in and about his town—Middle Branch, Nebraska—there are good lands to be obtained at reasonable prices; that the country is beautiful and healthy. He offers to meet any of the Saints desiring to settle there, at O'Neil, take them home with him and care for them the best he can, without charge, while they look for homes.

MINISTERIAL MISTAKES.

How wofully some mistake their gifts and callings, we sometimes see in the pulpit. And when seen there it is more than ordinarily unpleasant, and at times really painful. There is an eternal law of *fitness* ordained of God in all his works of nature and of grace, and when men violate this, or by any means fail to honor and observe it, inharmony, discord, disgust, and harm follow. But when the law of fitness governs, then comes edification with all its joyful train of blessings and delights. Suitableness, adaptability, and propriety in subject matter and manner, pertain with telling force to the efforts of all public speakers, and to none more than the minister of Christ. These facts should be kept constantly in view.

When you see a minister scream and shout and roar to a small congregation, or in a small room, that is a violation of the law of fitness. That sort of vociferation may be barely tolerable in a woods-meeting, but even there it is not best, and is sometimes harmful to hearer and speaker. This should be avoided. When you see a minister speak so as to be heard only by those very near him, you feel that he is not adapted to the occasion, and should either amend or quit. When a minister acts the part of a clown, you may laugh at his antics, but your better nature revolts and your soul condemns his manners as not fitting the occasion. He dishonors his calling. When a minister turns jester—puts away the candor and sobriety, the dignity and the elevation of his high and holy calling—you feel he has exchanged the keen flashing "sword of the Spirit" for a rotten reed, and that his labor is graceless, fruitless, and worse than lost. When a minister boasts of what he has done, can do, and will do, you feel that he sees more in himself than in Christ; looks more unto himself than "unto Jesus;" and that he seeks to represent himself rather than the Master who sent him. Such should reform so as to be able to say: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Humility and self-denial give virtue, and power with God and man. When you see a minister undertake to preach upon a subject he is not at all familiar with, or on one not suited to his hearers' capacity, or one not suited to the time and occasion,—you feel that his efforts are unprofitable, and it may be, absolutely harmful. This evil should be studied and shunned.

When you see a minister attempting to preach when he has neither the Spirit of God nor the attention of his hearers, you feel that he is dishonoring Christ and his church, prejudicing the people, wasting his own time and that of the audience, besides bringing discredit upon himself as a teacher. Such should remember the law which says,—"And if ye receive not the Spirit ye shall not teach." We once saw one of the ablest and most ready and eloquent of the ministry sit down in the very midst of his sermon because the Spirit withdrew from him. His hearers loved him and revered him for it. We have seen other able ministers do similarly, with excellent results in each case.

Presiding officers should not commit the folly of calling poorly qualified ministers to preach to large and critical audiences, especially when able and experienced ministers are at hand. It is imposing duties that can be discharged properly only by matured minds or by direct and full inspiration. It is asking too much of the untried and unqualified; and should the speaker fail, it wounds his spirit and dampens his ardor. If the Spirit of God directs in a clear way the choice of an inexperienced minister to preach, then follow such direction. But if left to wisdom, then use it, and let genuine wisdom direct.

Persons should never attempt to preach for the mere practice and discipline of the

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effort. It may cost the congregation too much; and it may cost the minister too much also. The servant of Christ should "study" to shew himself approved of God and of men. First, be sure they have a message from God to man, and then carefully and meekly deliver it in the Spirit of its Author. Grace will attend, edification result therefrom, God will be glorified, sinners will be warned and pointed to the Savior, transgressors will be taught the law of the Lord, light will be increased and the love of God abound.

TEARING DOWN.

"A SOCIETY calling themselves Latter Day Saints and vulgarly termed Mormons, held a camp meeting three miles north of town Saturday and Sunday, and wound up by a meeting Monday evening at the rink. Many spoke of the speaker as a very good talker, but the speaker went outside of the path marked out by our Savior, to open a tirade on what some supposed outsiders had been heard to remark. This may be in accordance with the doctrines laid down by Joe Smith according to Gen. Beadle, but is hard to find in a close patronage of the life and teaching of Christ. Christians ought to reflect the image of their Master and deny the scoffs and jeers of the world in a pure and undefiled life, not in tirades or on the stump, where it is said that the one who told the last lie is ahead. The world's people, although not saints, often make splendid critics."—*Telegraph.*

To this the *Blue Valley Blade*, Nebraska, adds:

"To the careful observer, two things seem to go in to make up the elements of success on the part of the so called religious factions of this country. First, a capability of berating and tearing down other factions, on the ruins of which they themselves would build, or by adding a humbug to the already acknowledged system by which they distinguish themselves from other factions, and, as is the case with the body referred to in the above article, claim to have something new and wonderful to give the people on a religious score, called, as a matter of course, the "fulness of the gospel." When men learn to observe the Golden Rule; to be human in all their ways; to take on in a higher degree a civic cast, then will they have all that is required to make them useful and happy without any extraordinary howling about how much superior they are to others."

Replying to both the *Telegraph* and the *Blade* we state that, "berating and tearing down other factions" is contrary to the spirit and genius of the Church of Christ of Latter Day Saints. Wherever the teachings of their church books touch these points, it is only to condemn. Joseph the Seer said to the ministry "by way of commandment" March 29th, 1836, to "go in all meekness, in sobriety, and preach Jesus Christ and him crucified; and not to contend with others on account of their faith or systems of religion, but pursue a steady course. This (said the Seer) I delivered by way of commandment; and all who observe it not will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen."—*Millennial Star 15:727.*

The ministry of the Reorganized Church find nothing in the counsel or example of the present President Joseph Smith to justify them in indulging in "a tirade" against any person or society, nor in "berating and tearing down other factions." That is not his style, nor does he engage in that kind of work.

The fact is, the evils complained of are no part of the faith and policy of the church, but utterly contrary to them. There is nothing in the sacred books of the church upon which such conduct can be predicated or justified. Such things, if they are done by the ministry, simply show that such are not faithful and true to their calling and mission. But it sometimes happens that ministers are accused of what they are not guilty. How it is in the case in hand we do not know. Suffice it to say, such procedure as is complained of, neither the church, its standard books, nor its leading ministry teach, defend, excuse, or in any way support, but ever condemn. Whatever may result from a meek, truthful, plain, and charitable statement of gospel facts, the gospel teacher should not be blamed for. If error and evil fall thereby, to God and his Christ be the glory.

RETRIBUTION—IS IT?

THE *Deseret News* and some other Utah Mormon papers complain, bitterly, that an employe of the Western Union Telegraph Company in Salt Lake City was discharged because (they say) he was a Mormon. This charge is denied by the telegraph office officials, and others claiming to know the facts. But, suppose he was discharged because he was a Mormon, have not many "apostates" and Gentiles been discharged by their Mormon employers because they were such? That they have is a fact too notorious to be successfully denied. "Whatsoever a man sows, that shall he also reap." This is seen in all the past, and doubtless will now hold good in Utah. If so, it would be well for those interested to carefully scan Utah's past history, and then prepare for the sure and swift return of what has been sown. "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Jesus.

We feel troubled over the condition of the Utah Mormons, and tremble in view of the impending fate of many of them.

MORRISITE PHILOSOPHY.

A BIT of Morrisite philosophy makes Seth, Enos, Cainan, Mahalallel, Jared, Enoch, Mathusaleh, Lamech, Noah, Shem, Arphaxed, Selah, Eber, Peleg, Reu, Serreg, Nahor, Terah, Abraham, Isaac, Jacob, Joseph, Reuben and Dan to be the Twenty-four Apostles; and gives to each [wives?] in ratio of sevens; as for instance to Seth 7,000, to Enos 14,000 and to Dan 161,000; that is, if we understand the chart sent out to enlighten the world. It is a curiosity.

How much of strange perversity of belief there is in man! The work of Joseph Morris left no tangible result; no organization, and no leader; yet there are numbers who are still waiting, anxiously expecting some "son of promise" to arise and revive the work.

The reincarnation, as set forth by James and George S. Dove, the latter of whom now claim to be the successor of Joseph Morris, is the old theory of metempsychosis or transmigration of souls, or the continuing to be born until perfection is reached, when the end of being born is accomplished. We quote:

"Is man only to have one short lesson in the constant and active whirl of joyous and fresh existence. How small would be his experience if limited to the term of one probation or existence on the earth. The intelligent creatures of God appear in more than one body on the stage of mortal existence. They have just as many probations as are required to bring them to the position that their birth-right calls for."

THE JOURNAL ON JOSEPH IN UTAH.

THIS is what the Chicago *Journal* has to say of the work of President Joseph Smith in Utah of late.

"Joseph Smith, Jr., ought to have encouragement and to receive his reward. He is doing a good work. Inside the pale of Mormonism, the son, and claiming to be the natural and legitimate successor of its founder, he is making war on the barbarous system of polygamy in its strongholds, and is assailing it in a vital part. He denies that polygamy has the sanction of a Mormon revelation, and denounces it as an offense equally against good morals, good Mormonism and the laws of the land.

"Mr. Smith is the Editor and publisher of a Mormon newspaper at Lamoni, in Iowa. He has recently been on an apostolic visit to Utah, and he there exhorted and argued against polygamy as zealously and forcibly as he does through the journal which he publishes, and before the non-polygamous Mormon sects in Iowa and elsewhere. In his paper he also denounces the malignant and disloyal bravado of the Utah

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Mormons in displaying the United States flag at half-mast last fourth of July, and he demands that it be disavowed by all loyal and law-abiding Mormons. He claims that but two in a hundred of the entire Mormon population in Utah are practical polygamists, and he says that these few offenders against the laws constitute a still smaller portion of the entire Mormon population of the country. In making this exhibit, he calls on the 98 per cent of non-polygamous Mormons in Utah to vindicate pure Mormonism from the stain and reproach of polygamy, to drive those who practice it 'to the rear,' and to cease defending it, apologizing for it, or conniving at it. If the Mormons will take his advice it will be the best day for their sect that it has ever experienced.

"The American people are not making a war upon Mormonism as a mere form of superstition and fanaticism. They are making war on polygamy as a lawless, immoral, filthy and barbarous system. Divested of polygamy, they would be glad to let Mormonism alone, to decline and disappear, or to prosper and increase as its fortunes, the processes of nation development and the decrees of Providence might provide."

MORMON MIGRATION.

THE following was a dispatch to the San Francisco *Call*, from Santa Fe, under date of August seventeenth.

"Brigham Young Jr., passed up the Atchison, Topeka & Santa Fe line yesterday, enroute from the City of Mexico to Salt Lake. He admitted to your reporter that his mission to the capital of our sister Republic had been to negotiate with the Mexican authorities for the purchase of large tracts of land for Mormon colonization purposes. 'You Gentiles seem to have a lively interest in everything concerning the Mormons,' said he, 'and I may say to you that my mission was a successful one. The land has been selected, and although not yet purchased, it will be soon, and in a very few months our people will begin to move toward Mexico. The land I have selected lies in the northern part of the state of Chihuahua. The Government is entirely willing that we should establish colonies there, but with the distinct understanding that we obey the laws. This we expect to do, of course. We are not fleeeing from the Government prosecutions in Utah, but we are pretty cramped and must have room to expand. Mexico presents the best field, and I went down to prepare the way.'"

There is only one significant line in the foregoing. The assertion that the Mormons intend to obey the laws, "of course," of Mexico, may be taken for what it is worth. It looks to us as though it was intended as a loop hole through which the polygamists hoped to escape without a full surrender. Chihuahua—especially, in the northern part—is but a sparsely settled region. With a good foothold there the Mormons ought to be able to control the State in ten years. It is quite possible that it will be found that Chihuahua was the place originally intended for the building of the Temple and for the promised second coming.—*Salt Lake Tribune.*

Correspondence.

QUICK, Iowa, Aug. 25th, 1885.

Dear Herald:—Permit me to say to the many disappointed Saints and friends in my field of labor, that I felt it a duty to come here with my family. Our aged relative is somewhat recovered, and I will at once return to duty. While here I was permitted the privilege of speaking five times in Armour Hall; the attendance was large and well behaved, and more than a usual interest was exhibited by those who came out to hear. I was strongly pressed by a respectable number to return and preach some more to them. Here is a favorable opportunity for some faithful and wise servant of the Master establishing an altar unto righteousness. In times past I have been blessed in this part of the vineyard, and now believe that a good work is waiting some active laborer. In gospel bonds,

ROBT. M. ELVIN.

HAMILTON, Ohio, August 23d, 1885.

Editor's Herald:—I arrived here to-day, on my way to Jackson, to see the Saints, and if need be stand in the breach and defend the faith against a Mr. Taylor of Dayton, who proposes to demolish it if he can.

Last week I attended, for five consecutive evenings, a discussion between Bro. C. Scott and Rev. R. C. Wiley, Presbyterian, held at Ray, Indiana. The attendance was large, and Bro. Scott made a very able defense of the cause of truth. Mr. Wiley took the ground that the Church of Christ exists wherever there are two or three believers; text, "Where two or three are met together, there I am in the midst," &c. He said that the apostles made a "mistake" when they selected Matthias to fill the office made vacant by the fall of Judas, and held that there never was but twelve apostles—"no place for thirteen." He then changed and held that there were but twelve apostles that was ever called "The Twelve." Objected to the Book of Covenants, because it teaches that Christ was called the Son because of the flesh. "He is the eternal Son of God," said he; and so said Calvin. On the fourth night he made a few criticisms of the Book of Covenants, that showed some merit in debating; but his objections were fully answered by brother Scott on the fifth night, so far as time would permit, and so much so that his opponent scarcely referred to them afterwards. Braden-like, he held back his worst till the last speech, on next to the last evening of the debate. Then he touched lightly on the Spaulding Story, charged polygamy, the polygamist revelation, chicken-stealing, &c., on Joseph Smith; read as authority Mrs. Stenhouse's work. He demanded signs and wonders in order to attest our claims to an organization similar to that recorded in the New Testament.

In the main he was gentlemanly; but failing in Bible proofs to sustain his positions, he resorted to the old tactics, in order to work up sentiment. "Joe Smith; chicken-thief; polygamist; bank truant," etc. It sounded so much like 'gluttons, wine-bibbers," etc. But it pleased some of the hard headed old veterans present, whom it would be just about as easy to create a world out of nothing, as to get them to see a point different from that already received. They were on hand the last evening however, to vote; boys, middle aged, and the old,—many not there before,—so said. And vote they would. But a desire for fairness with the better class, and indifference with others, and a misunderstanding by still others, as to the resolution, they failed to get up the boom they had arranged for. The moderators advised that the respective churches directly interested be requested not to vote, and leave it to the impartial ones. But no; they came to vote, and vote they would!

Brother Scott literally deluged his opponent with Bible texts and references, defeating him at every turn, and even turned his own historical text book against him. The only thing that Mr. Wiley made any show at being even with brother Scott, was with reference to Matthew 16: 18, as to the proper antecedent of the pronoun "it"; and this he said could be fairly construed as held by the affirmative, from the English reading; but not the Greek,—of course!

There is no question with the thoughtful as to who advanced sound argument, and took defensible, Bible positions. A large number heard the gospel. It will stay with the honest. The Saints were strengthened in the faith, and we are all happy in the the truth.

WM. H. KELLEY.

CABOOL, Texas Co., Mo.,
August 16th, 1885.

Bro. Joseph:—I wish to bear testimony to the latter day work. God works with us as he did in the personal ministry of Christ, bearing testimony to his work. Last winter our son sixteen years old was attacked with a severe fever and deafness. At bed-time I administered to him in the name of the Lord, that he might be relieved from the fever. Next morning he seemed to be entirely free from it, yet deaf, could not hear the noise of railroad trains, the road one fourth of a mile from us, the depot half a mile. At bed-time next night I administered to him for his hearing, and next morning he could hear common talk. Part of Jesus' mission was to testify to the truth. "If ye will do the will of the Father ye shall know of the doctrine, whether it be of God." The blessings and evidence I have testified to, do not accompany the doctrine of men.

Your brother in the one faith and work,
B. A. ATWELL.

RADCLIFFE, Iowa,
Aug. 23d, 1885.

Bro. Joseph:—If there should be an Elder coming in this part of the country, they will oblige me by stopping here. They will find us two and a half miles east of Ridcliffe, and four miles west of Hubbard. Bro. Jacobs was here in the spring, and held meeting twice, and there seems to be a good feeling among the people. I think if there could be a good Elder come here to preach and stay a week or so, it might do some good in the future. I have lived here five years, and have not heard any Elders preach until Bro. Jacobs came here. I joined the Church of Latter Day Saints in the year of 1863, at Prairie-Du-Chien, Wisconsin. Yours truly,

GEO. HOUCK.

MAGNOLIA, Iowa,
August 23d, 1885.

Bro. W. W. Blair:—Sickness is quite a common thing in this county at present. I do not remember a time when there was more fatal sickness. I am preaching from one to three discourses every Sabbath, but doing no labor during the week except now and then a funeral sermon, or attending to administering to the sick. My desire to labor grows daily, I believe; but my privilege for continuous ministerial labor grows less. I shall though, of all I possess, cast in my mite. May God bless this work and all his workmen.

Your brother, J. F. MINTUN.

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NEBRASKA CITY, Neb.,
August 26th, 1885.

Beloved Friends in the Covenant of the Lord:—Heaven's peace be with you! Since I, through the mercy and grace of the Lord our Father, have been blessed to know and understand the truth of the gospel, I have had much joy and comfort in the same; and more and more do I rejoice in meeting with the Saints, receiving "word upon word, line upon line," through the preaching of our brethren, the servants of the Lord, by inspiration from on high, as well as through the testimony and exhortations of the Saints. When thus blessed, as I indeed consider myself, I often think of those far distant from the churches, (branches), who never have, but who long and pray for such privileges and blessings as only can be obtained where the Saints dwell together and meet in unity to worship God. But as for you, in distant lands and lonely places, as far as the blue arch of heaven extends, the land belongs to our Father in heaven. And as far as you may be separated from this people, with whom you would love to dwell, so far does his loving hand reach for you. Therefore do not be cast down. Remember your first love; let not the tempter have any influence with you, but know that you have a most faithful Friend who is ever near; cling close to Him—the Savior; rely on His mighty arm; seek Him daily in prayer; trust in His strength; feed on His word; then shall the Eternal Father's watchcare be over and around you; then will he lead and guide you; yea, feed your souls with his gentle Spirit of love and peace, till he shall gather you home to His house to feast with His people upon the good things of the kingdom to dwell in His presence with all the righteous. Oh, Salvation! to dwell in His divine presence henceforth.

At this place we had a glorious New Year's feast, Sunday morning, January 4th. When the Saints assembled at the church to worship, they were gladly surprised to meet there three brethren from a distance. These were Henry and George Kemp and Father Goode, who had agreed to go together to this city to meet the Saints in worship. They came, with a longing and a love for the grace of heaven above, bringing with them the Spirit of everlasting joy and peace, thus prepared to bless and receive blessings, when they met the Saints. All having the same purpose of heart; all having received the same Spirit of promise, we felt that we were one. The brethren stayed with us three days. We were richly blessed in each of our meetings. The power and Spirit of the Lord was manifest amongst us in tongues, interpretation, prophesying and great testimonies. That these brethren have great interest in the spiritual welfare of the Saints, we know. And it is a joy to know this, and to know that there are many such men upon the earth in our time; for many of our faithful brethren we have seen, and heard, and read of, who live for the good of others, for the bringing of souls to Christ, who would be willing to lay down their lives for the work of the Lord.

When I was a child I thought, Oh if the Lord had suffered me to live in the days of our Savior and his apostles, that I might have heard and received the truth from them, pure and undefiled as it is in heaven! But blessed be the name of the Lord that he has given me to live in this glorious age of the world, in which he has again given the gospel plan of salvation, which I, through His infinite mercy, have been led to see and understand as the eternal light and truth of heaven, pure and perfect as it originated with God from the beginning; and have seen, felt, and feasted upon His manifold love from time to time through the sweet influence of the heavenly spirit. In like manner all mankind may be blessed throughout the land who will receive and obey the word of the Lord, even as they who lived in ancient times; and more blessed still may we consider ourselves now in this day; for many of us may live to see the fulfilling of the word of the Lord spoken through his inspired prophets, and finally have the chance to prepare ourselve to meet our Savior when he shall come again, not to suffer or to leave us, but to remain with his people as their Redeemer and King for evermore.

Your sister,
NICOLINE THOMSON.

AMBOY, Ills., August 25th, 1885.

Bro. Blair:—I drop a line to inform you that I am still working for the cause. Since I wrote last I have been laboring as best I could through the hot weather, dispensing the word when opportunity offered; at Mission, also in Livingston and Ford counties, returning by way of Chicago, where I found the few that have united with the branch striving patiently to live their religion, and advance the interest of the cause. I gave what aid I could on two successive Sundays. Since then I have tried to get up meetings at this place, but heavy rain storms prevented our meeting on Sunday last. I still intend making an effort before leaving. I shall extend my labors north from here, as the way may open up before me. My health keeps moderately good, and I feel encouraged to press onward, for I have unshaken faith in the ultimate triumph of God's work, notwithstanding the wrongs that men connected with it may do. I am pleased that you concluded not to sully the pages of the *Herald* further with the Spalding trash. I watch, and pray for the success of the effort now being made in Utah.

With kind regards for all in the Office, I remain as ever, your fellow laborer in the Master's cause,
JOHN S. PATTERSON.

SAN FRANCISCO, Cal.,
Aug. 21st, 1885.

Dear Bro. Blair:—All goes well with us. Bro. Alexander H. Smith spoke for us here last Sunday; had a fine congregation, who seemed much interested. The attendance continues good. We look for several additions to our branch soon. A good portion of the Spirit is ever present with us. May God continue to bless his cause.

Yours in the faith,
GEO. S. LINCOLN.

Summary of News.

Aug. 25th.—Consul Lewis, who is stationed at Sierra Leone, sends the Department of State a remarkable story regarding a Mohammedan African named Samadu, who has raised an army of 100,000 men and gained control of the country from Timbuctoo to the West Coast. His mission is to suppress paganism and open up trade at seaports.

The steamship Etruria made the run from Queenstown to New York in six days, five hours, and thirty-one minutes. This is the fastest time on record.

Letters from Dublin, Ireland, bearing date of Aug. 16th, reaching Chicago yesterday at 9 a. m., taking only eight days, the quickest time on record of the transmission of mail between the two countries.

Sunday there were nearly 6,000 new cases of cholera in Spain and 1,950 deaths from the disease.

The situation at Marseilles and Toulon, France, is alarming. In both cities people are dying by the score from the cholera daily, and the death rate is increasing.

Fifteen Salvation Army people were arrested at Elgin, Ill., for making too much noise. The case come up in court to-day.

The southern Utes residing in New Mexico are said to be starving, and it is feared they will go on the warpath as a last resort.

Aug. 26th.—A cyclone swept over Charleston, S. C., yesterday morning which unroofed one-fourth of the houses in the city and much damage to the shipping. The loss is estimated at $1,000,000. Great havoc was also caused along the entire Southern Atlantic coast.

Brigham Young's son who is the husband of two wives only and the father of ten sons and eleven daughters, is now in Chihuahua prospecting for 10,000 of "the best Mormons," who, he predicts, will migrate from Utah to Mexico

Miss Kate Field is lecturing in the East with great success.

On learning of the deplorable condition of the Southern Utes the Commissioner of Indian Affairs made arrangements for supplying the half-starved savages with 10,000 pounds of beef and 3,000 pounds of flour weekly.

A Nebraska man claims to have discovered a process by means of which the human soul can be made visible at the moment when the body which it has inhabited dies.

The Caroline Islands episode has caused the Madrid papers to assume a warlike tone, and it is boasted that in the event of trouble the Spanish navy could blockade all Germany's ports and sweep German commerce from the seas.

In 100 Wisconsin towns high license produced a decrease of 267 saloons and an increase of $224,000 in revenue in three months.

St. John's, Arizona, *Herald:* There are eight Mormons confined in the Yuma Penitentiary undergoing sentences for unlawful cohabitation. Five of them will be discharged during the third quarter of this year. Edmund Ellsworth, the Show Low polygamists, is one of the number.

At Marysvale, the Warnock Reduction Works are running on Morning Star and other ores. The Bullion Mill resumes operation on the 1st of this month and is handling Antelope ore principally. The outlook for the Antelope is now very favorable and is believed that work will be vigorous. Other properties are being re-opened and the business prospects are considerably brightened.—*Utah Times.*

The new Moslem prophet, Samuda, who, at the head of an army of 100,000, is converting the the savages of Africa by main strength, has something of the idea which Charles Lever expressed:

Fightin' each other for conciliation,
An' murtherin' each other for the love of God.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Selected Poetry.

STRENGTH ENOUGH

The morning mists that lie
About the day, that comes so softly in,
Hide all its secrets from the searching eye,
And none may tell what want, or pain, or sin
Shall break, new-risen, from the enfolding shroud,
Nor what is in the cloud.

Before the busy feet,
In the hot noontide 'neath the blazing sun,
Shall with their rapid step-sounds fill the street,
Before the willing hands their work have done,
There may have burst some great and new surprise
Before our shrinking eyes.

It may be ours to stand,
Forsaken, single-handed, in a fight
With a determined and a hostile band,
For the dear cause we honor as the Right,
And either be o'ercome or win a crown
Before the sun goes down.

We may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have to-day
To lay all work aside, and in the gloom
That suddenly creeps up around the way
Take the short journey that shall find the tomb,
And see the earth-home fade before our face
In some strange place.

But howsoe'er it be,
We dare go forth to meet the dim unseen,
Tranquil and patient, God is near, and He
Will be our helper as He yet has been;
And let the day for us be fair or rough,
We shall have strength enough.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

ETERNAL PUNISHMENT.

I HAVE heard the doctrine of "universal salvation" preached so much by some of the Elders in the Reorganized Church that I begin to wonder if they have ever read the Book of Mormon, or, having read it, if it be possible that they believe it. For my part I can not find that doctrine sustained by either the Bible, Book of Mormon, Doctrine and Covenants; but if others think they can, it is their privilege. I do not propose to have any controversy with them upon the subject. Before our heavenly Father we all stand; unto him we have to answer. The issue, therefore, is between the Lord and ourselves, not between each other. But I thought it would not be amiss to make a few brief quotations from the Book of Mormon which speaks as plain as language can express it, and tells us the duration of the punishment of the wicked. In the 6th chapter of the 2d Book of Nephi and 6th verse, we find these words:

"And assuredly as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous, shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and hath no end."

Again, see Jacob 2d chapter and 11th verse:

"O my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves, that ye may awake from the slumber of death; and loose yourselves from the pains of hell, that you may not become angels to the devil, to be cast into that lake of fire and brimstone, which is the second death. And now I, Jacob, spake many more things unto the people of Nephi, warning them against fornication, and lasciviousness, and every kind of sin, telling them of the awful consequences of them."

I most earnestly recommend the reading of the entire teachings of Nephi and Jacob upon this all important subject. They labored with their mights to try and persuade the people to redemption, and an obedience to the gospel of Christ, telling them "that unless a man shall endure to the end, in following the example of the Son of the living God, he *can not be saved*."

They were not alone in presenting these sacred truths. King Benjamin, in the 1st chapter of the Book of Mosiah, speaks plainly upon this subject; and in the 11th verse he says:

"And now, I say unto you my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's path, that ye may be blessed, prospered, and preserved; I say unto you that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore the Lord has no place in him, for he dwelleth not in unholy temples. Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never ending torment."

Lest some of the Elders may say "never ending torment" will be but of short duration, we will let Alma settle that question. In speaking of the punishment of the wicked after death, he says:

"Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul."

This, to my mind, settles the matter, but inasmuch as our Savior, Jesus of Nazareth, has spoken upon the subject, confirming what these men have said, I quote from his teachings to the Nephites after his resurrection, as recorded in the 12th chapter and 4th verse of the book of Nephi, in the latter part of the Book of Mormon, as follows:

"And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he has given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."

Now who am I to believe; Jesus of Nazareth, and the word of the Lord as clearly set forth in the Scriptures of divine truth; or these disciples of Nehor of whom we read in the first chapter of Alma, in the Book of Mormon, who taught the people "that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice for the Lord had created all men, and had also redeemed all men; and in the end all men should have eternal life"?

These very words of Nehor I have heard used by some Elders in the Reorganized Church, and also read them in some articles in the *Herald*. For my part I prefer to believe Jesus and the word of the Lord; for Jesus says his Father "lieth not, but fulfilleth all his words."

This Nehor sought to establish his doctrine and priestcraft by the sword, and killed Gideon, a man of God, for which crime he was condemned to death; but before his death he acknowledged "that what he taught the people was contrary to the word of God," and Alma condemns it as false doctrine.

E. ROBINSON.

DAVIS CITY, Iowa, August, 20th, 1885.

WHO WILL HELP?

SEVEN years have elapsed since the publication of the *Saints' Advocate* was commenced. During that period a fund of information in regard to the rise, early history and development of the church, together with a clear expose of the various phases of apostacy—especially that under the leadership of Brigham Young and John Taylor has been furnished to hundreds in the church, who could not have been put in possession of it, except through such a medium.

It's chief object, however, has been to

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enlighten and reclaim from the bondage of Brighamism the many honest hearted, whom it seemed impossible to reach by means of public preaching. The degree of success attending it in this direction can not now be estimated, and may never be fully known; but certain it is to those who have labored in this important field, that an effective work has been done by it in opening the way and preparing the hearts of many for a return to the old paths from which thousands have strayed.

The present condition of affairs in Utah has long been looked for, and the *Advocate* has sought faithfully to warn the inhabitants of approaching trouble. The people are now, to a considerable extent, aware of the fact that a time for action has come, and, with their leaders fugitives from the law, the United States Deputies constantly in sight, and indictments ever on the increase, together with the settled attitude of the government in relation to polygamy, they are made to keenly realize that the only hope for deliverance extended to them is through an immediate and perfect compliance with the requirements of national law.

Appreciating the time as an opportune one, the various religious denominations are expending tens of thousands of dollars annually with a view to speedy and golden harvests. Churches, missionaries, schools, colporteurs, periodicals, tracts, &c., are flooding the country, one denomination alone having spent over $20,000 in this direction during the past year.

The Reorganization, at present writing, has but four active missionaries in this field, and but little local help, and a depleted treasury upon which to fall back for assistance in prosecuting the work. In view of these and other facts, we call attention to the following matter, asking a serious consideration of it.

With the present number of the *Advocate* Elder W. W. Blair stops its publication, unless some one shall be found willing to take it in hand and carry it forward. Increase of responsibility, and the addition of new duties render it impracticable for him to continue its publication. To lose the *Advocate's* assistance in this mission is a thought almost intolerable to the missionaries here. Therefore, after counselling with Pres. Joseph Smith, W. W. Blair, R. J. Anthony, and others, the writer has resolved upon making an effort to continue its publication, the intention being to use it largely as a tract for gratuitous circulation in Utah. At no time in the history of this mission has its worth and need been more fully realized than at present. Shall it be sustained? The writer is not able in addition to his labor as a self-supporting missionary, to publish the paper at a financial loss to himself, and therefore makes this appeal to the Saints and friends everywhere to rally to his support.

By swelling the list of paying subscribers sufficiently, we may be enabled to circulate at least one thousand copies per month, gratis, in the Rocky Mountain Mission.

For consideration, the mailing lists have been transferred to us, and we have agreed to furnish all subscribers whose term of subscription has not expired. Those in arrears will please remit the amount of indebtedness, and a years subscription in advance, if possible and convenient, to David Dancer, Herald Office, Lamoni, Iowa, or the writer, Box 307, Salt Lake City, Utah. If unable to pay at present, and wishing the paper continued, drop a card or letter to that effect to either of the above addresses.

If you have friends in Utah to whom you desire the paper sent, furnish us with the addresses, and we will supply them, whether you are able to pay for them or not. If able to do so, subscribe for yourself and a number of others, who may be reached and won by this quiet missionary.

We will endeavor to maintain the standard of excellence attained by the *Advocate* in the past, as nearly as our ability will allow, and, though laying no claim to peculiar natural or acquired fitness for this important work, we trust that in essaying a task, having for its object the glory of God and the rescuing of imperilled Israel, we shall find favor at the Master's hands, as each emergency presents itself, and lack no qualification that such work may demand.

Contributions bearing upon this important branch of the church's work, earnestly solicited. We wish to make the *Advocate* a paper peculiarly adapted to the needs of the Utah mission, and generally instructive to all classes of readers. We need help both in a literary and financial way. Who will respond?

In order to extend the circulation, and as a slight inducement to those who can find time and opportunity for soliciting subscribers, we offer a card size photograph (front view) of Joseph the Martyr, copied from the only dauguerrotype ever taken in the life of the Martyr, or one of Pres. Joseph Smith, of the Reorganization, to every one sending us the names of five subscribers for one year, accompanied by the cash. For twelve subscribers for one year, with cash, we offer both the above pictures, or one of either, cabinet size, and a copy of the *Advocate* free for one year. For twenty subscribers for one year, with cash, we offer both the above pictures, cabinet size, or one of either 8 x 10 size, for framing, and one copy of the *Advocate* free for a year. For thirty subscribers for one year, with cash, we will send a copy of either the Book of Mormon, Doctrine and Covenants, or the Saints' Harp, or any book catalogued in the *Herald*, not exceeding $1.25 in price. For forty subscribers for one year, with cash, we will send a copy of the Inspired Translation of the Scriptures, (sheep), or any books in *Herald* catalogue, not exceeding $1.50 in price, and a copy of *Advocate* free for one year. For fifty subscribers for one year with cash, we will send the *Herald* and *Advocate* free for one year, or books as catalogued in *Herald*, not exceeding $2.25 in price. For one hundred subscribers for one year, with cash, we will send anything catalogued in the *Herald*, not exceeding $4.50 in price.

It is to be understood, however, that the above is offered for *new subscribers*, or those not already on our list, and the subscriptions to commence with September, 1885. All subscriptions to be for one year, or more, and accompanied with the cash. Write all names and addresses plainly, and send with P. O. Order, Postal Note, Registered Letter, or by express to either of the addresses given above.

The subscription price is fifty cents per year. The traveling ministry supplied free, if they send their addresses.

To branch presidents, general and local ministry, also the laity everywhere, we in conclusion, appeal for help. Who will respond?

JOSEPH LUFF.

ORIGIN OF ALL THINGS.—No. 13.

BY S. F. W.

FROM a history of the Ten Tribes by Dr. Edrehi, I quote: "The learned Pistol is firmly persuaded that the Ten Tribes passed into Tartary; he quotes the authority of several Armenian historians. Orteleus, that great geographer, giving the description of Tartary, notices the kingdom of Asareth, where the Ten Tribes, retiring, succeeded the Scythian inhabitants, and took the name of Gauther, because they were very jealous for the glory of God. In another place he found the Naphtalites, who had their hordes there. He also discovered the tribe of Dan, in the north, which has preserved its name. There is another kingdom, called by the Jews, Thaber. The Jews have still kept up their residence there, though they have lost part of their sacred writings and books. The country has received its name from them; for it is in the middle of Tartary, and is called Thabor, from the Hebrew, which signifies navel. . . . The very name of Tartars which signifies 'remains,' perfectly agrees with the tribes dispersed in the north, which were the remains of ancient Israel." "They found amongst them the footsteps of ancient Judaism; as, for instance, the circumcision of children." . .

"It is further conjectured, and with very good reason, that part of the Ten Tribes went as far as the East Indies and China."

J. Crosset, in *Herald* of November 17th, 1883, says: "In January, 1879, it was revealed to me the Mongolians are of the Tribes of Israel. This great nation, which in the times of Ghengis Khan conquered Asia, has been dwindling into a mere remnant. Their tradition is that they came from the west of Thibet, somewhere, and that after undergoing still greater chastisements than they have yet received, even when their numbers will be reduced to a few, comparatively, they are to be led back to the land of their fathers. . . . They expect a Savior from heaven to appear and bring them back to the land of their fathers." "If anything is certain to me, it is that they are of the same race as some of the tribes of the North American Indians. Boudinot in his "Star of the West," holds that view, and gives two cases of persons—one a woman from Florida—"who were at home in both continents."

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Around Lake Urumiyah, in northern Persia, the people claim to be Israelites. The Afghanistans claim to be descended from Saul, King of Israel, and perpetuate many Hebrew names.

"The Russian traveler and journalist, W. J. Remerowich Dantscheriko, has just published in a very interesting work, entitled 'Wogin Stwvjusci Israil,' the results of his recent travels in the Caucasus. He has discovered, on the highlands of Daghestan a tribe which has been settled there for thousands of years: and although they are of warlike temperament, and closely resemble the Cossacks in appearance, there is no doubt at all that they are really Jews, for they strictly follow the Mosaic law in the Biblical interpretation of it. It is strange that this people has hitherto escaped the notice of Ethnographers, for they themselves affirm that they have lived in the same spot since the days of Salmonassar. They are ignorant of Talmudic literature, and of the building of the second temple, and they retain the old Jewish names in use in the days of the wanderings and the first kings. They manufacture largely a red wine, which is said to be the best in the Caucasus, and they adhere strictly to the Mosaic law that a man must marry his deceased brother's wife."

The Beni-Israel are a "remarkable race in the west of India, who practice a mixture of Jewish and Hindoo customs. Their ancestors, they say, came to the coasts of India from a country to the northward about sixteen hundred years ago. Fourteen escaped shipwreck and found refuge at Navagaum. There and at Bombay, where they have located since it came into possession of the English, their descendants are still to be found. Their number is estimated at 8,000. They resemble in countenance the Arabian Jews. They regard the name Jehuda, when applied to them, as a term of reproach. They ask a blessing from God, before and after meals, in the Hebrew language. Their Hebrew names are conferred on the occasion of circumcision, and their Hindoo names a month afterward. They profess to adore Jehovah, the God of Abraham, of Isaac and of Jacob; but some of them worship the gods of the Hindoos. In their synagogues there is Sepher Torah, or manuscript of the law, as the Jews have. They admit however the authority of all the books of the Old Testament. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the later prophets. The five books of Moses form their standard of religious law. The divine statutes, however, are but partially regarded. At the time of circumcizing, the Kazi invokes the prophet Elijah and the expected Messiah. They reckon tneir days from sunset to sunset, and call their months by Hebrew names. They have the name Reuben among them, but not Judah or Esther."

SECOND DISPERSION OF ISRAEL.

Zedekiah the last ruler of the house of David revolted against Nebuchadnezzar, contrary to the dissuasion of Jeremiah. Jerusalem was taken, the temple and palaces distroyed, the king's sons slain, the king's eyes put out, and he and the principal citizens taken to Babylon. Many fled to Egypt. Some it seems went to India and still remain there. They were visited in 1807 by Dr. Buchanan, who received from them the following:

"After the second temple was destroyed, (which may God speedily rebuild) our fathers, dreading the conqueror's wrath, departed from Jerusalem—a numerous body of men, women, Priests and Levites—and came into this land. There were among them many men of repute for learning and wisdom: and God gave the people favor in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called Cranganor. (A. D. 490) . . . The royal grant was engraved, according to the custom of those days, on a plate of brass. This plate we still have in our possession. Our fathers continued at Cranganor for about one thousand years, and the number of heads who governed us was seventy-two. Soon after our settlement other Jews followed from Judea; and among them came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son Rabbi Jehuda Levita. They brought with them silver trumpets, made use of at the time of the Jubilee, which were saved when the second temple was destroyed. There joined us also, from Spain and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising amongst ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces and strongholds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel, (Beni Israel), who came from the country Ashkenaz, from Egypt, from Tsoha and other places, besides those who formerly inhabited the country."

The Boras are a remarkable race found in all the larger towns in the province of Guyerat, in Hindustan, who though Mohammedans are Jews in features, genius and manners.

The Abyssinians explain their adherence to so many Jewish customs by alleging their descent from the race of Jewish kings. The whole, indeed, of their sacred ritual, as well as civil customs, is a strange combination of Jewish, Christian and Pagan traditions.

A Jewish remnant still exists in Abyssinia who expect the Messiah, and pray to the angels for his coming. They live in the most ascetic manner, fasting five times every week, sleeping only upon wooden benches, and scourging themselves with thorns. They join outwardly in all Christian exercises, but are regarded by all the perple as Jews and socerers.

"One of the strangest peoples with whom missionary enterprise has to do are the Falashas of Ethiopia. They are black Jews, about two hundred thousand in number, who have as their holy writings the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. Undoubtedly they are not of pure Jewish descent, although to some extent they are the children of Jewish immigrants who, in the time of the great dispersion, settled in Abyssinia and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language."

TITHING.

WHAT IS IT FOR? AND WHAT SHALL THE GIVER GAIN?

MAN requires many things in this life to make him happy. Some he can supply, others he can not. God knows them all, and has made provision for them, for it is the will of God that man should be happy here, as well as hereafter. For all the real wants of man God has provided a way to supply them, or a way by which he offers to assist man in obtaining those things which will help make him happy. For be it known that all the laws of God are for the benefit of man here as well as in the future. We do not live, as some suppose, entirely for the future. The Master desires us to enjoy this life. Why give us all the blessings in the next? Better give us some here, which will increase our faith in those of the future. Now does poverty increase our happiness in this life? Is it a fact that in any sense it promotes our welfare and increases the pleasures of this life? I have not found it so. Many of us are poor in this world's goods. If we obey the law of tithing will it make us still more so? If so, then God's laws are not for our good. But all his laws *are* for our benefit. If this law is calculated to increase our poverty, then it is a blessing which I have never been able to properly appreciate. What says the word of God concerning this matter? It should be of weight with Saints, either the law will increase or diminish our substance. If the former, then all the Saints, especially the poor, ought to observe it. For the many blessings we need, there are as many laws. Wealth rightly used is a blessing; and to obtain it the Lord says, "Bring *all* [not a part] of your tithes into my storehouse,"—to the man God has appointed to receive it. For a man must be appointed to receive it, even if it should go into a house. He can put it into a house or not. It will make no difference with us, so far as our blessing is concerned, which is, "I will bless your *land* that the nations will call you a blest people." Why blest? Because of its abundant crops. If the Lord had not considered riches a benefit to us here, he certainly would not have promised it to us as a reward for sacrifice. The same law of increase is spoken of in Proverbs 3:9: "Honor the Lord with thy substance . . . so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Showing that it always has been the will of God to bless his people temporally.

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The Jews were a wealthy people, and increased rapidly in wealth when in favor with God. So did Abraham, Isaac and Jacob. They were immensely rich in gold, silver, and cattle—they were cattle kings—all keep the law of tithing. With these examples before us, who can doubt the promise? If the promise that God will remit sins through baptism and give the the Holy Ghost through the laying on of hands, is fulfilled unto us, should we not have faith in the author's promise? Surely, if one is true, the other is. We *know* the former is, why not test the latter as He requests us to? "Prove me;" see if I will not do as I say. We hear a continued wail coming from them who have good cause to make it, of poverty; and ofttimes hear the wish expressed, "I wish I had something to help on the work with, and make myself comfortable!" Why not have it? The Lord says He will give it upon the above conditions; and that it is good to have these earthly things, if we gain and possess them under the law. Otherwise they will be burdensome, destroying happiness, and leading into sin. The faithless rich man is in constant dread of losing his wealth. So great at times is it that it destroys all happiness he has in its possession. But those who gain by the blessing of God will have no fear; besides having the continual evidence that He is with them.

What a joy in our fields, at our every day avocation, to realize that the mighty God is watching over us, and we dwelling in his favor! Such, surely will lessen the burdens of life, and enable us to cheerfully await the coming of the Master. The thought that temporal blessings are detrimental to our spiritual welfare, is a mistake, as will be easily seen from the above. God will not give us a stone when we ask for bread; he will not give us here that which will work harm to us hereafter. Some suppose that after we come under the law, our obligations to the law are greater, and that to come under it is to pay something as tithing; that until we do so we are not under the law. In a certain sense such is the case, but in the main wrong. We are under no obligations to the law until it has claim upon us, but it is a sad mistake to suppose it has no claim on us until we make a first payment. We have no right to the blessings of the law until we honor it with our substance. We are under the law as soon as we owe anything to the Lord; and the law has claim upon us just the same when we don't pay as when we do. A brother said to me once, "Hiram, if you don't keep right on paying tithing you will no doubt lose all you have given." How will it be with you, I replied; for I was well aware of the fact that he had not paid a cent. "O, I haven't commenced, so I am not under the law yet." What a strange idea! We both owed the Lord. I had paid Him part, he not a cent. God would not punish me for not paying all, and let him go free because he haden't commenced. The Lord doesn't look upon these matters as some of the Saints do. Now let it be distinctly understood that the law of tithing is not to make us poor, but to increase our riches and happiness. The starting, or beginning in this matter of tithing, as in many other things, seems to be the hardest. But it does seem that the Bishop has made it so plain that none need to doubt the manner of commencing. Yet some still cling to the idea of having a surplus as necessary to the beginning of tithing. If such is the case it is very unjust; for a poor man has no surplus, and so because of his poverty he can not come under the law, and of course can not receive of its blessings outside of it. This is a mistake.

The blessings of the law of one tenth has, and always has had a general application to the people of God. Temporal prosperity is desirable by all people at all times. It is obligatory only in the sense that if we do not comply, we will not be blessed by the Lord above other men, but no special blessings or protections can the Saints expect as when they obey the law of one tenth. The Master says—"It is vain ye say Lord, Lord, unless ye do the things I say." Is it not vain to pray for His protection and blessings, and yet disregard this law? "If ye do the things I say, then am I bound," says the Lord. He can not bless us unless we do; for by so doing He would be breaking His covenant with us.

HIRAM L. HOLT.

SILVER LAKE, Minn., Aug. 14th, 1885.

"GOVERNING THE TONGUE."

JAMES III:2-4.

THE apostle is speaking here of the government of the tongue. He says the degree in which a man, woman or youth governs their tongue is an index to the whole moral state. You know what an index finger is? A finger on a watch? The mark on a sun dial? An index to a book? They all more or less relate to a certain thing, the progress of time traveled. Similarly our lives, our habits, our progress, is either going backward or forward, east, west, north or south. The tongue is spoken of in the illustration as a bridle, bit, rudder, &c. We all know what these are for? To determine the course of the ship, the horse, &c. They do not hinder, but direct the course of the ship, horse, sun, watch, &c., they direct their course. As you govern the tongue, the more closely you come to perfection, as the text implies. If you believe you can tell lies, speak angrily to a brother or sister, indulge in vain words and imaginations, jokes, &c., and yet be called a good Latter Day Saint, it is contrary to God's word. I will not flatter you, I will deal sincerely with you, it is erroneous. Actions, words and feelings, are fully represented here in the course of the ship, horses, etc. Weigh it well in your mind; govern your tongue as you would be found going on to the Saints' rest—to perfection. Let us make a self-examination. Self-reliance, self-respect, self-control, are all invaluble here. The tongue is not only represented as an index, but an instrument to determine our moral state. Self-gratification, self-appreciation, all feed on pride. A woman got up at a testimony meeting in Chester and said her greatest stumbling-block was envy; another said hers was jealousy. Oh think of the wounds those women must have made during their lives! By restraining your tongue you will save hours of anxiety and trouble. A gentleman once said he experienced a great bereavement, which tested his soul and trust in God's providence beyond any previous trial of his life. "One night," he said, "I was sitting with my little boy on my lap, mourning over my loss, when my eye caught on a favorite text over the mantel piece. The eyes of the child were also turned in the same direction, and without any request on my part he read the text aloud, "The law of the Lord is perfect converting the soul;" and as I heard these words from the child they seemed to sink deeper into my heart than ever before. And to my surprise the child asked the question: "Papa, what does perfect mean?" My heart was too full to make a prompt reply, and before I could break the silence the child supplied the want itself and said: "Papa, doesn't it mean that God makes no mistakes?'"

How important then that we make our lives a blessing to others? The poet says:

"I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And waits my spirit too.
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I may do."

W. STREET.

CULTURE.

WE hear much said nowadays about culture, as if it ought to be the chief aim in life for all intelligent, refined human beings. That it is as a talisman to refined society, and also an element of success in fashionable society, all must admit. But when these worldlings claim that their object in life is the highest and best, the Christian claims that they have something higher and better. While worldly culture only fits for worldly society, Christian culture will not only admit its possessor to the best earthly society, but fits them for the society of Heaven. Heavenly culture as far exceels worldly culture as righteousness exceed sin. The best lessons for its attainment are found recorded in the New Testament as they fell from the lips of the prophet of Gallilee.

MRS. H. B. EMERSON.

ETERNAL LIFE, AND THE SECOND DEATH.

ADAM, before the fall, was in a state of never-ending existence dependent upon conditions, therefore he had eternal life, but was neither immortal, nor mortal. One of the conditions upon which he might have retained eternal life was this declaration of the Creator. "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; for in the day thou eatest thereof thou shalt surely die."—Gen. 2:19–22. I. T. But man ate of the fruit of the tree, and then God said; "Behold, the man is become

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as one of us, to know good and evil."—Gen. 3:28. Thus this knowledge of good and evil was purchased for man, and the price which was paid was death; and because of disobedience a spiritual death, and the penalty temporal death. The immediate effects were, man was estranged from God, and death commencing its work claimed his body, and at the end of his individual probation resolved it to its original elements: "Dust thou wast and unto dust shalt thou return."—Gen. 3:25. Thus "by man came death," (1 Cor. 15:21), a first death, an everlasting death, for it sweeps down the ages, through all the race of man. And until it was an accomplished fact there was no intimation that it would ever give place to life again. But then there came this assurance to the woman, in God's declaration to the serpent: "I will put enmity between thee and the woman; between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:21. And when the "seed of the woman" (not of man) had bruised the serpent's head (through calvary and the resurrection) he regained life for man, saying, "I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death."—Rev. 1:18. Thus, "by man came also the resurrection of the dead."—1 Cor. 15:21. Man has presented to him the two Adams; the one giving him the temporal life under the death penalty; the other restoring to him the temporal life, which can never be taken from him again, whether righteous or wicked; for "they can not die, seeing there is no more corruption. Book of Alma 9:3. And also offering to him the spiritual or eternal life. Thus eternal life was purchased for man, and the price paid was death—Christ's death—who died "that through death he might destroy him that had the power of death." Heb. 2:14. "For ye are bought with a price." 1 Cor. 6:20. If there were no other principles involved than a temporal death, we might judge that when man was resurrected he would be restored to the same condition in which Adam existed before the fall. But disobedience to God's command was an act of rebellion against heaven's authority, which necessarily resulted in man's banishment from his presence, which is spiritual death. And the knowledge of good and evil which he received, increased his responsibilities as it enlarged his powers, by his agency, thus extending the conditions under which he might have eternal life. And as man voluntarily disobeyed God, which resulted in death, so God has ordained by an immutable law that eternal life shall not be restored to man except by obedience to the principles governing that state of existence. Therefore the resurrection only restores the temporal life; but the spiritual or eternal life is determined by other principles and conditions. The key that opens the portals of eternal life is knowledge—"This is life eternal, that they might know thee the only true God, and Jesus Christ." John 17:3. "And we know that the Son of God is come, and hath given us an understanding that we may *know him* that is true; "This is the true God and eternal life." 1 John 5:20. Therefore, as a result of Adam's eating the fruit of the tree of knowledge of good and evil, man obtained power to receive knowledge during his probation through obedience to the gospel, which would give him not only eternal life again, but a glorified body, with power to receive instruction through the next stage of his existence—or millennial reign of Christ—by which he may go on towards immortality.

We find mention of three classes of mankind in the future. 1st. Those who shall inherit eternal life. 2d. Those who shall be subject to the second death. And 3d, those who *must* die the second death. The first of these will receive a glorified body in the first resurrection and eternal life through Christ, by the reception of knowledge through the Holy Spirit, by obedience to the gospel, which is the law governing that condition of existence in the world to come.

The second class are those who remain in the prison until the judgment day, when they will be assigned a place of reward or punishment according to their deeds, the penalty [liability] of death—the second death—still upon them; but may be avoided if they will learn by counsel, or by the things they suffer.

The third class are those who have committed the unpardonable sin; who *must* die the second death, "And the only ones on whom the second death shall have any power," (Doctrine and Covenants 76:4), therefore they can not be forgiven, "neither in this world; neither in the world to come." Matt. 12:27. And as there is no more corruption after the resurrection, the second death necessarily is a spiritual death, which involves separation from God, and from the glory of his power, in everlasting darkness. How fearful the punishment of transgressors! Thousands yearly kill themselves hoping thereby to avoid it here; but if man will not learn by counsel, or by the word of God, he must learn by the things he will suffer, though it should take cycles of ages to do so.

Then we find that all men are "dead in trespasses and sins, and that eternal life is only obtained by obedience to the gospel of Christ. All the rest of the race of man are subject to and in danger of the second death, in some sense or degree; and with the exception of the sons of perdition, their destiny will rest with themselves measurably. Proof seems wanting to establish the thought that any death is necessarily unending. No stronger language has been used in reference to any death than that first used to Adam, "Thou shalt surely die." And *that* death having been entailed upon the whole race of man, is everlasting; but not in the sense that it will not give place to life again, under proper conditions. The inferential argument from Adam's life and death is in favor of the thought, that all death may give place eventually to life, in some degree of happiness, with perhaps the exception of those who become sons of perdition.

Satan entered the serpent to betray Eve, and bring death into the world. Again, Satan entered Judas to betray Christ, and bring death upon the second Adam. But through that, Christ conquered death and gave to the race life again, that all who will may also receive eternal life. The tree of life "is in the midst of the paradise of God," and those who are not worthy to center there can not partake of it, consequently may die again—a second death. Those who "have washed their robes and made them white in the blood of the Lamb" shall be permitted to pass the "cherubim and flaming swords," and partake of the tree of life, and then shall partake of the tree of knowledge of good unmixed with evil—"we shall know as we are known." The great Redeemer says, "I am come that they might have life, and that they might have it more abundantly." John 10:10. And God says, "This is my work and my glory, to bring to pass the immortality, and eternal life of man."

The race?—When?

[When man obeys God.—Ed].

Jos. F. Burton.

Wallsend, July 10th, 1885.

Selections.

ON DANCING.

Recently a friend handed us a pastoral letter with request to publish; a young lady member of the Baptist Church, her friends here soliciting her to attend dances, wrote to her former pastor for advice; we give an extract:

"I once had a very dear friend who loved dancing and was led astray and ruined under its pernicious influences. There are some who quote the Bible as saying a time to dance; if you read the Bible very carefully you will find (1) that the sexes never danced together; (2) that dancing was sometimes done to indicate joy in religious worship, as David before the ark and Miriam at the deliverance of the Israelites; (3) that when dancing was done for mere pleasure it was by abandoned women, as, the daughter of Herodias when John the Baptist was killed; certainly your friends would not want this kind of dancing. Again, dancing leads young people to disobey and dishonor their parents; many and many a girl goes to a dance when her mamma's heart aches with sorrow; anything that will make a child do that can not be good for a child; again, many a girl has exposed her health in such a way as to lead to an untimely death; under such influences girls are generall careless; again, you are constantly thrown into the company with persons that are immoral and with whom you would not speak at other places; again, no professing Christian that dances is active for Christ, it kills all religious enjoyment; Christ is not welcome in a ball room or at a dance; dances are not opened with prayer; again, it unfits the mind for study and good reading.

It is just the same with the roller skating craze and the euchre craze. I can not get the young people that are engaged in these to love good reading, so they grow up ignorant of so much that they might

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enjoy. Again, it grieves the best members of a church; does a young Christian find it good to do those things that grieve the people of God? What good does dancing do? It is pleasurable for a while, but it confers no lasting happiness. So far as dancing is concerned, the most ignorant blockhead in town can be the most graceful dancer; it does not show that one knows anything because he can dance. Again, the general idea is that the world has laid hold of that exercise for its own, and that it does not belong to Christians. I think it is so.

Then, my dear young sister, there are so many things that are pure and holy, why not cultivate them? why not cultivate the mind and spend the time that others give up to dancing, in some useful way, and when you get older you will be glad. I have had to urge hard to get some of my girls not to dance, but now they are glad they did not. I know the world will call you silly and weak, etc., but they called the Savior bad names. I do hope you will resist all such temptations, cultivate purity of thought, word and acts and you will be richly blest. May God keep you.

WM. C. LEARNED.

SOUTH BEND, Ind.

SALT FOR THE THROAT.

IN these days, when diseases of the throat are universally prevalent, and in so many cases fatal, we feel it our duty to say a word in behalf of a most effectual, if not positive, cure for sore throat. For many years past, indeed we may say during the whole of a life of more than forty years, we have been subject to a dry hacking cough, which is not only distressing to ourselves but to our friends and those with whom we are brought into business contact. Last fall we were induced to try what virtue there was in common salt. We commenced by using it three times a day—morning, noon, and night. We dissolved a large tablespoonful of pure salt in about half a tumblerful of water. With this we gargled the throat most thoroughly just before mealtime. The result has been that during the entire winter we were not only free from colds and coughs, but the dry hacking coughs have entirely disappeared. We attribute these satisfactory results sololy to the use of salt gargle, and most cordially recommend a trial of it by those who are subject to disease of the throat. Many persons who have not tried the salt gargle have the impression that it is not pleasant to use, but after a few days' use no person who loves a nice clean mouth and first rate sharpner of the appetite, will abandon it.

Truth never need be in a hurry, but a lie must keep all the time on the jump; a lazy lie soon tires itself out, and ends in confusion.

Men usually follow their wishes till suffering compels them to follow their judgment.

ADDRESSES.

Elder Alexander Hale Smith, care William Anderson, 1009 Broadway, Oakland, Cal.
Joseph C. Clapp, Bozeman, Gallatin Co., Montana.
Pres. Joseph Smith, Box 307, Salt Lake City, Utah.
Elder Joseph Luff, Box 307, Salt Lake City, Utah.
Elder Peter Anderson, Editor of "Sandhedens Banner," Box 1123, Salt Lake City. Utah.
John T. Davis, Box 240 Pittsburg, Crawford Co., Kansas.
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Conference Minutes.

WELSH MISSION.

The conference of the above mission was held at Llanelly, Wales, April 26th, 1885. President, T. E. Jenkins; D. Lewis, clerk. The president addressed the conference, and stated that we ought to strive to build up the Church of God in Wales, and have a love to save the people. The Eastern District was reported: branches 5, Seventies 1, Elders 20, Priests 4, Teacher 1, died 1, cut off 2, members 37, total 63. Wm. Morris, president; T. E. Jenkins, secretary. Western District was reported: branches 2, Elders 14, Priests 3, Teachers 1, Deacons 3, died 1, members 51, total 74. D. Lewis, president. The Bishop's Agents account was reported from October 25th, 1884, to April 26th, 1885:—In hand when last reported 5*s*, cash received from John Jenkins 3*s*, Aberaman Branch 6*s* 6*d*, T. E. Jenkins £1 7*s*, Caernarvon Branch 4*s*, Aberaman Branch 6*s*, T. E. Jenkins £1 6*s*, Aberaman Branch 5*s*, Aberaman Branch 4*s* 6*d*, T. E. Jenkins 7*s* 6*d*; total £4 14*s* 6*d*. Cash paid to: J. E. Hughes, traveling expenses, 10*s*; the poor 2*s* 6*d*; sent to the Bishop £1 10*s*; Wm. Morris, traveling expenses, 5*s*; the poor 1*s*; sent to the Bishop $1 10*s*; the poor 1*s*; the poor 5*s*; D. Wm. Morris 10*s*; total £4 14*s* 6*d*. Audited by Williams and J. R. Gibbs, and found correct, April 26th, 1885. The book account was reported from October 25th, 1884, to April 26th, 1885: In hand when last reported £7 19*s* 9½*d*; received since for *Herald:* from J. Lewis 2*s* 7½*d*, Phillip Price 3*s*, John Lewis 5*s* 2*d*, D. Williams 8*s*, Rachel Williams 8*s*, Benjamin Davies 10*s* 5*d*, T. E. Jenkins 10*s* 5*d*. J. E. Hughes 10*s* 5*d*; in hand £10 17*s* 10*d*. Audited by T. E. Jenkins and Lot Bishop, and found correct, April 26th, 1885. The following Elders were reported: J. R. Gibbs, T. E. Jenkins, Wm. Morris, J. Lewis, Gwilym Davies, B. Davies, D. Williams, D. Lewis, T. Griffiths. Resolved that D. Lewis should publish a tract. Resolved that T. E. Jenkins should have the tract called "Pure Religion" reprinted. The president addressed the meeting, and urged on every one present to pray for the peace of God, that we may prosper in the ways of the righteous. The sacrament was administered; then the meeting was spent in bearing testimonies, and receiving the spiritual gifts. Resolved that we uphold in our faith and prayers the authorities of the church: Joseph Smith as president; W. W. Blair, his counselor; and all the quorums of the church in America; T. E. Jenkins as president of the Welsh Mission; J. R. Gibbs, his counsellor; W. Morris and D. Lewis, as presidents of districts; and all the household of faith. Preaching at six o'clock by D. Lewis, Gwilym Davies and T. E. Jenkins. Adjourned to meet at Aberaman, October 25th, 1885.

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Miscellaneous.

PARK BLUFF CAMP MEETING.

We want to say to all those coming to the Camp Meeting at Park Bluff, that board and lodging will be furnished to all that wish to board for fifty cents a day; this includes three meals and lodging. Can any one stay at home cheaper than that? A late letter from Bro. M. H. Forscutt states that he will be here, no preventing providence. Excursion rates over the H. & St. Joe and C. R. I. & P. Roads could not be obtained. Those coming over the C. B. & Q. west of Burlington will change cars at the latter place for Montrose; get your tickets clear through at one and one third fare the round trip. Those coming over the C. B. & Q. Road from the east will also change at Burlington. Those coming over the C. B. & K. C. will change at Veile, six miles above Montrose, and take the C. B. & Q. It is stated that the C. B. & K. C Road will run a special train through to Montrose. Can not say positively; enquire at your stations.

The prospects for the meeting still grow more flattering.

ELDER H. C. BRONSON.

KEWANEE DISTRICT.

It is the wish of the District President that the members of the district, and especially the Elders, be present at the Kewanee District Conference, and if they contemplate attending the Camp Meeting at Montrose, they can leave here on Monday morning, and arrive at Montrose at ten o'clock the same afternoon. Those who contemplate visiting conference at Millersburg by railroad will please notify J. W. Terry at Millersburg, and there will be arrangements made to meet them at Aledo with conveyance.

By order of Pres. J. W. Terry.

J. L. TERRY, *clerk.*

EASTERN IOWA.

The members of the Eastern Iowa District Conference will meet in the Saints' Hall, Fourth Street, Clinton, Iowa, at half-past ten in the forenoon, on Saturday, September 5th, 1885. Members of other districts are cordially invited to at the conference.

JEROME RUBY, *Pres.*

NOTICE—J. R. LAMBERT.

Some time after the Spring Conference I became convinced that I would not be able to labor in the field this summer, or in any other respect properly perform the work that should be done by the missionary in charge. I laid the matter before brethren J. Smith and W. W. Blair, to whom I proposed the advisability of relinquishing my presidency of the mission, and so advertising the Saints through the *Herald.* It was thought the better way would be to retain my charge, do what I could by way of correspondence, and take the field as soon as practicable. Since that time I have been almost wholly engaged in temporal affairs, and I have sometimes thought it would have been better for me to have given up my charge entirely.

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My present purpose is to take the field at an early date—perhaps by September 20th or October 1st. Ill health of myself and family, or the fear of it stands most in the way. But we will try and do our part, and leave results in the hands of God. Death has made another inroad into our little family. "One by one" they are taken away. Three lie side by side in Rose Hill Cemetery, while two only are left with us. The loss can not be supplied this side of the resurrection.

J. R. LAMBERT.

LAMOMI, Iowa, August 24th, 1885.

JOHN CAIRNS.

No. 811, Walnut Street, HANNIBAL, Mo.,
August 3d, 1885.

ELDER W. W. BLAIR; *Dear Brother:*—I herewith enclose copy of Bro. John Cairns' petition and acceptance by the branch; for I think you will be glad to greet him in the commonwealth of Israel. He has received several congratulatory letters of late, from old time friends in the gospel. He has resided with daughter, Mrs. Almeda Lines, No. 117, South Fourth Street, in this city, nearly one year; during which time we have become quite intimate. I have often read to him and written for him, as his eyesight has become much impaired, and his general health has been feeble. He is in his seventy-seventh year; but he talks with the vigor and fire of youth, and hopes yet to be of service in the cause we love. I have become much interested in his welfare, and during our frequent conversations have learned many episodes in his career, which would possess interest for the Saints.

In the spring of 1842, a Presbyterian clergyman in Quincy, Illinois, Dr. David Nelson, sent a challenge to Joseph the Seer to debate with him. He replied that he would send *some of his boys*, and Brethren Cairns and Ells were selected for the purpose. Bro. Ells made short work with the clergyman, after which arrangements were made for preaching in the grove near by, and Bro. Cairns was chosen to preach. He took for his text these words, "Knowing this first, that no prophecy of scripture is of any private interpretation, but holy men of old spoke as they were moved upon by the Holy Spirit." He addressed with good liberty, a large audience. At the close Bro. Joseph introduced him to Gov. Ford, who occupied a seat on the platform, and said to him, "You have done well. I don't speak that you should feel proud; but you have discharged your duty faithfully," In his early ministerial career he labored much in Canada between Kingston and the head of the Bay of Quintie. Jehiel Savage, a successful Methodist minister, received the gospel gladly at his hands, became a warm advocate thereof, and afterwards moved to Nauvoo.

In East and West Loughborough, he labored after the retirement of Brigham Young, following up the route of his travels with marked success. He held two debates in Dundee, Scotland, with a Socialist; the result being a revival of interest in the gospel and new additions daily. His forte then was debate, and he became noted as a controversialist. Doubtless many will remember his name, connected as it was with so many discussions. He was laboring in Kilmarnock, Scotland, when news came of the martyrdom of Joseph and Hyrum. He went immediately to Glasgow his native place, where a hall had been properly draped, and there he delivered a funeral discourse to an attentive audience of one thousand persons. Bro. John Taylor, now of this city, was then present. The discourse was reported and favorably commented upon by the local papers.

He traveled much in England, Scotland, and the north of Ireland, sowing the seed for those who came after. His has been an eventful history, not only in his ministerial career, but during the years since. In regard to his Eldership and position in the High Priest's Quorum, you will know best what action to take.

Yours in gospel bonds,

EDWARD L. PAGE.

HANNIBAL, Mo., July 24th, 1885.

TO ELDER JOHN TAYLOR,

President of the Hannibal Branch of the Church of Jesus Christ of Latter Day Saints, and the members of the Branch:—

It is my desire to unite with the Reorganized Church of Jesus Christ of Latter Day Saints, and I make this my application to you, to be received into the Hannibal Branch of said church. I was born in the city of Glasgow, Scotland, October 21st, 1808; was baptized in Leeds county, Canada, in the spring of 1834, and confirmed at the same time, by Elder James Blakeslee, (father of your presiding Bishop), and was ordained an Elder under his hands at the time of my confirmation. From that time until the spring of 1842 my time was principally given to preaching. I then moved with my family to the city of Nauvoo, and was there received into the High Priest's Quorum, during the summer of that year, and was sent under the administration of Joseph Smith the Seer, on a mission to Scotland and England. I accompanied Elder Reuben Hedlock from New York to Liverpool, England; he being appointed to take charge of the British Mission. Under his direction, and by appointment of the Liverpool Conference, I was sent to visit the principal cities in England and Scotland; remained in the city of London six months, laboring there. I returned to Nauvoo with a company of Saints in the month of March, 1845, and attended that conference. Becoming fully satisfied that there had been a vast departure from the faith, and looking upon the self-styled authorities as shepherds whom I could not trust, I therefore quietly removed with my family to St. Louis. Now, being fully satisfied that the true Spirit and power of God is with the Reorganization, I respectfully ask to be received among you.

JOHN CAIRNS.

Attest: EDWARD L. PAGE.

Hannibal Branch, of the Church of Jesus Christ of Latter day Saints, Hannibal, Mo., July 26th, 1885.

The foregoing application was read before the Branch, and brother John Cairns was received on his original baptism into membership in the Church of Jesus Christ of Latter Day Saints.

JOHN TAYLOR, Pres.

EDWARD L. PAGE Clerk.

DECATUR DISTRICT.

The next conference of the above district will be held in the Lone Rock Branch, Harrison county, Missouri, about twelve or fourteen miles southwest of Lamoni, on September 19th and 20th. It will be a grove meeting if the weather is favorable, and a good time is anticipated. We hope that all the branches will be represented by as many Saints as can attend them.

HENRY A. STEBBINS, *Dist. Pres.*

MARRIED.

WARD—ELLS.—At the residence of B. W. Dempster, Clarinda, Iowa, August 13th, 1885, Bro. Evan M. Ward to Mrs. Sarah W. Ells, both of Clarinda; B. W. Dempster officiating. May their union be pure, their lives holy, and their final reward eternal life.

SEELEY.—At Magnolia, Iowa, August 16th, 1885, Earl Francis, child of J. F. and Sarah E. Seeley. The deceased was aged 9 months and 2 days.

Our child is dead: our darling pet,
Upon whose life we doted much.
Though now we grieve, we still have joy,
That in Christ's kingdom are all such.

JOHNSON.—At Magnolia, Iowa, August 15th, 1885, Bertha Mabel, daughter of Joseph and Sylvia Johnson, grand daughter of Sr. Mary Geer. The deceased was aged 1 year, 2 months, 6 days.

'Tis through redeeming grace
Of the Son of God who died,
That little children rise
Worthy the Deified.

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BOOK OF MORMON.

We have just received an edition of the Book of Mormon, bound in two styles: Plain Roan at $1.25, as heretofore; and Full Morocco, instead of imitation for $1.75.

Book of Mormon in German language $1.40.

A NEW ENTERPRISE.

Several of the Brethren at Independence have formed themselves into a company to be known as the

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Any of the brethren or any one who have or know of such inventions that can be had to manufacture on royalty, will please correspond with them. They also wish to hear from all the old agents and patrons or any one who wishes to find profitable employment in the agency business. State experience, circumstances, and write at once to the

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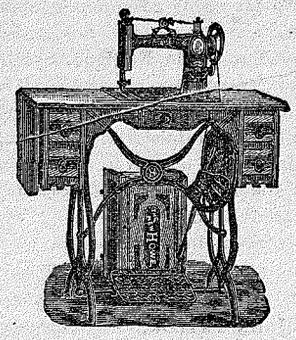

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THE SAINTS' HERALD.

26 Dec 85 JMLeland

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter

The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, September 12, 1885.

IN a letter written to the HERALD from Pleasant Grove, Utah, we used the following language respecting an annoyance encountered while preaching there in a "hired hall."

"Two or three female sprigs of the plural celestiality of Utah stood in the street in front of the hall last night and cut up pranks, and mocked while I was preaching; three or four of the same ilk talked and chatted almost aloud the first night not far from the stand. The spirits which waited so long for tabernacles in plurality (?) have some of them made poor choice of tenements of clay."

To this the Provo paper takes exception, as follows:

"The following is an excerpt from the latest number of the *Saints' Herald*, a letter written by Joseph Smith, President of the Josephites, from Pleasant Grove in this county. During his lecturing tour through the Territory lately he expressed a large amount of respect for and good will towards the people here, and denounced certain reports of his lectures with vehemence, denying having uttered anything of a derogatory character against the people here, and sought by smooth ways and expressed good feeling to ingratiate himself into the sympathy of the people."

Is it speaking derogatorily of the virtue and integrity of the women of Utah to state that some of their children disturbed, or were rude at a public preaching service held by us in Pleasant Grove, Utah? Is it to be that no notice is to be taken of what the children of polygamists do or say? Or is it to be taken for granted that such children can do no wrong; or that there is no necessity, or reason why such children should not deport themselves in an orderly manner at public meetings, though such meetings may be held by those of adverse faith? Suppose that the Editor of the Provo paper had been preaching in Lamoni, Iowa, and the daughters of Joseph Smith had been rude and disorderly in the building, or within hearing outside of the building, would not the Editor have felt justified in noticing such behavior? Would he have used more respectful terms in referring to it than did we in the case referred to? We doubt it.

One of the theories advanced by Elders in defense of plural marriage is, that there are hosts of spirits waiting to take tabernacles; and that this system was instituted for the purpose of bringing into the world, from wise and noble men and women, good tabernacles for such spirits. The system is called a CELESTIAL one. We could not write the daughters of such and such a man, or men, were a little sprightly, at our meeting on such and such an occasion, and do justice to such "hoodlumism." They were girls, hence females; they were children of the plural wife system, hence celestial; they were young, hence sprigs or slips. If we had written that the spirits of these children were bad in the unseen world before taking tabernacles, it would have been more than we were aware of. If we had written that their conduct was good, we should have lied about them, as their conduct was unbecoming any body's children.

If our offense lies in the statement that "two or three sprigs of the plural celestiality of Utah;" in what sense is that derogatory of the people in Utah? In no other place than Utah is the system of plurality as a Celestial system practiced, and hence it is "of Utah." If there is nothing derogatory to the people, in the thing itself, how can a reference to it of the nature referred to be regarded as derogatory? The conduct of the young folks referred to was reprehensible. We so felt at the time, and so feel now. It deserved rebuke. And if the Editor of the Provo paper desires visitors, friends, or enemies to the plural theory to be impressed with the beauties of it, as exemplified in its practice, both in the children, and their representative men, he will read the young people a lecture, and denounce "hoodlumism," whether those guilty of it be of high or low degree. We tried to write of the occurrence in such a way as to reprove it, and bring it into contempt, just as we would like the Editor of the Provo paper to do were the occasion so changed that he were the speaker trying to preach to those who choose to hear, and our children were the ones disturbing or annoying him; and we have no apology to offer to children or parents, or to the Editor of the Provo paper for what we wrote. If to notice acts of bad behavior, and write or speak of them when such acts occur, is to speak "against the people of Utah in a derogatory manner," should we see any more of such conduct we shall certainly speak and write of it. Insist upon fair, becoming, and admirable conduct, on the part of the children, Mr. Editor, and you need have no fear that we shall notice disorderly conduct in any terms, for there will be none; but uphold the young people in such acts, repress notice of it yourself, and deprecate denunciation of it in those who choose to notice it and speak or write of it, and there will likely be plenty to complain of. In the language of the Editor "Let the whole affair, language and all "speak for itself."

THE JOURNAL'S ERROR.

THE *Utah Journal*, published at Logan, Utah, of the 26th ult, says: "The efforts made by the so-called Reorganized Church to gain a little notoriety are conspicuously futile."

This is about as correct as a thousand other things said and done by these Utah Mormon teachers. In the first place the Reorganized Church only seeks that "notoriety" which will enable everybody to know of its doctrines and practice, that all may see they are truly Christian, and that they act in harmony with the teachings of the Book of Mormon and the edition of the Book of Covenants endorsed and used by Joseph the Seer, and that in its faith and doctrine and authority, it is the very same as that church organized and presided over by the Seer. It seeks "notoriety" with the Utah Mormons, and for the purpose of calling them back to the original faith and teaching of the church as set forth in the standard books of the church from which they have departed, and upon

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which they have brought reproach and disgrace; and likewise to warn and entreat them to "return to their first love," and thus avert impending harm and ruin, and gain "honor and fame" with God and all lovers of good things.

In seeking to gain this kind of notoriety the efforts of the Reorganized Church have not been "conspicuously futile," either; for in the last twenty-five years it has, though few in number, and obscure in the beginning, fought down hosts of prejudice, cleansed and lifted up the reputation of the doctrine and standard books of the church, all of which had been shamefully defiled and degraded by unfaithful Mormons; it has gathered into the fold many thousand members, established the work of the church in nearly all English-speaking countries, and elsewhere; brought the great latter day work so prominently before those in authority, that their prejudice and enmity are measurably removed; it has forced its work among the Utah Mormons, until they have largely changed their system of tithing, modified their polygamic doctrines and practices, denied or amended their system of blood-atonement, retired their "Order of Enoch," closed their "School of the Prophets," disowned or emigrated their Danites, and now suffer the "Josephite" Elders to preach in Utah without threatening to "send them to hell across lots as "nasty apostates" *a la* Brigham Young. No, Mr. *Journal;* its efforts have not been "conspicuously futile. It has become a power in the land for good. It is builded on "the rock." Its rapidly growing influence is felt and acknowledged for good in many places; and it is respected by the nation. Its President, Joseph Smith, can be trusted; and he is trusted, like Joseph in Egypt; and like Ezra, Nehemiah, Daniel, and many other worthies in their times, by the nations where they dwelt.

The Reorganized Church is saving, and will save the original doctrines and authorities of the Church of Christ, organized April 6th, 1830; while that church organized and indoctrinated by Brigham Young and his fellows will close out its inglorious career at no distant day, and its errors and follies and evils will be made known "upon the housetops."

PRESIDENT John Taylor and his counsellor George Q. Cannon, in their "Address" to the Utah Mormons, July 24th, 1885, counsel their followers as follows:

"Live your religion, be humble, be virtuous, be honorable, be honest, preserve your integrity and keep the commandments of God, and he will sustain you in time and throughout all the eternities to come. Zion shall yet rise and shine, and the glory of God will rest upon her. The Saints shall see the salvation of Israel and their enemies overthrown. They shall join in sacred songs and anthems in praise and glory to the Most High, saying, Hallelujah! Hallelujah! for the Lord God Omnipotent reigneth, and will reign until He has put all enemies under His feet. Therefore rally around the standard of freedom, uphold the flag of the Republic, sustain the principles of human liberty and maintain inviolate the Constitution of the United States and all laws in accordance therewith, and God shall smile upon you, and you and your generations shall be blessed in time and throughout the eternities that are to come. We must still bear the same record that we have heretofore borne to you; woe to them who fight against Zion, for God will fight against them."

Had these men explained to the people what they mean when they say "Live your religion, * * * keep the commandments of God," their counsel would not be so ambiguous and mystified as it now is, especially to outsiders. If they had advised their people to live *the* religion of Christ as taught in the New Testament and Book of Mormon, and to have remembered "the church articles and covenants" contained in the book of Doctrine and Covenants, used during the life-time of Joseph the Seer, and professedly in use by nearly all Mormons up to 1876, then we could understand what was intended. But when they say—"Live *your* religion," their counsel is entirely too vague and indefinite for comprehension. And when they urge them to "keep the commandments of God," the advice is good, if it is applied correctly. But when applied to what *claims to be* "the commandments of God," great harm may result; for there have been, and there now are, many things professedly from God which are justly doubted, rejected, and condemned. What are really and truly "the commandments of God" are all right; but that which *claims* to be of God, and yet flatly contradicts and contravenes what we have already received and accepted as from God, we must reject. All truths harmonize. In God's word there is unity. His "paths are straight;" and "His word is light." He never puts "evil for good," neither does He contradict himself—"God is not a man that he should lie." If these men design that in keeping "the commandments of God" their people should practice polygamy, resist "the powers that be" in civil governments, accept Brigham's Adam-God doctrine, engage in secret, oath bound endowments, and follow the file-leaders irrespective of their own judgment or the accepted teachings of Christ, then their counsel is bad, and it may be said of them—"The leaders of this people cause them to err; and they that are led of them are destroyed."

When these men counsel their people to "rally around the standard of freedom, uphold the flag of the Republic, sustain the principles of human liberty, and maintain inviolate the Constitution of the United States and *all laws in accordance therewith*," it sounds well to the ear, and is pleasant reading. But *if they mean* that they and their people shall do all this in the manner they themselves may choose, and not in the manner provided for under the Constitution and laws of our country, then their counsel is deceptive, misleading, dangerous, and tends to harm. For if these men and their people, have the right to decide how and when and where they will do all this, irrespective of the laws and customs of our national Government, other men and other peoples may do the same, and then anarchy would take the place of government and reduce society to chaos and ruin. Who shall decide what laws are "in accordance" with the Constitution? This is a grave point; for these men instruct their people to "maintain" such laws. Shall their people, individually, decide this matter? Shall their councils and conferences decide it? Or shall these heads of the Utah Mormon Church decide it?

If the Mormons as individuals, or in conference capacity, or by their leaders, have the inherent or delegated right to so decide, have not other individuals, other societies, and other church leaders equally as good right to decide as they? If this question was left to the decision of each individual, or to religious societies or their leaders, the Utah Mormons would stand a far worse show than they do now, for they constitute but a very small minority in our Nation. In the very nature of civil society there must be decision as to what is constitutional law, and decision means *authority* to decide, and authority means *law;* for all authority is derived from and sustained by law. The constitution and laws of our Nation wisely provides that the constitutionality of laws shall be decided by the Supreme Court of the United States. And when any body of people undertake to decide such matters for themselves, they in effect resist lawful authority, dishonor the Government, usurp the functions delegated and reserved to the Supreme Court, and assume rights and authority superior to the state.

And when men counsel their people to "maintain inviolate the Constitution of the

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United States and all laws in accordance therewith," and at the same time reserve in fact to themselves or to their people the right to decide what is and what is not constitutional law, they are dangerous advisers, and they and those who follow them will eventually "fall into the ditch together."

God inspired the Constitution; he therefore inspired that section which provides that the Supreme Court—the Supreme Court alone—shall decide what is constitutional law. This, then, is the ordinance of God; and it follows that whosoever resists this ordinance, whether by counsel or by an overt act, resists the ordinance of God; and the Holy Scriptures say—"They that resist shall receive to themselves damnation."

Plain, pure teaching is a jewel. The Utah Mormons have never seen a time when it would profit them more than now. A crisis in their affairs is impending, and only straight, godly work will avail them. Evasion, bluster, ostracism, skulking and double-dealing, will not win. They need to teach and carry out the plain and pure principles contained in the New Testament, Book of Mormon, and Nauvoo Doctrine and Covenants, then all will be well.

HEATHEN NATIONS REDEEMED.

A BROTHER writes to know what the following passage means:—"And then [after the glorious advent of Christ. Ed.] shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them."—D. C. 45: 10.

The "part in the first resurrection" which they are to enjoy is seen in the following:

"And after this, another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."—Doc & Cov. 85: 28.

This event immediately follows the resurrection of the sleeping Saints, the changing of the living Saints, and their joint translation to meet Christ in the cloud of glory,—

"And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood: she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it. And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unvailed; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God."—Doc. & Cov. 85: 26, 27.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thess. 4: 13–18.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the Saints with thee."—Zech. 14: 4, 5.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 30, 31.

This view is further confirmed by this testimony:

"And again, we saw the terrestrial world, and behold and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the First Born, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit."—Doc. & Cov. 76: 6.

These wise and wonderfully benevolent provisions made for those nations living in the dim twilight of heathenism, aid us in understanding how God can and will, in justice and in love, reward all men according as their works shall be, and provide for them future conditions of bliss and glory such as they shall be qualified and prepared for; and they also enable us to see the application of the following and similar texts of Scripture. Col. 1: 19, 20; Eph. 1: 22; Phil. 2: 9–11; 1 Cor. 15: 25; Rev. 5: 13; 1 Tim. 4: 10; 1 Peter 3: 18–20; 4: 5, 6; Prov. 24: 12; Jer. 32: 19; Matt. 16: 27; Rom. 2: 6; 2 Cor. 5: 10; Rev. 22: 12, etc., etc.

That those who died without the gospel of Christ should be participants according to their righteous deeds, in Christ's saving power, in some measure of felicity—that this was understood to some degree in the Church during the first centuries may be gathered from the books of the chief Christian writers of those times. In the *Pastor of Hermas* supposed to have been written about A. D. 160 to 170, the writer says—"These apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves gave them *the seal* [baptism. Ed.] of the preaching." *The Pastor*, p. 49. This is repeated in *The Stromata*, Book 2, chapter 9; and the following lengthy extract gives still further light as to their faith and teachings on this point:

"Wherefore the Lord preached the gospel to those in Hades. Accordingly the Scripture says, "Hades says to Destruction. We have not seen His form, but we have heard his voice." It is not plainly the place, which, the words above say, heard the voice, but those who have been put in Hades, and have abandoned themselves to destruction, as persons who have thrown themselves voluntarily from a ship into the sea, They, then, are those that hear the divine power and voice. For who in his senses can suppose the souls of the righteous and those of sinners in the same condemnation, charging Providence with injustice?

"But how? Do not [the Scriptures] show that the Lord preached the gospel to those that perished in the flood, or rather had been chained, and to those kept 'in ward and guard?' And it

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has been shown also, in the second book of the *Stromata*, that the apostles, following the Lord, preached the gospel to those in Hades. For it was requisite, in my opinion, that as here, so also there, the best of the disciples should be imitators of the Master; so that He should bring to repentance those belonging to the Hebrews, and they the Gentiles; that is, those who have lived in righteousness according to the Law and Philosophy, who had ended life not perfectly, but sinfully. For it was suitable to the divine administration, that those possessed of greater worth in righteousness, and whose life had been pre-eminent, on repenting of their transgressions, though found in another place, yet being confessedly of the number of the people of God Almighty, should be saved, each one according to his individual knowledge.

"And as I think, the Savior, also exerts His might because it is His work to save; which accordingly He also did by drawing to salvation those who became willing, by the preaching [of the Gospel], to believe on Him, wherever they were. If, then, the Lord descended to Hades for no other end but to preach the Gospel, as He did descend; it was either to preach the Gospel to all or to the Hebrews only. If, accordingly, to all, then all who believe shall be saved, although they may be of the Gantiles, on making their profession there; since God's punishments are saving and disciplinary, leading to conversion, and choosing rather the repentance than the death of a sinner; and especially since souls, although darkened by passions, when released from their bodies, are able to perceive more clearly, because of their being no longer obstructed by the paltry flesh.

"If, then, He preached only to the Jews, who wanted the knowledge and faith of the Savior, it is plain that, since God is no respecter of persons, the apostles also, as here, so there, preached the Gospel to those of the heathen who were ready for conversion. And it is well said by the Shepherd, 'They went down with them therefore into the water, and again ascended. But these descended alive, and again ascended alive. But those who had fallen asleep, descended dead, but ascended alive.' Further, the Gospel says, 'that many bodies of those that slept arose,'—plainly as having been translated to a better state. There took place, then, a universal movement and translation through the economy of the Savior.

"One righteous man, then, differs not, as righteous, from another righteous man, whether he be of the Law or a Greek. For God is not only Lord of the Jews, but of all men, and more nearly the Father of those who know Him. For if to live well and according to the law is to live, also to live rationally according to the law is to live; and those who lived rightly before the Law were classed under faith, and judged to be righteous,—it is evident that those, too, who were outside of the Law, having lived rightly, in consequence of the peculiar nature of the voice, though they are in Hades and in ward, on hearing the voice of the Lord, whether that of His own person or that acting through His apostles, with all speed turned and believed. For we remember that the Lord is 'the power of God,' and power can never be weak.

"So I think it is demonstrated that the God being good, and the Lord powerful, they save with a righteousness and equality which extend to all that turn to Him, whether here or elsewhere. For it is not here alone that the active power of God is beforehand, but it is everywhere and is always at work. Accordingly, in the *Preaching of Peter*, the Lord says to the disciples after the resurrection, 'I have chosen you twelve disciples, judging you worthy of me," whom the Lord wished to be apostles, having judged them faithful, sending them into the world to the men on the earth, that they may know that there is one God, showing clearly what would take place by the faith of Christ; that they who heard and believed should be saved; and that those who believed not, after having heard, should bear witness, not having the excuse to allege, We have not heard.

"What then? Did not the same dispensation obtain in Hades, so that even there, all the souls, on hearing the proclamation, might either exhibit repentance, or confess that their punishment was just, because they believed not? And it were the exercise of no ordinary arbitrariness, for those who had departed before the advent of the Lord (not having the Gospel preached to them and having afforded no ground from themselves, in consequence of believing or not) to obtain either salvation or punishment. For it is not right that these should be condemned without trial, and that those alone who lived after the advent should have the advantage of the divine righteousness. But to all rational souls it was said from above, 'Whatever one of you has done in ignorance, without clearly knowing God, if, on becoming conscious, he repent, all his sins will be forgiven him.' 'For, behold,' it is said, 'I have set before your face death and life, that ye may choose life.' God says that He set, not that He made both, in order to the comparison of choice. And in another Scripture He says, 'If ye hear Me, and be willing, ye shall eat the good of the land. But if ye hear Me not, and are not willing, the sword shall devour you: for the mouth of the Lord hath spoken these things.'"

In all the foregoing we see that ample provisions are made of heaven for the heathen, and in it we see the wonderful wisdom of God, and the most exalted evidences of His boundless care and love for all mankind, the living and the dead. We also see that it is the purpose of heaven to bring all the race under the domain of God's law, either in this life or in the hereafter, that Christ may reign supreme; and that all who will, in this life or beyond it, believe and accept the law of life in Christ, may be made partakers of His salvation and be rewarded according to their deeds.

In conclusion: Is it not marvelous that the young and illiterate Seer, Joseph Smith, should obtain, and should declare these wonderful truths so amply sustained by Scripture, by the early Christian writers, and by just and benevolent reason? Is it not conclusive proof of his divine calling and mission?

ADDRESSES.
Elder Alexander Hale Smith, care William Anderson, 1009 Broadway, Oakland, Cal.
Joseph C. Clapp, Bozeman, Gallatin Co., Montana.
Pres. Joseph Smith, Box 307, Salt Lake City, Utah.

FAIR DEALING.

THE following clipping from the Salt Lake *Tribune* of the 27th ult. contains some points which ought not to pass unnoticed, for it has for so many years said many hard things concerning everything and everybody pertaining to Mormonism, that now, when it admits that the church in the beginning "drew to it some sterling men and women," we think this charity and fairness should be credited, and handed down the future.

It has been the writer's good fortune to know many of those who united with the church in its first years and after the most of whom were large minded, liberal hearted, and noble souled men and women; persons who loved right and truth better than all else. Thousands of these and their children may now be found settled throughout the United States, the Canadas, with some in foreign nations, and wherever they are, they occupy enviable positions in society. We are glad the *Tribune* wisely distinguishes between Mormons on their merits; and when it does the same fully in respect to true and false Mormonism—that contained in the written standards of the church and that foisted upon public notice which if false, and utterly contrary to those standards—its efforts to reform the Utah Mormons will be far more successful. The best means to recover that people from their errors and evils is to exhibit to them, in a kind way, the evils and errors of their system in sharp contrast with the true and right, acknowledging cheerfully, whatever of good their is in them or their system, and censuring only that which is false and tends to harm.

While we think the Utah Mormons have "a merciless creed," and that theirs is a cruel "despotism," we nevertheless think that among them are many who are upright in purpose and good in their intentions.

When men condemn Christianity because of the bad things taught and practiced *in the name* of Christianity, they are one-sided and unjust. They should judge of it on its merits as publicly set forth in the acknowledged teachings of Christ, its founder. Mormonism—Latter Day Saintism—should be judged after a similar manner, and it is beginning to be, with good results to all concerned.

Facts, unvarnished, and without distortion or exaggeration, are the things needed for the good of all.

The *Tribune* says of the Church:

"When the institution was first launched, it drew to it some sterling men and women. They

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were people who were weary of the clashing of creeds and who hoped in a new and simple faith to find rest. But of late years, since it has been generally known that one of the tenets taught and enforced, placed the creed on a lower level than Mohammedanism, the recruits have been only from the barren lands of the country and from the slums of the cities; only from among those to whom the leaves of the book of knowledge have never been turned, and who, because of the sufferings which poverty has entailed upon them since childhood, have from the cradle doubted both the mercy and justice of God. This is the class who can be made content and even grateful on a few acres of land, and all the profits of their toil can be exacted and paid into the coffers of the merciless creed which laid a mortgage upon their lives even before they crossed the sea to come here. How natural it is then for the organ of this despotism to inveigh against any plan which threatens to lift even a few of these out of the toils which now bind them body and soul; how natural it is in the "boundless charity" which encircles the Mormon church to descend to low abuse of gentlemen who, for a pittance, are wearing out their lives in preparing young men and women to be able to live better and higher lives than they possibly could live under such advantages as the system under which they were born, supplies! One would think that from within the despotism itself some brave souls would spring up and denounce the horrible fraud. That they do not, shows, first, how desperate is the superstition which enthralls them; and, secondly, how almost helpless they know their fate would be were they to dare oppose the chiefs who have rule here, and still try to earn a living in Utah."

EDITORIAL ITEMS.

THE letter of W. Kelley, found in another column shows how truly men will, in due time, reap what they sow. Mr. Braden by his lectures, and Mr. Riedel by his paper, did all they could to bring hate, disgrace, and mobbing upon the Saints at Stewartsville, Missouri, last fall, and since. Haman hung on the gallows he made for humble Mordecai; and these men have fared similarly. We saw and knew this would be the case last September, for "there is a God in heaven who revealeth secrets;" and their fate was then made known, as many of the Saints there will remember. This should be a source of strength and encouragement, and an incentive to meek and humble devotion to God and his work. The Lord has said, "I do not call on mine Elders to fight the battles of Zion; I will fight your battles;" and when the Saints do as he requires, God is bound; and he will fulfill.

Among the letters, one from Elder J. H. Lake gives an account of a very joyful case of healing in Hibbert, Ontario, and published in the London *Advertiser* and Mitchell *Recorder*, by those not connected with the church.

The Sisters' Mite Society of Lamoni have lately purchased a fine bell for the new chapel at this place, and now its clear sweet tones call to town and country for miles around the appointed hours for service. All honor to the ladies.

Elder J. A. Robinson, secretary of the Fifth Quorum of Elders, requests that those who write him address him at Fort Madison, Iowa, after September 20th.

By letter from Elder John H. Lake dated at St. Marys, Ontario, the 29th ult., we learn that he and Elder R. C. Evans were actively engaged in the interests of the church in that mission.

Letters from Pres. Joseph Smith dated the 26th and 29th ult., will be found in the letter department.

The HERALD readers will find interesting matter in the article entitled "Origin of all Things," in the last three numbers, including the present one. The history of Israel in their dispersion is a theme dear to all Bible believers, and Bro. Walker's papers furnish valuable information in respect to it. They will pay for careful perusal.

Bro. Briggs Alden writes that the book he lately advertised for came back to him in better condition than when it went away, and he feels pleased.

Sister Addie E. Hull writes from Pierport, Manistee county, Michigan, the 31st ult., requesting that an Elder be sent there to preach. Herself and sister are the only members there, but they feel confident a competent, wise, faithful minister could soon build up a branch there. They are two and a half miles southeast of Pierport. Let the ministry in charge of that field see to this call, soon.

We thank Bro. William Street and others for papers sent us.

EXTRACTS FROM LETTERS.

Bro. Wm. Leeka of Plum Hollow, Iowa, writing under date of 31st ult., says:

"Times are rather dull here at present and business much depressed. Corn crop prospect is excellent, small grain rather indifferent. Health moderately good; rather quiet in spiritual matters; our faith is firm, and our hopes are growing brighter in the promises of the Lord. Our family is still on the increase—we had a promising son born to us on the 28th inst.; his mother is getting along finely."

He further says:

"We feel very much encouraged over the present outlook for the prosperity of the work, especially since the discovery of the long lost "Manuscript Found." Truly, the Lord moves in a mysterious way his wonderous work to perform. Our news papers all comment on the find, and express the opinion that the old Spaulding story has now lost its force as to the origin of the Book of Mormon. Tho published efforts of Bro. J. F. McDowell at Council Bluffs has created quite an interest in the minds of many in reference to the Inspired translation."

Three more were baptized at Lamoni by Bro. H. A. Stebbins, on Sunday, August 30th. Bro. Stebbins says:

"Our prayer meetings are usually excellent and spiritual, Sabbath after Sabbath. The Sunday School is fairly prosperous, and we have had some of the best sermons from the Elders lately that it seems to me were ever preached. Peace and harmony prevail among the Saints; no wrath or bitterness existing that I am aware of."

Elder R. J. Anthony writes from Salt Lake, August 28th, saying he had made a tour just previous to his writing, to Green River, (Wyoming), Montpelier, Dingle Dell, Preston, and Soda Springs, Idaho. He found the Utah Mormons in these places pretty bitter against him, though a few heard him gladly. In speaking of the work of the Reorganized Church in Utah and Idaho, he says:

"Bro. Blair, I can plainly see, wherever I go, the fruits of the faithful, patient labor that has been done. No one just passing through the city (Salt Lake) can properly judge of the labor done; yet Bros. Blakeslee and Kelley had very correct views of the general work here."

Sr. Josephine Wood, (daughter of the late Sr. McHenry, and grand-daughter of the late Pres. William Marks), of Dunlap, Iowa, writes under date of the 30th ult., saying:

"I feel thankful to the Lord that he has opened my eyes to the truth of the latter day work, for I see its beauty and grandeur more and more. I was baptized when I was eleven years old, lived at Bigler's Grove. I did not hear the Saints preaching for some years till of late, but when I did, it all came back to me with overwhelming force. I have not had the chance to meet with them often. I do truly love the *Herald*. I look for it with greater joy than letters from my nearest friends. It seems to me I could not live without it."

WE see it stated in a Salt Lake paper that "What few Saints there are in southern and eastern Nevada are very fast apostatizing from their faith," and that "the Mormons in and around Panacca are going back on those in authority."

Speaking of Miss (?) Starkey, the Salt Lake *Tribune* says:

"This polygamist wife, a seventeen year old girl, has been confined in the penitentiary during the entire summer, but appears to be in excellent health and spirits. But how contemptible must the wretch be who, in order to save himself from the penalty of his misdeeds, allows such a girl to remain for months in the penitentiary!"

Elder Joseph Luff, Box 307, Salt Lake City, Utah.
Elder Peter Anderson, Editor of "Sandhedens Banner," Box 1123, Salt Lake City, Utah.
John T. Davis, Box 240 Pittsburg, Crawford Co., Kansas.

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Correspondence.

DEER LODGE, Mont.,
August 25th, 1885.

We held one meeting at Race Track, Sunday morning, August 23d at eleven, by the kindness of Elder Hendrickson, having the use of the Chapel at that place. Had a fair audience, and the best of attention. We returned to Deer Lodge and occupied the Christian Church there. The Pastor, Mr. Wood, was present and led in the prayer and singing service. A fair congregation was present, though it was a rainy night. The folks came from Race Track.

Bozeman, Aug. 29th.—Yours of 22d was handed me by a brother last evening at the meeting in the Chapel, Bro. Luff doing the speaking in good liberty. Father Reese, as he is called, has been quite sick. It was feared for a day or two that he would not rally, but yesterday he was much better; so much so that he was up, dressed and eat a hearty supper, after his usual style. Harvesting and haying are being prosecuted vigorously, most all being through, or nearly so. Wheat, oats, and grass are good this year. Bro. Tom Reese's twine for his harvest will cost him $72.00. Weather has been showery, cloudy and smoky, so that we have not seen the full extent of the Valley, [Gallatin]; though the afternoon sun has lighted up the west side of the mountains to good advantage; a wonderful sight to the man accustomed to prairie views only.

I can not yet tell you where to direct letters; though I think it likely that Butte will be the point. It is expected that we will be here all next week, speaking here, (the Chapel at Reese Creek), and in the city; as some desire is awakened there to have service there. How or when not yet determined. Bro. Clapp is here and is full of zeal. He has a capital wife who will help him in legitimate work for Christ. I have had two weeks of pain and distress in my face, and I am going to Bozeman this forenoon to get a tooth extracted, hoping for relief. Yours,

JOSEPH SMITH.

OSBORNE CITY, Kansas,
September 1st, 1885.

Bro. Blair:—We have just closed our grove meeting with good results. Commenced August 27th and closed the 31st. Bro. James Caffall was with us. Had a good representation from all parts of the district. A good spirit prevailed throughout the session. Six were baptized, and several more are near the kingdom. Bro. Caffall called a Priesthood meeting the 31st, giving instruction to the Elders, Priests, Teachers, Deacons, and members. It was good, and I hope we will be able to make practical use of it. Bro. Caffall will stop with us a few days; will hold a Grove Meeting at the Goshen Branch, in Brother H. R. Harder's grove. All are invited to come out. The Saints went home from here rejoicing. I had the pleasure of conducting my brother, Otto Parsons, and my aunt Lousia Wiles, my mother's only sister, into the church. Had a time of rejoicing. Ever praying for Zion,

A. H. PARSONS.

DOW CITY, Iowa,
September 1st, 1885.

Bro. Blair:—I have enclosed notice for Reunion Meeting too late for this week's *Herald*. Have been waiting for a letter from Bro. Cadwell in regard to a reduction in railroad rates. As soon as I hear from him will notify you, so that it can be published. Every arrangement will be made so as to make all as comfortable as possible, and the meeting a success. Bro. M. H. Forscutt is here; he preached at the Grove on Sunday; this evening and to-morrow evening he preaches at Dow City; then leaves on the morning train for the Reunion at Wheeler's Grove. We are busy haying now, weather pleasant and cheerful after so much rain as we have lately been having. Prospect excellent for a good corn crop.

In gospel bonds,

JOHN PETT.

BUCHANAN, Tennessee,
August 26th, 1885.

Editor's Herald:—Thinking a few words from this part of the Lord's vineyard would be of interest to some of the *Herald* readers, I essay the task to write. Since my last to you, I have been constantly engaged in my work, trying to set before the people of Tennessee and Kentucky the grand truths of the everlasting gospel. On a few occasions we have had a fair hearing, but as a general thing the attendance at our meetings has been small. It is the annual time in this country for protracted meetings and religion-getting, and the people are very busy, and the poor despised Mormons, find but small encouragement from priests or people. At Foundry Hill, in this county, on the fourth, I had the pleasure of baptizing one; and again on the sixteenth, in Kentucky, two more, all young ladies, just blooming into womanhood. May God keep them I pray. We have just closed a two-days meeting here. On Sunday we had a good audience, and was very much blessed in presenting our thoughts, and closed at night with a very good feeling and apparent interest; but on Monday morning, returning to the meeting ground, our attention was called to a notice posted on a tree forbidding us to preach here or any other place in the county, under pain of the rope. I put the precious document in my pocket, and we went on with our meeting. I presented the subject of the Book of Mormon with most excellent liberty, and was followed in the afternoon by brethren Seaton and Griffin, both making some excellent points in favor of the truth. Altogether we had a good time, and trust the seed sown will yet bear fruit to the glory of God in the salvation of souls. This country does not present the most inviting field for the traveling Elder. I notice quite a contrast in the reports of Elders in other fields from any report that I can make. It may be, and probably is, owing in some measure to my own inefficiency as a laborer, that I can report no large audiences, and no great enthusiasm among the Saints. I should be more inclined to this view of the causes, were it not that other and abler men have preceded me, who have found the same difficulty in getting anything like a fair hearing. The opportunities we get for preaching here, we have to make. The warfare is, in every respect, an aggressive one. There is no "Macedonian cry"—Come over and help us. They want none of our help. They only want to be let alone. The more I study the problem of this Southern Mission, the more I am convinced that nothing but a persistent and continued effort can ever accomplish much good. I expect to visit other parts of the Mission as the way may open. I rejoice in the prospects of the Lord's work in other fields. But, brethren, while you are enjoying your Reunions and spiritual feasts, do not forget the missionary striving to stem the torrent of sectarian prejudice and bigotry alone and unaided, except by the Spirit's consoling influence, and pray that wisdom may be given to labor wisely and well, and that success may crown the efforts put forth in weakness to bring back the erring, and point the way to the tree of life.

With love to the household of faith, I remain your brother in gospel bonds,

GEO. MONTAGUE.

VIOLA, Iowa, Aug. 31st, 1885.

Bro. W. W. Blair:—I have taken a number of subscriptions here for the "Manuscript Found." They are much needed here where we have had a running fight for two years. I am desirous of acting as agent, please book me for fifty of them of the paper covers. When they are in print will send where to forward them to. Had an excellent time here the 28th to 31st.

Yours in Christ,

R. ETZENHOUSER.

CLEVELAND, Lucas Co., Iowa,
August 31st, 1885.

Brother Blair:—I have not written to the *Herald* for some years. The last time I wrote was from South Wales. I left many friends in the Welsh Mission, and also in the English Mission, who have not heard from me since I have been in "Joseph's chosen land." It was commonly said in the Old World that when Saints came to America they forgot their friends, and that their love for Zion grew cold. But for one I would like my brethren of the Old World to know that I believe more and more in the children of God gathering to this land, which, in my mind, is the best of all lands. True, the climate is hard here, but he that controls all things can control that for the good of his Saints. I may also state that the Bishop, with Bro. Kelley, was in our branch some few days ago. They spoke well on the law of tithing. After they got through they were cross questioned on the law, and I am pleased to say they gave good satisfaction to all the branch; and I believe that the Bishop will see fruits for his labor in Cleveland. My mind upon tithing is this—The same God that said, "Thou shalt not steal," &c., also said that "Thou shalt give one tenth of thine increase." And one command is as necessary to be obeyed as the other. I pray God to bless Bro. Joseph on his mission of love. I hope before long to pay a visit to you and Bro. Stebbins, and the Saints of Lamoni.

Yours in bonds of love,

ALMA N. BISHOP.

GLEN EASTON, W. Va.,
August 27th, 1885.

Dear Herald:—Our Grove meetings at Hunter, Ohio, were hindered somewhat by rains. Bro. James Craig and myself were the only preachers in attendance. Our meetings at this place commence tomorrow. Bro. Josiah Ells is with me, and is enjoying fair health. It is very cold here to-day. Yours in gospel bonds,

G. T. GRIFFITHS.

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ST. JOHN, Apache Co., Arizona,
August 27th, 1885.

Dear Brother Blair:—I received the notes on the Scriptures and also the *Advocates* and tracts, for which accept many thanks. I shall try and put them to a good use. There is a few here interested, and in time I think they will unite with the Church. The Mormons have closed their doors against me here, which will do good for our cause, I think, as the fair-minded people see that they are afraid an investigation of their claims will prove detrimental. There is a little settlement of Brighamites in New Mexico that wants me to come and show the difference between the two churches; but duties at home demand my attention, and I shall not go there. I think there could be a good work done here if it could be kept up.

I visited many old ruins of cities that are numerous here. Some of them have from two to four feet of a wall standing, and many of them are of cut stone. There is a tribe of Indians that have lived here in one place for over three hundred years, and they don't know anything of the parties that have once inhabited where these ruins are. They have an old church standing in their village, with two silver bells still hanging there; and there is quite a mound where their village stands, made from ruined buildings; and they still continue to build on them, till it has become a mound sixty feet high. There have been all sorts of stratagems used to get those bells, so I have been told, but the Indians will not part with them.

I would like to see this field worked, and am willing to do all that I can, and if some one could be sent here to labor in this Territory, good could be done. Yours,

D. L. HARRIS.

ST. MARY, Ontario,
August 31st, 1885.

Bro. Blair:—I am stopping with Bro. Robert Brown. And as there has been a very remarkable case of healing, that of his grand daughter, I thought it would not be amiss to send you the notice of the case as published in the London, Ontario, *Advertiser*, taken from the Mitchell paper, near where the case happened. It is thought the physician himself made the report, as none of the Saints did. The report is very fair with the exception of not giving the name of the church, and the time of the child's sickness. The child had suffered five days with the stoppage of the bowels. Bro. Samuel Brown and R. C. Evans were the Elders that officiated.

"The Mitchell *Recorder* tells the following tale: A curious case has been reported to us from Hibbert. A little daughter of Mr. W. H. Grey was taken very ill last week, and medical aid was sent for. The medical attendant soon discovered that her ailment was a stoppage of the bowels, caused by displacement. He applied the usual remedies without effect, and finally called another physician to consult with him. The two decided that nothing could be done except to relieve the pain, unless an operation was performed. The parents of the patient not favorably disposed to such a course, the medical attendants left with very little hope for the life of the suffering one. Not so with the parents. They had faith and hope in a more than human skill, and they telegraphed on Saturday to London for some of the Elders of the sect to which they belong, and on the arrival of the Elders the latter placed their hands upon the patient and prayed over her. On Sunday morning early the bowels resumed their normal condition, moved freely, and the patient at once recovered."

Yours for truth,

JOHN H. LAKE.

OAHALLA, Burnett Co., Texas,
August 31st, 1885.

Dear Herald:—The meeting we were holding near Heidenheinier, when I wrote last, resulted in the baptism of four, who have become members of the Elmwood Branch, making fifteen additions by baptism since our return.

July 28th.—We completed the organization of Elmwood Branch, by ordaining Bro. Charles A. Norwood a Teacher, and Bro. Samuel W. Simmons a Deacon. The brethren have gone to work zealously and faitfully, and will doubtless do much good. May God keep them humble and prayerful.

On August 12th, we left Elmwood for Coryell County, accompanied by Brn. C. A. Norwood, S. W. Simmons and J. O. Skinner, traveling with team and wagon. Arrived at Bro. Storm's, near Pidcock's Ranch the 14th inst., where we were heartily made welcome. Commenced meeting the next day, but as the neighborhood is a Methodist one, our audiences were small.

On Sunday night, the 16th, when we came to the place of worship we found written upon the blackboard the following: "Remember the Mountain Meadow Massacre in Utah, and now you are in Texas, so go slow." Probably the pious wretch who wrote that knew no better, so we will not call him names.

The 17th, the brethren from Bell started for home, leaving Bro. Roberts and I to hold the fort. We enjoyed their company, and felt somewhat lonely when they left us. The same day witnessed the baptism of sisters Mary and Susan, daughters of Bro. Storm, who will no doubt prove vessels of honor in the Master's house.

We held two meetings in the church at Pidcock's Ranch; but failing to get the consent of the trustees to use the house, we closed. Some of our friends were indignant at the way we were used, but could do nothing to prevent it. There are a few friends of right there who do not endorse the persecution of men for opinion's sake, among whom may be mentioned Messrs. Newbery, LeBaum, and the Bates Brothers.

The 22nd, Bro. Storm, accompanied by his daughter Susan, brought us to this place, where we found a welcome at the home of Mr. H. B. Alexander, who heard me at Pidcock's Ranch last year and became much interested. We began a meeting the same night, which is still in progress. Bro. Storm remained with us until Monday the 24th. We shall ever remember his kindness, and the pleasant hours we spent with himself and family. Brn. B. V. Springer and J. T. Kinnaman will remember Bro. Storm, as he was baptized at the same time Bro. Kinnaman was by Bro. Springer. Our meetings have been largely attended as a rule, more present than could get in the house. Good liberty has been graciously given us, and we have rejoiced.

On the 27th, one lady was baptized, Bro. Roberts officiating; and yesterday four more put on Christ through baptism; including our host and hostess.

The sects are becoming alarmed. Yesterday, just as we were assembled at the water, I saw a smooth-faced, clerical looking gentleman beckoning me; as I approached him he introduced himself as Mr. Black, and added: "Me and my friend wish to see you to arrange for a debate."

I thought this rather abrupt, as no challenge had ever been passed, and this was the first word spoken in regard to it; but I managed to ask, "*When* do you wish to see me?" "*Right now*," was the answer. "Well, we are busy *right now*" I replied, "but will see you after baptism." Accordingly we met, and found he was a Christadelphian, and wished to arrange a debate for one A. R. Miller of Lee county. After awhile we succeeded in arranging the following: 1st. The spirit of man is conscious between death and the resurrection." 2d, "The kingdom of God will not exist until the Second Coming of Christ." I affirm the first and Miller the second. The debate will commence November 16th, continue for six sessions. I have never seen Mr. Miller, but he is said to be a very able debater.

Last night, after meeting, a Campbellite preacher approached us and asked, "Do you claim that the prophecy of Joel, referred to by Peter, was not fulfilled on the day of Pentecost?" "Yes, Sir." "That's all I want to know," and he was off. We called after him to say we were glad he was satisfied, when some one standing by suggested we would "find out *how* he is satisfied before he gets through with you." Well, we will need to wait until we learn more from the Elder, I suppose, before we know our fate.

Bro. Roberts will remain here to keep the work moving; while I leave to-morrow for Jack county to be present at a debate between Bro. Cato and a Campbellite by the name of Thurman, and to labor awhile in that section of country.

Hopefully,

HEMAN C. SMITH.

STEWARTSVILLE, Missouri,
September 1st, 1885.

Bro. Blair:—We have just closed one of the best conferences ever held in Far West District. Cases of an aggravating nature were sprung, and disposed of in a brotherly way, and with the Spirit of the Master prevailing in every sense. The rulings and decisions of our worthy district president met the approval of the body. In fact the Saints returned home renewed in spirit and mind, and all seemed determined to press on in the cause of Christ. We had some very good social meetings in which the gifts were manifest, and especially the great gift of wisdom. Preaching very good. And, as a mam, not a Saint as yet, told me that the Sabbath meetings caused him to feel that it was the happiest day of his life. He is now ready for baptism. And so the good work moves on.

We have just seen a load of traps pass our door for the depot, belonging to one F. W. Riedel, once a member of the kingdom; but he proved himself unworthy of an inheritance with the Saints, and returned to his "wallow" and became a bitter enemy of the Saints and a firm advocate of Clark Braden. The way of the transgressor is hard. The pit that he digged for his neighbor he fell into himself. In the heading of an article in his paper, the *Investigator*, about three months ago, he said: "The Mormons Must Go." Then followed a lengthy article on the qualifications of individuals who should be permitted to live in a

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Christian community; and now, this Christian community whom he appealed to to drive the Saints, *has driven him away*, and his poor family will have to follow this poor miscreant, no one knows where. He was not permitted to go, however, without getting a horse whip used upon him by a lady of this Christian community, (but not a member of our church). And thus do the external evidences of this latter day work multiply where it says, "They that fight against Zion shall be turned one against the other;" and any "weapon that is formed against thee shall not prosper," &c.

As for this section of country we can safely say that the cause has taken and is taking a grand stride in the advance, and its representatives are lifting on high the banner of Immanuel; and thus with the Spirit of Christ burning in their breasts, and with the Bible in their hands, they go forward.

Yours in the kingdom of God,

W. KELLEY.

SAN BERNARDINO, Cal.,
August 21st, 1885.

Bro. Blair:—Have just returned from San Jacinto in company with Bro. Richard Allen and family. There is a health resort at the hot springs. We found a good many people there, and I had a good opportunity for preaching. I held several meetings, with good liberty. Some were anxious for more preaching, but circumstances would not permit my remaining longer now. I baptized two old members. I hope to return there, as it is the wish of some of the people. I now preside over the San Bernardino Branch. Yours,

WM. GIBSON.

Summary of News.

Aug. 28th.—The "Salvation Army" has been endured patiently in Chicago for some time, and the quality of its work has become pretty well understood. It is not likely, therefore, that much sympathy will be wasted on the motley group of "Captains," and "Lieutenants," and "Sergeants" who were arraigned before Justice Kersten yesterday on a charge of disorderly conduct, and who will go to the bridewell in default of payment of the fines imposed. The Salvation Army is a nuisance, but it is something worse. Ridiculous street parades, blatant discourses before gatherings of hoodlums, and an imitation of religious rites which must seem to many little less than blasphemy are performances which can not result in good, and which must bring, to the ignorant and unthinking, a contempt for the religion these street performers profess. That they have parodied religious ceremonies, too, is not the only charge to be brought against these people. So far in this city there have been no revelations of immorality among the women and men engaged in the fantastic crusade, but elsewhere there have been disclosures of vice so gross that the authorities have been compelled to interference in the interests of all decency. There is no reason to suppose that the same evils would not obtain here were the Salvationists allowed to continue in Chicago their singular performances and community of living. The right to serve God in one's own way does not involve the right to do so in violation of all instincts of propriety.

S. S. Cox, United States Minister to Turkey, was accorded a private interview with the Sultan yesterday, and received for himself and Mr. Abram S. Hewitt several valuable presents.

Wednesday there were over 4,700 new cases of cholera reported in Spain and nearly 1,500 deaths from the disease. The epidemic continues to spread at Marseilles and Toulon.

Snow fell at Lock Haven, Pa., yesterday.

Frost in Virginia did considerable damage to late crops.

Cornaro is the only centenarian who has left the world a clear account of his habits. In the first place, he resolved to live to the age of one hundred years. He kept his mind free from trouble and passion. He avoided exposure, and undue labor and idleness. His daily diet was three rolls, the yolk of an egg with meat and soup, the whole weighing twelve ounces, and fourteen ounces of wine. This was his idea of a temperate regimen. He did not, however, advise every one to follow this diet. On the contrary, he recommended each man to find out for himself what quantity of food and drink suited him, and to live accordingly.

Sept. 2d.—The Coroner's jury which has been investigating the facts in connection with the death of ex-Mayor Walkup, at Emporia, Kas., yesterday, returned a verdict to the effect that the deceased with poisoned with arsenic by his wife.

The small-pox epidemic continues at Montreal.

The census of Dakota shows a population of over 400,000.

Moody and Sankey are holding religious services at Newport, R. I.

The August decrease of the public debt estimated, was $3,000,000.

Lightning killed several people during the progress of a severe storm in Pennsylvania.

The St. John (Arizona) *Herald* of the 20th says that Bishop David K. Udall, High Priest of the Apache county stake, has been sentenced to three years' imprisonment at the Detroit House of Correction. He was found guilty of falsely swearing to the land entry of Miles P. Romney, late editor of the Orion *Era*. Romney is also under indictment for the same offense, but has skipped to Mexico, leaving his bondsmen in the lurch to the tune of several thousand dollars. The *Herald* adds: "In conversation with several of the leading Mormon citizens of this town we were surprised to learn that the conviction, for perjury, of Bishop Udall is generally considered by the best members of that organization as a godsend to the poor people of that church, and also to those who were unfortunate enough to own stock in the Co-op store which has been under his management.

Gen. Caceres, commander of the Peruvian forces, is shooting his prisoners, sparing neither women nor children.

Ireland's Lord Lieutenant threatens with prompt punishment the rioters who prevented the evictions at Mullinavat.

Arapahoe Indians are committing depredations on the cattle ranges in the Big Horn Basin and elsewhere in that section.

It is denied that a new series of designs for United States notes is in preparation at the Bureau of Engraving and Printing.

A special dispatch from Tucson, Ari., confirms the story of the probable fatal wounding of Geronimo, the renegade Apache Chief.

Many Russian capitalists, fearing the result of the war preparations and unsettled business in their own country, are seeking investment in America.

Sept. 3d.—The Government is much perplexed over a new form of agrarian crime, which is becoming alarmingly prevalent in Ireland. At the last assizes in County Kerry, Judge Palles decided that persons whose cattle had been stolen were not entitled to compensation under the Malicious Injuries act, although those whose cattle had been houghed or hamstrung were entitled to such compensation. Under this decision the mutilation of cattle has become unpopular among the moonlighters, since by these acts they inflict no injury upon the owners of the cattle, and only cause suffering and death to the unoffending animals. Instead of mutilating the cattle of obnoxious landlords, bailiffs, etc., the moonlighters now steal the cattle outright and run them off to remote parts of the country and keep them snugly concealed until the hue and cry is over. The cattle-thieves are well organized, and the animals are kept moving, being passed along from one gang to another until they have been driven across two or three counties, and to a distance of hundreds of miles from the scene of the raid. Robberies of this kind are now of nightly occurrence in some parts of Ireland, and of all the cases which have occurred the police have not yet succeeded in tracing and reclaiming a single animal.

A telegram was received at Dublin Castle tonight from a divisional magistrate stating that there was a series of outrages last night in the low lands of Tulla, County Clare. The houses of a man named Grogan and another were surrounded at midnight by armed men, who fired into them and posted notices threatening the inmates with the death of a dog if they paid their rent. Similiar notices were posted on the doors of the houses of many other tenants in the same town.

The small-pox epidemic at Montreal still continues. Thirty-five new cases were reported there Wednesday.

Wednesday there were over 2,900 new cases of cholera reported in Spain and 1,000 deaths. The plague still keeps its grip on Southern France and has gained a foothold in Algiers.

Advices from Rock Springs, Wyoming, show that the raid on the Chinese was more determined and sweeping than Wednesday's reports indicated. Over 500 Celestials were driven from the town and 100 houses burned. The bodies of fifteen Chinamen have been discovered already, and it is thought that as many more perished in the flames.

The precautionary measures taken for the Czar of Russia's safety at Kremsier are nothing compared to those deemed necessary for his Majesty's security at home. Thus in anticipation of the Emperor's visit to Kief the police authorities of Odessa made 150 domiciliary searches at the lodgings of students and other young people, and wherever books or papers in the slightest degree suspicious were found, the owner was marched off to prison. This took place the night of the 25th, and it was only four days later that the majority was released. The rest were detained in consequence of the alleged discovery of a plot against the Czar's life. This is the third conspiracy against the King reported from Russia within the last few months.

Prior to the Czar's recent visit to Kremsier, a number of persons were arrested at Odessa on the charge of complicity in a plot against the Czar.

Lieut. Schulize United States navy, has arrived at Tomsk, en route to Yakootsk to distribute rewards among the Siberian natives who aided the *Jeannette* survivors.

DENTISTRY.

DR. JOHN SHIPPY,

Dental Surgeon,

Licentiate of the Royal Dental College of Ontario, will practice Dentistry in all its branches in Lamoni, Iowa.

Office on Main street, two doors north of Tilton's Store.

Residence: corner of First and Linden street, south of Railroad.

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☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Selected Poetry.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress.
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped—
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way,
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, to-night.

Oh! friends, I pray to-night,
Keep not your kisses for my dead, cold brow.
The way is lonely; let me feel them now.
Think gently of me; I am travel worn.
My faltering feet are pierced with many a thorn.
Forgive, Oh! hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

ORIGIN OF ALL THINGS.—No. 14.

BY S. F. W.

LOCKWOOD, of the Greeley expedition, planted the United States flag at 83 degrees and 24 minutes, north. Cape Robert Lincoln, the supposed northern limit of Greenland was sighted in 83 degrees, 35 minutes. No land was seen north of that, only the rough frozen ocean extended out from thirty to sixty miles to the horizon. Animal life was abundant at the highest point reached. Traces of hares, lemmings, ptarmigan, snow buntings, bears and musk oxen, were seen twenty miles above Cape Brittain, the highest point reached by Beaumont of Nares' expedition. A hundred musk oxen were seen by Lockwood's party, between the camp at Lady Franklin's bay and the highest point. During the two seasons passed at Lady Franklin's bay, Greeley's men killed seven wolves, seven foxes, eight ermins, eight lemmings, one hundred and three musk oxen, nineteen seals, fifty-seven hares, one hundred and twenty-eights ducks, sixty dovekins, seven gulls, twenty-one terns, one hundred and seventy-eight sknas, eighty-four geese, seventy-eight ptarmigans, one hundred turnstones, twenty-seven knots, eighteen owls, one walrus, two phelaropes, two plovers, one sandling. The musk oxen do not migrate; they feed through the winter on saxifrage, and on the short grass which they uncover with their feet. In the interior of Grinnel Land Greeley saw open rivers and partly open lakes. This region was called an arctic paradise. Here also was seen the winter quarters of Esquimaux, who had had dogs, and iron. Two years were passed at Lady Franklin's Bay without a death, or much suffering. It was two hundred and fifty miles farther south where so many perished.

"The fact that two of Greeley's sledge parties were stopped by open water in the polar basin, and that both were at times adrift in strong currents which threatened to carry them helplessly away northward, would seem to show that the polar basin is not the solid sea of ancient, immovable ice which Nares described, and which he declared was never navigable."

Greeley says that when the tide was flowing from the north poles it was found by his observations "that the water was warmer than when flowing in the opposite direction." It is evident that there is a funnel-shaped polar basin (the conception is my own) into which the summer sun throws its perpendicular rays, making it warm and habitable; but it is limited, and not more than seven hundred miles in diameter. Any southern race going in there would have to first adopt Esquimaux habits, which would require much time, and involve the loss of their civilization and identity.

ABRAHAMIDÆ IN AMERICA.

The Biblical argument in favor of the theory that the American Indians are Israelites is well known; it is extensive and conclusive; it need not be reproduced.

Ancient Jewish history is different from other history in containing prophetic and miraculous elements. These are correlated, each proving the other true. The prophecies reaching down through all time, can be proved true, and the miracles, as being less wonderful, are therefore believable, *i.e.*, should not be rejected because wonderful, when the associated prophecies, more wonderful than they, are susceptible of proof. This miraculous history being a fulfillment of the associate prophecies is proof that both are from the same source, and the wisdom that dictated the prophecies controls the powers and forces that fulfilled them. The power that fulfills prophecies is the power that controls the forces of universal nature. The intelligence that attends the universal force is the universal intelligence, the infinite wisdom, called in scripture Jehovah, by us God. The Infinite, represented by angels, by voices and by the Son and the Holy Ghost, aided the prophets and miracle-workers of old, and thus the vast scheme of generation and redemption was inaugurated on the earth, and thus carried on, and is thus to be continued.

Now the question is raised, or is to be considered: Has that mighty scheme fallen midway in its course? Has the mighty stream "that flows fast by the oracles of God," sunk from sight to rise no more? Did God promise and forget? Covenant and fail to perform? Inaugurate and then discontinue? Assume responsibilities and desert them? Start to build without counting the cost? Put his hand to the plow and then looked back? Has he transgressed his own laws, changed his own ordinances, and himself broken the everlasting covenant? The Jews, wailing through millenniums of suffering, blind "in part," yet know better than to doubt the promised deliverance. Christians know all that they do, and all that is contained in their own books besides, and have that much more reason to believe. Way back in the beginning Joseph could say, "God will surely visit you." After having witnessed in history the grand unfolding of the drama through nearly four thousand years since then, shall we doubt that it will be carried to the end predicted by Jacob "in the last days?"

Considering a single one of the promises made to Abraham—that concerning the great number of his posterity—has it been fulfilled? Will the five millions of scattered Jews, the only recognized posterity of Abraham, answer to the phrase "as the sands of the sea." The promise of Shiloh was fulfilled in a measure that is the astonishment of all. Why should not that concerning the "multitude of nations" be as completely and triumphantly fulfilled? The original promise to Abraham included these two items: In thee shall all nations be blessed; and, Thy seed become as the stars and sands. These two prominent features were emphasized in the promise of "Shiloh" to Judah, and "a fruitful bough" to Joseph. This last point is the only one related to the inquiry under present treatment. There should be in the earth somewhere now, and should have been at all times past since a remote period, multitudes of men whose ancestry reached back to the "father of many nations." We can not look to Judah for a fulfillment of both elements of the original promise? Yet that is what we must do if the Jews are the only Israelites on the earth. What then shall we do? Do as we have been doing in these pages, search throughout the earth for Israelites. We have found some in Europe, some in Asia, and some in Africa, not generally known to the world. Why not look in America? Here we find millions of unclaimed children of some common ancestor. How natural then and proper that we institute a search here; and as American history reaches back through unknown ages, how likely the success of our search! These reasons have been recognized from the time of the first discovery of the American continent and of the multitudinous tribes on it.

Geologists teach that every district of country on the globe has a special fauna adapted to the physical conditions of that locality. Agazzi elaborated the theory at greater length than others, and published a map, in Types of Mankind, dividing the earth into many districts, separated by mountain chains, seas, degrees of altitude, parallels of latitude, degrees of barrenness, humidity, &c. In these districts the animals were not only named, but pictured,

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and with them the separate creations of mankind adapted to each particular habitat. He found something in the conditions of the high table lands of Mongolia and Tartary to correspond to the yellow races inhabiting them. The low plains and islands of the Torrid Zone would account for the brown races, without argument. The mountains of Caucasus sent out the white race by a law that nobody questioned. Coming to America he found a land of many zones, and very diverse altitudes, and he made many separate districts, filled with animals seen nowhere else; but strange to say, had only one kind of men (Esquimaux excepted) for all these differently conditioned districts!

The *Antiquarian*, No. 1, vol. 11, takes up the subject of the "correspondence between the status and social condition of the American tribes, and their physical surroundings," and finds the country "too continuous for the geographical features to impress themselves upon the race." From Alaska to Cape Horn is continuous, indeed! I only wish to present the fact that the American races violate the rules of science in persisting in being, simply, Indians, wherever found, and are therefore proper subjects for speculating about.

The Guane, of Colombia are "noted for their fine forms and their very light color, notwithstanding their territory was in the hot country."—Barney.

There is a non-Semitic school of archæologists, and that school includes nearly or quite all who have a respectable standing in the fraternity represented by the Journals; and obloquy is cast upon those who hint at the theory that there were ever Hebrews on this continent. Mr. H. H. Bancroft however is milder mannered, and admits that there are vastly more facts brought forward by the advocates of this theory than by the advocates of any other. Brasseur Bourbourg, the greatest of the *Americanistes*, and many other noted authors have given a more or less full endorsement of the theory; but the object of these papers is to test the theory by an array of facts, independently of men's opinions. The principal authorities deride all theorizing, but the greatest discoveries in every department of investigation and exploration have been made by comparing and testing theories. This is the method in courts of law. The contending parties each have a theory, and when the evidence is before the jury, the attorneys canvass the evidence, so that the jury may determine to which theory it gives most support. This may be done honestly or dishonestly. Science demands absolute honesty at her bar. There are kinds of proof that science as now formulated does not admit at her bar, and therefore there may be true theories not demonstrably true.

We have abundant *apriori* reasons for supposing that Israelites reached this continent, also that they were of the tribe of Joseph. The first things next in order, are consideration of their probable way of getting here.

We have seen that the Ben Israel of India, reached that land by sea. They were sailing and were wrecked. Where they were sailing to does not appear. They may have been on their way to America. Or if they had not been wrecked on the coast of Malabar they might have been wrecked on the coast of America. When persons go to sea they do not know which side of it they will land on.

Again, the Israelites had prophets with them up to the time of their dispersion; possibly they had after that and could be led intelligently to the "isles of the sea," and to the "utmost bounds of the everlasting hills." Even the heathens had prophets and inspired leaders. Socrates heard and obeyed voices. Medieval times produced the heroine of all ages, and her guidance was voices and visions. And, then, if God had a purpose, declared or undeclared, what are seas to Him?

One more preliminary: What should be the color of persons who would meet the conditions already arrived at by reason? They must be Abraham's posterity, and Joseph's posterity, and yet the only men found in America were dark. To meet this last named condition we must remember that the Hebrews were dark complection originally, and that Joseph married an Egyptian. His two sons doubtless married Egyptians, for there were none else for them to marry. We may suppose then these grand children being more Egyptian than Israelitish would continue to mate with the aristocratic maidens of the Nile, for another generation. This would make the original Josephites as dark as many tribes of Indians are; but in the lands of Canaan and Goshen they doubtless shared the common lot, and lost some of their Egyptian characteristics. (though they never lost their Egyptian predilections, as seen in the fact of their having reverted to the Egytian worship in the days before the dispersion). Their lack of color I will take the liberty of supplying, and make up a colony partly of those tribes of Joseph and partly of Bedouin children of Abraham, who are blacker than need be. We will next suppose our colony sailing by the coasts of India, eastward bound, as those were of whom we have given the history. It is next necessary, too, to have them wrecked at sea and carried by trade winds and equatorial currents to America, or else have them led by a seer. This latter alternative is preferable from considerations already given, though many have been wafted to these shores from Japan in recent times; and ethnology and philology require that the process should have been going on in all ages.

We have next to suppose they landed on the western shore of South America, for so the conditions demand. The traditions say that the first colonists came from the west in ships. Bourbourg places Tula on the other side of the sea and asserts "that it was the region from which the wanderers came from time to time to the north-west coasts of America, and thence southwards to Anahuac and Central America." To agree with this finding I will suppose, for the present, that Tula was Jerusalem, and that more than one colony came from there. Tula was Jerusalem because some of the traditions speak of a place beyond the sea (as we will find) where a great temple was. Zamna came from the west. The Chilians say their ancestors came from the west.

The name Colhua was in former papers applied to the first colony because it was the oldest name found in the books. There is no certainty of its being the correct one, and might be applied to the Hebrews. The next oldest, and with some authors the oldest, title is Olmecs. This latter designation is used of the oldest Mexican nation. For the nations of South America there is no ancient name.

We will find that both by the traditions and the ruins, all the nations to be treated of, Olmecs, Toltecs, Aztecs, can be traced from Guatemala. We will find also that that civilization originated in Peru.

Myths of the flood, dispersion, &c., are common to all the Noachian races, so should be common to the different races on this continent, and can not be made to distinguish the first colonists from the second. Those that have been given are a few out of many and need not be repeated.

The Peruvians were acquainted with the deluge, and believed that the rainbow was the sign that the earth would not again be destroyed by water. "This is plain," says Kingsborough, "by the speech which Manco Capac, the reputed founder of the Peruvian empire, addressed to his companions on beholding the rainbow rising from a hill. . . . This is a propitious sign that the earth will not be again destroyed by water."

"Peruvian legends speak of a race of giants who came by sea, waged war with the natives, and erected splendid edifices, the ruins of many of which still remain. Besides these, there are numerous vague traditions of settlements or nations of white men, who lived apart from other people of the country and were possessed of an advanced civilization."

Midway between Lima and Cuzco, Peru, and near Huamanga or Ayacucho, are ancient ruins, described by Ceca de Leon, remarkable for size; and the tradition of the natives is that they are the remains of a city "built by bearded white men, who came there long before the Incas, and established a settlement." The traditions of Peru are more reliable than those of any other part of America. There has never been there such dashings back and forth of the waves of diverse civilizations, as in more northern lands. In respect to this very plausible tradition we may suppose those colonists were Hebrews and the date between 500 and 600 B. C. This date is too recent to accomodate some of the conditions of the problem. I choose it with reference to the Israelitish dispersion.

THE SABBATH.

I HAVE been a constant reader of the *Herald* for nearly two years, and I have received much instruction from the articles contained therein. I have been reading with a great degree of interest the arguments presented by Elder Bays in regard

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to the Sabbath; and although I agree with him in regard to the keeping of the first day of the week, yet I fail to see that he has proven that there was no command to observe the Sabbath until such time as the children of Israel arrived at the wilderness of sin. I admit that the article is "able," but I think it is open to criticisim, and feeling that nothing should be accepted as proven unless the evidence is conclusive, I desire to submit a friendly criticism on said article.

Bro. Bays argues that the word Sabbath signifies *rest*. This is of course accepted; but when he says—"The Israelites labored in the land of Egypt, and toiled in the wilderness on the way to the promised land, and were in a pre-eminent sense in need of Sabbaton—a rest," and that "this rest was instituted for their especial benefit," I fail to agree with him. When we consider that they had just been liberated from a condition of absolute slavery, and had been enjoying their liberty but one month, (for as the brother stated they left Egypt on the morning of the fifteenth day of the first month, and arrived at the wilderness of Sin on the fifteenth of the second month), they could not be said to be in "a pre-eminent sense in need of a rest," for the change from laborious labor to journeying, without any cause for haste, would prevent us from accepting such a theory.

Allow me to note what seems to me to be an error in regard to time. After giving a description of their travels from Egypt to the wilderness of Sin, the brother says: "It is a remarkable fact that the Israelites went into this encampment of the fifteenth day of the second month, just two months to a day from the day of their departure from Egypt." As they left Egypt on the fifteenth of the first month, and arrived at the wilderness of Sin on the fifteenth of the second month, it was but *one* month after their departure, and not *two* as stated by the brother when they arrived at the "encampment." Nor can we accept the reckoning in regard to the time of the giving of the command. He quotes—"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day (fifteenth), came they into the wilderness of Sinai."

We do not think "the same day" has any reference to the fifteenth, unless the brother can prove that it does, his argument must fail. It will be found by reading the eighteenth chapter of Exodus, that Moses' father-in-law, Jethro, had been visiting with Moses; and by reading the last verse of the 18th chapter and the first verse of the 19th chapter of Exodus in connection, we have the key to the words—"the same day," upon which Bro. Bays bases his argument.

"And Moses let his father-in-law depart; and he went his way into his own land. In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai."—Ex. 18: 27 Ex. 19: 1.

It is strange the brother should connect "the same day,, with "third month," or that he should say "same day" means the fifteenth; as there is certainly no ground for such argument. "In the third month, when the children of Israel were gone forth out of the land of Egypt;" or, in other words, counting from the time they went forth out of the land of Egypt, is simply a parenthetical clause, and has nothing to do with the fact stated, except that the day in which Jethro left the camp of Israel, and also that Israel came into the wilderness of Sinai, was in the third month. No intimation is made as to what day of the month; but the simple fact is stated that it was "in the third month." It must therefore be apparent that the conclusion arrived at by the brother that "the Israelites had not previously kept a Sabbath is found in the fact that they started from Egypt on the fifteenth day of the month, which in the regular order, dating back from the day when the Sabbath was commanded from Sinai, would have beeen the Sabbath," is null and void; for unless he can establish the fact that they arrived at the wilderness of Sinai on the fifteenth of the third month, he has made no argument. Nor can I see any force to the brothers argument, that "they encamped in the wilderness of Sin on the fifteenth day of the month, which recurring in its regular order from the day they left Egypt, would have been the Sabbath."

It is a self-evident fact that, if it would have been the Sabbath day when they left Egypt, counting back from the date upon which the brother claims the Sabbath was instituted, then it could not have been the Sabbath on the fifteenth of the second month from their departure, nor could the first Sabbath have been kept on the twenty-second; for taking his count for it, it was just "two months to a day from the day of their departure from Egypt" to their arrival at the wilderness of Sin. Counting thirty days to a month, there were sixty days from the time they left Egypt to their arrival at the wilderness of Sin; and this it will be seen at a glance will not support the brothers argument; for if they left Egypt on the Sabbath, they would have arrived at the wilderness of Sin on the fourth day of the week. If we take what we consider the proper time, (one month), that would make them arrive at the wilderness of Sin on the second day of the week. If the brother disputes this count, he destroys his count back from Sinai. And even then, to make his figures correct, he has to accept the correction as to the time they were traveling from Egypt to the wilderness of Sin; for if they were two months in traveling to the wilderness of Sin, and their arrival at the wilderness of Sinai on the fifteenth of the next month and waited there until the third day before the covenant was given, it would be ninety-three days, counting from their departure from Egypt. This, it will be seen, would bring the time of the giving of the covenant, to the second day of the week. Thus we claim the brother has failed to sustain his argument as to its being the seventh day of the week when they started from Egypt, counting back from the giving of the command either at Sinai or in the wilderness of Sin, even if we should admit that the twenty-second was the day upon which the Israelites were commanded not to gather manna in the wilderness.

The anology which the brother seeks to establish between the passover and the Sabbath is not a strong one. The first they are commanded to observe as a feast, to commemorate their liberation from Egyptian bondage; the second is the *Sabbath of the Lord*, and is to be observed for a perpetual covenant, and as a sign between the Lord and the children of Israel forever; "for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." The Lord does not say, "this is my passover." The strongest language used is, "Ye shall keep it a feast unto the Lord throughout your generations." But of the Sabbath he says, "The Seventh-day is the Sabbath of the Lord thy God. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh-day; wherefore the Lord blessed the Sabbath day, and hallowed it."—Ex. 20: 10, 11.

Elder Bays tries to prove that the command was binding upon the children of Israel only by quoting,—"It is a sign between me and the children of Israel forever." I think it would have been better if the brother had given the reason of its being a sign—"for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." There appears nothing strange to us in the statement that it was a sign between the Lord and the children of Israel, from the fact that they were God's covenant people; but it appears very strange that God should have given them a Sabbath, commanding them to keep it as a sign and a covenant, and giving as a reason therefor—"that in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day"—if this was the first time a Sabbath had been instituted. We fail to see any analogy between the children of Israel leaving Egyptian bondage, and the Lord making "heaven and earth, the sea and all that in them is, and resting the seventh day and hallowing it."

If we were to accept this view, we should have to think that through the dispensations preceding the Mosaic the Lord had not seen proper to place this as a sign between himself and his people. But as the law was "added because of transgression," if the commandments are the law, as argued by the brother, then there must of necessity have been laws given prior to their being issued at Sinai; and because of the laws previously given, being transgressed the commandments given at Sinai were added. If this be true, and we do not doubt it, then the Sabbath should have been kept prior to this but had been transgressed, and as there can be no transgression without law, it is evident that a command must have been given prior to this time.

It argues nothing to say there is no

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proof of it in Scripture; for we have no written account of laws governing God's people prior to the time of Moses, and yet it is evident to the Bible student that they had laws; and it is probable that they were not unlike, in general principle, to those given after. For instance, we read in Genesis 38th chapter, that Er, the son of Judah, died and left his wife childless, whereupon Judah gave her to his second son, Onan, to wife; but Onan displeased the Lord and he slew him, after which Judah promised to give his third son, Shelah, to her for a husband, but failing to do this, Tamar committed an offense which, when it was told to Judah, he said—"Bring her forth, and let her be burnt." Here is the same law of marriage as was taught by Moses, and yet the circumstance happened before the children of Jacob went down to the land of Egypt. It also shows that Judah had authority in the case and had the right to administer justice; for although the charge had been preferred before him, and he had said "let her be burnt," yet when she put in her plea and demanded righteous judgment, Judah said—"She hath been more righteous than I"—and her life was spared. From reading the account of the command as given in the wilderness of Sin, I am likewise led to believe that a former command had been given, but not kept.

Notice the first words uttered in regard to it—"This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." The Sabbath is not here instituted; they are simply commanded to keep it; nothing said about their needing a rest; but it is "the rest of the holy Sabbath unto the Lord." When they failed to obey the command, the Lord reasons with them by Moses, saying, "How long refuse ye to keep my commandments and my laws." "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." The Lord hereby places before them the inexcusableness of their conduct in breaking one of his laws, when he has made the necessary provision for the same being kept. Yet Elder Bays says—"Although they had observed a Sabbath in the wilderness of Sin, the Sabbath law was not binding till it was propounded from Horeb." How strange the Lord should ask the question—"How long refuse ye to keep my commandments and laws?" before the law was binding.

I fail to see anything consistent in God's people living in the dispensations prior to the Mosaic not being required to observe a Sabbath, and those living in the Mosaic dispensation, and those coming after, being required to observe one. Nor is it any argument to say we read of none; for as Elder Bays remarks, there is no command on record for the keeping of the Sabbath in the Christian dispensation; nor was there any command given in this dispensation prior to August, 1831, nevertheless the endorsement of the custom of keeping the Sabbath is very emphatic in the revelation as given at that time—"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer, and offer up thy sacraments upon my holy day; for verily this is a day *appointed* unto you to rest from your labors, and to pay thy devotions unto the Most High: nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full."—D. C. sec. 59: 2, 3. Bro. Bays says—"It is clear that no command was ever given to observe the Sabbath till the days of Moses, some 1491 years before Christ. It is equally clear that no command to observe the Sabbath, by either Christ or his apostles, is to be found as a matter of record in the New Testament."

It is true we have no command on record as touching the Sabbath prior to the time of Moses, nor have we any command as touching a Sabbath in the teachings of Christ or his apostles; but the first case is different from the last. For as "the law was added because of transgression," it proves that a law had previously been given. But the fact of keeping a Sabbath by the early church is admitted by the brother in his argument, and the fact of *the* day as kept by custom being endorsed by the revelation as quoted from D. C. substantiates the argument that, a Sabbath has been kept during the two dispensations prior to this, and the statement that "the law was added because of transgression and the fourth commandment being a part of *that law*, and the further fact of the statement that "It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed" (Ex. 31: 17) proves to us that it must have been a law to God's people in every dispensation.

I agree with brother Bays that it is "the *Sabbath*, and not the *day* that is sanctified." This is settled beyond controversy by the revelation before quoted; for if the Lord's "holy day" had not been kept on the proper day of the week, it would most assuredly have been put right at that time.

CHAS. H. PORTER.

WILBER, Saline Co., Neb., Aug. 19th, 1885.

Selections.

SABBATH SCENE IN NAUVOO.

MARCH 20TH, 1884.

A LARGE assembly of Saints gathered together at the place of meeting at an early hour, to hear a discourse delivered by President Joseph Smith upon the subject of baptism. A child of Mr. Windsor P. Lyons being deceased, the body of which lay before the assembly, called forth many remarks from the speaker upon the subject of death and the resurrection which were in the highest degree interesting and edifying, as were also his remarks upon the subject of baptism.

The following is a brief synopsis of some of the items delivered by the speaker.

President Smith read the 14th chapter of Revelations and said:

"We have again the warning voice sounded in our midst which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, Why it is that infants, innocent children are taken away from us? especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these:—This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser.' If it is the case, the world grows more wicked and corrupt. In the early ages of the world, a righteous man, and a man of God, and of intelligence, had a better chance to do good, to be believed and received, than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many a way even in infancy that they may escape the envy of man and the sorrows and evils of this present world. They were too pure, too lovely, to live on earth; therefore if rightly considered, instead of mourning, we have reason to rejoice, as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death bed to repent. As we see in the infant taken away by death, so may the youth and middle aged, as well as the infant suddenly be called into eternity. Let this then prove as a warning to all, not to procrastinate repentance, or wait till a death bed; for it is the will of God that man should repent, and serve Him in health, and in the strength and power of his mind, in order to secure his blessing; and not wait until he is called to die. Also the doctrine of baptizing children, or sprinkling them, or they must welter in hell is a doctrine not true, not supported in Holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world they are taken to the bosom of Abraham. The only difference between the old and young dying, is one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss; but we do not mourn as those without hope.

"My intention was to have spoken upon

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the subject of baptism, but having a case of death before us I thought proper to refer to that subject. I will now however say a few words upon baptism as I intended. God has made certain decrees which are fixed and immovable, for instance: God set the sun, the moon, and the stars in the heavens; and gave them their laws, conditions, and bounds which they cannot pass, except by his commandments. They all move in perfect harmony in their sphere, and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it can not pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field; all bear a sign that seed had been planted there; for it is a decree of the Lord that every tree, plant, and herb, bearing seed, should bring forth of its kind, and can not come forth after any other law, or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God; 'for except ye are born of water, and of the spirit ye can not enter into the kingdom of God,' saith the Saviour. It is a sign, and commandment which God has set for man to enter into his kingdom. Those who seek to enter in any other way will seek in vain; and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for, and give him a title to a celestial glory. And God has decreed that all who will not obey his voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed his commands. Baptism is a sign to God, to angles, and to heaven that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to him to be saved, and enter into the kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins; then you have the promise of the gift of the Holy Ghost; and any other course is in vain. What is the sign of the healing of the sick? The laying on of hands is the sign, or way marked out by James, and the custom of the ancient Saints as ordered by the Lord; and we can not obtain the blessing by pursuing any other course except the way marked out by the Lord.

What if we should attempt to get the gift of the Holy Ghost through any other means except the signs, or way which God hath appointed? should we obtain it? certainly not; all other means would fail. The Lord says do so, and so, and I will bless so, and so.

There are certain key-words, and signs belonging to the priesthood which must be observed in order to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost, and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel; but he could not receive the *gift* of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Seeva:—'Paul we know, and Jesus we know, but who are ye!' It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

"As concerning the resurrection I will merely say that all men will come from the grave as they lie down, whether old or young, there will not be 'added unto their stature one cubit;' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God, and the Lamb, with bodies of the same stature that they had no earth, having been redeemed by the blood of the Lamb, they will there enjoy the *fulness* of that light, glory, and intelligence which is prepared in the Celestial kingdom; 'Blessed are the dead who die in the Lord; for they rest from their labors and their works do follow them.'

The speaker before closing called upon the assembly before him, to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the Holy Spirit of God may rest upon this vast multitude. At the close of the meeting President Smith informed the congregation that he should attend to the ordinance of baptism in the river near his house, at two o'clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and President Joseph Smith went forth into the river and baptized with his own hands eighty persons, for the remission of their sins; and what added joy to the scene was, that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs. Emma Smith, the first of her kindred that have embraced the fulness of the gospel. At the close of this interesting scene the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the Spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation; and, notwithstanding President Smith had spoken in the open air to the people, and stood in the water and baptized about eighty persons, about fifty of those baptized received their confirmation under his hands in the after part of the day. While this was progressing great numbers were being baptized in the font.

Those who wish for further information concerning the scenes of the Sabbath in Nauvoo, or any other day in the week would do well to "come and see."

W. WOODRUFF.

"Times and Seasons," vol. 3, p. 751.

BE IN EARNEST.

THERE is something about a person who does everything as though he was thoroughly in earnest that commands attention and respect. Success never comes from any half earnest attempt, because there is too much competition in this world to permit of such "lagardism," either in business, social intercourse or friendship. Probably one of the most repugnant tasks which a man may sometimes be obliged to perform, is that of borrowing money; but the one who seeks a capitalist in an earnest, confidential manner, showing by his actions that he is sanguine of meeting obligations when due, is far more likely to get the accommodation than the one who walks and talks timidly in such business operations.

Earnestness and confidence in one's own abilities and skill to perform certain acts, form a kind of personal capital which goes a long way in this world towards making a man's life a success. It does not matter what a man is doing, if he puts no enthusiasm or earnestness into his work, it will drag and the wheel will move slowly and creek with friction. Now, as we hold that this earnestness of character is but a habit which may be cultivated or suppressed, either in individuals, families or nations; becoming hereditary under certain conditions and extinct under others, it is therefore in this view, not a matter of theory or speculation but something which should command our earnest attention.

Parents in particular should carefully avoid suppressing a show of earnestness in their children, for there is little danger from an exhibition of too much, though there may be a need of proper direction. The child who has been encouraged to do everything in an earnest manner, will generally retain the habit through life, and the only thing to be considered is the proper directness of this earnestness, for it must be admitted that the same faculties may be turned either to do good or evil, and the more they are cultivated and strengthened the more pronounced the results. Still, we must adhere to our first proposition of being in earnest in the performance of every act, whether it be as children playing ball, going a fishing, or engaging in any other similar amusement. Then, in later years the habit having become fixed, we will find men and women entering upon the sterner duties of life all in earnest, and obstacles which might ap-

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pear formidable to persons lacking this habit, will be brushed aside without a moment's hesitation or notice.

We like to see men follow a plow as though he enjoyed seeing the fresh soil turned over and their faces lighted up with a peculiar expression which says, "I am thinking of the crops which will be reaped here next fall, or next year." Such men will walk briskly to their labors and home lightly when they are finished, and many an acquaintance will marvel at the elasticity of the step when age is supposed to stiffen joints and enfeeble the frame, not having learned the great lubricating and strengthening powers of earnestness of character and habit.—*Rural New Yorker.*

THE JOSEPHITES AND BRIGHAMITES.

THE flowering of the flag on the natal day by the polygamous hosts of Utah has called forth a vigorous rebuke from all parts of the Union. But while such criticisms are proper, the great majority of the newspapers, either from ignorance or design, class together all elements and branches of the church descendent from the original faith. There are many thousand adherents to the original faith, as taught by Joseph Smith, (and which declares against polygamy in the most vigorous terms), all of whom are patriotic, law abiding citizens. The Book of Mormon says that "no man shall have save it be one wife, and concubines he shall have none." The bitterest enemies to Mormonism must concede the high moral tone of the book. It is as unjust to classify the Josephites, or Latter Day Saints, with the followers of the infamous Brigham Young, as it would be to associate any other Christian body with that great nest of Utah filth. The most practical, and therefore the most successful fighters against polygamy have been the Latter Day Saints. They have "carried the war into Africa;" they have bearded the lion in his den, and instead of being abused by the press they deserve its compliments for their vigorous campaign against the great evil of polygamy. The anti-polygamous Mormons are all united and embrace nearly 20,000 converts ready to ably second the efforts of law to suppress polygamy and reclaim those who have wandered from the doctrines of the prophet. The vigorous measures taken since the inauguration of Cleveland bid fair to exterminate Utah polygamy, those rooted in the faith making ready to seek a more congenial Holy Land in Mexico.—Crawford County (Iowa) *Bulletin*, July 28th, 1885.

MASSACRE OF ST. BARTHOLOMEW.

AT the meeting at New Rochelle, lately, of the Huguenot Society of America, Mr. Jay, on taking the chair, referred to the important official correspondence of the Roman Court recently brought to light and said:

"Our thanks for the disclosure of these conclusive letters are due to that accomplished historical writer, Lord Acton, who, as you know, is an eminent layman of the Roman Catholic Church, and one who tells the simple truth without fear or favor. And this trait of the true historian reminds us that among the societies which have sprung into being here and abroad since the Huguenot Society was organized is the United States Catholic Historical Society, presided over by an eloquent advocate and learned jurist of French descent (Mr. Coudert), aided by able associates, who will find in the early French missions and the gallant services of the French army and navy, who came to our assistance during the historic War of the Revolution, an ample field for research, rich in material interesting alike to Roman Catholics and Americans.

"Lord Acton, in a letter to Mr. Gladstone, after referring to Pius V., had said:

"'His next successor (Gregory XIII.] on learning that the Protestants were being massacred in France, pronounced the action glorious and holy, but comparatively barren of results, and implored the King during two months, by his Nuncio and his Legate, to carry the work on to the bitter end until every Huguenot had recanted or perished.'

"This plain statement of facts, where each word had been weighed and had its meaning, called forth marked dissent, and the 26th of November, 1874, Lord Acton contributed to the London *Times* (sixth page) the proofs of its correctness, in extracts from original letters in French and Italian of the Pope's Nuncio, Salviati, and of the Cardinal Orsini. These show that the Pope, after being informed by Salviati the 2d of September that the report that the massacre of August 24th, 1572, had been provoked by the detection of a Protestant conspiracy was an utter falsehood, so far from expressing his horror at the massacre which had occurred, or seeking to prevent its extension, caused the King to be advised by the Nuncio of the desire of his Holiness, 'for the great glory of God and the greatest welfare of France, to see all the heretics of the Kingdom extirpated'—tous les heretiques extirpees du royaume—and he advised that the edict of pacification should be revoked. That advice, announced the 22d of September, was followed by Salviati's writing, the 11th October, that the Holy Father had experienced 'an infinit joy and great consolation in learning that his Majesty had commanded me to write that he hoped that in a little while France would have no more Huguenots'—qu'il esperait qu'avant peu la France n'aurait plus de Huguenots. The 19th December Cardinal Orsini, who had been dispatched as Legate from Rome, congratulated the King on the glory of the massacre, and 'pressed him to renew his promise that not a single Huguenot should be left on the soil of France.' Lord Acton quoted the Egerton MSS. 2,077, and in the Paris library the Italian MSS. 1,272, and the Proces Verbaux des Assemblees du Clerge, 1 Appendix 28, and referred with satisfaction to the fact that among the applauding Cardinals one voice was raised in protest, that of Montalto, who became Sextus V.

"It is gratifying to find among the liberal and high-toned Roman Catholic laity such a frank and proper contempt for the Jesuitical treatment of history, and such a manly and scholarly exposure of the pitiful historic inventions by which it has been attempted to falsify the truth and to conceal the part borne by the Pope, his Legate and Cardinal in approving and stimulating that infernal massacre. Of its bloody record in the Provinces and the larger cities some particulars, not generally familiar to Americans, have been recently printed by our associate, Gen. De Peyster, who records many honorable names which should never be forgotten—of nobles and high officials who refused to become the instruments or abettors of ecclesiastical or royal murder; and who, in some cases, maintaned their honor and their humanity by the penalty of their own lives."—*New York Tribune.*

Conference Minutes.

SOUTHERN INDIANA.

Conference of the above district convened with the Olive Branch, Saturday, August 22d, 1885. J. G. Scott president *pro tem.;* L. Scott, clerk. Branch Reports.—Eden 32; 2 removed by letter, 1 died, 2 baptized, 1 marriage, 1 apostatized, 1 received by letter. Union 36; 2 baptized. Olive 20. West Fork 24. Canaan 24; 2 baptized. Elders J. M. Scott, J. G. Scott, (baptized 2), S. Rector, Priests V. D. Baggerly (bapptized 1), L. Scott, T. E. Thompson, and Teacher D. O. Stites, reported. Bishop's Agent received from Jan. 1st to August 22d, $30; Expenditures to date $20.25; balance on hand $9.75. Committee appointed to audit Bishop's Agents report say: "We find the agent giving credit for 55cts more than is transcribed to the record." H. Scott released as District President, and a vote of thanks tendered for services rendered, for untiring energy and zeal, for an unyielding perseverence and inflexible will during his administration. S. Rector to act as District President for next year. The Bishop's Agent tendered his resignation. Motion rescinded, and Bro. Rector sustained as Bishop's Agent. A Court of Elders was appointed to adjust difficulties in the Canaan Branch, and report to next conference. S. Rector and V. D. Baggerly appointed. V. D. Baggerly was ordained an Elder. L. Scott and V. D. Baggerly appointed to investigate the case of District Record, and report to next conference. Adjourned to Union Chapel, Jefferson County, Indiana, Saturday, November 22d, 1885, at half past ten o'clock.

NORTHERN MINNESOTA.

Conference of the above named district was held on the 27th and 28th of June, 1885, at the Saints' Church, Girard, Otter Tail county, Minnesota. Bro. J. C. Foss called to the chair. Branch reports.—Oak Lake 37 members. Silver Lake 28. Hope of Zion 48. Elders B. B. Anderson, J. R. Anderson (baptized 4), T. J. Martin (baptized 3), F. E. Anderson, H. Way (baptized 3), H. C. Holt, C. A. Sherman George Gould (baptized 1), C. G. Gould, Nels C. Hammers, J. C. Foss; Priests R. B. Anderson, Andrew Tabbut; Teachers W. W. Anderson and Deacon T. M. Parr, reported. Report of Bishop's Agent, J. R. Anderson, accepted. T. J. Martin was elected dis-

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trict president until next conference. Preaching by Elder J. C. Foss and Hiram L. Holt. Adjourned to meet at the Saints' Chapel, Girard, Otter Tail county, Minnesota, at ten o'clock, December 19th and 20th, 1885.

MICHIGAN AND NORTHERN INDIANA.

This district conference convened at the Fowler School-house three miles east and two miles south of Coldwater, Michigan, 27th to 29th of June, 1885. Wm. H. Kelley, president, Lorenzo Fay, secretary *pro. tem.* Branch reports:—Galien 76 members; 3 died, 3 marriages. Coldwater, no change. Clear Lake 65; 7 baptized, 1 expelled, 2 died, 3 ordinations. Lawrence 43; removed by letter 2. Bishop's Agent, W. Lockerby, reported on hand and received $82.47, paid out $70.12; on hand $12.35. Elders Wm. H. Kelley, C. Scott, H. Rathbun, C. M. Bootman, Jackson Smith, Bro. Emerich, B. Corless, and Priest G. Corless report favorably for the work. Bishop G. A. Blakeslee made some appropriate remarks on the duties of tithing, which were well received, and the following resolution unanimously adopted: Resolved, that in the opinion of this conference, the financial law as set forth in the Bible, Book of Mormon, and Doctrine and Covenants, (the standard text books of the church), should be honored in their place equal to other duties imposed in the law of God; and that we will give this duty a more careful and prayerful consideration, and act as the word of God direct. And that we will sustain the Bishop in the performance of his duty of teaching the same to the branches. W. H. Kelley was sustained as president, D. B. Teeters secretary, Wm. Lockerby Bishop's Agent. Elders John Shook and George Weston reported by letter. Three were baptized. In the sacrament meeting the Saints were blessed with the gifts of the gospel in tongues and prophecy. The Lord declaring that he was well pleased with the Saints in conference. The conference passed off pleasantly and with unity of feeling. Adjourned to meet at Clear Lake, Indiana, in October next, the president to appoint the time, with the understanding that October be the month.

Miscellaneous.

RE-UNION AT GALLAND'S GROVE.

The anniversary of the Reunion authorized by General Conference at Kirtland, in 1883, will this year be held in Galland's Grove, Iowa. The time first appointed was October 17th; but the committee in charge have, with the concurrence of church authorities, changed the time from October 17th to *October 3d*, thus making the appointment *two weeks earlier* than at first designed, and will close on Sunday evening, October 11th.

The meeting will be held on the ground of brother B. T. Homer, close to where Fall Conferences were formerly held. Brother Homer kindly gives fire-wood free, that is, wood on the ground, such as fallen trees or broken branches, called here "down wood." Hay will be furnished at reasonable rates. Meals will be also supplied cheaply to those wishing them. The active ministers officiating in the services, and the traveling ministry and others, as far as possible, will be cared for by the open-hearted Saints in this region.

October 3d will fall on Saturday. Teams will meet passengers by rail on the 2d and 3d at Dunlap and Dow City, on the North Western Railroad; and at Earling, on the Milwaukee and St. Paul Railroad.

A goodly number of our able ministers are expected, among them Elder W. W. Blair; and it is hoped that as many as can will come, and come in the Spirit of the Master, not only expecting to "have a good time," but determined to do their part towards making it such.

Committee { JOHN HAWLEY, JOHN PETT, GIDEON HAWLEY.

P. O. address, Dow City, Crawford Co., Iowa.

CONFERENCE NOTICES.

The Kent and Elgin District conference will be held in the Blenheim Branch, October 3d, 1885, commencing at ten o'clock. The Elders and Saints of the district are respectfully requested to attend. It is expected Bro. W. H. Kelley will be in attendance.

RICHARD COBURN, *Dist. Sec.*

BLENHEIM, Aug. 29th, 1885.

The London District Conference will be held at Corinth, Elgin county, Ontario, October 10th and 11th, instead of the 11th and 12th, as it reads in the minutes of the London District Conference of June 6th and 7th, 1885.

SAMUEL BROWN, *Dist. Sec.*

BLENHEIM, Aug. 29th, 1885.

NOTICE TO JAMES A. McINTOSH.

I hereby silence James A McIntosh from acting as an Elder in the Reorganized Church of Jesus Christ of Latter Day Saints for unchristianlike conduct, and for bringing reproach on said church.

JOHN H. LAKE,
President of the Canada Mission.

CAMERON, July 28th.

REUNION MEETING.

In the *Daily Gate City*, and *Daily Constitution*, of Keokuk, Iowa, will appear the proceedings of the Park Bluff Reunion, including synopses of sermons, etc., and giving much more than is likely to appear in the Saints' *Herald*. All wanting these papers will be furnished at five cents a copy, by addressing R. Etzenhouser, Montrose, Iowa, enclosing postal note or stamps for the number wanted, at five cents each, or thirty-five cents for the eight-days' proceedings. Please have all orders in by September 18th, so a list can be made at once. These papers will also be sold on the ground.

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BORN.

STREET.—At Denver, Colorado, September 24th, 1883, to Bro. Albert and sister Addie Street, a son. Blessed February 14th, 1884, by James Caffall, and named George Francis.

BRANNON.—At Denver, Colorado, October 30th, 1883, to Mr. John and sister Ella Brannon, a son. Blessed February 14th, 1884, by James Caffall, and named Samuel Francis.

LAMB.—At Denver, Colorado, September 22d, 1884, to Mr. Andrew and sister Hannah Lamb, a daughter. Blessed by James Kemp, January 23d, 1885, named Ella Violeta.

MARRIED.

THOMAS–EBELING.—GILMORE–THOMAS.— By Elder G. T. Griffiths, in the Saints' Chapel, at Benwood, W. Va., August 19th, Bro. Abram M. Thomas to Sr. Lydia J. Ebeling, and Mr. Andrew Gilmore to Miss Mary A Thomas. The ceremony was witnessed by a large audience.

"O guide them safe this desert through,
'Mid all the cares of life and love;
May they with joy thy glories view,
In the eternal world above."

DIED.

WILSON.—At Persia, Iowa, of cholera infantum, Nina, infant babe of Wm. Heber and Francis M. Chapman–Wilson, aged 10 months and 4 days.

Sweet babe, thy voyage on the sea of life indeed was short;
When scarcely landed, with sail set free, thou reached the heavenly port.

AUNT JANE.

WILSON.—Sr. Ann Wilson passed from earth-life at Keokuk, Iowa, August 30th, 1885. Sister Wilson was born in Preston, Lancashire, England, July 29th, 1820. She with her family have been residents of Keokuk for over thirty years, with the exception of a few years of late, when they removed to Lamoni, which at present is their home. Sister Wilson being in poor health, returned to Keokuk some few weeks ago to visit friends and receive medical help if possible; but it seemed the will of God that she should go. She bore her suffering with Christian fortitude. Her last words were, "Tell my Brothers and Sisters I want to meet them on the other side." Funeral services conducted by Elder H. C. Bronson, at Latter Day Saints' Chapel, Keokuk.

HIGGINSON.—Brother William Higginson was born December 28th, 1831, at Atherton, Lancashire, England; died at Kewanee, Illinois, August 24th, 1885. His disease was cholera morbus, which turned to anemia of the brain. He had been connected with the old church, but seeing its apostacy, he became a member of the Reorganization, was baptized by Elder James Lord, July 15th, 1867, and confirmed by J. D. Jones. He was indeed a true and devoted lover of the latter day work. He remarked to several some few days before his death that he was perfectly resigned to die, but he would rather stay a little longer with his dear family, consisting of wife and three daughters, who now mourn his loss, but not as those without hope. The funeral brought quite a host of his friends together, professors and non-professors, who listened very

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attentively to the gospel oration delivered by Elder John Chisnal, from these words—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8: 2. Suffice it to say that the gospel was presented in spirit and power, to many that probably would never have heard it, if it had not been for the loss we suffer—for we all loved him. Peace to his ashes.

We wept affection's tear, and cried
Aloud—Alas, my brother.
While cruel death sternly replied
"Earth's gordian tie I'll sever,"
Would not forbear,
When we would not our brother spare.

Yet firm in pray'r, in solitude
The eye, through faith, discover
Through Christ the Lord with life imbued
Our dear departed brother—
Washed clean from sin,
Saint's paradise just entered in.

To rest in peace till Christ appear
In clouds from heaven desending,
His saints to raise immortal here,
All praise to God ascending.
Faithful till then,
We shall our brother hail again.

JOHN D. JONES.

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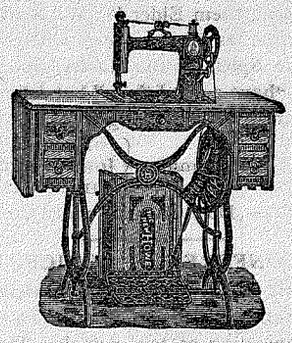

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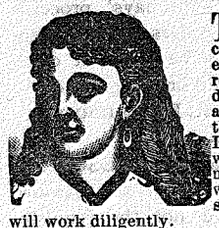

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THE SAINTS' HERALD.

JMLeland 2&3&85

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, September 19, 1885.

PERSONAL RIGHTEOUSNESS.

THERE are two things that all Latter Day Saints should diligently, and if need be laboriously, strive after; personal righteousness and to spread the gospel abroad.

"Be ye clean that bear the vessels of the Lord," should ever be in the minds of Elders and Saints alike. For however good precept may be, it falls comparatively without impression if unsupported by example. The best examples spring from ardent desires to be altogether worthy—in deed as in word.

The laborer who is diligently striving to attain unto purity of thought and correctness of deportment feels more than twice armed for the warfare. He feels worthy of being sustained by the Spirit, as well as by good and worthy co-laborers. Hence, all should strive for this personal righteousness,—it is that of Saints. The object had in committing the gospel was that it might be declared in all the world for a witness. Until that object is reached, there can be no cessation to gospel labor. He who only dreams of preaching the word, is only half a laborer. To dream is good, for it shows the desire; but to actively engage in the work of promulgating the way of life, is to be instrumental in aiding others; is to do good to them who may need; it is therefore better than dreaming—it is accomplishing.

The Lord confounded the language of the builders at Babel, on the plains of Shinar, for the reason that they were failing to fulfill the command to multiply and replenish, occupy and subdue the earth. They sought heaven upon a human plan. They endeavored to make a grand city the first object in their efforts, as it was in their affections. The will of God was fateful, and they were compelled to scatter abroad to fulfill the command already given.

The Saints in a similar way apparently, seemed to forget the primary object of their church organization—the preaching of the gospel preparatory to the coming of the Great King.

We most earnestly believe in the rebuilding the waste places of Zion; in the establishing of cities and villages in which peace may be found, and in the final building of a temple in which holy principles may be taught and holy rites be performed. But we believe in all these as secondary—as following the preaching of the gospel—as a necessary result, rather than as the main object to be pursued by the Saints.

The conferring of the apostolic priesthood was for the purpose of endowing a ministry to travel and proclaim the news of a Redeemer, the plan of salvation, the "repentance and remission of sins" which began at Jerusalem; and was not for the purpose of selecting twelve men from among their fellow laborers to be local potentates, to be endowed as rulers to "lord it over God's heritage;" or to settle as patriarchs to huild up to each a family and a tribe.

The preaching of the doctrine of Christ; the baptizing of men into the church; the effort to effect the gathering of the pure in heart into socities, or branches; and the endeavor to instil principles of virtue and uprightness of life into the hearts of all who may believe, are all compatible with the idea of the final establishment of the kingdom of God upon the earth. The temporal Zion is but co-ordinate and of secondary importance to this great and final work; which to us is to be done under Christ in person, after the period in which the gospel of the dispensation of preparation is to be proclaimed. For this reason we deem it of the greatest importance to the Saints, all of them, preachers and people, that an unexampled effort be made to send the news abroad.

The time for such an effort is preeminently propitious. The portents are ominous. The world's commotion is favorable. The growing disposition everywhere manifest to recognize Mormonism proper contradistinguished from the perverted article, is making such a work, not only possible but practicable. The moral tone of the ministerial body is far in advance of what it was years ago. There seems to have been an endowment of spiritual power since the assembling at Kirtland and Independence. In short, everything points to the necessity for such an effort. Let us make it.

BRO. LUFF and I began holding service in the Chapel at Reese Creek, on Thursday evening. I spoke upon that occasion, and Bro. Luff on the Friday and Saturday evenings following.

On Saturday a number of the brethren gathered at Bro. Thomas Reese's and arranged seats and a stand in the little grove near his house. Here, at eleven o'clock, we had a good audience. Numbers besides the members of the church came from all the country round, and from Bozeman. I occupied the hour with moderate liberty. An intermission was had until two o'clock, when I again occupied as chief speaker. A more attentive audience no one need to ask for than was present on this occasion. The weather was splendid; the feeling excellent. All seemed to enjoy the exercises. It was resolved to hold services at the same place next Sunday at the same hours, and due notice of the appointment was given. Bro. Luff spoke in the Chapel in the evening; house quite well filled. He had excellent liberty; as much so as I have ever heard him. Much good was apparently done. Bro. J. E. Reese presided at all the meetings. He had been very sick the week before, but was able to be present, although weak in body. To-morrow night, by invitation, we go to the River, and speak in the Grange Hall at that point, about four miles from Bro. Reese's. The song-service at our meetings has been conducted by Bro. John Pritchard, and was very good indeed. So far as one can judge, a good impression was made, and a good spirit prevailed at all the services.

We go into Bozeman for Thursday and Friday evenings next, expecting to occupy

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Col. Chesney's hall, which is offered without charge, a Mr. Pulford proposing to see that it is seated—the chairs having been removed for some reason. Some curiosity is excited, and a query is made, Why can not a church be secured? I did hear yesterday that some controversy had been indulged in between our friends in town and some of those controlling the church. I hope it is not true. The Saints have many friends in the city and the valley outside of the city. These friends are not all religionists, but believe that one honest man's faith should be as much respected as another's; hence, that Latter Day Saints ought to be heard, &c. In urging their views they use emphatic language, and thus hurt the objectors.

One very great detriment to advancement in this valley is the habit of drinking intoxicating liquors, and the ease with which the habit is indulged. And it is not in this valley alone, but in the other valleys of the mountains where the Saints are located; it is a sore bane to spiritual life. It creates distress in the minds of all, lowers the standard of example that should be set by the membership of the church, brings discredit upon the discipline of the officers, ruins personal righteousness, and endangers the salvation of the man. But all this is in a sense moral; and this habit of drinking puts disgrace, want, and shame upon wife and children, which they must bear, though they are not in fault for causing them. In this sense it is material, for it makes physical suffering a fact, which a sober father would strenuously avoid, both for himself and for his family. Intoxicating drink is a great leveler, but its power is not that which brings up that which is lower to a higher plane; quite the contrary; it brings down to a common level of ruin and final degradation. Poverty and rags are the designs that should be emblazoned on the saloon doors, and whatever properly represents shame and disgrace be put on the dram drinker's.

We find believers who think that prohibition, the putting of drink out of the reach of the dram drinker, is derogatory to the manhood which is in man. They think that all that the advocates of prohibition ought to do, is to show the evils, the sad things that follow after the drinker, and then leave the man to obey the dictates of his own will in the premises. At the same time some of these same men, who thus advocate this idea, join with a certain class of non-religionists who say that if God knew that man would fall he ought not to have suffered him to have been tempted. That he ought to have fixed the tree, of whose fruit man was not to partake, in such a way that he could not eat of it. That while "Thou shalt not eat," was a prohibition, yet it was not sufficient while the tree was of easy access. That it would have been as easy to have set angels to guard the way of the tree of the "knowledge of good and evil" before the fall, to keep man from partaking of it, as it was to set them to guard the "Tree of Life" after the fall. That had they, these men, had the ordering of affairs, they would have made "prohibition prohibit," because they would have so fixed the garden that the fall could not have occurred.

One unfortunate thing against these reasoners is that they *know* the evils that follow the course of the inebriate. If one attempts to tell them, they say: "We know all that. There is not a single woe that can happen to the drunkard, or one misery to his family that we have not seen and felt, just as keenly and clearly as you can set them before us. But what remedy do you suggest?" If we answer, prohibition of its sale, then the same stereotyped refuge comes up, "Show the evils of intemperance; but don't interfere with the right to drink.

We put maniacs into asylums, for the safety of society and their own good. We even pad the walls and put mittens on the hands of those with suicidal tendencies, to prevent them from doing themselves injury. We do this because these unfortunates are not in condition to resist the impulses to injure themselves and others. Our brother with desire to drink strong drink is a maniac, with tendencies to do society, his family and himself great and lasting injury. We have the right to restrain him by shutting him in, away from the opportunites to do this great wrong; why have we not then the right to put the opportunities away and thus save our brother to his own good, the benefit and satisfaction of his family, and the well being of society.

We admit that our first duty, as religious teachers by precept and example, is to make drinking strong drink as odious and contemptible as it is wrong. But when this is done, the crowning act is to so fix the common affairs of the community that no man can so degrade himself, by removing the opportunity. We can, it is true, withdraw from the fellowship of the drunkard; we can also excommunicate him from our society, by vote declaring him unworthy of place among us. This is to leave him to his own devices; and while he does not pause to regard the duty he owes to us, he does not fail to feel, and that keenly, any failure on our part to do Christian duty towards him. And it not unfrequently happens that he makes the very act by which we protest against his evil course, the cause of his continuing in his downward way. He forgets his duty to his God, society, his church and family, but remembers the duty of society and his church to him. Is he who is in such condition of mind in a position to be left to the manhood which is in him? Has he enough of manhood left to make a successful appeal to? If not, is it not right to to act for him and put the probability of his destruction away from him, if we can not entirely shut off all possibility of his falling? We think so.

JOSEPH SMITH.

BOZEMAN, Mont., Aug. 31st, 1885.

PRE-EXISTENCE OF SPIRITS.

A BROTHER asks if there is not a resolution of conference forbidding the Elders preaching upon the subject of pre-existence of spirits. To this we reply that we know of none. A question was raised in the minds of some on this subject, by the teachings and writings of two of the ministry. A charge was preferred against one of them on this account for heresy, but no special decision was reached upon the point by council or conference as to whether the subject was orthodox or otherwise. Indeed, the question involved in the accusation was as to whether the Elder denying, and *teaching against* pre-existence was not guilty of heresy.

The very conference where these charges were preferred, (September 7th to 15th 1878), passed the following resolution:

"Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the Church as the standard of authority on all matters of church government and doctrine, and the final standard of appeal in all controversies arising, or which may arise in the Church of Christ."

And this was, in effect, confirmed by conference, September 29th, 1879, and now stands the rule of the church. At the latter conference the First Presidency advised (and the conference concurred) that "the Elders should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation, and that in all questions upon which there is much controversy, and upon which the

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church has not clearly declared, and which are not unmistakably essential to salvation, the Elders should refrain from teaching; or if called upon, in defense of the church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the church, that they shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the church."

The question at issue was as to whether denying and teaching against pre-existence was heretical, or not. Persons may do harm by improperly discussing any doctrine or historical fact of the Scriptures; and then the evil would lie, not in the fact or doctrine, but in the unwise and improper way in which they are treated. So of this matter of pre-existence of spirits. The advocacy of that subject is not forbidden. But wisdom should be used in treating it as to time, place, methods, etc. Objectors to pre-existence would do well to read John 1: 1–16; 6: 6; 8: 58; 17: 5, 24; Heb. 1: 2, 8–10; Col. 1: 16; 2 Cor. 8: 9; Heb. 2: 13–17; Eccl. 12: 7; Ether 1: 8; 1 Nephi 1: 5–7; 3: 10–12; Book of Nephi 1: 3; Doc & Cov. 28: 8; 49: 3; 90: 1, 4–6.

ADVERTISING FOR AID.

It has been customary in times past for the *Herald* to publish calls made by persons asking aid when in want by reason of accident, fire, or other calamities, including famine. and also for persons or committees asking aid to build chapels; and however proper this may have been in the past, to many it has become objectionable, for the reason that not a little unpleasantness has grown out of it; and for the futher reason that the Bishopric, whose duty it is to look after the temporal concerns of the church has, agents appointed in all quarters of the church, to whom and through whom such appeals should be made to the Bishopric, and they, if they think it proper, to advertise through the *Herald* for the desired aid.

The Board of Publication having taken these matters under consideration, have decided that hereafter they will not publish calls of the kind mentioned, except they come from the Bishopric, or are endorsed by them. Therefore, all persons or committees desiring aid from the church outside of their immediate localities should appeal to those having the oversight of the temporal concerns of the church, and in this way avoid any occasion for misunderstandings and offense, prevent opportunities for imposition, and thus honor the law of the Lord and those officers provided under it, who minister in its temporal affairs.

We feel confident the Saints will see the wisdom of this policy when they consider it well. It is the safest, most effective and business-like. Try it.

EDITORIAL ITEMS.

In another column will be found a notice to "Delinquents" on Herald, Hope, and book accounts. Those interested should read it and act promptly on its suggestions. No one should permit their papers to go unpaid for when they can do otherwise. Many of those delinquent are so because of inattention, and not because they are reckless, or want their papers without pay, and at the proper time. The patrons of this office should aid it all they can, and do so with promptness. When aid is given this office, it is given to the church, for the office and its interests belong to the church and consitute a mighty power for the church. All should aid in the sale of its papers and its books, and in all other legitimate ways.

By letter from Bro. Thomas J. Andrews, San Francisco, California, we learn that Brn. Blakeslee and Kelley reached there safely and were actively engaged in their duties.

Bro. W. H. Kelley, in his letter in another place, gives a refreshing account of the debate he held lately in Ohio, and the fairness of his opponent. This is gratifying.

Bro. George H. Hilliard of Jeffersonville, Illinois, writes the 7th instant, saying—"I will do what I can to increase the circulation of our church papers." This is just what every other minister and member should do, and do so heartily and cheerfully, and good returns would be had. Let all try it, and do so at once.

In the last issue of the Herald, the date at the heading of the article Sabbath Scene in Nauvoo, reads 1884, but should read 1844.

Bro. M. R. Scott writes from Galena, Indiana, the 5th inst., and feels assured the doctrines of the church are more inquired for and are more acceptable in that region than ever before. He says he is doing what he can for the spread of the work, and intends to continue so doing.

Bro. J. M. Wait writes from Whitcomb, Wisconsin, and says he has preached twice at Antigo; four times at Wittenburg; eight times at Whitcomb, twice at Marion, and had good liberty in speaking. He says he intends to preach what he can this fall and winter, as his health is good, and though seventy-four years old, he feels young in spirit and strong in the faith of the gospel and intends to press on to the final victory.

Bro. Eri B. Mullin informs us that the Central Missouri District Conference will convene the first Saturday and Sunday in October, and an invitation is extended to all to attend, but especially for officers in the district to attend, or report.

Bro. M. H. Bond in a late letter says, "Send me the *Advocate*, and I will solicit subscriptions. Hope brother Luff will succeed in making an attractive publication."

In the letter department will be found an important note from Bishop George A. Blakeslee, penned at Oakland, California, in which he calls attention to the fact that all who will aid with moneys for tithing, free-will offerings, and the like, should send to his address at Galien, Berrien Co., Michigan, as heretofore. And he asks that the Saints should come forward as soon as they can with such aid that the work of the church may be pushed with vigor and success in every available field. All should respond who can, and do so readily and promptly. Don't delay.

QUESTIONS AND ANSWERS.

Ques.—Did God know before Adam was tried that he would transgress and fall?

Ans.—Yes; and provided Christ as the ransom, the Savior, and Redeemer, even "before the world was." See 1st Peter 1: 18–20; Rom. 16: 25; Eph. 3: 9; 1st Cor. 2: 7; 2nd Tim. 1: 9; Titus 1: 2, 3; Rev. 13: 8, &c.

Q.—Has a conference authority to ordain a member living in a branch to the office of an Elder, without the vote of that branch?

A.—Yes; but if said conference is held within the limits of the branch of which said person is a member, it would be an act of courtesy to first have the voice of said branch. See Doc. & Cov. 17: 13, 14, 16.

Q.—What is "the sign of the prophet Jonas" referred to, Matt. 12: 39; Luke 11: 29?

A.—Jonah "was three days and three nights in the whale's belly," therefore dead and buried so far as the world was concerned, and yet he was delivered therefrom and preached to the Ninevehites; so Christ was "three days and three nights in the heart of the earth,"—dead and buried—yet he was delivered therefrom and preached to his disciples, and through them to Jews and Gentiles.

Q.—Is it right for the presiding Elder

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of a branch to baptize a person who had previously been expelled from said branch, without that person coming before that branch in meeting?

A.—If that person has made restitution and reconciliation for offenses, so far as lies in his power, the presiding Elder may baptize him, if such person complies with the following: "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—Doc. & Cov. 17: 7.

Q.—Is a branch justified in granting forgiveness to a member who has not made nor sought to make reconciliation with those offended?

A.—No; if the branch is aware of the facts: For the law says "If he or she confess, thou shalt be reconciled." (D. C. 43: 23). "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them." D. C. 58: 9. Confession, and restitution so far as practicable, should precede forgiveness.

A TIMELY WARNING.

THE Salt Lake *Tribune* of the 28th ult. utters these harsh words in respect to Utah Mormonism:

"The Mormons should remember * * and make terms with the authorities here while yet they can, for there will come a time when the people will rise up behind the Government, even as they did in 1861, and smash not only what is bad, but what is good in Mormonism. Church rule and polygamy are two things which will never be accepted, and will not long be tolerated by the American people."

We have been thoroughly impressed since 1865 that the time would come when, if the Utah leaders did not put away polygamy and Church rule in affairs of State, that the nation would crush it out in hot wrath. And since 1869, and more especially since November, 1879, we have been convinced that wrath would be visited upon Utah with heaven's approval, and that the abominations complained of would meet with desolation and destruction. We remember distinctly that, as early as 1860, at Cresent City, Iowa, it was foretold in great power and with much assurance, that fierce judgment would overtake the Utah leaders, that many of the wicked among them would flee to the mountain fastnesses for refuge, become the Gadiantion robbers of the last days, and be a scourge to this nation. Some who heard this at the time are still living. We have pondered these things, and watched with painful anxiety the approaching storm for the past years, and it now appears nearly ready to burst forth with terrible and resistless fury, sweeping down "not only what is bad," but much that is good among the Utah Mormons.

The storm gathers force and volume daily, and the course of the Utah leaders in hiding, skulking, evading, resisting, boasting, threatening and advising their followers to violate national law, serves only to widen and deepen the gulf that lies between them and the Government. They are daily making reconciliation less and less possible—their every act for the past thirty years has tended in this direction—and now the indications are that they have reached a point beyond which they can not count on the nation's forbearance, and that unless they make a complete surrender to "the powers that be," the worst will come, and with it much harm to ignorant innocence and the fanatically blind. Utah seems blind to the fact that this is the day of her visitation. She must abide the results for the good and the bad.

EXTRACTS FROM LETTERS.

Bro. E. T. Dobson writes from St. Joseph, Mo., the 10th inst., and says:

"Since the *Herald* has become less the battle-ground of controversialists I wish to make use of it as a "tract" here in the city. I wish, individually, to procure a number of copies for free distribution. I, therefore, write to know what reduction, if any, you can make from the regular terms for five copies six months. You may begin sending that number, independent of my regular subscription, to my address, with the next issue, and I will continue them as long as I feel that I can afford to do so."

We are pleased to see such faithful efforts made to teach by means of the HERALD the doctrines and doings of the Church for the benefit of those not of the Church. Who, then, will adopt the policy of Bro. Dobson?

Correspondence.

PLEASANT GROVE, Utah,
September 5th, 1885.

Brother W. W. Blair:—Yesterday I sent you a slip from the Provo *Enquirer*, with Graham's tirade against the "Josephites." From the reading of that, one would think the Utah people, and especially those in Utah county, had opened their doors and invited President Joseph Smith into their public halls and meeting houses. The truth of the matter is this; I called on President A. O. Smoot at his bank in Provo, and asked him for their meeting house for President Smith to speak in; and he said—"I could not afford to do it." These were his exact words. Judge Dusenberry was present at the time, and he told me we could have the First Ward School-house. Just a few days before that, I had been in Provo to see if I could get a suitable place for Joseph to speak in. At that time Pres. Smoot was absent. I called at the office of Thurman and Evans, and told Mr. David Evans what I wanted. He introduced me to Mr. V. L. Halliday, Judge Dusenberry, and others. I asked the Judge for the use of the Court-house, or whether he thought there would be any objection to our using it for holding services in. He said they had decided to not allow it to be used for other purposes than those for which it was built. Other places were suggested, and so far as to their being practicable, it was thought they were not. Mr. Evans went with me to the New Theatre. It was near its completion. Mr. Graham, Editor of the *Enquirer*, had charge of it. Mr. Evans told him what I wanted, and asked him if he would not allow President Smith to lecture in it. Mr. Graham said it was not completed, hence was not suitable. Mr. Evans then told him that the builder said it would be ready for occupancy by a certain time, and asked Mr. Graham if he could not let us have it then. He said, No; the Theatrical troupe would not like it, as they wanted to occupy it first.

We had been tendered the use of the M. E. Church. I had then sought for all the suitable public buildings in Provo controlled by the Utah Church, and was positively refused. I then returned to Pleasant Grove where brother H. B. Sterrett had asked the Bishop—Brown—for their meeting house and was positively refused; and by him the people were warned, or advised, not to go and hear Joseph. One lady had offered her orchard in case the Bishop refused the house; but in order to poison the minds of the people against Joseph, that article in the *Deseret News* was read and commented upon as being an extract from Joseph's speech in Chicago. Upon the strength of that the lady sent a note, stating she could not allow a man of that character to occupy or preach on her premises. Brother Sterrett had seen the Trustees of the school-house, and they agreed to allow Joseph to occupy it one night. Joseph occupied it one night as per agreement, and at the close of his discourse, when they were asked for the use of the house, he was refused it. I then went to Provo, expecting to publish our meetings in the M. E. Church. But as I stated before, I called on President Smoot and asked for their meeting house, when Judge Dusenberry told me that Mr. V. L. Halliday, Trustee of the First Ward School-house would let us occupy that, that they had talked the matter over after I had left the other day. President Smoot then said he thought it would be best for us to occupy the school-house. I so announced the meetings, and President Smith spoke in that house.

We then returned to Pleasant Grove and occupied the Order-Hall. That had been hired by brother Hosea Sterrett for the purpose, for one dollar per night. It was not seated, and we borrowed benches and boards to seat it for the occasion, and Bishop Brown was opposed to that. Now, where have the Utah leaders shown Joseph any favor? Since Joseph's preaching here and

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at Provo, the Teachers it is said, have been busy. Both men and women teachers have visited some that went to hear Joseph, and have wielded the priestly lash over them, with a view to whip them into line. Besides this, the *Deseret News*, Salt Lake *Herald*, Provo *Enquirer*, *Juvenile Instructor*, and papers of lesser note, have all published and sent abroad to their readers, false and slanderous statements against Joseph and his co-laborers, besides all the unwarranted productions of such cranks as that of W. W. of Michigan, E. Petersen of Independence, and others, doing all in the power of the Priesthood, from G. Q. Cannon down to the female Teachers, to forestall Joseph's mission here. And by their combined efforts they have lashed their followers into a phrenzy. It is said—"Whom the gods would destroy, they first make mad." From outward appearances this people are about ready for the destruction. They are afraid of their craft, and well they may be.

Brother Blair, this state of things can not exist long, Brighamism is tottering, and will fall. Let them rave. God is moving the Reorganized Church, and He will prevail.

Yours in gospol bonds,

R. J. ANTHONY.

COLDWATER, Michigan,
September 3d, 1885.

Bro. W. W. Blair:—From Hamden (not Hamilton), I went directly to Jackson, Ohio, and was kindly received by Bro. J. J. Trexler, who resides in a very conspicuous and pleasant part of the city. Through his kindness I was conveyed by private conveyance a distance of nine miles, over a very hilly and broken country to Limerick. Here we found the Saints of the district in a conference session, in a neat little chapel built by the Saints. I came in at the "eleventh hour," but was cordially received, and so lent a helping hand the remainder of the session. I was taken just a little by surprise to find such a heroic little band of Saints convened in the Ohio hills; this being my first visit to that part of the country. They will compare favorably with the Saints elsewhere, and in point of unselfish devotion to the cause, unity, true and trusting friendship, high esteem for one another, and genuine appreciation of the cause, it would be difficult to excel them. Best of all, the Spirit of the Lord was with them.

Bro. Thomas J. Beatty (Baty) was president, and Bro. A. B. Kirkendall secretary. These with Brn. L. R. Devore, James Moler, Jacob Doble, J. L. and J. F. Williams, of West Virginia, L. W. Torrence, James Perry, Geo. W. Barton, J. J. Trexler, J. L. Goodrich, with others whose names are not remembered, constituted the main working force; together with the noble band of sisters who are of note among the brethren as faithful and devoted workers. And altogether, one scarcely meets with a body of Saints more deserving. The business was transacted with a united spirit and sentiment, and the Saints returned home comforted and encouraged in faith.

This district was neglected by the General Conference last spring when making appointments, none being made for this section at all. Some of the Elders are doing all they can possibly for the work, however, because of their devotion to it. Some constant laborers should be put in the district at once, as it can be done without any great sacrifice to the church, and there is no better field of labor. [The Bishop please take notice]. Brn. Ells, Devore, Beatty and Moler are remembered as laborers here.

Conference over, on the morning of the 26th I entered upon a discussion with Elder J. B. Taylor of the Christian Church (popularly known as Newlights, or Bible Christians), from Dayton, Ohio. He came well recommended, supposed to be as able as any they have in Southern Ohio. He would not condescend to debate with any ordinary representative, wanted something high-sounding, tough and solid, so that he would be doing something—wanted to conquer a world in a few days. Well, we managed to get far enough away from home so as to get up a reputation large enough to tempt the gentleman from his covert to make a strike for new laurels and increased fame. When pressed hard he was able to get in quite a sprinkling of Greek, which is really convenient sometimes, when the English language doesn't help a fellow.

The respective claims of the two churches to be *the church* was discussed, each affirming in turn his to be the right. The debate lasted four days, four hours each. The weather was fine, and the audience large and intensely interested. Preachers, lawyers, doctors, and common people came and filled the house, doors, windows, and every other available place of hearing. My opponent was an old debater and had implicit confidence in the justice of his cause, and depended on its merits for success. He acted the gentleman and Christian all through, and would not swerve from the line of honorable debate to please either admirers nor advisers. I might go on to give results, but will leave that to others, lest I might lose my reputation of being a "modest man." Ah! yes that's it! Any way, there was "music in the air" a good deal of the time, especially the last two days when he was affirming that the "Christian Church is the Church of Christ," and I had nothing to do but to pick at it, find its fault, and show up its inconsistencies. The last ditch was crossed toward the close of the last day's debate, when he affirmed that the name "Christian" was given to the church by the authority of the Bible. He said that he would not live with a woman that would refuse to be called by his name: that he would get a divorce from her; that Christ was the Bridegroom and the church was the bride, and hence she would be called by the name of her husband—that of Christian. "Mrs. Christian," said he is her name; not Reorganized Church of Jesus Christ of Latter Day Saints, &c."

I called on the legal fraternity present to get ready for a fee, that there was going to be a divorce case; denied that there was any authority in the Bible for calling the church "Christian Church;" and further, denied that "Christian" was the name of Christ; but that he was to be called "Jesus," and was so named soon after his birth; hence, in full, Jesus Christ; that the church should take his name. She was therefore, "Mrs. Jesus Christ," and not "Mrs. Christian," as held by my opponent. We called on him to procure a divorce at once from "Mrs. Christian." Considering that they claimed their church name was invulnerable, it created no little stir and surprise among their followers at this turn of things.

A good spirit prevailed throughout the debate, and there was evident good accomplished by the effort. Some were baptized nearly every day while there. On Sunday morning following, a large audience attended services at the Saints' Chapel. Some were present who had been so prejudiced before that they would not be seen at our meetings. The few days' controversy had effectually broken down these old lines of prejudice. This meeting was a most excellent one. A number of children were blessed, several persons were administered to, and the preaching services were comforting and assuring.

In the afternoon, by the kindness of Bro. Barton, I went to Jackson and occupied the large hall there, procured by Bro. Trexler. Preached in the same place the next evening. There was but a small turn out, however,—the jubilee singers were in town. A number of the Saints came over from Limerick and other points, to attend the meetings, and we all had a pleasant stay together and was kindly cared for by Bro. Trexler and his very kind family.

Happily engaged,

WM. H. KELLEY.

INDEPENDENCE, Missouri,
September 2d, 1885.

W. W. Blair; Dear Brother:—While reviewing the past months of my membership of the Church of Christ, I remember distinctly the morning preceding my baptism. In conversing with you that morning, I told you I had made up my mind to unite with the Reorganized Church, and that I would be baptized that day, when you made the remark, "You will find what we claim, to be as true as heaven." Now this phrase is very commonplace, and in a great many instances might not have much significance, but in this connection it is of vast importance, and embraces an immeasurable amount of truth; and to-day the words are still ringing in my ears as though heralded through a trumpet, and an echo to the sound seems to testify from every source, and at all seasons. An answer is received from the clouds, from the mountain side, from the earth beneath; and all space replies. We may hear it at midday or midnight, in seasons of repose, or in the hours of labor, and the words of the voice are, "Verily, my servant has spoken a mighty truth."

Now, dear brother, I did not at the time give you credit for half as much truth concerning this gospel as I ought. What incredulous creatures Satan has taught us to be! and how apt we are to question the truthfulness of testimony concerning the Kingdom of God!

A man may stand before the world with an undefiled record for varacity, honesty, and uprightness, and should he declare, "I know the latter day work is as true as heaven," there would not be one of the admirerers of his virtuous character believe his words, but only give him credit for a gust of enthusiasm over a hobby, which is testimony in any other matter under heaven would be eagerly accepted. As the grand privilege is extended to all, and the terms I read in John 7:17, I determined to know for myself how true it was, and thanks to the good Father, I am now able to multiply your wonderful truth by itself; and by the grace of God I hope to continue adding and multiplying until I become a full grown man in the knowledge of the wonderful works of God. I say by the help of God and our mediator Jesus, I hope to attain to this perfection; for I realize the inability of mortal man to rise

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to that plane of spiritual knowledge and happiness so much desired without zealously, earnestly, and constantly seeking God's favor and approbation. Then with love in our hearts, and a unreserved determination, with constant prayer cometh the blessings of knowledge and understanding until all the mysteries of the kingdom of God are revealed. Without this love of God in his heart, what is man? Sometimes in meditation I believe him to be the most unworthy of all God's creation.

He is endowed with powers almost divine, there is an inborn knowledge that constrains him to confess an overruling providence, from whose hand all wants are sulpplied, whose mercies are boundless and free, and yet not a moment is spent in thanksgiving; not a word of praise passes his lips. What is the hope of such? Undoubtedly only the pleasures the world affords. This is a vain hope—an infatuating delusion—a bubble. Oh *can* they, and when *will* the mass of humanity be brought to the knowledge of their pitiable condition! God only knows. Surely the harvest *is* great, and a mighty labor yet to be done. The time is short, for the sun is fast sinking in the west—the day is almost gone, and verily the dawning of the new day must soon follow in which will appear the Son of Man, taking vengeance upon those who know not God nor keep his commandments. I do thank God that He has given me a spirit by which I am enabled to search diligently, that I may know my duty.

And now may God bless you in your office work, and also others who assist. The *Herald* is a great comfort to me, I receive each number with a throb of pleasure, and I pray it may continue to herald the glad news of the kingdom until the day when that which is perfect has come.

Your brother in the cause of Jesus Christ,

M. S. Frick.

Oakland, California,
September 5th, 1885.

Bro. Wm. W. Blair:—We arrived in this place one week ago, and have since been trying to talk to the people upon the matter of temporal duties. There are many things needing attention for the good of the work where we have been on the coast, and it is hoped that time will bring about a more earnest, united, and persistent effort for the spread of the truth, than is now apparent.

We made but a short stay in Utah, but long enough to trace some of the evil effects of sin, and apostacy from the word of God, that are so marked in the work built up in that territory; and to witness the molding influences by the mills of the government, as they are gradually breaking down the barriers to a full and free exercise of the rights of liberty of conscience, and thus making possible the preaching of the word that bringeth the witness of the spirit. The Jews were not more violent and determined in their opposition to the work of the Savior and the Apostles, then are the Utah polygamists against the Elders and work of the Reorganized Church of the Latter Day Saints. And it seems almost miraculous that the same meek and humble spirit which the Jews so feared and hated in the early saints, should also be the basis of criticism and attack by the polygamists in their tirades against the Elders of the Reorganized Church. The Jews were looking for a Savior in the time of Jesus, but they wanted one who would come in pomp and splendor and with a war whoop to deliver them from the Roman power. They cared nothing for the Spirit that was the real type of the Christ. So it is with Utah:—They are praying for deliverance, but it is a deliverance, but it is a deliverance from the government *in their sins*, not *from them*, and such a one they would hail with joy! But to accept the work of one guided by the meek and humble spirit of Christ is altogether too becoming in the true disciple, for those who have been hardened in error and sin, lording it over the people and "smiting and beating their fellow servants."

It is wonderful that the very objection made to the mission of President Joseph Smith in Utah by the polygamists, is the very principle that is characteristic of the true servant of God, namely, a humble and tolerant spirit. And the failure to see and appreciate it on the part of those who profess to have such great respect and faith in the mission of his father, shows how terrible has been their apostacy. If he had gone to them with a rod of oppression, as is indicated in the common ruler of the Utah priesthood, and had accepted the people with their errors and sins, how great would have been their rejoicing for a season; but since it is upon principles he stands, and invites investigation upon that written in the law and testimony, they are ready to cry, "we know that God spoke to Joseph, but as for this his son, we don't know nor care from whence he is."

I wish you would call special attention in the *Herald* to the fact that I have not changed my post office address, and that I receive remittances at Galien, Michigan, for the support of the work and the care of the poor and needy, as though I was present there. The Saints must not slacken in their diligence if they wish the work to move forward. This is an hour when every man and woman should work, "the night cometh when no man can work."

We are in this place and San Francisco over next Sabbath; at Stockton the 8th, for one week; Sacramento the 15th, for one week; Uniontown the 21st inst.; Spruce Grove, 25th; Santa Rosa, 28th; Sacramento again, October 2d; and at Hollister, [San Benito.—Ed.], Central California District, October 6th; and thence to the Southern District.

May peace and love attend the Saints in making a united effort to establish the work, and the evil be rebuked, is my desire. For the truth's sake, I am as ever, in gospel bonds,

G. A. Blakeslee.

Jeffersonville, Illinois,
September 7th, 1885.

Bro. Blair:—Our quarterly conference is just over. We had a very fair time. The Elders seem determined to try and do more to advance the cause of Christ than heretofore. The calls for preaching in our district *were never so great.* Bro. Morris and I have lately been to Crawford and Franklin counties, Illinois. The interest in Franklin county is the greatest I ever saw in a new place. We baptized three while there, and left several more nearly ready. Large church houses were filled to overflowing, and the almost universal cry was, "come back soon and preach again." The work languishes for the want of more active laborers, and it some times suffers because of evil doers. But the outlook for an increase in the membership of our district in the near future is encouraging. My confidence in the ultimate triumph of the work is perfect. I have been blest with the light and power of the Spirit in my ministrations of the word and ordinances. I intend to try to get the Saints alive to their duty in temporal things. I think all should be satisfied with our papers. My interest in the spread of the gospel was never greater, nor my desires stronger than at present. I watch the Utah Mission with prayerful anxiety. May the Lord speed his work.

G. H. Hilliard.

South Durham, Me.,
September 2d, 1885.

Bro. W. W. Blair.—As already indicated to you, I now comply, that you may be informed somewhat concerning church interests hereabouts. I have spent the summer chiefly in Eastern Maine, making Jonesport a center from which to operate into the surrounding country. Jonesport is the only branch of Eastern Maine that has really survived the trials and withering blight that seems to have attacked the work in this district, which at one time numbered several branches in what to them appeared a flourishing and healthy condition. But alas! time, the great tester of all things, reveals that their health was only abnormal and somewhat inflated. The present state of things hardly leaves us the skeleton. That this unpleasant state of affairs is the result of unwise building, laying too much stress on certain parts, building up in special departments to the detriment of other parts, one part of the body, if not saying, strongly implying that "We have no need of thee."

A remark was made to me by one who was at one time a prominent Elder here, that the reason why Jonesport has not fallen is because it had nothing to fall from. This had reference to the "gifts," such as "tongues" and "prophecy." The great objective point with the fallen branches seemed to be to attain unto one of these outward manifestations, and when obtained was held as evidence of close rapport with the Divine mind, thereby elevating the individual above ordinary mortals, giving them a prestige in the minds of innocent, honest, and unstable ones that belong to no one on this mundane sphere. If one did not possess the power to either speak in tongues or prophecy, they had not received the gift of the Holy Ghost! So all hands aimed thereto; meetings of long duration were held until daybreak; fastings and prayers of an unreasonable sort were resorted to as a means to attain unto those hights, or outward ornamentation, which are all right in their place, but decidedly not good when out of place. The divine economy wisely provides for other material, such as wisdom, knowledge, faith, healings, discerning of spirits, ministering, teaching, exhortation, etc., as well as tongues and prophecy.

However disagreeable these things may be to relate, they are solemnly true. You can use your discretion about publishing them. Encouragement can be taken from the thought that these failures are not attributable to the church system proper, or the use of the things necessary for its upbuilding, but rather the missuse. While it is exceedingly discouraging to see so good a cause affected so, yet it seems to be the fate of about every thing that man has had a hand in, even when he has had the Holy Spirit to co-operate

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with him. It is human to err. Probably after we have had a millennial to practice in, we will get so we can do right, and properly apply and appreciate. "Charity covereth a multitude of sins."

A powerful auxiliary to the work in Jonesport is the Sisters' Society, composed of as capable women as is seldom our lot to see. These sisters meet together periodically and work, doing what their hands find to do—sewing, knitting, quilting, getting up suppers for public demonstrations—in fact doing every thing lawful and proper according to their profession, acting as true helpmeets in the great work of human redemption. As a result of their labors the poor are helped, the hungry fed, and many acts of kindness and Christian benevolence are ministered to those in need. The struggling messenger of the cross, who makes his appearance among them, is also looked after. Since the finance question has been expounded by our Bishopric, they are endeavoring to comply therewith by way of tithings as well as free-will offerings.

May many more such noble aids as these find place among the sisters of the church. Should any desire information as to the means and methods employed by them in their success, they will find it cheerfully given by the secretary, Eliza M. Walker, Jonesport, Maine. Our people in Jonesport are a credit to any church, as they include some of the best citizens. The attempt on the part of some there to apply the social ban does not work very successfully. The worst form of opposition comes from members of self-styled evangelical churches. It is really surprising to notice how low people who are otherwise apparently good folks, will stoop, and the unfair means they will resort to in their opposition to the advancement of the gospel. Narrow, selfish creeds are abominable, confining noble minded people within their limits, they hinder them from receiving good when it comes to them. I don't wonder that Christ said proselytes to such were made ten fold more the child of hell, which is true as far as the reception of the truth is concerned. Just as soon as conversion sets in, intolerance towards us also begins, at least such is my observation. I have been blessed with liberty, generally in preaching.

Besides my appointments at Jonesport, I have preached at Indian River, Addison, Jonesboro, and Epping, the latter being a new point. While there I occupied the Union Church, holding a series of meetings, until we thought it advisable to stop on account of the haying season. A good opening was made for the future, when we can attend to it. One mile and a half off a Methodist revival was in progress, having been continued for about a year, nearly every night. The converts were kept under the rein so, going every night, that it began to be a kind of second nature to them, and by force of habit they felt when night came that they had to go to meeting. It was reported that the converts were instructed to keep away from my meetings, and not to hear me. One night I went to their meeting, and it happened that their minister was absent. After waiting for him without avail, the deacon arose and said that he understood there was a minister present, and would like to have him go ahead with the meeting, which I accordingly did. After the opening remarks I gave them opportunity to exercise as they were wont to do. Nearly all took part; after which I made some closing remarks, and the converts that were not allowed to go to my meetings to hear me, had a chance to hear in their own meeting. One old lady in answer to some who spoke favorably of what I said, saying it was just as good as the Methodist, replied, "Ha; that is just the way they do until they draw you into their meshes." I was materially aided in my labors there by Sister Hall, of Addison, with her team and otherwise. Taking leave of Eastern Maine, I went to Sedgwick, the home of Bro. Pert, president of Western Maine District, who procured a place for me at Sargentsville, for Sunday, August 23d. We held three meetings at the house of Mr. Parker Billings, a liberal minded man of no church. Monday and Tuesday evenings we had the school house.

From there I went to North Blue Hill with Bro. Frank Carter, who was the means of getting the opening. The gracious Lord enabled us to sow the seed of gospel truth there during our seven meetings that we are confident will not all be lost. From there I was called home by telegram. Our babe, eleven months old, was attacked with that terrible foe of children, cholera infantum. On my arrival home the child was better. We have lost two children by a similar disease, and we felt anxious. With steady, patient labor, the work in Maine will grow. I find that much of the prejudice existing against us is the result of ignorance of just what our doctrines are, together with confusing us with Utah Mormonism. The clouds caused by that concern are being rapidly lifted. Bro. Joseph's present work there is contributing largely towards it. The secular press have taken hold, and some excellent notices of his efforts there have recently appeared in some of the leading dailies. We are anxiously awaiting the advent of Brn. Kelley and Scott this way, as we expect lots of good from their labors east.

Yours in Christ,

F. M. SHEEHY.

STEWARTSVILLE, Missouri,
September 3d, 1885.

Dear Herald:—Upon reading Bro. W. H. Kelley's letter in regard to Bro. Columbus Scott's debate, in present issue; it reminds me of a debate began in August, 1884, in Highland Station, Kansas, with Elder Williamson of the Christian Church, and concluded July 29th. I returned to that place July 22d, and began reasoning with him soon thereafter. He would not debate on the Lord's Day, so I preached in the forenoon and afternoon, after which we had the pleasure of baptizing six into the fold. One other, a married lady, was also very anxious to follow Christ, but had promised her husband if he would let her come to hear, she would not be baptized that day. Others are very favorable. It seems that this so enraged the adversary that on Monday evening, before an unusually large audience, (who had been specially invited to witness the ceremonies, as I was afterwards informed), I was presented with a good sized bottle of Prussic acid by my opponent, with a request to partake thereof, to forever obviate the necessity of any further debate between Saints and Christians, although he was affirming that they were identical with the early church in doctrine, organization, etc. And after I had given the true Scripture exposition of such a doctrine amidst great applause and merriment amongst the audience, he being a lawyer thought he ought to prosecute me for slander. However, I escaped, and retained possession of the bottle of poison which he had borrowed for the occasion and had to pay for, as I learned, to the great amusement of many. I have been preaching some here, and north-west and north-east of here some five miles, to good congregations. Went with Bro. Flanders on Sunday last and assisted in preaching, when one of the Christian's announced his intention of opening his battery upon us soon—was not just ready yet—being so astonished to see us so soon resurrected from Rev. Braden's Christian burial last spring. Many are investigating here. One to be baptized next Sunday. Saints are in good spirit.

Riedel of *Investigator* fame, (your vulture in vision), was whipped out of town this week by a woman with a cowhide. He has fled to Kansas City, we hear.

Your co-laborer in the good cause,

D. S. CRAWLEY.

CLEVELAND, Iowa, Sept. 6, 1885.

Bro. Blair:—I now make my first attempt to write a few line to the *Herald*, which I prize so much, and which I often think I could not do without, as it furnishes so much food for the soul and also informed us with regard to the prosperity of latter day work in every part of the world where it has a foothold. We look with the same eagernesss for the *Herald* and also for the *Advocate* as we do for our daily bread, and think they ought to be supported by every Latter Day Saint that has the work at heart. I know, through the testimony of the Spirit, that the gospel we have received is the true gospel; and if I was as positive of receiving eternal life, I should be relieved somewhat of the thought that enters the mind of every true Saint, which is, Shall I be found faithful, with oil in my vessel, when the bridegroom comes?

Ever praying for the welfare of God's people, and the united efforts of each to bring about the gathering, I remain your brother in Christ,

JOHN ALLEN.

OIL CITY, Ont., Sept. 5, 1885.

Editor of the Herald, Dear Brother:—I am yet alive and doing some labor for the Master. I live in Oil City, but the most of the labor that I do is in Petrolia. We could not get any room to speak in, so I have spoken twice on the market square. The sun being very warm, we got the privilege of the shade of a hotel, on its front steps, three times. I can only labor on Sunday, as I have to work to sustain my family through the week. I baptized one last Sunday.

Yours in the bonds of faith,

J. N. SIMMONS.

HIGHMORE, Hyde Co., Dakota,
September 5th, 1885.

Bro. W. W. Blair:—Perhaps a few words from the polar regions will be of interest to you, and the readers of the *Herald*. It is quite cool up here, but not so much so but what we have yet left a portion of the warming power of that blessed "Comforter" that makes us one in Jesus. We have organized a branch here, to be known as the Lone Star Branch of Dakota, with Bro. F. Sheen, clerk; Father Sheen acting Priest, and the writer as presiding Elder. By the grace of God we mean to press on. If all goes well, I

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mean to visit the Saints in Potter county as soon as work is over. I rejoice greatly to see the progress the latter day work is making. The finding of "Manuscript Found" and Joseph's visit to Utah, are matters of interest and encouragement to the people of God. We had a light frost last night. Crops are turning out poorly in this locality. Highmore and vicinity are fast recovering from the effects of the cyclone, through the timely aid received from Minneapolis and St. Paul.

Yours in bonds,

G. REESE.

THREE RIVERS, Jackson Co., Miss.,
September 4th, 1885.

Bro. Blair:—At the earnest request of the Saints here in Jackson county, who sent me money to defray my expenses, I have come over here to labor in the "word and doctrine." Heavy rains are now interfering with our holding meetings, but we hope the elements will be more propitious soon. I look eagerly forward to the *Herald* coming. It is to me a messenger of peace, a comforter and instructor.

Your brother in Christ,

FRANK P. SCARCLIFF.

Summary of News.

THE MORMONS AND MEXICO.

Mr. Brigham Young, Jr., who seems to be the administrative man of the Mormons, has been busy of late in perfecting a plan which may yet solve the Mormon question, so far as the United States is concerned, by transferring the burden to our neighboring Republic. He now announces that arrangements have been made with Mexico, in pursuance of which several bodies of the Saints will in a few months set out for Chihuahua and settle there. Their first project was to negotiate with the Yaqui Indians for land in Sonora, but as these Indians are very hostile, and even the Mexicans themselves can not control them, the outlook was not very peaceful and the plan was abandoned. Then the Mormons treated directly with the Mexican Government for a grant of land in Chihuahua, and, according to Mr. Young's statement, found the Mexicans willing that they should go there, provided the laws were obeyed. This, of course, the Mormons readily promised, though it is apparent on the very surface that they will not obey them, for the laws of Mexico are even more rigid than our own against a plurality of wives. The Mexican Government is dominated by the Roman Catholic Church, which sets its face like a flint against polygamy. The immoral practices of the Mormons will find no favor in that country. If, therefore, the Mormons fancy that by going to Chihuahua they will find a region where they can isolate themselves from law and civilization and practice their lustful code without restraint, they will speedily find themselves mistaken.

The Springfield (Mass.) *Republican* intimates that the new project does not contemplate the abandonment of Utah, and Brigham Young, Jr., himself was careful to say in his interview that they were not flying from Government prosecution in Utah, but, as they were very much cramped, they must have room to expand. During the last few years, as is well known, they have overflowed to a considerable extent into the adjacent Territories of Idaho and Arizona, while a few have found their way into Nevada. They have not been welcome visitors, however, and the Territorial Legislatures have hedged them in with restrictive measures, or at least those who practice polygamy, so that their lot has not been a very happy one. The anti-Mormon sentiment continually increases in these Territories, and it is probably for this reason that the leaders are now looking still further away for some place outside of the jurisdiction of the United States which may serve as a shelter for those who cannot afford to abide in Utah, where their peculiar practices expose them to the penitentiary, as well as to the loss of political privileges.

The new project shows that the Mormons recognize the fact that they can not longer remain in the United States and practice polygamy and at the same time shut themselves out from responsibility to the law. Day by day and month by month the law tightens its grasp upon them. They may set up their harbor of refuge in Mexico, but when they have discovered that the law is more inflexible there than here, being based not only upon political but also upon religious principles, they may come to the conclusion, in spite of Mr. Storrs' oratory, that it will be better for them to become part of the body polity and obey its laws like other good citizens. Whether they do or not, they will be forced to discover that they can not any longer remain in this country, or any other civilized region, and shut themselves up to be a community by themselves for the enjoyment of immoral and illegal practices. They can find no place on this continent, unless they go to the Arctic regions, where they will not be in the way of law, personal decency, and the moral sentiment of mankind. The Mexican project will not help them.—*Chicago Tribune.*

Brigham Young, Jr., and his associate Mormon leaders, who were so enthusiastic when at Paso del Norte, Mexico, over the coming of colonies of Latter Day Saints to Mexico, where they said they were to be allowed greater license than in the United States, are probably doomed to disappointment. The success and influence of the saints already planted in the republic are causing widespread alarm, and the provincial papers, *The Financier*, and other leading journals in the City of Mexico are violently demanding their expulsion and the prohibition of others from entering the country. The papers say that if the Mormons are too filthy in their practices for the United States, Mexico will not be able to endure them. The priests of the Catholic Church are also doing gallant service in the worthy crusade, and the chief Mormon Elder and his followers, when they arrive in the winter, will be astonished at the change that has taken place in public sentiment.

Public feeling in Mexico is exceedingly hostile to the Mormon settlements recently planted in that country, and the expulsion of the Saints is demanded by the leading journals.

Mr. Edward Hickman, a pioneer citizen of Missouri, died at his residence in Adair county, near La Plata, on the 30th ult., aged 73 years and 7 months. Deceased was the father of the noted Bill Hickman, "the Destroying Angel," one of the most conspicuous figures in Utah Mormon history. "Uncle Neddie" leaves a large circle of relatives in this locality to mourn the loss of one they loved so well.

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Selected Poetry.

I WONDER WHY.

I wonder why this world's good things
Should fall in such unequal shares;
While some should taste of all the joys
And others only feel the cares?
I wonder why the sunshine bright
Should fall in paths some people tread,
While others shiver in the shade
Of clouds that gather overhead?

I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat,
While others faint and thirsty go?
Why should sweet flowers bloom for some,
For others only thorns be found?
And some grow rich on fruitful earth,
While others till but barren ground?

I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblessed with aught of tenderness?
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts so crushed with sorrow here?

Ah, well; we may not know indeed
The whys, the wherefores of each life;
But this we know—there's one who sees
And watches us through joy and strife.
Each life its mission here fulfills,
And only He may know the end,
And loving Him we may be strong
Though storm or sunshine He may send.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE EVILS OF STRONG DRINK.

ALL lovers of strong drink, those who have given way to the lusts of the flesh, and let habit, custom, and their perverted nature rather than the voice of reason rule them, seek in vain to shield themselves behind false reason. Like all lovers of the ways of evil, their sins do truly find them out, and expose their nakedness to view. They all would fain have others believe it is good to drink that which stupefies men's brain, steals their senses, makes them worse than brutes, destroys all the manly qualities in true manhood, and transforms him into a low, grovelling, degraded wretch, and causes him to commit the acts of a demon. There are those among the lovers of strong drink who call themselves the 'moderates.' They would fain have others believe they are the true temperance men, and that those who advocate that all strong drink, in any form, is evil, are a set of fellows much to be despised, for all such seek to rob them of their rights and liberties.

These 'moderates' are the dangerous class among all lovers of strong drink, for it is from their ranks that all drunkards, rogues, criminals, paupers, and wicked men are recruited. Standing in the ranks of respectability, playing with the monster as a child would with a firebrand, they call others to witness their so-called virtues, and thus allure young men and maidens,

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the simple and unthinking, to the first step that begins the downward way, that far too often leads them onward to the destruction of both soul and body. They are they who fight the Prohibitionist in every possible way, believing all such to be destroyers of liberty and human rights. They have never paused to consider that many laws are prohibitory; that the laws that says, Thou shall not kill, steal, coin money, bear false witness, etc., are laws that prohibit those who would do evil from imposing upon society with impunity; so that in reality the Prohibitionists are a class of people who only seek to establish a higher law, in order to remove all temptation from the weak and irresolute, and those who can not protect themselves from the self-virtuous, who far too often are the first to cry out against the falling ones in their ranks, kick them out and disfellowship them, though many of themselves are fast following in their footsteps; yet so gradual are the allurements of evil that they themselves can not see it, and would scorn if such a thing is even hinted to them. A great many of the "moderates" in the church seek to hide behind Christ the Lord; for did he not make wine, and attend a marriage festival! It is well known that the juice of ripe fruits is good for the body, and pleasant to the taste, while in a fresh and unfermented state; and that the juice of the grape was so used is a fact of history. And as it takes the juice of all fruit some time to ferment, the wine that Christ made could not have been fermented, as it was made right at the time; besides, it was said to be the best had at the marriage. Marriage as the world knows it, is far too often a time of riotous mirth when all the passions of evil is indulged; when in fact it should be a solemn occasion, when all the finer feelings of our nature should be aroused; for solemn obligations are taken before God and men. Two persons agree to fulfill the laws of their being in love and virtue, with an eye single to God's glory. Such was the character of the feast that Christ our Lord attended; for we may be sure He would not countenance any other.

And there are many proofs in the Scriptures of the use of unfermented wine, which the ancients knew very well how to preserve for years. And many of the Jews, and others of to-day, make use of such wine. It is said the wine of the passover is usually the liquor from raisins, boiled in water; and raisins were much in use by the Jews. 1 Samuel 25: 18; 2 Samuel 16: 1. A great many people throughout the world to-day use such wine in their churches. The juice of the grape in its natural state is wholesome and nutritive. This is the wine that maketh glad the heart of man. But when grape juice is fermented it loses much of its nutritious qualities, and is the wine which is "a mocker; it bites like a serpent, and stings like an adder." All this goes to remove one of the many scoffs the unbeliever has for that much abused book, the Bible; which if we search with an eye single for truth, seems plain to the understanding.

To describe the effects of strong drink on the human body would fill a large book. B. W. Richardson, one of the greatest of London's physicians, says all parts of the body is affected by its influence; the heart suffers in the destruction of muscular fiber, and its power to propel the blood is enfeebled; the blood vessels are attacked, and their elastic coats impaired, often rendered helpless, or sometimes become clogged with congulated blood, causing rupture, which leads to rapid dissolution. He describes a form of consumption that the moderate drinkers suffer from—ever drinking, yet never drunk; ever in need of being primed for work, retaining their health of body, though not able to stand excitement, or unusual fatigue; passing for healthy men, drinking deeper in their cups till they are a complete wreck of themselves. And he declares there is no remedy whatever, but the victim must struggle in much suffering to the bitter end. The liver, kidneys and eyes are diseased; the nerves unstrung, epilepsy, paralysis, insanity, and that horror of all diseases, delirium tremens. And yet men will drink; yes drink such a cup that they can not help but see will surely lead to a premature death in all its worst form. True, some may scoff and cry exaggeration; yet who has not seen the poor victim as he staggers and reels, lost to all feelings of true manhood! All is lost but the low cunning, mischievous, wicked lear. Happiness, health, friends, name and fortune—all that was ennobling, heroic, manly, brave, is turned into strife. They would smite their dearest friends; bring death and destruction to themselves and all those who are near and dear. They have spurned and driven forth for that cup that is ever thirsting, yet never satisfied. It is a sad picture of lost manhood; and half has not been told. Yet men who claim to be sane and in their sober senses, will not only fight for its defense, but daily trifle with such a monster, and they with their eyes open to all its doings! It is claimed by the "moderates," that drink is a medicine, and as such must be good to use. But taken inwardly as a medicine, it has done much evil; for such has been its use with women in sickness that many have become habitual drunkards; their babes have suffered the effects of intoxication; who, if able to live through such a childhood, live to become habitual drunkards. To such an extent does this evil prevail in large cities that even drug doctors have become alarmed, and advocate its use with great caution. As a cure for snake-bite it has been used with success; but in cases of fevers it has never been successful; and the only way it can be recommended is as a wash for fevers and burns, and is the only way it should be used by "the children of the kingdom."

Men who have lived the life of moderate drinkers have often been surprised to see their children at an early age become habitual drunkards. Had they paused to think that they themselves had been the cause, they might then see the magnitude of the evil. They never seemed to think their children would inherit their vices, as well as their virtues. They, themselves, may have inherited a good constitution from temperate parents, or may have begun their drinks in the prime of their manhood with faculties all in full vigor. In their children it was constitutional, and nurtured in the evil from childhood, it had become part of their nature; so that they could not be expected to resist. There is no clearer illustration of Scriptural truth that the sins of the father are visited on the children to the third and fourth generation than in the children of the drunkard—as is the tree, so are the fruits.

The children of the world may seek to excuse and defend the drinks they love; but for "the children of the kingdom"—there can be no halfway measures; no standing on the fence ready to take whatever company offers; no going to the rum shop and associating with the low and vulgar scorners and scoffers to-day, and to church to-morrow with those who love the laws of God and rejoice in the blessings of the gospel. We can not serve God and the devil. To-day is the day to choose. What can we think of the Elder who drinks; thus trying to have the smiles of the world and also the fellowship of the children of God! By their works they are truly known. What good have they done the sinners by their presence among them? Have they sought to turn them from the evil of their ways by teaching the gospel plan? We fear not. For past experience tells us they are the hail-fellows-well-met, who are pointed to for excuse by men who may be staggering from the paths of virtue. And even among the brethren, when we would fain admonish the weak and erring, some will say: Oh! why brother, so and so drinks; and it must be right! They, poor fellows, looking unto man for wisdom; and, alas! lead at times far astray. Christ did eat and drink with publicans and sinners; but publicans are not saloon keepers, as many seem to think. As for sinners, we are all sinners and it was to teach such the way, the truth, the will of God the Father, that Christ came. His mission was to "call sinners to repentance." He stood in the lanes and highways and proclaimed the tidings of joy, "Peace on earth, good will to men." And so should our Elders act—our local Elders, on whom there is a great responsibility—for they by their good acts can show forth much for an example to friends and neighbors, and in the spirit of meekness, kindness, loving charity, reprove the erring ones, and lift the fallen on the road of life, and so show to the world that they are truly what they profess to be, followers of Christ their Lord in thought, word, and action,

WILLIAM CAIRNS.

ALMIRA, Kansas, June 22d, 1885.

Egypt too presents a remarkable fulfillment of prophecy. From the oldest and one of the greatest, it has become "the basest of kingdoms" a mere foot-ball to be kicked by the stronger nations of Europe. It is well to remember too that there is an unfulfilled prophecy of a day of prosperity to that land of oppressions (Isa 19: 19–25) and that the nations and rulers that now heartlessly oppress and murder the poor will find a day of retribution.

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ORIGIN OF ALL THINGS.—No. 15.

BY S. F. W.

MONTESINOS the historian of Peru makes Cuzco Valley the place first settled, but as Ayucucho is nearer the sea, and the two points not far apart, we may suppose Cuzco Valley settled by a part of the same people who had begun the building of Ayucucho. Montesinos wrote about a hundred years after the conquest. He was a man of superior qualifications for his task and spent fifteen years in studying and investigating. He lived among the natives, conversing with them in their own language, and learned from the old men things they had learned from the *amantas*, and from those who could read the guippus. The guippus was a system of colored and knotted cords, and was a complete substitute for writing. The amantas were a perpetual order of picked and trained men, who by aid of the guippus, and by special cultivation of their memories, were able to do what other people of the same or less degree of civilization do by the less intricate device of writing. There is no intimation that there ever was a time of barbarism in Peru, and it is therefore probable there was not; and probable that accurate knowledge of the earliest period was transmitted to the time of the old men with whom Montesinos associated. (Much of the early poetry and history of Greece, Wales, India and Scandinavia, was perpetuated for centuries without the aid of writing). "No one equalled" Montesinos "in archæological knowledge of Peru." "He became acquainted with original instruments which he occasionally transferred to his own columns, and which it would now be difficult to meet elsewhere." He divides Peruvian history into three periods. The first reaches down to the second century of our era, and includes a list of sixty-four sovereigns, the first of whom was Pahua Manco, or Ayas-Ucha-Topa, the youngest of four brothers who led the settlers to the valley of Cuzco, to whom the "neighboring nations" gave willing submission. The mention of neighboring nations is confusing, but the same difficulty is met in starting all history both sacred and profane. The second king was called Manco Capac, who is described as a warrior and conqueror. The third was Huainaevi-Pishua, and during his reign was known the use of letters, and the amantas taught astrology and the art of writing on the leaves of the plantain tree. Another king won victories and adorned and fortified Cuzco. Still another king divided the country into districts, perfected the civil administration and instuted the year of three hundred and sixty-five days. The sixth king, Manco-Capac II. "made the great roads leading from Cuzco to the provinces." A great plague is mentioned. The twentieth ruler "gave all the provinces new governors of royal blood, and introduced into the army a cuirass made of cotton and copper. The twenty-first sovereign, "being addicted to astronomy, convened a scientific council, which agreed that the sun was at a greater distance from the earth than the moon, and that they followed different courses. In the next twelve reigns are indications of a religious controversy. The thirty-fourth ruler, Ayay Manco, assembled the amantas in Cuzco to reform the calendar, and it was decided that the year should be divided into months of thirty days, and weeks of ten days, calling the five days at the end of the year a small week. They also collected the years into decades, or groups of tens and determined that each group of ten decades should form a sun.

The thirty-eighth and fifty-first were celebrated for astronomical knowledge, and the latter intercalated a year at the end of four centuries. Manco Capac III. is supposed to have reigned at the time our era begins, at which time "Peru had reached her greatest elevation and extension." Tetu-Yupanqui-Patchacuti, the last of the old line, was killed in battle with a horde who came from the east and south-east, across the Andes. After him "many ambitious ones, taking advantage of the new king's youth, denied him obedience, drew away from him the people, and usurped the several provinces. Those who remained faithful to the heir of Tetu-Yupanqui conducted him to Tambotoco, whose inhabitants offered him obedience. From this it happened that this monarch took the title of King of Tambotoco. Twenty-six reigns were confined to this little state. The rest of the country was overrun "by many simultaneous tyrants" and "all was found in great confusion; life and personal safety were endangered, and civil disturbances caused the entire loss of the use of letters."

"The art of writing seems to have been mixed up with a religious controversy in the time of the old kingdom. It was prescribed now, even in the little state of Tambotoco, for we read that the fourteenth of its twenty-six rulers, "prohibited under the severest penalties, the use of quelca in writing, and forbade, also, the invention of letters. Quelca was a kind of parchment made of plantain leaves." It is added that an amanta, who sought to restore the art of writing, was put to death. This period of decline, disorder and disintegration, which covered the 'dark ages' of Peru, lasted until the rise of the Incas brought better times, and reunited the county."

The earlier age is recognized by all competent authorities. "There existed in the country a race advanced in civilization before the time of the Incas."—Prescott. "Critical examination" indicates two very different epochs in Peruvian art, at the least so far as concerns architecture; one before and the other after the arrival of the Inca."—Rivero. "Cuzco of the Incas appears to have occupied the site of a ruined city of the older period."—Baldwin.

It was in the earlier part of the history that the great roads were built. "No ancient people has left traces of works more astonishing than these," says Baldwin, "so vast was their extent and so great the skill and labor required to construct them. One of these roads ran along the mountains through the whole length of the empire, from Quito to Chili. Another, starting from this at Cuzco, went down to the coast." "The road passing along the mountain was a marvelous work. In many places its way was cut through rock for leagues. Great ravines were filled up with solid masonery. Rivers were crossed by a curious kind of suspension bridges." "It was quite a long as the two Pacific railroads, and its wild route among the mountains was far more difficult." It was built on beds of deep under structure, paved with well cut dark porphyritic stone, and was twenty feet wide, with a wall on each side a fathom in thickness. One of the modern Incas repaired these roads, but it is distinctly asserted that he did not build them and that they were the work of the ancient kings.

These roads, with the massive and elegant ruins of cities, evince a civilization inferior to none of that era on the eastern continent, and considering the want of facilities for such works they are astonishing in their execution; and the statesmanship that devised and maintained them is unsurpassed in any age. It is evident that the first age in Peru was the greatest of all, and it overthrows the great heresy of this age—evolution from savagery. In all the lands and ages treated in these papers thus far, that theory has been found at fault, and the Biblical theory of descent from intelligent ancestors sustained; and inseperably connected with this great fact is the other, that the nations of the two continents, so much alike in the qualities that make up full manhood, must have had a common parentage in Noah at least —the particular branch to be yet determined.

Whatever may be the case concerning the solidity of the theory herein advocated, the works of the old builders are of the solidest kind. "No people ever had a more efficient system of industry." On the islands of Lake Titicaca are the ruins of great palaces or temples and other edifices, built of hewn stone, with stone sills and door posts. "At Tiahuanco," says de Leon, "are stones so large and so over grown that our wonder is excited; it being incomprehentible how the power of man could have placed them where we see them. They are variously wrought and some of them, having the form of men, must have been idols. Near the walls are many caves and excavations under the earth, but in another place, farther west, are other and greater monuments, such as large gateways with hinges, platforms, and porches, each made of a single stone. It surprised me to see these enormous gateways made of great masses of stone, some of which were thirty feet long, fifteen high, and six thick." "Large masses of sculptured stone ten yards in length and six in width," were converted into grinding stones for a modern chocolate mill. A vast mound covering several acres seems to have been a great edifice; fragments of columns, stone slabs, and huge monolithic gateways are seen. "The whole neighborhood is strewn with immense blocks of stone elaborately wrought, equalling, if not surpassing in size, any known to exist in Egypt or India." This same class of ruins are found at Cuelap in Northern Peru, at Old Huanuca, and other places.

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Tradition places the earliest civilization as we have seen in the valley of Cuzco, a table land 12,846 feet above the sea. Motesinos supposes the name of Cuzco derived from Coscos, the Peruvian for the heaps of earth that abounded on the site where modern Cuzco was built, supposed heaps of ruins. A definite classification of the ruins according their ages has not been effected. Further investigation will doubtless reveal the analogies required by the principles laid down in these papers.

One of these anologies is the use of iron by the ancient Peruvians. The question with regard to Peru is like what it was with regard to Egypt a few years ago, when it was not believed that iron was not known in ancient Egypt, and yet it was inconceiveable how the stone work of that land could have been done without it. Just now, we read of iron clamps in the great pyramid. It is a wonder still how the stone work of Peru, so like that of Egypt, could have been constructed without iron, and still it is not admitted that iron was used in any part of the American continent in pre-historic times. Iron ore was always abundant in Peru, but that is against the supposition of its use unless excavations show that it was mined. Aerolites however could have supplied enough of iron to supply the deficiency of copper implements; and no iron implements could have lasted to historic times unless excluded from the air. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called *quillay*, and in the old Chilian tongue *panilic*. In the *Mercures Peruno* it is stated that, anciently, the Peruvian sovereigns worked magnificent iron mines at Ancoriames, on the west shore of Lake Titicaca.

The origin of the Americans is a great unsolved scientific problem. The attempts of the Darwinian evolutionists to solve it have led to a multitude of absurdities. They should be lenient if a few absurdities attach to theories opposed to theirs. No Hebrew inscriptions are found on the Peruvian monuments. This is a difficulty, but it is the same one that attends every theory of a foreign origin of the American peoples; yet, a foreign origin is the logical antecedent of nearly all the facts and conditions.

The absence of pyramids and pyramidal temples from the old Peruvian ruins proves that the oldest civilizations, as the Babylonian and Egyptian was not transferred to those shores. We must then look for a source among nations of a later era as the Grecian, Roman or Israelitish.

The grecques, fret-work gargoyles, &c., of Central America are pagan, (and not the oldest). The best works of Greece were a result of her philosophy and not of her faith. The nearer a nation gets to the truth in religion and philosophy the nearer they get to the true standard in art. The last triumph of art is to paint the human fact correctly. A nation of Israelites in America should (at first, at least), build as the pilgrim fathers built, or as they themselves built in their original home; intelligently, elegantly, substantially and grandly; not fantastically nor disgustingly.

The only explanation of Hebrews failing to leave Hebrew inscriptions is the supposition that they had for some reason quit writing Hebrew, and after the lapse of centuries had adopted a new style. If this be an improbability it may be offset with the impossibilities of other theories. We have supposed the first settlers made up of mixed elements. We may farther suppose that part of the people retained the graces of civilization, while others wandered away and fell into the habits that characterize hunters and nomads; that these substituded signs for letters and adopted sun worship, grew numerous, organized governments, despised the old system and its adherents, made war, obtained the mastery, drove out the old civilizers, obliterated the symbols of the old worship, abolished the old literature and forbade the exercise of the old faith and the restoration of any part of the institutions, by enactment and penalties. This is supposition, yet the history has hints of such proceedings. I repeat: "Following the reign of the first sixty-four kings as given above there was a period of disintegration, decline and disorder, introduced by successful invasions from the east and southeast, during which the country was broken up into small states, and many of the arts of civilization were lost." The country as we have seen, was over run by rude invaders, semi-barbarous.

The San Francisca *Alta* of 1882, has this report: "Rudolf Falb, a German Professor, recently arrived at San Francisco, after spending two years in South America, and now on his way back to his native country, authorizes us to announce," etc. . . . "While in Bolivia he studied the Aymara tongue, which was in use before the Spanish conquest, and is older than the Quichua, which was spoken by the Incas and their subjects in Peru. This Aymara language, still spoken by eight million people of the aboriginal blood, bears an unmistakable and near affinity to the Semitic tongue, in which the radical form of every verb has three consonants. The Arabic and Hebrew are the leading languages of this class, and the relationship of the Aymara to them is strong and unquestionable throughout. . . . Four miles south of Lake Liticaca, 13,000 feet above the sea, in Bolivia, is the ruin of an Aymara temple, with a large stone covered with carved hieroglyphics or figures. These hieroglyphics Prof. Falb claims to have interpreted, and he finds in them the proof that this temple was erected as a memorial of a great flood. One of its principal figures contains Masonic signs, which mean the light, the thought, the word, the beginning; and the signification and history of these signs, after having been lost for thousands of years, are now again to be brought within the general comprehension. Figures, used as religious symbols in very remote days, were preserved long after some of their meanings were forgotten. The philological world will look with interest for Prof. Falb's revelations."

Sun worship and Masonry had by violence obliterated the ancient worship, and done all they could to stamp out the ancient language and religion, but after two thousand years have passed, traces of both remain.

Furthermore; The old Peruvian ruins do contain inscriptions and they are not Hebrew. The old difficulty presents itself in this guise and must be disposed of in this way. The Peruvian Hebrews did not write Hebrew. Moses was a Hebrew and he did not write Hebrew. This is accounted for by another seeming paradox Hebrew did not then exist. Egyptian was the written language of Israel for four hundred years after Moses wrote, and a full transition from Egyptian may never have been completed. Some families (especially the families of Joseph) may have retained the practice of writing Egyptian to the last day of Israel's nationality. The change of place, the lapse of time and many modifying conditions that attended the transformation of a mixed colony of Israelites and Ishmaelites into a powerful and populous nation, resulted in such a change of language that the inscriptions hitherto found can not be read. When it is found out what language Moses wrote in and what ones Jesus spoke, it will be time to dogmatize.

As farther proof against the orthodox scientific view that the first Americans were savage autochthones, I quote from Mr. Baldwin: "Here as in Mexico and Central America, there was in the traditions frequent mention of strangers or foreigners who came by sea to the Pacific coast, and held intercourse with the people; but this was in the time of the old kingdom." "According to old traditions of both Mexico and Peru the Pacific coast in both countries was anciently visited by a foreign people, who came in ships."

The valley of Quito is remarkable as being next to Titicaca, the center of the most ancient civilization. The building material used was freestone. The history of the city of Quito goes back to a remote antiquity. About A. D. 280, the city is said to have been captured by certain foreign invaders, who under the name of Siris maintained their dominion until the invasion of the Inca, Huayne-Capac.

Ancient ruins are found in Columbia and Venezuela, but no classification has been made between those of the older and later periods. In the province of Panama no ruins of ancient date are found.

"All the old and new investigators who swarm around Palenque," says Dr. Flint, "and its neighboring ruins, if they confine themselves to that limited field, will never arrive at the true solvtion of the origin of its builders. They must traverse the Cordilleras from Mexico to Bolivia, where they will find inscribed on the eternal rocks the rise and progress of a race whose labors culminated in the neighborhood of Palenque and Esquintlar. The workmanship seen on the tablets of the latter are more complicated and better executed than those on the monoliths of New York and London, and had an equal amount of money been expended on American research, more astonishing results would have been reached. All around the borders of Lake

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Titicaca are found remnants of a remote civilization. . . . These [tombs] are distinguished with great facility from the Incas, as they are generally covered; and wherever encountered in other places, aside from the rocks, are surrounded on all sides with stones of slight depth. Exceptions to this are seen at Cah, Columbia, where the depth is from eight to eleven varas, but there no stones are used. In Nicoyah, Costa Rica, the writer has seen a similar mode of burial; also at Teustepe, and on the coast of Nicaraqua, where sides, bottom and top, are covered with rock. Pettery and metal ornaments also occur, and now and then large urns with the entire skeleton in a sitting posture, probably some chief. Inscriptions on the rock at Vilcacayo, Peru, also occur, the same as those described, but no sepulchres, but in a region lower down at Hachumayo, I encountered tombs in natural excavations of the rock, with bones of both [savage and civilized] races similarly placed as those at Selembela, in Ecuador, also near Drezmo, Peru, the same artificial caves and bones of both races. Near Telimbela, on a small calcareous sierra filled with natural caves, the immense exodus had converted them into sarcophagi."

Baldwin says: "I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent; that they are distinct in race. . . . The Colhuas may have come from some other part of this continent. In my judgment, it is not improbable that they came from South America. . . . The hypophesis of a migration from Nicaraugua and Cuscutlan to Anahuac is altogether more consonant with probabilities and with tradition than that which derives the Mexicans from the north."

ETIQUETTE.

This term as commonly used implies a proper cultivation of the graces and that true refinement which render agreeable and happy the domestic and social relations of life. We doubt whether any human mind is sufficiently gifted to draft a set of rules that may serve as a guide to old and young in all cases and under every peculiar circumstance. It is safe, however, to say that the basis or groundwork of this fine art is a love for, and a true appreciation of, our fellowmen. Studied, mechanical efforts to follow the written conceptions of professors of the art will prove unsatisfactory. Every body wishes to appear well; all like to be well thought of, which is as it should be. And as we are principally known by what we say and how we say it, what we do and how it is done, our success in life, whatever our profession or avocation may be, depends measurably upon a wise cultivation of this attainment.

I don't imagine that for one to simper in talking, and mince as they walk, or to nibble at the table as though they never were a bit hungry, or to eat exclusively with a fork, are evidences of good breeding, sound judgment, or polished education. A judicious selection of words with which to express our thoughts, the cultivation of a buoyant, graceful step; and a moderate satisfying of the appetite in a natural and humane way, are habits of which we need not be ashamed, at home or abroad.

Our features, both of visage and person, are tell-tale, and loath to keep a secret; so that to be at once a home-churl and a society favorite is well nigh impossible. The Father of all good said, "he that prayeth in secret shall be rewarded openly;" so it is with regard to any secret act of our lives; although not fully known, it is stamped upon our form or revealed in the countenance. Hence, whatever grace or trait of character we wish others to behold in us, we should cultivate in the moments of our retirement and absence from them.

Our greatest educator and assistant for the accomplishment of any good design is the gospel of Christ. Christ is the perfect pattern. Methinks I see in that fair form the graceful touches of nature's hand, and in that countenance luminous with the light of truth, the evidence of true gentility and refinement. People ought to appear to be what they are; and in attempting to evade this we are less likely to deceive others than ourselves, and we should try to be what we would wish others to believe us.

Home is the anchorage of our physical and moral existence. There are the most sacred relations, and there should exist the holiest influences. Our chiefest endeavors to appear well, in short, our best example, should be shown at our own table and by our own fireside. I will venture the prediction that he who is truly refined at home, will have no difficulty in appearing well and setting a good example among friends or strangers. We naturally assimilate the elements that daily surround us, and form a liking for the habits of our every day life, so that when brought in contact with something altogether different, we feel uneasy, and out of place. If during the week we have allowed our manner to be careless, rough, and uncouth, it will be a hard matter to suddenly exchange this costume for one more becoming on the Sabbath morn. Or if suddenly thrown into the society of those who do regard the rudiments of self-government, we shall discover the necessity and worth of every-day culture. Modesty, especially in the young, is like the delicate, lovely tint of a summer flower. It lends a charm to every feature; it softens and modifies every word and expression; it casts a halo of purity over the entire being. It does not necessarily render one subject to easy embarrassment, but protect them against it. It is that quality of the understanding which, while retaining a becoming personal dignity and self-respect, is always conscious of its weakness and the limitation of its ability. We should not be profane. Even the reiteration of a profane joke of which we are not the author, is unwise and may be productice of much evil. God's name should be taken upon our lips with reverence and consideration. And anything that tends to profanity or vulgarity we should carefully avoid. Let our conversation be pure and chaste, and never speak disrespectfully of the sacred relations of life.

If we would be loved by all who know us, let purity dwell as the ruling elements of our heart. Cherish a kind regard for all, and malice toward none. Have a kind word and pleasant smile for everybody. Make sunshine, and enjoy it. Seek the face of the Lord always. Importune at his feet for grace and help in time of need, and make it the effort of your life to do good. Then, when this earthly journey is done, the scenes of your past life will be a source of pleasure. Happy days; welcome thought! The countless joys of eternity are before you!

The time has come when soon you will stand in the presence of God; and the elysium of eternal bliss is yours to enjoy for ever more. Life is made up of littles; yesterday, to-day, and to-morrow, are samples of our existence. Do not wait for the opportunity or ability to do some great good. A kind word, a simple deed, a cheerful countenance—these are what make life pleasant and happy. Form such associates here as you will wish to meet in the world to come. Make friends here and you will have them there.

"Let me live the life of the righteous, and may my last end be like his."

G. S. Hyde.

SAINTS INDEED.

The Saints of God, viz., God's people in all ages of the world, have been known as a peculiar people, and different from any other class. They have been a plain people; plain in dress and address. They love the truth, the way, and the light. They know the shepherd's voice; and he (the shepherd) knows the sheep when they cry. They wear no superfluous ornaments of any kind, and when they walk circumspectly as children of the light, they are not extravagant in their dress. They know that anything that is not consistent with a plain walk in the narrow way must be hurtful, and directly at war with that humilty and godly example that proves our relationship to Christ, and makes us preeminently Saints indeed. The religion of our Lord and Savior does not consist in dress. Morover, when we see the perishing millions of our own land in their sins, and in their worldly condition perishing for the gospel, and this gospel is not sent to them because the "Lord's treasury" is in want of means to support the missionaries, may we not well question our own selves? Are *we* doing right in keeping our means back? In adorning our bodies? In associating with the world? In not making little sacrifices in things we can do without? And in a score and one things too numerous to mention here? The Apostle tells us, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Now, let us apply this rule to our own consciences, and I have no doubt our piety will decide in favor of the sacrifice we ought to make and the good example we ought to set. The duty of family prayer is a very important one to the Saint. I remember when I was a little boy my parents had gone to visit some of their friends, to have

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tea, and to hear the anniversary sermons at the Methodist New Connection Chapel, in Ashton-under-Lyne, Lancashire, England. When I found out where they had gone, I hurried to find them, and lo, I found them at their friend's house all knelt in prayer. The sight made an impression upon me I shall never forget. God has given the head of every family a responsible position. If children are to be brought up in the nurture and admonition of the Lord, how can parents be innocent before God and neglect this important duty? Has not God threatened to pour out his wrath on all people who will not call on his name? How many children will forever bless God because of Christian parents? O, parents! think of the happy results of the discharge of this duty. God bless the young people's prayer meetings throughout Zion. Prayer meetings have always accomplished great good, and both male and female ought to take part. Every Saint that enjoys his religion, and that desires to feel its mighty comforts, if he understands them, will really love and attend them.

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

WM. STREET.

BIBLE CONTINUED.

BRO. JOSEPH:—Permit me to say in answer to Sr. Snow's interesting historical description of Bibles, that we have in our possession a Bible dating from the year 1576 making it three hundred and nine years old. We copy the first page.

THE NEWE TESTAMENT OF OVR LORD IESVS CHRIST,

Conferred diligently with the Greeke, and best approued tranflations in diuers languages.

TO THE MOST VERTVOVS AND NOBLE QVEENE ELIZABETH,

Qveene of England, France, and Ireland, &c.

GRACE AND PEACE FROM GOD

The Father throvgh Christ Iefvs our Lorde.

Exod. 14, verf 13. Feare ye not, ftand ftil, and beholde the falnation of the Lord, vvhich he wil fhev to yov this day.

Great are the trovbles of the righteovs, bvt the Lord delivereth him ovt of them all. Pfal. 34. 19.
Exod. 14 verf 14.

The Lord fhal fht for yov: therefore holde yov yovr peace.

Inprinted at London by Christopher Barker, dwelling in Powles Churchyard, at the figne of the Tygres Head. 1576.
Cum privilegio.

It is a dear old relic, presented to Bro. Rohrer by my father, Elder J. Bailey, of England. Many editors and lovers of antiquity have taken notes therefrom.

We wish to add a few words to sceptics and those inclined to oppose the doctrine of the Latter Day Saints. We ask you to read and investigate the works and compare them with the Bible, both Old and New Translations. We must surely admit that the new fangled styles and systems of this day are the changes of man; for God changes not. If ye are thirsting after truth and light and the blessings of heaven, and to know how to obtain them, reading and doting over the Bible of what others did and the feasts they enjoyed, this will not save you, nor appease your hunger; nor will it prove a savour of life unto life, unless you and I are willing to obey its sacred teachings. When done, we can then expect the light and influence of the Spirit; and unless born of the water and of the Spirit, the Holy Ghost, we can not enter in. We are thought strange and fanatical—a visionary people. God has said that without vision the people perish. Our beloved prophet was called a visionary man, and truly he was, for when he inquired of the Lord which was the way, the truth, and the light, God showed him by vision and by angels; and moreover call him and set him apart to renew the good old apostolic creed or teachings of God to this benighted generation who have lost sight of the precious truths and have built churches to suit the times; and the times require a fine salaried minister with a college education. We do not disapprove of the latter; but God has a certain way of calling his ministry, and that is by revelation. Now we find by Bible history that the covenant has been broken, and the ordinances changed. But they are now established again on the earth, and we can feast as well as the ancient saints, for the same cause will produce the same effects. We entreat our readers to try it, and see for themselves if these statements are not true. It is a blessing for you and for me, and 'tis the power of God unto salvation unto all that receive and live to it. Shall we be satisfied with another's knowledge? No, we are promised a knowledge for ourselves if we obey. We can here testify that we have seen and felt the gifts and power of the gospel. A short time ago I was seriously sick, and prayed that some Elder, or Elders would come and administer the ordinances that I might be blessed. The next day Elders Vanfleet, Thompson and French called. The latter administered in tongues. The interpretation was very encouraging, and that I should recover. I felt to rejoice and give thanks. Next day I traveled thirty miles, to Laguna, to visit the Saints and our beloved brother Mills, who was suffering from a fall and a broken limb. He is worthy of our most devoted prayers and faith for his recovery and restoration to his sorrowful family and to his field of labor. Do we understand the principle of faith? How many of us can come to the mercy seat and ask without a doubt or fear? How much they crowd our minds and how much we lose thereby? We ofttimes become impatient, or tired of asking and knocking.

Our Bible teaches that God will mock at the fears and calamities of the wicked, but to those who obey his voice and precepts he will save. When He cometh they shall have a righteous reward in the resurrection of the just. Is it presumption to expect the blessings promised? We think not. If it were not so, we might, like many, turn infidel. We ask all Christian friends to read the works, and if they will not stand the test, cast them then aside as dross. We have watched the beauties and blessings and trials of the church and people for about thirty years, and still pray to stand unshaken by prejudice or pride. The Book of Mormon is a stumbling stone to some. Turn to Bible pages—Job 32:8; 13:8; Prov. 29:18; Amos 3:7; Jer. 23:4; 31:31; 34;33:6; Ps. 85:10, 11; Luke 17:26; Rev. 14:6, 7, 10, 19. We ask pardon for intruding so long, and say in conclusion, we sympathize with the "shut in society," as we are in a similar situation. This is a small and rather lonely settlement. No Saints or Elders come to cheer us yet; but our faith tells us they will, and we will not shut them out, but bid them all welcome to the cottage and grove near the sea, where the ships are in view and the breeze is fresh and the birds build high, singing sweet in their nests; and here is the Bible so old. Come and test.

SISTER ESTHER ROHRER.
LONG BEACH, Cal., June 7th, 1885.

Selections.

THE WEALTH OF THE INCAS.

HOW AN EMPIRE WAS RUINED BY ITS ENORMOUS RICHES.

THE riches of Peru have been her curse from the time when Pizarro invaded the continent to the plunder of her nitrate deposits by Chili. It is true that few countries have suffered from the evil, but it is, nevertheless, a fact that the wealth of this republic has been the cause of its disasters. For 350 years the Peruvians sat with folded hands and enjoyed the profits of the development of their natural resources by foreigners, and now, stripped of them, the people sit impoverished, mourning the departure of their prosperity.

Just how much plunder Pizarro got in his raids upon the Incas is not known, and can not be estimated; but millions went to the King of Spain as his twenty per cent.; the Catholic Church got millions more as her share; Sir Francis Drake, John Hawkins, and other pirates got away with an immense amount of gold and silver, and the quantity expended in the erection of churches, convents, monasteries, and palaces for the Viceroys, is incalculable. Historians assert that ninety millions of dollars worth of precious metals was torn from the Inca temples, and the faithful subjects of Atahuallpa filled the room in which he was imprisoned with gold, in their endeavor to satisfy the avarice of the invaders. Prescott and Robertson and other historians tell fabulous stories of the wealth of the Incas, and we know it was enough to restore financial prosperity to Spain, and give every cutthroat who came to the coast a fortune. The name of Peru was synonymous for boundless riches, and this country was the only El Dorado which the Spanish adventurers ever succeeded in finding.

After they had expended the wealth they found in the hands of the Indians, the Spaniards worked the mines of Potosi and Cero del Pasco, and found them wonderfully productive. Millions after millions were secured from each of these deposits, and they were abandoned only when as great a source of wealth was discovered in the guano islands of the sea. This was so

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much more readily obtained and paid such an immensely greater profit that the silver mines in the Andes, 15,000 feet above the sea, were left for the patient, plodding Indians, and Peru commenced to sell fertilizing material to the world.

Guano is only found in rainless regions, and, while there is said to be some on the coast of Mexico and in the islands of the Gulf of California, it is only along the arid deserts west of the Andes, where the clouds never precipitate moisture, that the deposit has been a source of wealth. Guano is a mixture of the excrement of birds and seals, the decomposed bodies of both, and the bones of the fishes which they have taken upon the land for food. Along the coast of Peru are to-day, as there have been for centuries, myriads of sea birds. The sky is often darkened with them, and their heavy shadows fall upon the ocean's surface as they fly from one to another of the islands upon which they roost and breed. These islands are swarming with sea lions also, and the rocky shores are fringed with them in multitudes beyond the power of man to number. They live on the islands with the birds. Here both live, die, and decay with the other animal life they bring from the ocean, and the guano of commerce is the filth they have left upon the rocks. There has never been any rain to wash it away, and the wind scarcely ever rises above a gentle breeze, so it has been allowed to accumulate for countless ages, until it is in some places hundreds of feet deep, dried and baked by a tropical sun.

The amount of money which Peru has made from her guano deposits can not be estimated any more accurately than the plunder stolen from the Incas. The exports have continued from 1846 to the present day, and the annual shipments have amounted to millions of tons, valued between $20,000,000 and $30,000,000, and this to the profit of a State whose population has never reached 2,000,000, three-fourths of whom were Indians who have had no share in its benefits. The exhausted lands of the Old World required this manure to revive them, and their owners paid high prices for what cost Peru nothing. The result of this revenue was to continue the extravagance among the people which was practiced by their forefathers when the mountains poured out streams of silver. It was an epidemic of riches, and instead of wisely hoarding this source of wealth and protecting it, the Government of Peru plunged into a system of reckless expenditure, until the end of the war found its revenues cut off and the country burdened with a debt of $250,000,000, which it can never pay.

But even if Peru had been robbed of all her guano, the deposits of nitrate of soda, in the deserts along her southern coasts, would have made her rich again, but Chili has stolen these also. The whole coast, from the twenty-third to the twenty-fifth parallel of latitude, appears to be one solid mass of this valuable mineral, fit for a hundred different uses, and worth in the market from forty to sixty dollars a ton. It was discovered in 1833 by an accident, the hero of the discovery being a forlorn old Englishman by the name of George Smith. There is no telling how much lies in these mines, but it is the opinion of those who have explored the country that at the present rate of excavation it will take eight or ten centuries to dig it away.

Under the surface of drifting sand is a crust of clay three to five inches thick. This crust covers a bed of crude nitrate from three to six feet deep, the limits of which have not been measured. Years ago, when its value was not fully recognized, private parties, mostly Englishmen and Germans, went into the nitrate beds, and by the self-enacted laws which exist among all mining settlements each was allowed his claim. Then the Government of Peru and Bolivia stepped in and prohibited further locations, but not until enough had been taken up to supply the market for the rest of this century. The cost of mining is not much greater than the cost of digging a ditch in ordinary clay, and the deposits are fifteen and twenty miles from the seaports.

The nitrate is shipped crude to the market for fertilizing purposes, but there are factories along the coast in which the raw product is purified for chemical uses. This purification is accomplished by boiling in water. The impurities rise to the surface, and are removed by skimming, and the heavy nitre settles at the bottom of the vat and chrystalizes at a certain degree of heat. Then the water is drawn off and distilled, producing the iodine of commerce, an article so valuable as to be measured by the ounce and selling at $3 or $4.

The nitre is shipped in bags of one hundred pounds each, and the iodine in casks made of hard wood, which are protected by having hide covers shrunk around them. Most of the product goes to Europe, and but a small proportion to the United States. The harbors of Iquique, Pisagua, and Antofagasta, which are nearest to the nitrate beds, are full of the ships of all the European nations, but the product is under the control of a monopoly, the producers having formed a combination or pool to keep up the price.

It was this product which caused the war between Chili and Peru. The motive was the jealousy of Chili, and her desire to acquire this rich territory, which belonged to Bolivia and Peru: but the ostensible *casus belli* was the act of the Bolivian Government in imposing an export duty of ten cents per cwt. upon nitrate. At the port of Antofagasta a Chilian company had nitrate works, and refused to pay the export tax. The Bolivian Government seized the works, and was about to sell them at auction when a Chilian man-of-war appeared, landed a force to protect the property, and the struggle began, which ended in the seizure of all the Bolivian territory on the coast and the most southerly province of Peru.

The Chilian Government has emphasized its consistency by imposing a tax of $1.25 per cwt. on all nitrate exported since it obtained possession, and the firm of Hicks & Company, who brought on the war by protesting against a duty of ten cents, now find good reason to regret that they ever did so.

The most useful to mankind of all the natural products of Peru was quinine, the drug made from the bark of the cinchona tree, which was discovered by a Franciscan friar in the early days of the conquest, and called cinchona in honer of the Countess of Cinchona, whose husband was the Viceroy of Peru in the early days of Spanish dominion. She introduced it into Spain as a remedy for fevers, and there is no drug in the catalogue that has been used in such quantities or with such success by suffering mankind.

The entire supply formly came from Peru, and it was known as Peruvian bark, but afterward the forests along the entire chain of the Andes were found to contain it, and it furnished one of the chief articles of export from South America for three centuries. The supply has been greatly diminished by the destruction of the trees, it being the habit formerly to cut down the trunk and strip it as well as the branches of the bark. Nowadays the forests are protected by law, and the trees are allowed to stand, a portion of the bark being stripped off each year, which nature replaces again.

England, with that provident foresight which characterizes much of her political economy, several years ago sent agents into Ecuador, Peru, and Bolivia, under the direction of the celebrated botanist, Mr. Spruce, and made a collection of cinchona plants, which were taken to Java, Ceylon, and India, and there have been transplanted and cultivated with great success and profit. It is found that under proper treatment the trees produces a very much greater amount of quinine, of a much superior quality, and at less cost than the bark can he gathered in the mountains of South America, so that shipments from Peru have almost entirely ceased, and the market receives its supply from the British possessions. Thus Peru has lost her quinine, which was formerly a source of great revenue,

The indigo trade also has almost entirely ceased, the East Indies and West Indies furnishing a superior article than Peru can produce. Indigo is made by boiling the leaves of the indigo tree and letting them ferment. After a certain amount of fermentation the boiling process is renewed, the water is drawn off, and the sediment at the bottom of the vat is subjected to a degree of heat sufficient to cause crystalization.

Thus have departed one by one the sources of the wealth and prosperity of Peru; but while she held them they were a constant cause of turbulence, as they brought great revenues to the State, which all the politicians strove to secure control of. The amount of money that has been stolen from the Government is incalculable, and the number of human lives that have been sacrificed in the attempts to obtain an opportunity to steal is equally beyond estimating. During the 300 years she was under the yoke of Spain, Peru had forty-three viceroys. Since her independence in 1824, a period of sixty years, she has

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had sixty-seven different rulers, and one of them governed the country for twelve years, leaving the remaining forty-eight years to be divided among sixty-six Administrations. It has been plunder and revolution, revolution and plunder ever since Pizarro set the example, and the wealth which nature endowed the country with has been the bone of contention.

Now that she is stripped of everything except her silver mines and sugar plantations, Peru ought to have peace, but the life of ease and luxury her people have led will never return to them. It will require industry and energy to recover prosperity, and the present generation does not possess it. Peru is going through a system of discipline like that to which the planters of the southern part of the United States were subjected to after the emancipation of the slaves. The wealth of its people has been swept away by war, and they will have to begin anew and grow up with the country. The people formerly lived upon the revenues of the Government, which were very large, from sales of guano, nitrate, and from the silver mines, and now for the first time in the history of the country, the Government finds it necessary to live upon the people. It has tried fiat money, but that won't work. The first issue, called Incas, is entirely worthless, and doesn't bring as much in Lima as the notes of the Southern Confederacy in London. The present circulating medium, paper sols, are worth about five cents on the dollar, and can't hold out much longer. There are ninety millions of this sort of stuff to be redeemed, not including the universally repudiated Incas, and a debt of $250,000,000.

A very nice international question comes up here. To the redemption of the foreign debt the revenue from the sale of guano was pledged, and Chili has got the guano. Did the obligation go with it? The Peruvians think it did.

THE SOUL CAN REANIMATE THE BODY AFTER GOING OUT.

THE New York *Tribune* says that Dr. Leland, who recently died in Georgia, was a great sufferer from asthma, and to all appearances died several times before the final dissolution took place. On more than one occasion his family made preparations for his funeral, and a day or two before his actual death he told a remarkable story of how he witnessed the arrangements. "Unable to lie down I passed all my sickness in an easy chair. My body died several times. I, that is, my spirit, would go away from it, and standing in an opposite corner of the room, would look back at the flesh and blood in the chair and wonder how I was ever induced to pass so many years in its company. 'Poor old body,' I thought, 'your troubles are nearly over. They will soon put you away under the ground where you will be at rest forever.' I saw my family gather about my old frame as it leaned back, dead in the chair, and it gave me pain to see them weep. Then I would feel something pulling me toward my body again; I could not resist it, I was powerless, and in a moment I had taken possession of it. Then there was an instant of pain, and I opened my eyes and breathed. Each time this was repeated I was more reluctant to return to my body.

DIVIDED CHRISTIANITY.

"A STATEMENT made by the Rev. Dr. Hopkins at the recent Congress of Churches is very suggestive. 'No less than nineteen varieties of Christianity,' he said, 'are at present trying to convert the Japanese. The nineteen do not agree as to what the ministry is, nor as to what the Word, some including the Apocrypha and others discarding it altogether, and many differing as to the meaning of the Scriptures. Nor are they agreed as to the sacraments; so, too, on doctrine, discipline, and worship. There are all sorts of contradictions of belief. Now if the Christians, with eighteen centuries of accumulated traditions, can not agree, how can they expect the heathen to solve the riddle.'"

[Ah, yes; it is these "accumulated traditions" which professed Christian teachers have inflicted upon the church for the past "eighteen centuries" that has mystified, blinded, divided, and well nigh destroyed Christianity. Genuine Christianity is a divine unit in all things.—ED.]

Miscellaneous.

TO DELINQUENTS.

We wish those in arrears for *Herald* or *Hope* to pay up as soon as possible, and renew for them. In February last we struck from our lists a large number of delinquent subscribers, many of whom have not yet renewed, and we soon will have to again correct the lists, striking off the names of such as do not renew or give us good reasons for failing to do so.

Those owing for books should remit at once; and hereafter all persons ordering books should send the money with their orders, unless they arrange otherwise with us.

D. DANCER, *Business Manager.*

GALLAND'S GROVE REUNION.

The C. and N. W. and C., M. and St. Paul R. R. Companies will give one and one-third rates —full fare going and one-third returning—to those going over their roads to the Reunion at Galland's Grove, October 3d to 11th.

CENTRAL CALIFORNIA.

The conference of Central California District will convene at San Benito, on the 9th of October, at ten o'clock, instead of the 3d, as decided by last conference. Bro. Alex. H. Smith, Bishop, George A. Blakeslee, and his counsellor, E. L. Kelley, will be with us; and all the Saints are requested to be in attendance.

J. M. RANGE, *Pres. of Dist.*

MASSACHUSETTS DISTRICT.

The conference of the Massachusetts District will meet in Providence, R. I., at Unity Temple of Honor Hall, No. 275 High street, up two flights, on Saturday, September 26th, 1885, at half-past two o'clock. Brethren W. H. Kelley and C. Scott, from the west, are expected to be present. Ample provision will be made by the Providence Saints for all who may attend.

JOHN SMITH, *Pres. of Dist.*

NORTH NEBRASKA DISTRICT.

The conference of the North Nebraska District will be held at Platte Valley, three miles south of Waterloo, in the grove of Bro. Nelson Brown (if the weather permits), on the 18th of September. The branches are requested to send delegates according to the rules of representation adopted at last conference, namely, one delegate for each six members in the branch, who shall be entitled to cast the vote of their branch. We hope that each branch will send a correct statistical report, and that there will be a full attendance both of the ministry and of the Saints, that we may have a good time.

W. M. RUMEL, *Pres. of Dist.*

MONTROSE CAMP MEETING.

Owing to the low stage of water, the Diamond Jo line of steamers will not engage to take passengers to the Montrose Camp Meeting at reduced rates.

H. C. BRONSON.

DIED.

THOMAS.—At Malad City, Idaho, January 29th, 1885, Syrelda E., daughter of Bro. Richard and Sr. Eliza Thomas, aged 10 years, 11 months and 24 days.

MAYO.—At Independence, Mo., August 11th, 1885, of consumption, sister Izadora, daughter of Bro. and Sr. S. G. Mayo, aged 19 years. She suffered patiently for nineteen months. Before the seperation of spirit and body, she called all the family around her, and told them of what she had seen in vision and counselled all her brothers and sisters to live worthy to meet her. Short services at the residence of the parents, conducted by Stephen Maloney.

ADVISORY.

While we have no right or desire to assume to dictate the Saints as to how or with whom they make contracts to hire, or who they may discharge from their employ, in consideration of recent developments we respectfully suggest to the Saints in Kansas, especially those of the North West District, that the Annual Conference and those immediately appointed by that body, with the First Presidency, Bishopric, District Conferences, and Presiding Elders thereof, according to the gifts and callings of God to them, have something to do in regulating the ministry. And that to effect arrangements to transfer an Elder from a distant point, at the outlay of a large sum of money, on the strength of private correspondence, without first consulting those the church deems worthy to act as watchmen on Zion's walls, is to expose themselves to trouble, and perhaps imposition and confusion. We would not have you suspicious by any means, but on due reflection the probability of there being "wandering stars" among the Latter Day Saints, must be apparent. And further, in consideration of the great demand for faithful laborers in every part of God's moral vineyard, if one capable of representing the cause makes extraordinary efforts to get from one point where labor is needed, (and he by a judicious course could there help the cause) to a far distant point, for this great anxiety to go to another point of the campass, there must be a

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cause. Would it not, therefore, be well to pause, and by legitimate inquiry find out the cause, at least, ere you subject yourself to inconvenience, and perhaps loss by investing a large sum of money, and that it be then made to appear that the sum you did invest was insufficient, and a second investment be called for? The church will care for her ministry as far as possible; and in the event of one being in a climate where his physical health was in jeopardy, would strive to remove him to a more genial clime; and a worthy brother so situated, need not negotiate for such a change in any other than an honorable, legitimate manner, by which he would secure friends.

JAMES CAFFALL, *Missionary.*
A. H. PARSONS, *Pres. of Dist.*

ADDRESSES.

Presiding Bishop: G. A. Blakeslee, Galien, Mich.

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The gentlemen whose names appear above are all members in good standing of the Latter Day Saint's Church and men whose recommendation are worth something.

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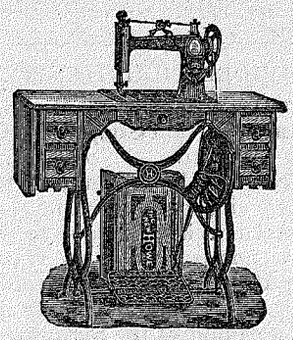

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THE SAINTS' HERALD.

96 85 Maryland

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE HIS WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, September 26, 1885.

MOVING ON.

NEWSPAPERS contain notices of an interview said to have been held by a correspondent with the son of the late Pres. B. Young, of Utah, in which Mr. Young states that he had been into Mexico on a tour of inspection and inquiry, looking to the settlement of some, or all of the Mormons on Mexican territory. We know nothing of the correctness of this newspaper story; but it is suggestive at least of the question: Why should the Mormons move voluntarily, or be driven from the United States? What is there in the system that needs expatriation? If the statement of a missionary from Utah lately writing from the southern states, that the Book of Mormon and the Voice of Warning; the former one of the standard books, and the latter a much esteemed missionary work, of the church as originally founded by Joseph Smith, can be safely circulated in the States, whence the Elders who believe and teach polygamy, or plural marriage are by law excluded, be taken as indicative of what Mormons hold that needs to be suppressed, even to the sending it out of the country, as contemplated by this newspaper notice, no one need to hesitate in deciding.

But, here rises a serious question. Can those who have so long been teaching the doctrine of a plurality of wives safely abandon the theory, and by so doing remain where they are and become good citizens in fact as they are citizens in name; or is it essential to their present and eternal welfare that they continue to persist in the belief and practice of the dogma? The comparatively small number of the men who are practical polygamists, and thus law breakers by act and liable to lawful arrest and punishment, makes it not only possible but reasonable to believe that the majority should exercise its right and refuse positively to be put in jeopardy, either in reputation or in person, for the sins of the lesser number. This majority should see to it that they nor their families should be compelled to abandon homes and home surroundings because a few of their brethren choose to continue in a practice of doubtful origin, and of a most thoroughly impracticable character. After thirty-three years of experiment from the public avowal of a belief, when so little of real or permanent good has been realized to the people that prominent men engaged in the practice counsel their children to keep out of it, ought to teach those who have ability to learn that to longer continue is foolish. And that the remedy lies with those who are not implicated in the practice, however much they may have thought the principle divine when first presented to them.

It is in the power of the majority of the men in the Utah Church to take the course of perfect safety, by declaring their freedom from the policy of the short-sighted few who are leading to ruin, soon or late. There is no just reason to believe that it is in any sense right for two per cent of any number of co-religionists to endanger the peace and prosperity of the whole body by continued persistence in practices that are not open to all. Once let the resolution be formed to rid the church in Utah from the domination of the plural wife philosophy, and it will be easy to see the way to such a degree of good citizenship as will leave no ground to suppose a removal to Mexico, or elsewhere, necessary.

THE SEVENTH DAY ADVENTISTS.

A WRITER asks us to state through the HERALD, (1), "Who the founder of the Seventh-Day Advent Church is;" and, (2) "Where did he get his authority from to establish a church?"

To this we reply, that the Second Adventists owe their origin to William Miller, born in Pittsfield, Massachusetts, in 1781; who began lecturing on the speedy coming of Christ in 1833, claiming that He would come and the world be destroyed in 1843—fixing the very day for the advent. When his interpretations of Scripture signally failed, the Adventists soon broke up into fragments. Their numerous "set times" from 1843 until now have failed them, utterly, in relation to the second coming of Christ.

That fragment known as the Seventh-Day Adventists originated about 1844, and the late Elder James White was one of the first organizers of the sect. In 1875 they numbered 8,022. Mrs. Ellen G. White, the relict of Elder James White, is their prophetess.

It may be said, then, that Elder James White and others were the founders of that church. As to their authority to found and organize a church—their church—they had that which they derived from the church of which William Miller was the founder. And if it be asked where William Miller and his fellows obtained *their* authority, we can only say we do not know that they had any except that which they obtained from each other, or brought out with them from the various churches from which they seceeded when organizing and uniting with the Advent Church. While they probably claim that God is the author and founder of their church, as do all other sects for their respective churches, yet we are not aware that any of these church founders claim authority derived by special, divine call, and by ordination under divinely appointed servants of God—angels, or persons holding genuine priesthood—persons called and sent of God, as was Aaron, (Heb. 5: 4, with Ex. 28: 1), and Joshua, (Deut. 31: 14–24), and Samuel, (1 Sam. 3: 4–21), and David, (1 Sam. 16: 1–13), and John the Baptist (Luke 1: 76; 3: 2–4), and the ministers of Christ, (John 15: 16; Acts 1: 24; 13: 1–3); and as God promised to call and send his servants in these last days. (See Jer. 16: 14–19; Mal. 3: 1–7; 4: 5, 6; Luke 14: 17–24; Matt. 20: 6, 7; Rev. 14: 6, 7; with 16: 6, & 18: 4, 20, 24).

Proper, legal authority, is of the first and the highest importance in all civil gov-

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ernmnents—the kingdoms of men—and it is of far greater importance in the church and kingdom of God. Jesus repudiates human, man-made authority in the things of God, in these words;—"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only."—John 5:43, 44. Here Jesus speaks of his authority as a minister, and of the source from whence it came, in contradistinction to that held and respected by man-made sects. Join to this the emphatic statement of Paul, and we see a divine, and not a human call; a divine, and not a human ordination, are just what God has appointed for his ministers—"And no man taketh this honor [of priesthood] unto himself, but he that is called of God as was Aaron."—Heb. 5: 4. When men take this honor to themselves, heaven will not accept and endorse it, and all that is done under it will be without divine authority and sanction. The church and kingdom of God is founded by God, through divinely called and appointed ministers, and is builded on God's revealed laws and commands, and His work will receive the divine seal of the Spirit, as in all past ages. All else is vain.

By the Huron *Times*, of Michigan, sent us of late, we see a Mr. Somebody rushes into print to enlighten the world on the "Founder of Mormonism." This zealous mortal revamps many of the stale and oft-refuted yarns hatched up by Howe, Hurlbut, Kidder, Ellen Dickinson, Braden, *et al*, all avowed enemies of Mormonism. If he had the wit of a ——, or the honesty of a Jesuit, he would know and admit that such parties crucified Christ, slew his disciples, persecuted the church of God, massacred the Reformers, kindled the fires of Smithfield, burned witches in Europe and America, ostracised and murdered the Massachusetts Baptists and the peaceful Quakers everywhere, and that such have been and now are a disgrace to the Christian name, disturbers of society, and a foul blot on the fair fame of genuine manhood. Why don't he take the testimony of those friendly to justice and equity for Joseph Smith and the Mormon's, instead of running greedily to those who seek to make money and obtain notoriety in belying a rising religious sect? The history of these defamers, when laid along side that of other times made by their class, is seen to possess the same diabolical features—they are one in their work. Genuine Mormonism will live and flourish, be the admiration of the just and the wise, the confusion and terror of the ungodly and vile, while its persecutors and maligners become in the world's history like Sodom and Gomorrah, and like the "whited sepulchers" upbraided by the Son of God. Justice may be slow, but it certainly is sure.

Bro. J. J. Cornish replied to this covert enemy in a manner fitting the occasion, and proved him to be a prejudiced partisan, a quibbler, and a —— well, a person who needs to be converted from the evil of his ways. The replies of Bro. Cornish were apt, and breathed the forbearing, gentle, wise spirit of the Master.

EXTRACTS FROM LETTERS.

Bro. Richard Ellis writes from Sydney, New South Wales, the 13th ult., saying:

"Bro. Burton is well; has done much good at Wallsend; about twelve added to the church there. He was with us in Sydney about nine days; left again on Saturday, 8th of August, for Nambucca, three hundred and forty-two miles by sea from Sydney. He is expected back in two months; then he will leave us again for Queen's Ferry, Victoria, five hundred miles from Sydney. He leaves his family at Wallsend while he travels."

Bro. A. I. Kenison, writing from Eagle Rapids, Kansas, and remitting for his Herald, says of it:

"I have taken it eight years, and I do not see how I can do without it. I have read hundreds of papers published by the different sects, but never have I seen one that gives me the satisfaction that it does. There are many of the Saints who do not take the *Herald*. This is a pity. Some of them take two or three of the world's papers, and it seems as though they ought to take their own church paper."

You are right, Bro. Kenison. All who can should sustain the church publications cheerfully.

TONGUES AND PROPHECY.

By letter from Elder F. M. Sheehy, in our last issue, it is seen that some bad results have obtained down in the state of Maine from the too anxious desire of some to enjoy these gifts, and from the professed or pretended use of them. The wise use of the gifts when given by the Spirit of God, is right and proper. But when *pretended* gifts are exercised, whether they are by the "spirits of devils" or the weakness, fanaticism, or craft of men, harm will follow.

When the spiritual gifts were first bestowed on the membership in Ohio and New York, Joseph the Seer warned the Saints that Satan and wicked or fanatical persons would impose their spurious gifts on the people, and he taught how the Saints could detect the evil and avoid harm therefrom. These warnings and instructions are found in the Book of Doctrine and Covenants and in Joseph's Church History. The Seer's warnings proved true and timely; for spurious manifestations were seen both in and out of the church at an early day, and especially from 1833, and more especially since Spiritism has become so prevalent and popular. Joseph's predictions in respect to these matters prove him to have been the servant of God, and "a wise master-builder."

God's people in every age have been tried and perplexed with false spirit manifestations: "When the sons of God came to present themselves before the Lord, Satan came also among them." (Job 1:6). Zechariah saw "Joshua the High Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." (Zech. 3:11). When Jesus entered upon his wonderful ministry in Judea, Satan sought to corrupt Him and destroy His work. (Matt. 4: 1–10). Jesus said to his Apostles James and John, "Ye know not what manner of spirit ye are of" (Luke 9: 55). In view of errors and deception in spirit manifestations among the early Christians, the Apostle John wrote this instruction: "Beloved, believe not every spirit, but *try the spirits* whether they are of God: because many false prophets are gone out into the world" (1 John 4: 1). And the Apostle Paul, in view of errors imbibed, evils practiced, and the consequent discredit brought upon the spiritual gifts, counselled the Saints thus:—"Quench not the Spirit. Despise not prophesyings. Prove [test] all things; hold fast that which is good." (1 Thess. 5: 19–21). And owing to the disrepute into which spiritual gifts had fallen with some, he again says:—"Wherefore, brethren, covet to prophesy, and *forbid not* to speak with tongues." All of this shows that the early-day Saints were tried over the gifts, for various reasons; and it ought not to surprise well informed people, when similar trials occur among Latter Day Saints. Similarity in these things is clear evidence of identity as Christ's Church—the churches of both former-day and latter-day Saints are identical in their troubles and perplexities in respect to their spiritual things.

Bible believers should know that the prophecies declare there would be many and terrible deceptions by spirit influences and manifestations in these last days. Jesus warns us of them (Matt. 24: 11). So does Paul, (1 Tim. 4: 1), in which he foretells that "seducing spirits," and "devils" will

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deceive, corrupt, and mislead; and this, too, among those who once were in "the faith" —the gospel faith. In his second letter to the Thessalonians he again foretells *how* and *why* some in the church just prior to the second coming of Christ will be deceived by Satanic craft and power (2 Thess. 2: 1–15). John the Revelator, also, foretells these evil things (Rev. 13: 13, 14; 16: 13, 14; 19: 20).

The Saints should study the Scriptures, ancient and modern, for they testify clearly of these things, both in history and in prophecy, from the temptation by Satan in Eden all along up to the present time. These trials will continue with mortal man till Jesus comes in glory, and with some till Satan and his hosts are cast into "their own place."

To the Saints we say, in the word of the Apostle Peter: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4: 12, 13.

SECRET SOCIETIES.

A BROTHER in Canada asks if it is proper and wise to unite with a Lodge of Orangemen, as friends are pressing him to do.

Our reply is, that all secret societies are expensive; they are exclusive and clannish in their tendencies; and error and evil can more readily get, and retain a foothold in them than when exhibited to the light and scrutiny of the public.

There are no provisions under the gospel of Christ for any kind of Secret orders or Societies; but, to the contrary, that Great Teacher taught by precept and example against anything of the kind. Hear Him:—"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret I have said nothing."—John 18: 20. Jesus would have His disciples follow Him in this respect, for He says—"Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that *they may see* your good works, and glorify your Father which is in heaven."—Matt. 5: 14–16.

Again He says:—"For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."—Matt. 10: 26, 27.

The prophet Nephi teaches thus:—"The Lord God worketh not in darkness. He doeth not anything, save it be for the benefit of the world, for He loveth the world even that He layeth down His own life, that He may draw all men unto Him." 2nd Nephi 11: 15. And the prophet Moroni, over 400 years after Christ, says—"The Lord worketh not in secret combinations."—Ether 3: 12.

All these testimonies are plain and clear, and prove that God and Christ have not provided for secret organizations of any kind, neither are they pleased with them, whether they be in the church, in the state, or in any other department of society. And while we hold no bitter antipathy toward benevolent or beneficiary secret societies, we are confident none of them are of God, and that society would be vastly better without them. We therefore think it best that none unite with a lodge of Orangemen.

The writer inquires, further, if we think Joseph the Seer sinned in joining the Masons. We reply, (1), we do not *know* that he joined the Masons; (2); if he joined them he did what is not provided for in the gospel economy. As to whether such an act is held by God to be actual sin, we are not the judge. God is judge himself.

The writer further inquires:—"Is that [his joining the Masons] why the Lord said of him,—'He that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree is smitten by the vivid shaft of lightning.'—Rev. Nov. 27th, 1832." And to this we reply, we do not know.

There are many other ways in which a servant of God may put "forth his hand to steady the ark of God;" (which implies disobedience of important commands, substituting fleshly, human wisdom for the wisdom of God); and without exact knowledge in the matter it would be presumption to sit in judgment on the case and parade an opinion.

One thing is certain; God points out a narrow path—the path of present and future safety—and it is the duty of all to enter it and follow Christ, the captain of our salvation, and beware of all things that are not plainly provided of God. "Great peace have they that love thy law, and nothing shall offend them."

A BROTHER wishes to know if it will "do for a lay member to give his opinion on passages of scripture;" to which we reply, Certainly, brother; but none must try to force their opinions upon others, nor get vexed if others do not accept their opinions; nor should they be troubled if the HERALD does not publish them. Opinions are cheap commodities. True and suitable facts are what all need.

This life is too short to spend time on opinions, unless they are on important subjects and are well supported by proofs. The affairs of this age are sweeping on with the speed of steam and electricity, and certainty—not speculation; truth—not conjecture; solid fact—not fiction; useful knowledge, and not fanciful theories, are for the best good of the race.

Persons who have opinions and wish to publish them to others, should be certain, first, that they are on important and timely subjects; second, that they are correct; and, third, that they have conceived them so clearly and maturely that they can express them plainly and with edification to others. In other words—"Be sure you are right; then go ahead."

Let all who write for the printer write only on one side of the paper; write on paper no wider than eight inches; write plainly; and correct thoroughly. Leave nothing to be guessed at.

EDITORIAL ITEMS.

MANY at Beaver, Utah, are anxious to see and hear Pres. Joseph Smith on the issues over which the Utah people are sorely distressed at the present. This we learn by late letter from Bro. W. W. Hutchings of that place.

Bro. F. B. Moyers, of Conejos, Colorado, writes for extra *Advocates* to distribute, and he thinks Brighamism in his locality is rapidly weakening. He reports killing frosts in the valleys, and mountains near by covered with snow.

In another column will be found a notice of a special conference to be held in Salt Lake City, October third.

Judge O. W. Powers, of Utah, is reported as saying he has recently had an audience with President Cleveland, who informs him he "is determined upon a vigorous policy against polygamy in Utah and has ordered a rigid enforcement of the law."

It is currently reported that about one o'clock Sunday morning, the 13th some "revengers" threw two quart cans of privy-vault filth through the parlor windows of U. S. Commissioner McKay, ruining the room; also threw the same at the windows of U. S. Attorney Dickson, aimed at the bed where he slept, but fortunately struck the wall outside. Two were thrown in the house of assistant Attorney Varian, where his wife was alone with a sick child, doing much damage,

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Much indignation is felt over it, and the transaction will serve to intensify the bitterness felt towards law-breakers in Utah. Of course it will be held to be a Mormon outrage, whether it really is or not, and the best thing the Mormons can do is to free themselves from suspicion in that direction, if they can. It is a generally received opinion that no such work is done except by counsel of those in authority among the Mormons. This may or may not be true. At any rate, it is largely in the interest of the Mormons that they find and soundly punish the offenders.

We regret to learn of the dangerous illness of Bro. Josiah Ells at Wheeling, W. Va., as reported by Bro. G. T. Griffiths, and hope his life and usefulness may be prolonged much farther.

In the last HERALD there appeared an obituary notice of the late Sr. Ann Wilson, which omitted to say she was the wife of Elder George Wilson, and mother of Sr. Hattie Wilson. Her mother, the late Sr. Ellen Nightingale, of Keokuk, Iowa, will be well remembered by many Saints as an active, ardent member of the church, both in England and America. Mother and daughter endured faithful to the end and have gone to their reward among the righteous ones.

Send in your conference minutes in good time, lest the notice of adjournments be not published in time, and harm be done.

Elder J. W. Gillen on his return from the Reunion at Wheeler's Grove, the 5th to the 13th insts., informs us that the meetings, notwithstanding the heavy rains, were very excellent; that a fine influence pervaded their assemblies, and that on Sunday the 13th inst. they numbered from two thousand to three thousand hearers. Nine were baptized, and a similar Reunion was appointed for the same place for 1886. Bro. R. M. Elvin is to furnish a report of the meeting in detail soon.

Read the notice for a steamboat ride at the Montrose Camp Meeting the 28th instant, in another place.

Elder M. H. Forscutt preached two excellent discourses in the Saints' Chapel here, the evenings of the 16th and 17th inst. He is on his way to the Park Bluff Reunion at Montrose, Iowa; and is in good health and fine spirits. May heaven ever direct and bless him.

The annual meeting of the Decatur County Sabbath School Convention will be held at Davis City, Wednesday and Thursday, September 30th and October 1st, beginning at 3:15 p. m. An interesting "Program" has been provided, and all who have charge of schools, including teachers, can make it profitable to attend.

A brother sends us a card, commending Mr. L. F. Henry, Land Agent, Stewartsville, Missouri, as a fair dealer and a gentleman. To publish the card entire would be to do free advertising on too large a scale.

Correspondence.

BOZEMAN, Montana,
September 11th, 1885.

Bro. W. W. Blair:—Enclosed I send letter from Bro. B. V. Springer. It is in excellent feeling, as I take it, and I wrote him that I saw no reason why he should not take the field, under the conditions named.

As I wrote you that Bro. Luff and I had been invited to speak in Bozeman, we went in and found the appointments for Tuesday and Wednesday evenings in the M. E. Church. Bro. Luff had the first evening, and the audience was about fifty in number. He did well. I spoke Wednesday evening, seventeen being the number of my audience. The church is about the size of our Plano one, and has just such an echo, if not worse. You can guess how things went. Seven of the seventeen were our folks. One reason why no more were present, it is to be presumed, was that it rained a little quite up to the hour of assembling, the janitor failed to give Bro. Hamilton the key to the bell-tower, and so no bell was rung. We were not over much enthusiastic, and so were not disappointed or hurt—no harm was done.

Bro. Benjamin S. Hamilton, residing in town, made us welcome as his guests, and did all he could to make the meetings successful. For his sake we are sorry that no larger audiences greeted us. There were not near so many in the church as attended in Col. Chestnut's hall. This hall could have been procured, we suppose, but it was thought advisable to accept the use of the church when granted us. Mr. Story and Mr. Aylsworth, trustees of the church, and Mr. Stull, pastor, consented for us to have it.

We shall go to Willow to-morrow, nothing preventing us, by team. We shall be there over Sunday, then return here for the next Sunday after, to hold social meeting in the afternoon. The weather is cool; snow fell on the mountains last night, yesterday and night before last; rain has been falling on the other side of the valley and on the mountains, at intervals all day; frost last night and will be to-night. Threshing is being done. Bro. James Smart's wheat crop went fifty bushels. Eleven acres for Bro. J. E. Reese, sixty-three bushels and a fraction per acre.

Yours,
JOSEPH SMITH.

KEMPNER, Lampasas Co., Texas,
September 10th, 1885.

W. W. Blair, Dear Brother in Christ:—Heman C. Smith and myself began a series of meetings here on the 22d of August, continued together until September 1st, when Bro. Smith mounted the cars for Jack county to attend the debate between A. J. Cato and a minister of the Christian Church. I have continued the work here until Sunday night the 7th inst.; have been greatly blessed of the Lord in teaching the word of truth, prejudice has given way, and many have expressed themselves satisfied that we have the pure gospel. On Tuesday night, the 1st inst., a Christian minister came to hear. He had many questions to ask; but after hearing us he told his friends he would not ask the questions that night. So they finally agreed he should visit me the next day, and talk the matter over. On Wednesday he came. We had a pleasant chat. I answered his questions satisfactorily. At night he went with me to church. I loaned him some books, and I have heard since that he believed what I had preached, and what he had read could not be got around. He also said he was torn to pieces. He is a good, nice man to converse with, and I believe honest in his investigation. On Sunday, the 7th inst., at the eleven o'clock service, when I got through, there was another preacher of the Christian Church there. He called the audience to order and gave out that he would lecture at three o'clock that evening on some points he thought I had misapplied. He invited me to come and he would give me half the time to reply. I gladly accepted the offer. The result was, his folly was made known before the large crowd of people present. At night he was there again. At the close, he said, That is the truth, and I will never fight it again. So the good work is gaining ground rapidly in Texas. I begin meetings to-morrow night six miles south of here, at what is called Rocky School-house. I have three other places waiting for me when through at the above named place. I miss my worthy companion, H. C. Smith, very much. We have worked unflinchingly together, and know that the Master worked with us. I will remain here until the conference in Bell county, which I shall attend if all is well. I feel to rejoice in the good cause, and thank the Lord for the blessing of health and the influence of His Spirit since in this mission. Any one wishing to correspond with me will please direct to Oenaville, Bell county, Texas, in care of Heman C. Smith.

ISAAC N. ROBERTS.

MANASSA, Colorado,
September 10th, 1885.

Dear Herald:—I am thinking that you and your good readers would like to hear again from this imaginary Zion of Brighamism. While absent two months in the east last Spring, I attended our conference on the 6th of April, where I was edified and spiritually benefitted beyond my most sanguine expectations. It was in very deed a feast to my hungry soul, in witnessing the power of God as was manifested on that occasion. How few of us can comprehend or realize the sensations and feelings that take possession of the heart at such times, unless witnessing the same. But it enables us to know for a certainty that the Lord does fulfill his promises to the true believer to the very letter; for signs do follow in confirmation of their faith and acceptance with God. And as I write, my heart and soul goes out in thanks and adoration to our heavenly Father for his great and marvelous mercies unto the children of men. And although the combined powers of darkness may strive to hinder the advance of the work of God; and although Satan's emmisaries may rage, vilify, traduce and bear false witness; and although they may deceive many who will follow their pernicious ways who are "giving heed to seducing spirits and doctrines of devils," yet the cause of Zion is onward

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and upward, and the Master builder will complete and finish his work in his own due time, while those who fight against and resist the truth will go down to perpetual darkness and despair. But, O, how my heart yearns for those honest seekers after truth, who are ignorantly blind, being led astray by false teachers! But those who have almost escaped the toils of the adversary who wilfully turn again "like the dog to his vomit," and go into abominations and corruption, such will receive their portion of the penalties of the children of perdition; for they will have nothing to plead before the great Judge in justification of the course they have pursued; for they have knowingly and wilfully disobeyed, and rejected the plain teachings of God's holy word as written in the books, and have followed after the precepts and obeyed the commandments of men, and have made flesh their arm. How inconsistent is the human heart, is fully demonstrated in the ranks of the Utah leaders and their poor deluded adherents. For their Elders go forth through the world teaching that the signs and the gifts of the gospel follow all those who unite with them and gather to the body of the church. But now, at this late date, some of their leaders tell their people that they did once have them, in the days of the old prophet Joseph, but that through disobedience and transgression they have lost them. And now, instead of advocating them, they ridicule the idea of any organized body possessing that power of God; but say if they do have such exhibitions, it is of the devil. But the strangest part of the affair is, that some of those who bit at and swallowed the false bait of the wily missionaries, now gulp down the latter bait also without questioning. But the wedge has entered their ranks and split off the most honest, God-loving and God-fearing portion; and those who are entirely cut loose from them never let an opportunity pass to give the wedge a blow.

Their quarterly conference here has just closed, and about the only public business of importance transacted was the sustaining of John Taylor and other authorities in their skulking, cowardly conduct in seeking safety from the grasp of the officers of an outraged law, while from their hiding places they hiss on their willing followers by telling them to hold fast to their endowment vows and polygamy covenants, even if they have to fight for them. There was only one of their "boss" Elders here from head quarters, who, if reports are true, after leaving his latest acquisition of celestial stock in one of the Southern States, is now fleeing from place to place with his older partner of glory eternal. But while here he dealt out considerable venom on all newspaper reporters who write anything against Brighamism. And as his wont is, he dealt at some length in falsehoods in relation to those who have shaken off their gross abominations, but more especially one who never was a participator in them, namely, old Father Whitmer. He said that Father Whitmer has lost his mind, and could not tell anything about the early history of the church. And I have heard the same party say that after a person turns away from Brighamism they lose all recollection of the things they formerly knew of the church. He knows he is not preaching gospel truth. But there are many who act like young birds; they keep their mouths open and are ready to swallow whatever is put in them.

I see by the papers that Bro. Joseph and others have bearded the lion in his den. But they can not get him to engage in an open field. His days are numbered; his doom is sealed, and that, too, in the near future. The Lord is hastening his work, as any whose minds are not enveloped in gross darkness can see. But they will not surrender one iota of their wretched doctrine.

There was several families left here this morning, bound eastward, who have had their fill of Brighamism; and there are many more who will follow them just as soon as they can arrange their business affairs. These say that they are firm in the faith as delivered through Joseph the Prophet, yet they will not unite with us until they get back to some of our branches. And I firmly believe that within four or five years there will not be a Southerner who has any independence of mind who will be numbered amongst the Utah Mormons.

On the 25th ult., I had the pleasure of receiving one precious soul into the church by baptism and my fervent prayer is that the day is near when the Lord will say to all Israel "Come home." Your brother,

F. B. MOYERS.

No. 4727, Jacob Street,
WHEELING, W. Va.,
Sept. 13th, 1885.

Bro. W. W. Blair:—Our worthy and aged brother, Josiah Ells, is very sick at my house. He has been confined to his bed nearly two weeks, and is in a precarious condition at the present. If he is restored to perfect health again, it will be by the mercy and power of God. He bears his long and trying affliction with a marked degree of patience. We are still in hopes that our Heavenly Father will spare him for years to come.

Our Grove meetings which were held at Glen Easton, W. Va., 28th to the 31st ult., were a grand success in every respect. Indeed, it was a time of rejoicing, and a time which will ever be remembered by the Saints who were present. The sweet and comforting Spirit of God was with us in great power to strengthen and encourage His pople in the latter day work. Four young souls were baptized by the writer.

I am greatly pleased with the good news from Utah. May the kind Father continue to bless the labors of His servants whom He has sent to warn that erring people of the calamities which will surely befall them if they finally reject their counsels. I sincerely trust that they will forsake the evils of their ways and return to God and walk in the way of life.

I prize the *Herald* more than ever, and am much pleased with the *Saints' Advocate*, and have great faith in its present editor. Truly, the Lord is raising up men to carry on his work. The future to my mind seems to be growing brighter. I never felt more hopeful for the final triumph of the church than at present. May God help us to be true and faithful to the great trust that He has committed to us as his people, so as to be worthy to enter into His glorious rest at His coming. Some time during last January I dreamed the following: I seemed to be at a General Conference, which was held in a very large building. At the farther end I saw two platforms, one about three feet higher than the other. The top platform was not near so long as the other. On the largest platform sat twelve men, in a half circle, facing the top platform, upon which sat three men, brother Joseph Smith in the center and addressing the twelve. On his right sat Bro. W. W. Blair. The brother on his left I did not fully recognize. In another part of the house I saw four men who had been called into the Quorum of the Twelve, three of whom I knew. It seemed to me that they were called into the quorum, two at a time, as they stood two and two, about twenty feet apart.

G. T. GRIFFITHS.

PARRISH, Franklin Co., Ill.

Dear Herald:—It is with gladness that I write to you. We have had a big meeting down here lately. Brn. G. H. Hilliard and I. A. Morris, of Wayne county, came down and preached twelve or more discourses on the gospel plan, they being the first of our Elders to preach here. They first preached in the Baptist Church house here; then in the Methodist, to large congregations. A part of the time the houses would not hold the people who came. Several of them said it was the first time they ever heard the gospel preached in its fulness. A great many are investigating, and want to hear more gospel truth. Three were baptized, two from the Campbellite Church and one from the Baptist Church. Bro. Hilliard intends to come back again soon. Then we look for more to come into the true fold. Brn. Hilliard and Morris are noble workers for the cause of truth. We want all the Saints to pray for us here, that we may live as becometh Saints, and that there may be a branch of the Church built up in this locality.

Your brother in the one faith,

AARON BURLISON.

WHEELER'S GROVE REUNION.

I was solicited near the close of the above reunion, to write up the same. I do so from memory, not expecting to be so called upon, and therefore did not take notes for that purpose. The ground was the property of brethren H. and C. Smith, and sloped to the west and north. The shade of the beautiful grove was ample. The perfect atrangements told plainly that the committee were both energetic and faithful in performing their trust. None had a just cause to complain of their treatment.

The first meeting was held the afternoon of the 5th; brethren H. Kemp and W. W. Blair occupied the hour. Brethren W. W. Blair and C. Derry were appointed to have charge. The Sabbath dawned upon us, and the clouds weeping copiously upon the camp, in seeming sympathy with brother and sister Wilson over the loss of their little darling. The clouds parted and the genial sun made cheerful faces; the people gathered, and the meetings were continued. On Monday the rain fell most of the day, but no meeting failed, which was true of the whole time. When it was too stormy to meet on the ground we gathered either to the church or one of the large tents. The following brethren did the preaching:—W. W. Blair, C. Derry, M. H. Forscutt, J. W. Gillen, J. F. McDowell, H. Kemp and R. M. Elvin. Prayer meetings were held at half-past nine in the morning. The people who thronged to the services during the pleasant weather, expressed themselves highly pleased with the preaching. The last day, the largest congregations assembled that were ever seen in that vicinity, on any occasion. A meeting to consider the propriety of holding another

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camp meeting in 1886 was held, and an affirmative vote prevailed. Brn. D. Hougas, C. Smith and S. Wood were chosen as the committee to have full charge; to appoint time and place, and to provide speakers. The writer was authorized to state that the next meeting would be held in the light of the moon in September.

During the meetings, eight were baptized. I hope those most interested will excuse the poverty of this description, and will simply say, that under the circumstances, the Reunion was a *grand success*. May the "camp fires" be shining in the darkness from east and west, north and south, till all have been warned in the spirit of power, wisdom, and meekness, bring about an increase of righteousness that God may be worshiped in spirit and in truth. I baptized one at Farm Creek on last Tuesday. Reached home last evening tired and weary. Family well. I go to Greenwood, a "Christain" stronghold, on Saturday.

In gospel bonds,

ROBT. M. ELVIN.

HAMILTON, Australia,
August, 11th, 1885.

Dear Bro. Joseph:—I thought I would, by the help of my Heavenly Father write to the *Herald*, that my testimony might be added to the many that have gone to nearly the whole world through the press, to testify of the truth of the working power of our God in these last days. It is twelve months last February since I was baptized; and my dear brothers and sisters, I have proved that by obedience to the ordinances of the gospel of Christ, that God will reveal to each one that Jesus Christ is the Son of God, and that we may know for ourselves of the truth that is in the word that he spake to all his servants in days of old, and also in these last days to Joseph his chosen prophet, by a holy angel from heaven. I feel so thankful that I have been permitted to live in these days. For this cause I was searching for truth, the word of God. My Savior has said that man should "not live by bread alone, but by every word that proceedeth out of the mouth of God." I was one of the prominent officers in the Salvation Army, and not one particle of a hypocrite to the cause, but willing to give my life for it. And I was about to lay a good trade off my hands, and give up everything in this world, as I thought for the gospel; but oh, the goodness of God in keeping watch over all them that are willing to lay everything aside for the truth's sake, and that alone, and not to please man. I would to God that there were a great many more in this Salvation Army in Newcastle. And my dear comrades I will tell you how much that I was deceived; for after God had convinced me of the truth through brother David Williams, and I had obeyed the first principles of the gospel, I thought I should soon have quite a number of my old companions unite with the Saints; but how sadly mistaken I was; for I had quite a great many come to overthrow the truth that I had received; but the devil and his angels, with all the agencies he employs, can not do that; and soon they found that it was to no use, so they soon came to the conclusion to leave me alone; and I soon saw the necessity of clinging to the word of God with prayer which is one of the strongest props that holds the Saints up in the trials that we have to meet in this life. And I am glad that our Heavenly Father has heard and answered my prayers on the behalf of my companion, for I have had the great pleasure of seeing her come in to the church with others as well. And when I was told that the children of the world were spiritually drunk, I wondered how that was possible; and as I went one night to hear the salvation soldiers give their testimony, I had not been there over five minutes until it brought tears to my eyes to see what a wretched state they were in, and it was then that God gave me the power to see them in that drunken state. And this is what the Spirit revealed to me; that if there were twelve drunken men closed in one one room, they would not be able to see their folly; but if I took one away until he became quite sober, and then take him back and put him with the eleven that were still drunk, he would soon see their folly; and so I had been spiritually drunk, and I had now received the gospel, and that I was now sober and had come to see my old companions. I was now able to see their folly in being led by "the blind." My prayer to God is, that very many that are now without sight may soon receive sight, and be able to lead some to the Savior, who can save to the uttermost all that will come as a little child. Dear comrades, let us still sow the seed, (the word of God), and sow it free from all tares—keep it pure as the sun; then if it should fall on good and honest soil, when it springs up it will not be wheat and tares. I love the word when it is pure; for it is sweet to my taste. We have brother Burton, sister Burton and their daughter, visiting the Saints in Australia, and I find them a great help to me in giving good council to the church here in Wallsend. But brother Burton has gone to other parts to visit the Saints.

I love the Saints, because there is such a different principle with them than with any other body of people. And so there ought to be, for the Spirit of Christ makes "new creatures" of us; and to God be all the praise for it. I sent Bro. Joseph some tunes for the Music Book, but have never heard whether they arrived safe or not. My prayer to God is, that we all who have received the true light, may walk in it, and enjoy much of it, that it may shine in our homes, by our firesides, that our children may see it, and in the workshop, behind the counter, and on the scaffold, that our laborers may see it, and that our neighbors may know it by our kindness to all, is my prayer and practice.

Yours in the liberty of the Spirit of Christ,

H. BROADWAY.

WELLSVILLE, Kansas,
September 1st, 1885.

David Dancer:—Most dear and beloved brother. Inclosed you will find five dollars. I want it applied to help the *Advocate*, believing that the *Advocate* has done, and will do if continued, a great deal in opening the eyes of the Utah Mormons. I have a great desire for the welfare of our brethren of the Brighamites. We must do our best to convince them that we love them, and are trying to get them back in the good way, that in which they once started, the good way of life and salvation. Many of them have suffered a great deal. Witness their sufferings in Ohio, Missouri, and Illinois, and what they underwent in going to Salt Lake, and since they have been there. When for the wrongs that they suffered in Missouri they humbly appealed to our Government for redress, the President and Congress did not heed their prayers, and for the murder of Joseph and Hyrum, but one man went to jail, and he only for a short time.

It seems that at one time the people of the United States looked upon the Mormons as outlaws, having no rights in common with other citizens of the country—that law never was made for a Mormon. Now all of this neglect and suffering caused by the people of the United States has been taken advantage of by their Utah leaders, and cunningly handled to harden their hearts against the people of the United States, and to encourage retaliation. Had the Utah leaders taught the pure doctrine of Jesus Christ—"Pray for them that curse you, do good unto them that hate you;" and "love your enemies"—if the above and all the rest of the law of the gospel had been set before them, they would to-day be altogether a better people.

Your brother,

L. B. RICHMOND.

CUBA, Kansas,
September 8th, 1885.

Editors Herald:—Among the host of congratulations of which you are the recipients, please accept mine, for the prosperity of the *Herald* and the growth of the work. The efforts of the *Herald*, the well timed work of the *Advocate*, the earnest work of the ministry from "63" to the present hour, aided and abetted by that stalwart (young though able) warrior—the *Expositor*—is now culminating in the fruitious fulfilment of the promises long ago made, that the pure in heart should be re-gathered from the land of Salt, and help to rebuild the waste places of Zion in this land. I am thankful to say that while all eyes are now watching the success of our loved Prophet and his helpers in the valley, the work is not forgotten nor neglected "in the regions round about; but that members and ministry are being wrought upon by a reviving animus to do more and better work than ever before. This part of the vineyard has caught a portion of this progressive spirit, and the "sleepers in Zion" are waking up to renewal of industry and energy, calling to each other, and answering from the watchtowers of duty.

The re-union held at Osborne city is reported as one of the grandest meetings yet held in the North-west Kansas District; five additions by baptism have been the means of another blessing to receivers and received, and the conference which followed seems to have closed with a rejuvenated ministry enthused with the spirit of preaching mightily upon them. I did not have the privilege of meeting with the brethren there, but in lieu thereof I seized my "grip," which contains those beautiful books so kindly presented to me by the Scandinavian Branch, and other dear friends, and hied me away to Thayer county, Nebraska, where I met Bro. Love, who had prepared openings in three school houses, with appointments in each. I arrived on Friday evening, spoke on Saturday evening to a very large audience, (for a country place), with excellent liberty and favorable results. Sunday forenoon spoke again in the same house, but the earliness of the hour, together with a very rainy prospect, resulted in a decreased attendance; Had fair liberty and good attention, and I was enabled to leave a good impression on the hearers. Sunday afternoon I addressed a full house in another

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building, speaking on first principles, dwelling particularly on their essentiality. At the close I had a little cross-firing with a Methodist brother, who had been baptized in infancy—without essentiality or effect—and he claimed to have received the Holy Ghost in riper years, with no signs following save that of a "holy life," which was the greatest evidence ever given of apostolic Christianity. A few pointed questions enabled me to use him as a living specimen of modern orthodoxy, and contrast the same with the Christianity of the Pentecostal period. With all his effort to appear complacent, it was plainly evident that the comparison was not desirable on his part. Another gentleman thought it ungenerous to assume that his ancestors should be doomed to misery after having lived at peace and in harmony with all men, yet died without a knowledge of the gospel as we preach it. When I informed him of the "kingdom from the foundation of the world" for the noble and good of earth, and the "mansion" to be prepared for a dwelling place with Christ as our elder brother, and that the gospel was to prepare us for *that mansion*, rather than to enable us simply to escape hell; he seemed perfectly satisfied.

After three hours' detention at this last place, we had barely time to travel one and a half miles, take a hasty lunch somewhat after the manner of the Israelitish passover in Egypt, i. e., hat on, loins girded, and staff in hand, then haste away three and a half miles for the evening service, where we found a full house of deeply interested hearers, who refused to let me go without a promise to address them again, which I promised to do on Tuesday evening following. Thus, after three sermons, (which with the extra detention in the afternoon), consuming nearly six hours all told, and riding eleven miles in a lumber wagon, I found rest and sleep welcome guests.

Monday evening I spoke in the city schoolroom of Hebron, the county seat of Thayer county. The audience was not large, but very attentive. At the close of my remarks, sundry reflections were cast on the life and character of "Joe Smith;" the gold Bible;" the character and fellowship of the Utah Mormons; which, with their answers, detained us till ten p. m., after which we had to drive seven miles to Bro. Love's residence, in the face of an approaching storm. The darkness became so intense, that we could not see the horses attached to the wagon, except when the lurid glare of the lightning lit up our surroundings for a moment with a dazzling light, then left us in a darkness more intense, if possible, than before. The horses getting bewildered, could not keep the road, and we were obliged to stop on the open prairie. After a few minutes the storm burst upon us with no protection but an umbrella, which broke the violence of the storm, but did not prevent the water reaching us, until it ran from our hats in a stream. After some twenty minutes we were able to follow the road, and make the best of our way for the remaining four miles, while the rain continued to fall, but with much more moderation.

On Tuesday evening I met my friends again, according to promise; had a full house and the best of order and attention. I left them with a promise to revisit them on the 19th, with a course of eight lectures on the principles of the gospel. Bro. and Sr. Love and family are not ashamed of of the gospel of Christ, and have made a good impression on the neighbors regarding the work. I never entered a neighborhood where I felt more at home, or was more kindly treated. The brethren in whose district I have been laboring will please take notice, and if I am trespassing, please to so instruct me. I was gone exactly six days, preached six times, and traveled five and a half miles on foot and ninety-two miles by wagon, an average of sixteen miles and one discourse per day. If the blessed influnces of the Spirit, and the consciousness of having done my duty is pleasure, then this was a pleasure trip, and I richly enjoyed it. If the natural change of scenery, the extra labors of sisters and friends to provide the toothsome morsel, or the restful couch, is the sum total of pleasure, then please excuse me, for these are a weariness of body. And I find more enjoyment in my garden, home, or in my office among my exchanges, type, or at my desk. But blessed with the Spirit, my measure is full.

In the latter part of July I visited Red Cloud and Amboy, Nebraska, where Brn. Parsons and Beebe had made an opening before me. I reached there late on Saturday night, found Sr. Saladin, husband and family, all of whom gave me a generous greeting. Mr. Saladin, though not a member, merits the warmest esteem for warm-hearted generosity extended toward us as a people, in administering to our comfort and necessities. Like all wise and honest men, he want a fact to set his foot on at every step of investigation, and when he finds the fact, he readily adopts it. I am exceedingly thankful that for such there is a condition prepared better than this world affords. But I earnestly hope he may yet receive a brotherhood in the kingdom of Christ, rather than be a ministering servant in the king's household. Sr. Saladin is wide awake, earnest, thoughtful, and well informed, bearing the impress of the Spirit of the Master as received through the ministration of him who confirmed her a member of God's household while she was in the salt land. I preached twice on Sunday, and returned home on Monday.

In the early part of August I visited Warwick, in the north-west corner of Republic county, where I found Bro. and Sr. Wilkins, who received me kindly, and spared no pains to make my visit an agreeable one. While Bro. Wilkins' sympathies are largely with us, he has never accepted the fulness of the testimony. A few months after receiving adoption and a part of this ministry (Teacher) a Mr. John R. Goodenough, whom I met a few years ago in discussion in Iowa, while he was ministering for the Seventh Day Adventists, at which time he denied the succession of Matthias to the apostleship—the continuation of the apostolic, prophetic and miraculous evidences, and order of the church militant, who, leaving the Advent fold came to Kansas and organized a class called the Church of God, into which Bro. Wilkins became a member by the ordinance of baptism. He now seems to be alone, holds rigidly to the seventh-day, the unconscious condition of the spirit after death, and as I understand him, denies the existence of hell. I spoke Friday and Saturday evenings, and twice on Sunday. In the last discourse I touched on rewards and punishments, which seemed to arouse Bro. Wilkins, who made a brief reply, resenting our position, and ended by a challenge to combat; which challenge I neither accepted nor rejected, as he represented no one but himself. Before leaving I arranged with the citizens so that if they desired to have the subject discussed in their town, with friend Wilkins as the negative, and would make the necessary arrangements, they might count on my presence. And thus the matter stands at present. If I have appeared prolix in this letter, I hope my brethren will pardon me on the same ground that the Irish sailor urged an answer to his prayer when shipwrecked—it has been a long time since I have written to the *Herald*.

For Zion's cause, I am fraternally,

JOHN D. BENNETT.

BROCTON, Mass.,
September 7th, 1885.

Pres. Blair, Dear Brother.—I believe that in the past the devil has had sins to bear for which he was not responsible; but there is an unsettled difference, in my mind, between myself and the printer's devil in the Herald Office in regard to several errors in letter of issue of August 22d. If the mistakes are those for which I am responsible, tell the typos I am willing to be forgiven for hasty writing, &c., and will endeavor to do my own translating hereafter; only I did wish, when I scanned it in print, that they hadn't followed so closely "the letter that killeth," but had "guessed again," as *e. g.*, page 549, third column, second paragragh, read "forces seen and unseen," for "foreseen and unseen," and in other places the sense confused by wrong or lack of punctuation, &c.

Since that writing I have visited New Bedford, Plymouth, Dennisport and Fall River, besides doing what I was able in other directions as led by the Spirit. I have been blessed with the comfort and direction of the Holy Spirit in my moves, with success and failures enough to show me where my strength lies. Had an excellent social meeting yesterday forenoon at sacrament service in this place. Spoke in the afternoon with only fair liberty, but was blessed in the evening. Some interested strangers were out, and all were satisfied. I think that good is being done, and the Lord is moving upon some to obey the truth as manifested in the word and Spirit.

We are expecting brethren Kelley and Scott soon, and will hail their coming and aid. A large attendance at the Providence Conference is indicated.

The advance sheet of the Spaulding story is out. If it holds out as begun, what a monument it will prove to the genius and piety of the Rev. Presbyterian! Exit Braden! I felt the Spirit upon me when I first heard of the discovery of the manuscript, and am satisfied that it is the original and only.

But then the devil has neither died nor exhausted his repertoire of lies, and we needn't be surprised at anything in the way of invention by him, or his clerical agents especially, that promises to keep the people from the investigation of the truth of God. Braden's misfortunes having seemingly taken him out of the way, his henchman, Mr. Demming, probably realizes "that its an ill wind that blows nobody good," and is anxious for the manuscript, that "the Mormons burned up." He might succeed better than Messrs. Howe and Hurlbut, and turn an honest penny by nogotiating with the *Police Gazette!* I wonder what Ellen Dickenson will think of her great uncle's

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novel? Too much piety [of the kind] in the Spaulding family! Howe, Hurlbut, Braden, Demming, *et al*, seem to be troubled in the same way. The time will come when these people or their children will learn that they can not afford to be willingly ignorant, or wilfully unjust toward those who defend unpopular truths. Ellen Dickenson has misrepresented and slandered the Saints in this country; but the people are getting their eyes opened, and Phariseeism must procure new cloaks. Miss Dicksenson, too, wants her Uncle's manuscript! and thinks she ought to have it! Perhays she had!

Thanks be to God for his care and the diligence and wisdom of our brethren. Our interests are wisely and safely covered, so far as that is concerned, in any event. But it wouldn't help her new book which is to destroy Mormonism, and which she fondly hopes will be the humble means of—making money.

M. H. BOND.

HEBRON, Nebraska,
September 13th, 1885.

Editor Herald:—Thinking a few words from this part of the Lord's vineyard would be of interest to some of the *Herald* readers, I write. The work of the Lord will prosper if we do our part. I strove to get an Elder into this part of the vineyard to speak to the people, and Bro. John D. Bennett from Caba, Kansas, came and preached six discourses on the first principles of of the gospel, which received gladly by the people, and he was invited to come again. He is to be here the 19th to hold a series of meetings on the design of the gospel of Christ—faith, repentance, baptism, laying on of the hands, &c., also that prophets are needed, and that Joseph Smith was a prophet of God, and the Book of Mormon is divine in its origin and purports. The people seem to be much interested in his discourses. May the good work roll on, is my prayer.

Yours is gospel bonds,

M. A. LOVE.

CLITHERALL, Minn.,
September 2d, 1885.

Dear Herald:—I have been a member of this church since March. Every meeting I go to helps to make me stronger in this faith. Brother Holt has been with us since conference and has done a great deal of good; he has baptized four, and more will come with us in the near future. One meeting was held about ten miles from where Bro. Holt was staying; he preached there in the forenoon, and announced a meeting for afternoon. After services closed at noon, a committee and several others (said to represent the community) waited on brother Holt and requested him to leave and not preach there any more, which of course he declined to do, and told them as long as the door was not locked he would preach. When they saw they could not frighten him away with words, they of course locked the school house. We learned afterwards that a meeting was held in the hall not far from there, where the people decided to send a committee to forbid us the house. There was nothing in the sermon which he preached that they objected to; but because he believed Joseph Smith to be a prophet, which they would not have known by his preaching if they had not have asked him directly the question. In the afternoon not far from there we held a meeting, two were baptized. Next Sunday the meeting will be held at this end of the town. Brethren Foss and Holt will both be there. Some thought we would have more opposition than before; but the Saints do not think so. This northern branch is growing rapidly, and has received many blessings. Brn. Holt and Foss are going to leave us in a week, but brother Holt is coming back to remain with us through the winter. We have quite a large branch here. I had not heard this doctrine till about two years ago. It gives one great joy to read the letters in the *Herald*.

Your sister in the one faith,

CORA CRANE.

NEPHI, Juab Co., Utah,
September 5th, 1885.

D. Dancer, Esq., Dear Brother:—Having read the *Herald* some time in the past, and to my entire satisfaction, I would not be without it for much; for it is always freighted with good instruction. And to me, like to many others, it is the only preacher I have. I am just proud of such a paper, as also the *Advocate;* for they set forth the truth as it is in the Scriptures. And I hope you may have success in the future, that the *Herald* may continue to flourish and point out the good way.

ANDREW P. LARSEN.

Summary of News.

Sept. 13th.—At Salt Lake City, Utah, this morning at one o'clock some parties, evidently Mormon revengers, threw two two-quart jars full of privy-vault filth, mixed with sand, through the window of the parlor of United States Commissioner McKay, who has heard most of the unlawful cohabitation cases One burst, spattering floor and furniture ruining the room. Two were also thrown at the window of United States Attorney Dickson, aimed at the bed where he slept, but struck the window-casing, bursting over the outside walls. Two were thrown in the house of Assistant-Attorney Varian, where his wife was alone with a sick child, doing much damage. There is no clew, but much indignation.

Sept. 15th.—Judge Powers, of Michigan, the new Chief Justice of Utah, is in Washington, having been called by the President to talk over Mormon matters. Mr. Powers says that Mr. Cleveland is determined to wage as fierce a war as possible against the Mormons, and has instructed the judicial officers to carry out the law to the fullest and most rigorous extent. He was pleased to hear from Judge Powers that the war was working well, and that polygamists greatly fear it. A large number of leading Mormons are now under indictment, among them being John Taylor and George Q. Cannon, the latter being at the present time fugitives from justice.

Sept. 16th.—The grand jury at Salt Lake City, Utah, to-day found five indictments under the United States laws. Judge Zane, responding to the request for instructions, ruled an indictment for unlawful cohabitation was proper for every distinct violation of the law shown. The offender might be indicted every day an offense was shown. Ellen Birmingham, the second wife of Thomas Birmingham, was before the grand jury to-day, and said she had been married eight years, and had three children, one four years ago by Birmingham and two others since, but didn't know who was the father. She couldn't remember like some folks. Eliza Shafer and Elizabeth Starkey were sent to the penitentiary for contempt on their refusal to answer questions as to the polygamous relations of the first with John W. Snell and of the second with Andrew White.

A POLYGAMOUS BISHOP FINED.

HE PROMISES TO HEREAFTER RESPECT THE LAWS OF HIS COUNTRY.

SALT LAKE CITY, Utah, Sept. 18.—Bishop John Sharp, the Utah director of the Union Pacific and one of the wealthiest and most influential Mormons living, appeared in court to-day and pleaded guilty to unlawful cohabitation. He claimed that the plural marriage was entered into before there was any statute against it and that the marriage was contracted in good faith according to the Mormon religion, but he recognized the supremacy of his adopted country's laws, and would live within them henceforth. He would not advise any one else to break them. He was fined $300, and discharged on the payment.

The statement is made that England does not intend to support Germany in her claims respecting the sovereignty of the Caroline Islands, but offers to mediate with Spain for the settlement of the question. The London *Times* says: "England has done nothing further than officially to notify Spain of her adherence to the note of 1875, and advise her to agree to Germany's proposal to submit the question to an arbitrator."

A New Haven, Conn., dispatch says: "While the Rev. Mr. Clark was preaching in East Haven Congregation Church, and had finished the prayer preceding the sermon, a dove alighted upon the center gallery, in full view of the congregation, and began cooing. When he had finished his prayer the dove perched on the gallery railing opposite the clergyman. When he read the first chapter of St. John's gospel at the thirty-second verse—"I saw the spirit descending from heaven like a dove, and it abode upon him"—the dove flew to the desk and perched upon the open page of the Bible. The pastor's text was from the fourth verse. It then settled upon the platform below the pulpit during the sermon.

At the conclusion the pastor engaged in sacramental services and closed the Bible. The bird thrice stepped from the book and on again, and then nestled by its side. When he had concluded the pastor referred to the interruption and coincidence, and said that the winged visitor might be taken as emblematical of the spirit in the church. Then the bird perched upon the pastor's head. The effect was electrical, and many ladies were in tears. The pastor took the dove and held it to his breast and gave the benediction. It was Stephen Bradley's pet dove which had followed his sister to church. The rest of the family had tried to drive the little thing back, but it followed the young lady in, and flew by the way of the gallery stairs. Much comment is made in East Haven, and it is regarded as almost miraculous.

The remedy for corpulence, according to the *Lancet*, is in the method of eating and drinking. If we only ate more deliberately, it says, we should find half of our accustomed quantity of food sufficient to satisfy the most eager cravings of hunger. Let men of all classes who lead healthy lives resolve to eat and drink slowly.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

WORDS OF WISDOM.

OF all the blessings which it has pleased Providence to allow us to cultivate, there is none more freely given than the blessing of health. Do we ever wonder why many do not receive the blessing when resorting to the prayer of faith? I will now give you a very common reason, and that is disobedience to the laws of health. If I put my hand in the fire and burn it, and then ask God to relieve me of the pain, He will not hear, because I am the cause of the harm. I will have to suffer the consequences. And if I continually disobey the laws of health, and bring sickness upon myself, and then ask God to bless me with health and strength, he will not hear me; but I will have to suffer a chastisement. The Lord is always willing to bless us in our efforts to promote health, if we do not receive immediate relief.

I noticed an article in the *Herald* a few numbers back, in which the question was asked, Shall we sleep with windows open? One says yes, and another emphatically *no*. Now I will give my answer according to my judgment and experience. If the room is a small one, by all means ventilate it, but not from both sides, as this will cause a draft. It is better to lower the top sash, as the impure and warm air is lighter, and will ascend to the top of the room. This will sometimes give us cold. But why? Simply because of the change of habit, and *vice versa*. A person who is accustomed to the habit of bundling up his neck with a scarf, upon going without it once, will take cold, because of the change of habit and conditions; but this is no reason why all should form the habit of wearing scarfs. The four things essential to health are ventilation, exercise, diet, and cleanliness.

I have often entered the sick room, where impure air and odious drugs were enough to make a well person sick. It seems to me that enlightened people lack wisdom on this point more than the heathen.

Now a few facts concerning the word of wisdom. I am well aware that many continue the use of strong tea and coffee, and I may as well say tobacco and liquors, from the belief that it is a supporter of vitality; that it stimulates and gives strength to the weary. But I will say to all such, you are laboring under a great mistake, that it produces the opposite result, and diminishes instead of giving strength. Here I will quote the words of Dr. Kellogg:

"Does alcohol give strength, or is alcohol stimulating? If by a stimulant we are to understand something which imparts force to the body when weakened by disease or fatigue, then it is evident that alcohol can be of no service in this direction; for it is incapable of supplying force, undergoing no change in the body. If by a stimulant is meant something which *excites* nervous action, which calls out the manifestations of force, then alcohol is certainly a stimulant. And it is in this sence only that it is a stimulant. The lash is a stimulant to a tired horse. It does not increase his force, or make him any less tired. It only compels him to use a little more of his already depleted strength. A goad, a spur, a red-hot iron, would have the same effect. So with alcohol."

Dr. Edmunds says:

"A stimulant is that which gets strength out of a man. Such a process could not be very beneficial to a person already debilitated. The weary man feels better after taking wine, because he does not know that he is weary—that his tissues need repair. If he continues to labor, he continues to wear out his tissues, and increases the necessity for rest, even though he may not know it."

Then it is plainly shown that alcohol appears to do the very thing that it does not. The same may be said of tobacco, tea, and coffee. I will refer to a case that came under my observation. A certain lady who was at one time a slave to tea drinking, was never free from headache. Sometimes her suffering was intense; and the only relief she could find would be in taking a strong cup of tea, which temporaliy relieved her. On being advised by myself and others to reduce the amount of tea taken daily from a half dozen strong cups to one weak cup she resolved to try. At first her suffering increased, but after a few days it gradually subsided, and her general health improved.

There are those who can clearly see the injurious effects of these habits of intemperance, but continue to drink on the plea that they can not give it up. Let me say to all such, that all kinds of habits, no matter how old or of what nature,—can be, and have been entirely conquered. But how this end is to be acomplished is of importance to consider. There is but one way to meet with perfect success, and that is by and through a strictly pure and chaste life, together with dependence upon God for blessings. God will take away appetites and passions, but we must depend upon our own strength and resources for a perfect restoration, if we continue to break the laws of health.

He is a hero stout and brave,
Who fights an unseen foe,
And puts beneath his feet at last,
His passions, base and low.

I. N. ADAMSON.

ELDER J. CAFFALL'S REPORT.

DEAR HERALD.—Thinking the body should know to some extent at least, of the doings of its representatives, I write. After the adjournment of the Annual Conference, I visited, and spent one Sabbath at Armstrong, Kansas, and was some time in consultation with Bro. Wm. Newton of Wyandotte, relative to church matters. Nothing is more essential for the spread and building up of the church than frequent consultation with officers, from Deacon to President; all have to deal with the souls of men. This fact certainly involves a necessity for continuous efforts with members and quorum to produce and retain a feeling of assured confidence and esteem, instead of suspicion and distrust; a feeling of cordial support, instead of watchful dread that one should get in advance of the other in exercising more authority than would be due. It is very clear that duties imposed on the apostles by Christ led to work with members subsequent to their adoption as before, and it would sometimes seem as if the latter was more arduous. For me to boast of knowledge, would be wicked, and I feel so far from doing it as to mourn because of my barrenness. Yet, interrogations on, and effects made visible through a failure to observe the recognized church discipline is surprising indeed. And the words of Paul loom up to my mimd:—"For when for the time, ye ought to be teachers, ye need that one teach you again," etc. And I think of the simplicity and adaptability of the church discipline to all capacities, and conclude that trouble through its nonobservance, is the result of ignorance, or wilfulness, either of which would render any Latter Day Saint of a sane mind culpable. Your columns have been laden with precious instruction to the effect that, while the body or members thereof are not all equally intelligent, we may be equally godly and zealous.

Why don't we learn, and become more thorough in practice of that which is practicable? But so dazzling does the theoretical appear, that the grandeur of practice seems well nigh eclipsed. Simple in its construction, but wonderful in its results, is the gospel economy inaugurated by Christ made effective to the souls of men by the sheding of His blood. Its promulgation necessitates such an organization, which essaying its support, or aid in its perpetuity, more effectively exhibits man's traits of character than any other known system. We talk of and seek to impose humility, contrition, submission, self-abnegation, etc, on others. But O how we like to play the sovereign! We insist on others saying they are wrong, but what a gigantic work to say "I did wrong;" or, "I am wrong." We depreciate dogmatism and an unwarranted persistency in others, but how noble are the exhibition in self (?). Sharp practice and intrigue are evidences of moral degradation in others, but to what an elevated pinnacle does self raise Mr. Self, when by such godless tricks he reaches a point, or gains an end! The advocate of free thought stands aghast as his searching eyes fall on the answer to Saul of Tarus' interrogation, viz, "Lord what will thou have me do?" and sees the words, "It shall there be told thee what thou must do." This calls into question his abilities to demonstrate the fact what the word "must," means; and a step taken in keeping therewith is the entrance into bondage, etc., by which man forfeits his right making himself a serf, when he should be a sovereign. If it can be proven (which I don't admit) that accepting and doing as bidden by the above command makes us serfs, it is quite clear we are kept serfs. For all subsequent commands are just as imperative as those by which we become members of the kingdom, or

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body, nor can we retain a standing without the same implicit obedience as we exhibited in seeking to become members. It is an admitted fact that all law is arbitrary; and who can change this solomn fact! And the latter day prophet taught that "that which is governed by law is preserved by law," etc. "And to all laws there are bounds also, and conditions." Nothing more consistent or true could escape the lips of mortals. And notwithstanding its advocacy, absolute rights and absolute freedom is absolute nonsense. Nor is the advocacy of an exclusive system, by which we can alone be made citizens of the body of Christ, and the retention of that membership by doing as we please, whether we please to observe rules and laws equally authoritative, are no less absurd.

The cause of the latter day apostacy may be attributed to a failure to prevent innovation; and whether that innovation was effected by a designing and despotic priesthood, or by the persistency of the body under the pretext of liberty, so far as the finality is concerned, it is immaterial; as one is as subversive of the designs of God as the other. For Christ said to his apostles, "Who rejecteth you rejecteth me;" which meant that in whatever work their appointment authorized them to engage, they were to be sustained, or it meant nothing. And though the revelation of 1882 falls like the gentle dewdrop, it is significant, nevertheless, but extends no special right, or license, for all are amenable to law. None, none exempt. The laws of adoption adopts irrespective of age, ignorance, intelligence, riches, poverty, nationality, race or color. And the method of adjudication is alike broad, and no more savors of partisanship than does the pure of the base metal, which has been seven times purified. And though a torturing of plain stated facts to evade, or subvert justice to reach a coveted point, might be crowned with success, yet when retributive justice, in its triumphal car, shall dash on to claim its own, joy thus gained will be turned into the bitterest sorrow. How pregnant with meaning is the declaration, "By thy words thou art justified, and by thy words shalt thou be condemned."

The advocates of the strange and marvelous latter day work are not called upon to compromise with those preaching a perverted gospel, nor are they designedly to render themselves obnoxious, to raise the ire of their opponents and then congratulate themselves in being persecuted for righteousness' sake. And so we are commanded not to "boast of mighty faith nor talk judgment," with promise that we "shall find favor in the eyes of the people," etc, But this don't amount to a guarantee that all who hear will embrace the gospel; nor does it warrant efforts to captivate by adopting the silly forms of modern Babylon. For 'tis impossible to adorn the gospel in her habiliments, and if we can not stand the native simplicity of the primitive gospel, it were better to turn orthodox at once, for there is no affinity between the two. And though there are many honorable men and women on the earth, the effects of a general apostacy from the primitive gospel are visible. It takes the gospel to produce gospel excellence and secure celestial glory. The declaration of Christ was doubtless true; viz: "There is none that doeth good, no not one," "all have sinned": etc. But in what sense was it true, and how shall we apply it? Were there none who spoke a kind word to the unfortunate, fed the hungry, or clothed the naked? None who delighted in virtue? May we not rather say, because of the non-observance of heaven's order, through which the good that can only lead to God can come. He declared none were doing good. For it must be admitted this was the good he came to point them to, and inspire them to aspire, live, contend, and work for. Then as God reveals the method through which good is to come, ought we not to know that we are seeking good through his appointed method before we take honor to ourselves for doing good? For what of all our works, however stupendous, if they do not receive God's seal! And how shall they receive his seal unless wrought through his appointed method? I wonder what use it is for the church to say there should be organized quorums of Elders, if all do not enroll? And if one may refuse, why not another, and another, even all. And if all, what becomes of the church order, and what of the church? If some are expected to labor under General Conference appointment meet and endure the ills, toils, fatigues, changes of diet, water, association, etc., incident to the life of a traveling Elder, why should others be indulged in entering into arrangements by which they are sheltered from these inconveniences and changes? I know there are brethren who have given the best days of their manhood to the church, now growing feeble. They should be cared for and their burdens lessened. But all whose acceptation of a position obligates, ought to willingly share the burden, unless physically or otherwise disabled, or prevented. Innovation on established order should not be tolerated, through any false delicacy or cunning pretext, nor special favors lavished, because of talent or position. Nelson's memory would have perished long since, if in the midst of shots from the foe he had said, "England expects every man this day to do his duty," and then left his men alone to face the foe. But since the grand man stood side by side with his men in the practical and arduous work, and thus fell, his name is still green in the hearts of his countrymen for doing his duty.

The wonderful explosion of the Spaulding romance, with the development of the fact that polygamy is an innovation on the doctrine and practices of the Church of Jesus Christ of Latter Day Saints, stamps this as a providential period, were the pious, oxthodox people blest, (or cursed) with a deceptive clairvoyance, and so imagined that they could see the famous "romance" in Mr. Rice's trunk where it slumbered for forty-six years? or did they deliberately lie when declaring the Book of Mormon was made from it? which! Will the joy of these pious ones become so intense at seeing their loved "romance" in its native simplicity as to induce them to rise and explain? We shall see.

From June 29th to August 16th, eighteen Grove-meetings were held within the limits of the Central Nebraska District. Attendance and interest exceeded expectation. Six adults were added, more investigating; many heard an exposition of our faith for the first time; a great change is seen in Mrs.—who had become despondent in the thought of having sinned away the day of grace. The tracts received in June were well distributed; we want more, say one hundred thousand, for Nebraska, Kansas, Colorado, and Wyoming, with a few thousand of the Voice of Warning, and Joseph Smith's visions "for gratuitous distribution. What is the prospect? Are there not some Saints who want to add new lustre to their already dazzling reputation, by giving a few hundred dollars to the tract fund? We want tracts. The silent messengers can go and remain where a noisy Elder dare not tread. A copy of the "What is oxthodoxy," should be sent to every orthodox minister in Europe, and America. It might be hard for their theological stomachs to digest, but with some, it might work the needed revolution, while it would not materially injure any.

Elder R. M. Elvin is pushing the cause in Southern Nebraska District; Bro. L. Anthony president thereof moving as his circumstances permit; E. C. Brand operating with effect in the Northern District. Bro. Wm. Rumel as president, is active. On my way to this point, I attended the conference of the Central Kansas District, at Netawaka, August 22d and 23d. There was a fair representation, Bro. D Williams presiding. There is not much labor being done, though the brethren are anxious, and striving as circumstances permit. Bro. H. Green secured a hall in Whiting, where I delivered three discourses after conference adjourned, well attended.

I came here in time to attend the conference of the North-West Kansas District, a report of which Bro. Parsons has forwarded, and that will suffice. I might add, however, that according to Bro. M. Smith's report (Bishop's Agent), the financial prospect in this district is brightning though meeting with opposition from within. Elder A. H. Parsons and Bro. Case of Blue Rappids, have traveled and preached incessantly during the past three months. Brn. G. Shute, Beebe, and others, are arranging to spend some time in the field this fall. Kansas has many openings, as has Nebraska also. Bro. G. S. Hyde, of the Central Nebraska District, expects to spend some time in the field this fall. His detention at home to attend to secular matters, the Spring and Summer, was a necessity. Members moving into new localities can facilitate the work of organizing new branches by getting letters from branches, and evidencing that all matters were straight from the last place left. Wrongs are not adjusted or atoned for by fleeing to a dfferent point of the compass.

Self-sustaining Elders can find ample labor in Kansas. But I would respectfully suggest that troubles come fast enough without criticism to the effect that the

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Bishop is partial in disbursing the church funds. And those who delight in such ungodly work are not wanted. If the Bishop is wrong, there is a legitimate way to reach him, as there is every other official. There can be no more diabolical, hypocritical work than for Elders who presume to reprove the world of sin, to thus seek to blast the reputation of brethren who are giving their time and strength to build up the cause. Let shame crimson the face of any and all who take delight in such a soul-destroying practice. And let heads of families, presidents of branches and districts rise up and maintain their dignity in legitimately and persistently discountenancing such ungodly practices when resorted to by any one, where they have jurisdiction. Where is the consistency in an Elder occupying the sacred desk for an hour, in reproving the world of sin, and enjoining moral excellence, and then going to a private house, and berating his brethren who are not there to defend themselves against his ungodly attacks?

Calls are bewildering. I can not respond to all. It is impossible. But I am doing the best I can to utilize the time as it seems to pass with lightning speed. Joseph's visit and labors in Utah are having a salutary effect. We are gaining prestige. But as in the beginning, and in all its incipient stages the Reorganization gains nothing but what is contended vigorously for. If we "hold the fort" it will be by every one standing in his place, and faithfully doing his duty. Why should there be any lack in this direction? The vast ocean is kept pure by constant agitation; and the continuous dropping wears the solid rock. So does the mind that has become susceptible of gospel impression keep pure, wearing away the carnal, bringing it subject to the divine, by a continuous activity in duty's path. This God-appointed course prevents our troubling or interfering with others, until duty marks our course, then, we move to save.

OSBORNE, Kansas, Sep. 3d, 1885.

ORIGIN OF ALL THINGS.—No. 16.

BY S. F. W.

"THE races that rose to wealth and power in Central America did not succeed any rude spear maker. The Spaniards conquered a people who had themselves figured in the role of invaders."—DeCosta.

"There are specimens of architecture among the pre-historic works here, especially among those found in Central America, which are certainly quite as far advanced as some of those found in Egypt, Assyria or Greece."—Peet.

At Kaba the cornice running over the door ways, tried by the severest rules of art recognized among us, would embellish the architecture of any known era."—Stephens. The ruins known as Kaba are on the site of what must have been one of the most imposing and important of the more ancient cities.

"It is a point of no little interest that these old constructions belong to different eras in the past, and represent somewhat different phases of civilization. Uxmal . . is plainly much more recent than Palengue. Quirigua is older than Copan, and Copan is older than Palenque. The old monuments in Yucatan represent several distinct epochs in the ancient history of that peninsula. Some of them are kindred to those hidden in the great forest, and remind us more of Palenque than of Uxmal."

"The evidence of repeated reconstructions in some of the cities before they were deserted, has been pointed out by explorers. At Palenque as at Mitla, the oldest work is the most artistic. Copan may have become a ruin during the time of the Toltecs, which began long before the Christian era, and ended some five or six centuries, probably, before the country was invaded by Cortez. It was built before their time, for the style of writing, and many features of the architecture and ornamentation, show the workmanship of their predecessors. Though not one of the first cities built by that more ancient and more cultivated people with whom the civilization originated."

Mr. Baldwin's books is small but contains much; he seems to have studied deeply the meaning of the facts he wrote. For instance: "The cosmogony and mythical lore of the Quiches seem to have their root in the beliefs and facts of a time far more ancient than the national beginning of this people." A similar wise remark is made concerning the religious traditions of the Aztecs. They were so much in conflict with the revolting practices of the people that they must have come down from a purer age.

He also recognizes the naturalness of the Quiche national history contained in the "Popul Vuh:" "It enables us to see what they admired in character, as virtue, heroism, nobleness, beauty; it discloses their mythology and their notions of religious worship; in a word, it bears witness to the fact that the various families of mankind are all of one blood so far, at least, as to be precisely alike in nature."

Berro concludes from his linguistic researches that the Palenque civilization was much older than the Toltec and distinct from it. Bradford says the ruins in the South, have undoubted claims to the highest antiquity. Miller says, "The Usumacinta seems a kind of central point for the culture of Central America." The institutions and language of the Olmecs were the same as that of the Toltec peoples, that nominally succeeded them. Like the Toltecs they became extinct as a nation.

"The Maya and Nahua nations have been, within traditionally historic times practically distinct, although coming constantly into contact. This fact is directly opposed to the one, accepted theory of a civilized people, coming from the far north, gradually moving southward with frequent halts; constantly increasing in power and culture until the highest point of civilization was reached in Chiapas, Honduras, and Yucatan, or, as many believed, in South America. This theory is rendered untenable by want of ruins in California, and want of resemblance between the New Mexican and Mexican monuments, by want of Maya and Nahua dialects in the north, and finally by the contrasts between Nahua and Maya monuments and language. Fourth, the monuments of the south are not only different from, but much more ancient than those of Anahuac, and can not possibly have been built by the Toltecs after their migration from Anahuac in the eleventh century, even if such migration took place."

Only a small part of modern Mexico is included in the region where the ruins are situated. Many of those explored in later times were unknown to that people, just as others, more in number doubtless than those already described, remain unvisited and unknown in the great and almost imperetrable forests of the country. "This vast forest which is spread over the northern half of Guatemala and the southern half of Yucatan, and extended into other states, covered an area considerably larger in extent than Ohio or Pennsylvania. Does its position relative to the known ruins afford no suggestion concerning the ancient history of this forest-covered region? It is manifest that in the remote ages, when the older of the cities now in ruins were built, this region was a populous and important part of the country; and this is shown also by the antiquities found wherever it has been penetrated by explorers who knew how to make discoveries, as well as by the old books and traditions. Therefore it is not unreasonable to assume that Copan and Palenque are specimens of great ruins that lie buried in it."—Baldwin.

Squier says: "By far the greater proportion of the country is in its primeval state, and covered with dense, tangled and almost impenetrable tropical forests, rendering fruitless all attempts at systematic investigation. There are vast tracts untrodden by human feet, or traversed only by Indians, who have a superstitious reverence for the moss-covered and crumbling monuments, hidden in the depths of the wilderness. · · · For these and other reasons, it will be long before the treasures of the past in Central America can become fully known."

Mr. Plongeon makes the statement that part of this forest is guarded from approach by implacable native tribes.

This forest of dead cities I will make the seat of an empire formed by the people driven out from Peru, conjointly with a Hebrew colony that landed at Panuca and settled on the upper Usumacinta. To this southern source of the Maya civilization many of the authorities are committed, while all the pre-Toltec history centers in the locality of the great forest. Chichimecs, Toltecs and Aztecs are traceable back to it. The succession of events in that populous region has not yet been determined, nor the great eras marked out; nor have the ruins been classified so as to show definitely which class belonged to which particular age or nation. The history, too, is mixed up with that of Anahuac. For the present we must assume that the nation here became great, prosperous and wicked, and that the cause of desolation

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was judgments in physical disturbances. In this connection like facts must be marshalled.

Professor Orton in "*The Andes and the Amazon*," agues in favor of an extreme antiquity of the Peruvian ruins: "Wilson has traced six terraces in going up from the sea through the province of Esmaraldas toward Quito; and underneath the living forest, which is older than the Spanish invasion, many gold, copper, and stone vestiges of a lost population were found. In all cases these relics are situated below the high tide mark, in a bed of marine sediment, from which he infers that this part of the country formerly stood higher above the sea. If this be true, vast must be the antiquity of these remains, for the upheaval and subsidence of the coast is exceedingly slow." In 1860, Mr. Wilson found on the coast of Ecquador, "ancient or fossil pottery, vessels, images, &c., some of which were of gold, in a stratum of surface earth, beneath a marine deposit six feet thick, in a geological formation, 'as old as the drift strata of Europe,' and identical with that of Guayaquil, in which bones of the mastodon are met with." Sir Murchison says: "The discoveries Mr. Wilson has made of the existence of the works of man in a stratum of mould beneath the sea level, and covered by several feet of clay, the phenomenon being persistent for sixty miles, are of the highest interest to physical geographers and geologists. The facts seem to demonstrate that, within the human period the lands on the west coast of Equatorial America were depressed and submerged, and that after the accumulation of marine clays above the terrestrial relics the whole coast was elevated to its present position."

Mr. Willson's and Prof. Orton's conclusions that "Sorato and Chimborazo have looked down upon a civilization far more ancient than that of the Incas, and perhaps coeval with the flint lakes of Cornwall etc.," is based upon the slow subsidence and upheaval of the coast, regardless of the rapidity with which such oscillations sometimes occur, while the time required to form the deposit of clay is not considered. The reference to the bones found at Guayaguil proves nothing to the point, as that animal continued down to traditional times; and the mention of the flint flaks of Cornwall is confusing, for the flint flakes of that locality and gold implements do not represent the same era, nor the same state of civilization.

I will take the liberty of connecting this phenomenon with the kindred occurrences in the mountains of this same region: "The geological conditions of Colombia are equally extraordinary and perplexing. Every where are found traces of stupenduous cataclysms, and a disarrangement and intermixture of primitive and sedimentary rocks which seem to set classification at defiance. In some places great rivers and even small streams have cut through mountains of the hardest rocks, leaving dizzy escarpments on each side; in others are enormous subsidences in the earth, as if the props of its surface had suddenly given way, or vast caverns glistening with stalactites; while everywhere collossal masses, lifted high above the general level, attest the violence of volcanic energies. These agencies are still active in places as in Batan near Sogamoso, where the soil is so much heated that, although in the heart of the Andes, it produces all the fruits of the tropics. The celebrated Colombian geologist, Joaquin Acosta, describes great glaciers which he saw in the Paramo of Buiz, a phenomenon which escaped the attention of Humboldt and of Boussengault. Col. Codazzi demonstrated that in the highlands of Bogota, Tunja, and Velez, where is now the densest population, there once existed a system of broad, deep lakes, which, breaking through their barriers, precipitated themselves through what is now the river Suarez, or Sogamoso into the ocean, leaving the traces of their irruption boldly marked on the face of the country. The same authority conceives that this great cataclysm may have occurred within the past four centuries. Some evidence in support of his theory is afforded by two great stones which have been discovered on opposite sides of what must have been the borders of the principal lake; both face toward the points of rupture of the mountains, and the faces of both are covered with sculptures, among which are discoverable figures of the frog (the Chibcha sign of water) with outspread feet, and human figures with upraised arms, in the attitude of surprise and alarm"

De Costa speaks of a submerged continent to the west of Central America, and Dr. Flint of Nicaraugua says: "There is evidence on the west coast of Nicaraugua, and Costa Rica of a submergence of land, under the Pacific, whether a continent or not, I am not able to decide, but on the strip left at Nicoya, jade has been found in abundance." West of San Rafael, and also at Cafares, rock insciptions are seen at low tide, showing a submergence under the Pacific, already noticed." "Brasseur de Bourbourg claims that there is in the old Central America books a constant traditions of an immense catastrophe of the character supposed; that this tradition existed everywhere among the people when they first became known to Europeans; and that recollections of the catastrophe are preserved in some of their festivals, especially in one celebrated in the month of Izcalli, which was instituted to commemorate this frightful destruction of land and people, and in which princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities." "The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it. Each convulsion swept away portions of the land, until the whole disappeared, leaving the line of the coast as it is now. Most of the inhabitants, overtaken amid their regular employments, were destroyed; but some escaped in ships, and some fled for safety to the summits of high mountains, to portions of land which for the time escaped immediate destruction. Quotations are made from the old books in which this tradition is recorded which appear to verify his report of what is found in them. To criticize intelligently his interpretation of their significance, one needs to have a knowledge of those books and traditions equal at least to his own."—Baldwin.

Selections.

PREACHING TO THE POOR.

Rev. S. J. McPherson preached at Chicago, September 6th, on "The Gospel of the Poor." The text was: "To the poor the gospel is preached."—Luke 7: 22.

He said that in the fact that He preached the gospel to the poor Jesus gives a proof of his Messiahship. The proof He places on the same level with miracles, virtually alleging it to be as convincing a wonder that a teacher should address himself to the poor as that he should open blind eyes, cleanse lepers, and raise the dead. Among the nations of Christ's day, the poor were little better than slaves. They had no political power, save in the outlawry of mob force. They were regarded as naturally beneath the pale of real society. Education seldom discovered that they had minds. Philanthropy overlooked their manhood. Christianity had not yet come to appraise their immortal souls at a value superior to all the fleeting distinctions of time. In Rome the poor were menial servants, or soldiers to stop the deadly missiles of an enemy, or colonists to go to the ends of the world, or brutes to fight in the arena. In Sparta helots were regarded as Americans regard "poor white trash." To the refined Athenians a peasant of Bœtia was the type of dull stupidity. Among the Jews the poor were better cared for, as they are also among modern Hebrews. Yet it is obvious to the Bible-reader that even the poor of Palestine were often oppressed by the powerful, despised by the wealthy and ignored by the learned.

Indeed, notwithstanding all improvements in the condition of the poor, Christ-like preaching of the gospel to them is still almost as rare and strange as a miracle. In half-civilized and barbarous countries their state is simply horrible. Look even at our own favored land. Capital and labor are in daily conflict because there is so little reference to the gospel in either. Money is the magical "open sesame," which alone admits to many an exclusive circle. The Protestant churches are trying with great efforts and small success to recover Christ's lost art of making the common people hear the gospel gladly. Nay, speak we never so democratically of the dignity of honest toil, we are all likely to feel hearty prejudice both against poverty itself and against those whom it touches with leanness and want.

But in the text Christ reverses this worldly judgment. He not only permits the poor to hear the gospel, he actually addresses Himself to them in particular. Instead of patronizing them, he makes them specially eligible to his kingdom. This fact he uses not as an isolated inci-

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dent of his life, but as a characteristic evidence of his divine mission. Prophecy had specially predicted this as a peculiar mark of the world's Savior. One day, therefore, Jesus stood up in the synagogue of Nazareth, and read from Isaiah these words: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," etc. His comment was: "This day is this scripture fulfilled in your ears." It was for that very purpose of preaching to the poor that he was anointed or ordained to be the Christ. His whole career on earth was exactly in line with this prophecy. He was born in a class which was low in the social scale. Joseph was a carpenter, and trained him to that trade. His first thirty years were obscure, spent largely, no doubt, in earning his own living. It is altogether probable that his education, in the ordinary sense of the term, was to say the best of it, very limited. His public ministry was passed in great poverty, at first leading him to a change of homes, and afterward to the lack even of such places of abode as the foxes and birds possess. He was sometimes dependent on others for his daily bread. In his poverty, too, he gathered poor people about him as his disciples. The twelve apostles were undoubtedly all poor men except Matthew, and he was despised for his mean occupation. Among his other friends, Zacchaeus, Nicodemus, and Joseph of Arimathea, and possibly, two or three women, seems to have been nearly all that could make any claim to wealth or worldly position. It was the common people and not the Pharisees or priests that heard him gladly; the multitude and not the sanhedrim that wondered at his gracious words. Nor was this in any way an accidential or exceptional thing; it was strictly in accordance with his peculiar purpose. He came to seek and save the lost, and sent his preachers out into the highways and hedges to compel the lowly and outcast to come in to his gospel feast. The fundamental fact is that, by his incarnation, Jesus Christ came down to the level, not merely of the favored classes, but of humanity itself. He was distinctively "the Son of Man." He carried purity to the very bottom of the pit of sin; light he beamed into the lowest depths of darkness; love and power he exemplified with the most wretched reaches of selfishness and helplessness. This was, in fact, his characteristic policy. Now let us note the reason which underlies this policy. Why did Christ preach his gospel to the poor.

I answer, first, because the poor are, prospectively, the most influential class. I know that at present they often have comparatively slight influence. In business or society, before the law, or even the church, their rights and interests are too apt to be neglected. But such vested wrongs can not in the nature of the case continue forever, because they depend for their existence not upon natural differences, but upon adventitious and temporary advantages in the rich and fortunate. The poor are certain at last to exert a controlling influence for the simple reason that they are the most numerous. The best and mightiest thing about men is their manhood, and manhood belongs to the essence of their humanity, and not to anything extraneous or conventional or sectional. Manhood outraged has made the poor terrible in many an ancient revolution, and both the power and the value of the poor are attracting special attention in our day because manhood is becoming better understood. Modern history is recognizing this change in its very form. Histories used to be for the most part but the biographies of kings, the annals of courts, and the journals of successful warriors. But now the people themselves are beginning to emerge as the chief subject of the historian. Green's "History of the English People," completed a few years ago, and Mr. McMaster's "History of the People of the United States," now issuing from the press, are familiar examples in point. Politicians are beginning to appreciate the poor man for his vote's sake. The right of suffrage is a great revealer of manhood. In this country the majority rules; yet this peaceful principle of popular government is a legacy to us from the countless generations who shed their blood to bring it in. Great Britain has just enfranchised another army of voters in her cautious approaches to manhood suffrage. France is a republic, because the great revolution, with all its hideous, bloody rites, was the final funeral service over that dead fiction, the divine right of kings, and the decisive inaugural of the living principle announced by Christ in our text, the human rights of men. Every monarchy in Europe feels itself limited by the demands of the people, even if it be not yet constitutional. Luther long ago unfettered the human conscience, and Victor Emmanuel has more recently unprisoned its palsied tyrant, a monomaniac on the subject of his own infallibility, in that old doubting castle called the Vatican. Even the pitiable millions of Asia are beginning to feel their souls stir within them. Manhood is gradually making its way to the top of the seething world. Gradually, therefore, the world is approaching the nineteen-hundred-year-old conception of the far seeing Christ, who preached his emancipating gospel to the poor because he had determined eventually to win all humanity to himself. He loved the despised poor, and despite the ten great persecutions, this leaven, rising from the humble step by step toward the throne, at length leavened the whole lump of the Roman empire, until in A.D. 325 it penetrated the mingled elements of Constantine's heart, and made him the first Christian emperor. Gradually and silently along the centuries, too, it has leavened schools, literatures, governments, societies, until now Christianity, tainted indeed by human sin, but resistless with a divine energy, is coterminous with true civilization. This tremendous fact is at once the effect and the reason of Christ's preaching to the poor.

Turning to an entirely different aspect of the case, I remark, in the second place, that Christ preached the gospel to the poor because they are the needy. The gospel is good news. It is a message of help to the destitute. For they that are whole need not a physician, but they that are sick. Jesus is the Savior, and he calls not the righteous, but sinners, to repentance. The gospel is not pearls cast before swine, but food to appreciative hearts, for Jesus thanks God that things hid from the wise and prudent, who are full and indifferent, are revealed unto babes. His mission is not to destroy men's lives, but to save them. Hence his gift is not a waste, but a means of recovery, of restoring lost manhood, of satisfying the bereaved heart of the Heavenly Father. Christ, therefore, has his own definition of the poor. They are not simply the moneyless, but the needy. How often are the wealthy most in need of all real goods! The priests and Pharisees of his day were moral paupers. The Sadducees deprived themselves by want of faith of all eternity, and were consequently not less needy certainly than those who but lacked temporal comforts. Herod in unlawful possession of Herodias was infinitely poorer than John the Baptist languishing in the prison of Machaerus for rebuking him. All in need, however rated in the commercial agencies, fall within the purview of Christ's grace. "He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd." Hence, he incurred the reproach of the worldly by sitting down with publicans and sinners. Prodigals and harlots, who are still simply disgusting to skin-deep respectability, he rescued from such law-abiding inspectors as Jauert, and tenderly pardoned and reclaimed. The sick and hungry were the subjects of his most marvelous miracles of mercy. He healed them, fed them, forgave their sins. Those of little faith, like Peter sinking in the sea, he took by the hand and instructed. Lazarus he translated from the society of the rich man's dogs to the bosom of God's friend, Abraham. With the bereaved he wept tears of sympathy, while he kissed away their pain with the hope of an endless home in heaven. Helpless little children, warned away by his officious disciples, he especially invited to his open arms. He cursed whoever offended these needy little friends. He even went so far as to make a dependent and trustful infant the model of all who would hope to gain an entrance into his kingdom. Thus he paved the way for placing a stupendous emphasis upon his primary beatitude: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The poor in spirit, the needy who have discovered their own need, are Christ's poor. To them he preaches, to them alone he can preach, his gospel of help.

Therefore, observe, in the third place, that Christ preaches the gospel to the poor because they are the hungry. Not only are men themselves limited by ther own capacity or need for the gospel, but Christ also is limited by their desire for it. Hence there emerges another great beatitude: "Blessed are they who do hunger and thirst after righteousness, for they shall [they alone will] be filled." In Nazareth, His early home, Christ could not do many

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mighty works because of His townsmen's unbelief. They curtailed His grace by their apathy and distaste toward it. Martha, troubled about many things lest her dinner should fail to be served in a manner worthy of her great guest, could not choose the better part and sit with Mary at Christ's feet to hear the gospel; but the alien Syrophœnician woman was so hungry for His help that, even if He would He could not repulse her. Chorazin, Bethsaida, Capernaum, cities of Galilee in which many of His mighty works were done, had no taste for His gospel and so rendered His preaching useless to them. He reluctantly left them desolate, and they indifferently heard His retreating voice sadly saying: "Woe unto thee!" woe greater than Sodom and Gomorrah! Because they had no hunger for the bread of life. Today the very places on which they stood are matters in dispute among the antiquarians who stumble through the rank weeds which fatten on their tombs. Over Jerusalem, the city of David, the home, the dungeon, the tomb of generations of inspired prophets, and the scene of His own chief labors, he could only weep the unavailing tears of God before He went to be murdered by her. The Scribes and the Pharisees who sat in Moses' seat as leaders of God's chosen people were so gross of heart and dull of hearing that they crucified Him to be relieved of his offers of salvation. They were not poor in spirit enough to be hungry for the gospel. They had laid up their treasures in phylacteries and traditions and tithes and pompous vanities, and the hunger of their hearts for such things led to their final starvation. Money is good in its place, if only it do not grow ravenous to usurp the place of the gospel. Dives trusted in his purple robes and his fat feasts, and at last famished in hell for but one drop of water. Riches are good, but trust in riches is the disease which paralyzes the hunger, and therefore the capicity, for Christ and heaven. The poor are those who, because unsatisfied by earthly things, are ready and eager to receive the gospel; but "how hard it is for them that trust in riches to enter into the kingdom of God." If these things are true, they present us with great lessons ready made.

The old feud of rich and poor is to be ended only by the acceptance of the gospel. Manhood is greater than money, greater than education, greater than all the appliances of modern life. These things are but the ministers to manhood. Christ anticipated Burns in teaching us that for a' that and a' that a mam's a man. Let all men be poor enough to see their own need and to feel true hunger for the gospel. Then let all men perceive the inevitable supremacy which is coming to the many, and emulate the omniscient Christ by appealing to the manhood of the poor, who are the many, in diligently preaching the gospel to them. Strikes and lockouts, communism and oppression, will cease together when we ring in the golden rule of the gospel of Christ. Capital and labor find their true unity and peace in His great commission: "Go ye into all the world, and preach the gospel to every creature." The salvation of humanity is the safety of every class. The church forsakes Christ just in proportion as it fails to address the gospel to the poor. The gospel is not a class institution; it belongs to humanity. Salvation is neither a mere lien on fat pocket books nor a charm against all pain and poverty. Salvation is a regenerating of man, so that his belongings shall all be subordinate to his manhood and, consecrated to his God and his spirt, conformed to that of Christ, shall be superior to every outward condition and assured of the abundant and external life that Christ promises beyond the grave. Hence the gospel, and with it the church, belongs by primitive and perpetual right to all who need it and are desirous of getting it. The poor, the world, for Christ is the motto of every true church. The Good Samaritan is the appointed model for every true Christian.

There is no bar to personal possession of the gospel except indifference. Those who are full can have no sense of need. Those who are content or clogged because their hearts are fat, can not feel hungry. Hence, they are shut out from the gospel, from repentance, moral purification, fellowship with the Son of Man, and the hope of perfect peace and life in heaven. But to the needy, the hungry, in short, the poor, the gate of salvation stands wide open. When we are weak, then are we strong. When we feel least worthy, we are ready to welcome perfect worthiness. What a stimulating message is this gospel of Christ to all who are dissatisfied with themselves. What comfort for the sorrowing; what solace for the discouraged; what a tonic for the enfeebled; what hope for the despondent; what a vision of joy for penitent sinners. Mary was the true historian of Christ. "He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away."

Conference Minutes.

CENTRAL KANSAS.

The above district conference convened at Netawaka, Kansas, August 22d and 23d, 1885. Jas. Caffall, president *pro tem;* G. George, clerk. Report of Branches.—Netawaka 32. Centralia 25; 1 baptized. Good Intent 28; 2 received by letter, 1 marriage. Scranton 37; 2 received by letter, 1 marriage. The following Elders reported in person: D. Munns, W. Hopkins, J. Buckley, J. D. Jones, H. Green, A. Dodd, G. George, D. Williams; by letter: C. Herzing, J. B. Jarvis, P. Adamson. Priests H. Parker, J. McDougal and E. Guinand; Teachers Watson and Thatcher; Deacon W. Menzies, reported. H. Parker, Bishop's Agent, reported on hand last report $7.20; present $13.16. Daniel Munns to continue his labors in Atchison city. Elder D. Williams to visit the branches as often as practicable. James Caffall was sustained in charge of the mission. The present officers in the district were sustained. Saturday evening and Sunday were devoted to preaching the word, Bro. Jas. Caffall being chief speaker. Prayer and testimony at two o'clock, in charge of J. Caffall. Adjourned to meet at Good Intent, Kansas, November 21st, 1885.

STRING PRAIRIE AND NAUVOO.

This district conference was held at Rock Creek, Hancock Co., Illinois, September 5th and 6th, 1885. H. C. Bronson, District President, in the chair; D. D. Babcock, secretary. The forenoon was devoted to prayer, and the president gave an earnest exhortation to those present. Branch Reports.—Burlington 66; 1 removed by letter. Rock Creek, same as last report. Keokuk 49; 1 baptized. Montrose 63; 2 disfellowshipped, 1 added by letter. Report of J. H. Lambert, Bishop's Agent: On hand last report $15 95, received since $24.10, total $40.05; paid out $21.25; balance on hand $18.80. Elders' Reports.—B. F. Durfee by letter. M. T. Short reported his labors at Keokuk and Burnside. S. J. Salisbury reported an opening for preaching at LaHarp. Whereas, a resolution was passed at the March conference, 1885, granting a request of Montrose Branch, that Bro. Thomas Simpson be ordained to the office of a Deacon. The same not being complied with. Therefore, be it resolved, that the same be and is hereby repealed. The above supposed ordination was published in the *Herald*. For good reasons the ordination did not take place. The president to visit the Saints at Elvaston, Ill., and report to December conference. The district president and secretary sustained the next three months. The next conference to be held at Burlington, Iowa, December 5th and 6th. All the authorities of the church were sustained in their several callings, while acting righteously therein. In the evening M. T. Short delivered an interesting discourse. Sunday morning prayer service until near the preaching hour. H. C. Bronson preached in the forenoon. Sacrament and testimony meeting in the afternoon. A peaceful time was enjoyed by the Saints; many strong testimonies were given, strengthening and encouraging one another. In the evening, Bro. Short again addressed a large audience on the resurrection.

POTTAWATTAMIE.

The above district conference was held at Crescent City, Iowa, August 29th and 30th, 1885. Elder H. N. Hansen, president; R. McKenzie, clerk *pro tem.* Council Bluffs Branch 147; 1 baptized, 5 received by letter and vote, 3 died. Hazel Dell 30; 8 received by letter and vote. North Star 60; 1 died. Crescent City 65; 8 removed by letter, 1 died. Andrew Hall, Bishop's Agent, reported on hand last report $3.25, received since in tithings and offerings $100.50, total $103.75; paid out $70; on hand $33.75. As District Treasurer he reports: on hand last report $15.55, paid out $12.50; on hand $3.05. Committee appointed to audit the Bishop's Agent's books found them correct to January 1st, 1885. Committee appointed to labor with Peter Oleson reported that he is still of the opinion that Saturday is the Sabbath. Report of Elders D. K. Dodson, H. Hansen, A. Hall, J. F. Drebis, — Hardin, H. N. Hansen and L. P. Jensen; R. M. Elvin reported by letter. Whereas, we learn that the Council Bluffs Branch refused their house of worship to missionaries from

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Utah; and whereas, we are assured that truth has nothing to lose by a comparison with views of others, we believe that said refusal was unwise, and injurious to our own work; therefore, be it resolved, that we disapprove of said action, but recommend to the ministry and Saints to be courteous and kind to those of different faith, and do to all as we wish to be done by. Whereas, it is of the greatest importance to the work of God that there be a unity of action among Elders representing the church; therefore, be it resolved, that no Elder who speaks against the church books, or in any way antagonizes the accepted doctrines of the body, shall be permitted to represent the church. Whereas, it is the duty of all Saints to be an example and light unto the world, and to abstain from all appearance of evil; therefore, be it resolved, that we deem it unwise and unbecoming for members of the church to visit drinking saloons and gambling houses, to attend dances and like places of worldly amusement and folly, believing that the influence of such places leads to evil and sin. Hans Hansen was sustained in his mission. H. N. Hansen was appointed president for the next term, and F. Hansen was sustained clerk. Three children were blessed. Preaching by Brn. Andrew Hall and J. F. McDowell. Adjourned to meet in Council Bluffs, on the last Saturday in November, 28th, 1885, at at half-past ten o'clock.

MASSACHUSETTS.

The conference of the above district convened at James Hall, Brockton, Mass., May 30th, 1885. The report of the Bishop's Agent, and of the District Treasurer, were read and referred to a committee, and subsequently reported correct. Preaching on Sunday forenoon by Elder J. Gilbert, and in the evening by Elder F. M. Sheehy. The next conference to be held in Providence, on the last Saturday in September. The Bishop's Agents report was as follows: balance due church last report $103.72, income $143, total $246.72; expenditures $182.62; balance $64.10. District Treasurer's report: income $15.25, expenditure $12.26, balance $2.99. The committee appointed to investigate the matter existing between Bro. W. S. Jackson and the district president, reported in favor of sustaining the action of district president.

Miscellaneous.

ROCKY MOUNTAIN MISSION.

To all the Saints in the Rocky Mountain Mission, greeting: President Joseph Smith is now in this mission, laboring for the emancipation of the erring and oppressed. With a view to more successfully prosecute the work in Utah, Idaho, and all other parts of the mission, we call a special conference to convene in the Mission Chapel, Salt Lake City, on the 3d day of October, at two o'clock in the afternoon. We will be pleased to have as many of the Elders, and especially branch presidents and Saints as possibly can, to attend; and we earnestly request the branch presidents throughout the mission to have a full and complete statistical report of their respective branches, giving all the changes since last October, of additions by baptism, certificate, or letter; deaths, and those expelled, with dates. The church secretary, H. A. Stebbins, has called upon us for such reports. I hope the brethren will see to it in time, so as to have a report that will be acceptable. We have the promise of half-fare rates over the Denver and Rio Grand, the Utah Central, and the Union Pacific Railroads. We shall have the tickets made good for ten days. If there are other arrangements in regard to time, we will give due notice. Let those who come with teams, and those near by, provide for their temporal wants.

Let all come with prayerful hearts, and may the burden of that prayer be that the Lord will bring his peace to this afflicted people, and give comfort to his children.

President Joseph Smith, Elders Joseph Luff and Peter Anderson, and others, will be with us to break the bread of life. You have all labored, prayed, and patiently waited for the coming of Joseph. He is here now. Come and see him, and hear him. We can not promise you when you will have such a favorable time to see him again. Come together with joyful hearts, that the Master's love and peace may abide, and His wisdom direct.

R. J. ANTHONY,
Missionary in Charge.

CONFERENCE NOTICE.

The district conference of Michigan and Northern Indiana will be held at Clear Lake, Steuben county, Indiana, beginning on the 17th day of October next, at ten o'clock in the forenoon. A good representation is desired. Do not forget to make out reports in time. See that they are correct. Officials, please attend, as many as can conveniently. Scattered members (those whose names are not enrolled on any branch record in the district) will also please report. Some good elders will be secured, if they can be had, to take charge, and if at all practicable, answer some of the urgent demands for preaching in the district thereafter. Take the Lake Shore and Michigan Southern Railroad at Jonesville or Hillsdale; get off at Ray station, or at Fremont. Enquire for Jackson Adam, Peter Smith, Teeters, Chandler, Single, or Mackelhany. May this be a memorable gathering for good.

W. H. KELLEY, *Pres. of Dist.*

BRANCH REORGANIZATION.

Meeting was held to-day at the house of Bro. H. B. Hulse; all of the members of the Lawrence Branch being present, who are regular attendants at the meetings, except two. After preaching, sacramental and social services, the following business was transacted. Bro. Henry Manee, of Hartford, was ordained to the office of a Priest, under the hands of Elders Wm. H. Kelley and Charles M. Bootman. The Lawrence Branch was divided and organized into two other branches, to be known respectively as the Hartford and Marcellus branches. Elder C. M. Bootman was chosen president of the Marcellus Branch, and Bro. Chancey E. Goodenough, secretary and treasurer. The following named members united with the Marcellus Branch:—C. M. Bootman, Mary E. Bootman, Caroline E. Bootman, Chancey E. Goodenough, Mary E. Goodenough, Katie Goodenough, Grace Goodenough and John Kiefer.

The following are the names of the officers and members ofthe Hartford Branch:—Herman B. Hulse, Elizabeth Hulse, Robert Crawford, George C. Conelly, Mary M. Conelly, Francis Robertson, Anna Robertson, Jennie Turnour, Henry Manee, Samantha Manee and Merinda A. Crawford. Br. Henry Manee was chosen president; Francis Robertson, Teacher; and George C. Conelly, secretary and treasurer. Bro. Francis Robertson being called to the office of Teacher, and ordained under the hands of Elders Wm. H. Kelley and Charles M. Bootman, by the voice of the branch. Good order, and the spirit of peace and unity prevailed during the entire meeting.

All members of the said Lawrence Branch, whose names do not appear in the above lists, are hereby requested to report to H. B. Hulse, the former secretary of Lawrence Branch, with instructions to have their names enrolled with either the Hartford or Marcellus branches, or give notice of their intention to unite with some other, by January 1st, 1886, or they will be held as scattered members. Address: H. B. Hulse, Decatur, Vanburen county, Michigan.

All of which respectfully submitted,
H. B. HULSE, *Sec'y.*

The Saints are all well here, and are comforted and encouraged in the faith, and withal are doing what they can to promote its interests.

W. H. KELLEY.

A GRAND STEAMBOAT EXCURSION.

There will be an excursion on the steamer *Rescue* and barge, under the auspices of the Church of Latter Day Saints, on September 28th, from Park Bluff, down the river to Warsaw and return, taking in Nauvoo and Keokuk. Fare for the round trip fifty cents. This will give all those attending the reunion meeting a fine opportunity to enjoy themselves, and have a nice boat ride. Railroad excursion tickets will be good until Tuesday, the 29th. Meeting will close on Sunday, the 27th, thus giving Monday for the excursion.

H. C. BRONSON.

TO DELINQUENTS.

We wish those in arrears for *Herald* or *Hope* to pay up as soon as possible, and renew for them. In February last we struck from our lists a large number of delinquent subscribers, many of whom have not yet renewed, and we soon will have to again correct the lists, striking off the names of such as do not renew or give us good reasons for failing to do so.

Those owing for books should remit at once; and hereafter all persons ordering books should send the money with their orders, unless they arrange otherwise with us.

D. DANCER, *Business Manager.*

MOBILE DISTRICT.

A conference of the Mobile District will be held at the Three Rivers Branch, Jackson Co., Mississippi, on the first Saturday and Sunday in October, [3d and 4th], 1885.

F. P. SCARCLIFF, *Pres. of Dist.*

DIED.

WOOLSEY.—Near Middle Branch, Holt county, Nebraska, April 11th, 1885, William Bruce Woolsey, son of Bro. Isaac and Sr. Rachel Woolsey. Willie was born July 19th, 1877, and at the time of his death was 7 years, 8 months and 23 days old. On the 6th of April, five days before his death, during the absence of his parents, he got a revolver from the trunk and shot himself.

HALL.—At Creston, Iowa, May 14th, 1885, of pneumonia, Anna May, daughter of Bro. W. D.

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and Sr. Tryphena Hall, aged 6 years, 10 months and 1 day. The funeral services were held at Shenandoah on May 15th, the sermon being preached by Bro. S. S. Wilcox.

CLARK.—At Malad City, Idaho, June 8th, 1885, of lung fever, Sr. Joannah T., wife of Thomas Clark, aged 21 years and 11 months. Born at Bannock City, Montana, and leaves a husband, and child seven months old. She was the daughter of Bro. Richard and Sr. Eliza Thomas.

WILSON.—On the Camp Ground, Wheeler's Grove, Iowa, September 6th, 1885, of congestive chill, Myrtle Essie, daughter of Bro. Charles and Sr. Mary Wilson, aged 1 year, 8 months and 28 days. Funeral sermon by Elder Robt. M. Elvin. On account of the continued rain on Monday, but few were able to make the eight mile trip to the grave.

STARETT.—At Dial Town, Pa., August 12th, 1885, Bro. John H. Starett, aged 62 years. A member of the Phildelphia Branch.

ROYALS.—At Cape May, N. J., August 12th, 1885, Bro. Robert Royals, aged 68 years. A member of the Philadelphia Branch.

ADDRESSES.

Presiding Bishop: G. A. Blakeslee, Galien, Mich.
Joseph C. Clapp, Bozeman, Gallatin Co., Montana.

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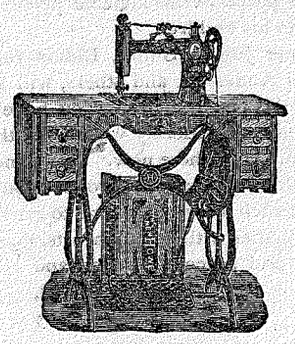

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THE SAINTS' HERALD.

Mailed 26 Oct 85

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Entered at the Post Office at Lamoni, Decatur county, Iowa, as second class matter.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 3, 1885.

OPEN DOORS.

WE are informed by letter from brethren A. Hall and L. Davis, of Council, Bluffs, Iowa, that the branch there by vote refused the use of their chapel to an Elder of the Utah Mormon Church. We regret this action on the part of the Council Bluffs Branch, for we had assured several, when in conversation upon the fact that we had been refused the use of houses in Utah, that the places of worship controlled by the Reorganized Church were available to all accredited ministers of other denominations, including the Mormons of Utah. And this assurance has been publicly given from the stand by Elders of the Reorganized Church. We gave this assurance from our understanding of what were the expressed sentiments and views, as well as the course pursued by the branches where we have lived, labored and visited. It would appear that we made a mistake in regard to the Council Bluffs Branch, either from lack of information, or a correct understanding of the views of the officers and members of that branch.

We confess to a feeling of mortification at this action of the Council Bluffs Branch, for two reasons. One is, we had formed opinions of a larger and freer liberty than such a refusal shows; and the other is, we have stated that all houses of worship controlled by the Reorganized Church should, so far as our influence could go, be open for investigation, and that ministers from other denominations, the church in Utah included, would be permitted the use of such houses, when not in use by the branches where they were located. We now have to admit that we made a mistake, that *all* the houses so controlled were not open as stated, and that the influence that we had was not sufficient to secure the result we desired.

We disapprove of this action of the Council Bluffs Branch, most decidedly; and shall now feel much less inclined to ask for the use of places of worship held by the Utah people; and shall not feel disappointed, nor indignant when refused, because we shall know that it is a return measure for what was meted by us to others; that we can not confidently feel that we had done to others as we would that they should do also to us.

Of course the branch at Council Bluffs, as are all other branches, is at liberty to govern its own affairs in its own way; and we can neither control nor direct in other than an advisory manner; but we can and do feel that the policy shown by such refusal of the use of the meeting-house is a denial of the principles of fairness and liberality which we have claimed was characteristic of the Reorganized Church, that we are ill prepared to receive at the present juncture of human affairs.

POLYGAMY RULED A CONTINUOUS OFFENSE.

THE following ruling of Judge Zane we clip from the Salt Lake *Tribune* of the 19th ult., from which it seems the learned Judge holds that a person stealing the same article at different times, may be punished for each and every act. If this proves to be correct ruling, then the Utah polygamists are at the very doors of a fiery furnace. They ought to turn and read Brigham's boastful predictions and promises of the coming popularity and triumph of polygamy, in his sermon of August 29th, 1852, when that crime was first publicly proclaimed. (See supplement to the *Millennial Star*, vol. 15, page 31.)

At that time Brigham said as follows:

"The principle spoken upon by Bro. Pratt this morning, [polygamy], we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be."

How false and delusive this promise has proved! And how much of suffering and shame it has caused! May God help the people to see the ruinous blindness of such leaders, and turn away from them.

JUDGE ZANE MAKES A RULING THAT FILLS POLYGAMISTS WITH DISMAY.

Judge Zane yesterday morning threw a bomb-shell into the camp of the unlawful cohabitants that will fill them with consternation and accomplish a great deal toward suppressing that crime. The Grand Jury came into court about 11:30, and their foreman stated to Judge Zane that they desired further instructions on a certain point, and suggested that District Attorney Dickson state the case to the court. Mr. Dickson then briefly stated the circumstances, as follows:

A case had come up for investigation by the Grand Jury, in which a man was charged with unlawful cohabitation, and the evidence tended to show that since February, 1883, he had lived a portion of each each week with each wife. Mr. Dickson had informed the Grand Jurors that they might, under those circumstances, if they believed the evidence, present a separate indictment for each month and each week during that period, and had suggested the propriety of finding at least an indictment for each one of the three years. Some of the jurors were in doubt as to the legality of such a proceeding and they had come into court for instructions.

Judge Zane thereupon informed the Grand Jurors that the position taken by the District Attorney was correct, and that it would be entirely competent in them to find an indictment for any period during which it was found that there had been cohabitation with more than one woman; that they might find separate indictments for each year or for lesser periods.

The Grand Jurors then retired. It is impossible to tell what particular case was under consideration, as several were being investigated yesterday morning, but it is intimated that the defendant is a pretty high official in the church.

It is very easy to forsee the effect of this ruling. It will entirely do away with the cheap "martyrdom" that the incarcerated brethren have been parading. It has been the general opinion of those who desire to see these crimes suppressed in Utah that the punishment for unlawful cohabitation was entirely too light, compared with that imposed for polygamy. In a majority of the unlawful cohabitation cases continuous cohabitation for three years is shown, and under this ruling an indictment for each month or even each week may be found. An indictment for each month would be thirty-six in all, which, with six months for each offense would send the criminal to the

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penitentiary for eighteen years. As these cases have been conducted in the past, but one indictment has been found, and the culprit could only be given six months, and if he behaved himself during imprisonment he was entitled to a reduction of one month, leaving only five to serve. The sincerity of those lawless offenders who have been declaring that they would continue to violate the law, even though they were sent to the penitentiary for life, may possibly be tested. Altogether the outlook is not a refreshing one for the would-be "martyrs" to contemplate.

PRIEST'S AUTHORITY.

A BROTHER inquires: Is it right for a Priest to lay on hands with an Elder and assist to confirm a person a member of the church? No. The law of the church reads thus:

"The Priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other Priests, Teachers, and Deacons; and he is to take the lead of meetings when there is no Elder present, but when there is an Elder present he is only to preach, teach, expound, exhort and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires."—D. & C. 17: 10.

Here the duties of the Priest are specified, and the laying on of hands to confirm and for the gift of the Holy Ghost is not permitted. The office of the Priest pertains to the Aaronic priesthood (104:5,40); and of this priesthood the angel said to Joseph and Oliver, in May, 1829, what is here recorded in Joseph's "History:"

"We still continue the work of translation, when in the ensuing month, (May eighteen hundred and twenty-nine), we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us: "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me."—*Times and Seasons*, vol. 3, page 865.

This may also be found in supplement to *Millennial Star*, vol. 14, p. 15. Of the fact and manner of the conferment of this Aaronic priesthood, Oliver Cowdery wrote September 7th, 1834, as follows:

"The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words: "I am thy fellow-servant," dispelled every fear. We listen—we gazed—we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled; doubt had sunk, no more to rise, while fiction and deception had fled forever!

"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said: Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"—*Messenger and Advocate*, vol. 1, p. 15.

All ministers should be careful to not officiate in duties not pertaining to their office and calling.

SENATOR MANDERSON.

THE clipping below is from the Chicago *Tribune* of the 19th ult., and if Mr. Manderson is reported therein correctly, he has made statements which are wide of the mark. It is not true that the people of Utah "with the exception of the small Gentile element" hate the National Government. While it is true that many of the Utah Mormons may be classed as disloyal, there are not a few among them who love and revere the Nation, and to these may be added others, who are neither Utah Mormon nor Gentile, who are second to none in their love of country.

If Mr. Manderson had visited other points than Salt Lake City and Ogden he might have found many who do not endorse nor affiliate with the "followers and practitioners of a polygamous creed." The writer has been there much of the time during the past six years engaged in missionary work and feels competent to judge of these matters.

And when the Senator assumes that the Utah Church is "the church of Joseph Smith," he is wrong again. The church organized by Joseph Smith was rejected of God, and broken into fragments, as far as related to its organization in 1844; and the Utah Church was organized by Brigham Young and others in December, 1847, out of some of the broken fragments, after which it was led away, and planted in "the salt land and not inhabited."—Jer. 17: 6.

The Utah Mormon Church is no more like "the church of Joseph Smith," than the Catholic Church of the dark ages was like the church of the early Christians of New Testament times. The "church of Joseph Smith" was pre-eminently loyal in all its provisions. It was also monogamic in all its ecclesiastical rules and regulations. And besides all this, it was devoted to educational interests. Joseph Smith, though illiterate up to 1831, and later, was a lover of learning, and an ardent patron of education. Witness his zeal in this direction in the fact that at Kirtland he took special pains to have first class schools established. The celebrated Dr. Newman got a taste of that fact when he met the late Orson Pratt in debate in Salt Lake City in 1871.

The writer was told by the late Dr. Wm. E. McLellin that Joseph Smith was the most zealous and successful scholar in Kirtland, that he ever saw—and the doctor was a good scholar for his times, and had been long engaged as a teacher.

No, Mr. Manderson, you are sadly mistaken on some points, or else you are misstated. The "Church of Joseph Smith" was in its very genius and avowed purpose, heartily devoted to education, and its laws actually command that it be diligently sought after, and we hope you may learn these facts and profit by them for the good of all parties concerned.

Here is what the Senator says:—

"Senator Manderson, who is a member of the Committee on Territories, returned this morning from a four-weeks' tour of the West and Northwest. He spent the greater portion of the time in Utah, and has returned with very pronounced opinions upon Mormons and Mormonism. Said he to a representative of The *Tribune* to-day: "The people of Utah, with the exception, of course, of the small Gentile element, are an alien nationality. They hate the National Government, and chafe at the restrictions of the country's laws and the presence of Federal officials as an unholy interference and a barbaric invasion. The spirit of sedition is so deep-seated that no one can contemplate the situation without wondering that it has not long since broken out in open rebellion. Outside of Salt Lake City the

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people are environed with no other influence than that of the Mormon Church. They read nothing but the Mormon organs, hear nothing but saintly exhortations, and see none but followers and practitioners of a polygamous creed. It is no credit to the church of Joseph Smith that its followers are thus densely ignorant. Education is not a vital principle in the social and moral ethics of Mormondom, and its devotees run more to tangled hair, spare visages, and gaunt limbs than to brains. There must be some legislation of a most heroic and vigorous character enacted to crush out the hydra-headed monster, as it has so often been denounced in editorial thunders. I believe that the people of the United States and their Representatives in Congress are awakening to a realization of the full enormity of the condition of affairs in Utah, and that a few months will witness the passage of some law through the National Legislature that will attain the end so much required. I have frequently been asked if the Edmunds law would prove effective in this great dilemma, and I have been constrained to express my doubt about it. Something of a more vigorous nature is demanded, and Senator Hoar's bill, for which I had the pleasure of voting last session, is nearer to the point. The Utah question is, in my judgment, the most important of all matters which now press for consideration. I see by the morning telegrams that Bishop John Sharp has pleaded guilty to the leading charge, and has suffered the imposition of a merely nominal fine. It will be interesting to observe the effect of his action, as Sharp is one of the leading men of the Mormon Church, and in my judgment a diplomat and business genius with few equals in the West. It may set a precedent that will prove salutary to Utah, and be the first step to the Territory's self-redemption."

"The Senator was in Salt Lake City at the time of the stink-pot outrages, and witnessed several important trials of Mormons charged with polygamy before the Federal Court. He says that under the present laws justice is powerless in the face of perjury and contempt of court."

OMAHA, Neb., Sept. 19th.

EXTRACTS FROM LETTERS.

Bro. E. N. Webster writes under date of the 16th ult., and says:

"The church in Boston, (Massachusetts), is gaining in numbers; seven have been baptized since last conference. I baptized a very worthy man this morning, a Baptist deacon, well versed in religious matters, who has faithfully investigated the claims of the latter day work, and was convinced of its superiority."

Bro. H. A. Stebbins, president of the Decatur District, says:

"We had an excellent time at our conference of September 19th and 20th. It was held in a grove on the farm of Bro. C. H. Jones in Harrison county, Missouri, fourteen miles south-west of Lamoni. The fine days and quiet, moonlight nights were enjoyable, and the Lord's Spirit was with us in business, in prayer and in preaching sessions, the only ripple being a small matter on Saturday afternoon. There was a large attendance from Lamoni, Allenville and Lone Rock, particularly on Sunday, and a fair attendance from the surrounding country. Those who came to stay through the two days, and all others who needed, were bountifully provided for by the brethren of that region, the chief burden falling upon Bro. and Sr. Jones, but it was shared in by brethren Sandage, Johnston, McPeek, Bell, and others."

He says further that Brn. J. W. Gillen, C. A. Jones, S. V. Bailey, O. B. Thomas, J. R. Lambert and T. J. Bell have been doing some good work in villiage and country school-houses in this region. Here at Lamoni seven more have lately been baptized by Brn. H. A. Stebbins and A. J. Moore.

EDITORIAL ITEMS.

WE notice in the Stewartsville (Missouri) *Independent* of the 19th ult., that Elder Crawley of the Latter Day Saints, and Elder Kerns, of the Seventh Day Adventists, were to commence a discussion of the "Sabbath" question at the L. D. S. church in that city on the evening of that date.

In the same paper we see its Editor, C. L. Fowler, is fully vindicated by many of the leading citizens of Stewartsville against the malicious and mendacious attack of the *Investigator*, edited by one F. W. A. Reidel, whom the Saints disfellowshipped long ago for his intolerable badness, and who has left for other fields. We despise his meanness, and greatly pity his family.

A brother writes from Missouri that he rejoices greatly in having lately returned to the fold of Christ. It appears he united with the church in 1877, and being sorely opposed and harrassed by his relatives he united with the Christian Church for a season, but was called a Mormon by them, for he would hold to the doctrines of Christianity, as taught by Christ and his Apostles and recorded in the New Testament His heart is made twice glad now, from the fact that his wife, who once was an opposer, is now with him in the faith and has been baptized, with him, into the Church of Christ. He thinks others in their neighborhood will soon follow.

Bro. C. G. Lanphear writes of late from Obi, Alleganny county, New York, that he has held three meetings there of late, and looks for additions to the church. He sends new subscribers for church papers, just what we wish every other Saint to do.

By letter just received from Elder Geo. Montague, dated at Farmington, Graves county, Kentucky, we learn that the work of the church moves rather slowly in that mission, though a few had united with the Saints, and prospects good for some further additions.

Autumn with its promise of abundance is here, and so is dreamy, smoky "Indian Summer." They are the fitting finale of a rather pleasant and prosperous summer.

Elder Joseph R. Lambert and family left home on Tuesday, 22d ult., for a short tour to Eastern Iowa and Western Illinois. Elder Lambert is re-entering the field with the intention of doing all that his health and ability will permit for the cause of Christ. His *permanent* address is Lamoni, Decatur county, Iowa, but he may be addressed at Adrian, Hancock county, Illinois, till after October 20th.

Elder H. L. Holt was laboring at St. Peters, (Minn.,) of late, and seemed confident the church interests were gaining in all that region, wherever faithful ministers were at work. He says he seeks to make his missionary efforts much more than a pleasure trip. We hope so; for when a minister stops to consult his own personal pleasure, he is not fit to represent the Church of Christ.

We have just had a call from Brother Joseph Younger, of Monona county. He seems quite happy spirited, and is about as eccentric as ever. His health has been poor of late, and old age is bowing his form and writing upon his features its story of trials, and of accumulated years. May heaven and mankind be forbearing and kind to the old brother, and smooth his pathway into a bright and happy hereafter.

The Columbus (Nebraska) *Democrat*, of June last, contains an able and patriotic "Address of Hon. H. J. Hudson," delivered in the Opera House in Columbus on Decoration day. Bro. Hudson did himself and his theme ample justice, and had we received the paper in season should have been pleased to give it to the HERALD readers.

WRITING FOR THE PRESS.

WE have just finished correcting and preparing a communication for the HERALD, which, while it possesses some merit in its subject matter, is so full of imperfections we have been often tempted to cast it to the dogs. It is written on very thin, sleazy paper, and so fine and close together that but little space can be found to insert needed corrections. It abounds with misspelled words, bad punctuation, bad grammar, and garbled quotations of Scripture. Now, it is expected that the printer will take this bantling, born into the world not half made up, clean it, clothe it, adorn it attractively, and send it forth in a highly presentable way, having a somebody's name affixed to it as its real author.

If such writers knew how much time it takes to decipher the meaning, correct the spelling and punctuation, amend the grammar, correct the misquotations and other

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errors in such manuscript, they would not wonder at the pyramids of manuscript which "go out at the gate" in the waste-basket. We do not exaggerate when we say that this class of articles takes more time in their correction than it would to write them.

Contributors should write on nothing worse than smooth, clean paper. Write only on one side. Write plainly. Make your letters full and clear. Spell out all your words. Don't punctuate your articles too much. Consult your dictionary, and spell your words correctly. When you quote anything, do it truly, and exactly; for a mis-quotation is a species of falsehood; and besides that, it tends to mislead and mis-educate those who read it. Inasmuch as the printer is expected to send out nothing imperfect from his hands, contributors should send their articles and correspondence to him in at least a tolerable shape. We have many excellent writers for the press, both as to matter and manner; but there are some whose productions would shiver the patience of Job and tend to make great sinners of the printers. Let such mature well their thoughts, and then write them sparingly, and with great care. We need valuable communications to send out to the HERALD readers, and we invite all who are thoroughly posted on suitable matters to write them up clearly, plainly, attractively, and correctly so far as in their power, and send them along to us.

The world is famishing for the word of life, and they need sober, serious, saving truth, instead of fanciful theories, fiction, fables, and nonsense. They need "the sincere milk of the word," and "a portion of meat in due season." The Master cries —"Feed my sheep!" Let this food be wisely selected, and then let it be presented attractively.

QUESTIONS AND ANSWERS.

Ques.—Is it right and proper for a minister to take his family with him when he goes to preach in a new place, that they may assist in singing?

Ans.—Yes; decidedly.

Q.—Does section 17; par. 10 of the Doctrine and Covenants, teach that the Priest shall take the lead of meetings when there is an Elder present, only as occasion requires him to assist?

A.—"The Priest," "an Elder," "no Elder," and "the Elder," mentioned in that paragraph have been held to refer to *branch* officers; and in this light the Priest has no authority to take the lead of meetings when the branch presiding Elder is present, but may assist him. Branch officers are to fill just such places, and perform such duties, as they are selected for by the branch; and no minister should attempt to officiate in an organized branch unless chosen to do so in a regular, lawful way by said branch, or are invited to do so by competent presiding authorities. This course will preserve and promote harmony, and prevent intrusion, usurpation, and disorder. This is and has been the ruling of the church from the first. "Let every man learn *his* duty, and to act in *the* office in which he is *appointed*."—D. & C. 104: 44. "Authority" to act in branch offices is conferred by appointment made by the branch itself, and the highest branch officer present should preside in all *branch* meetings, unless the said officer, or the branch by vote, select another. In unorganized assemblies, it is the prerogative of the greatest in authority to preside; but when a formal organization takes place, that body fixes the question as to who shall be its officers, and no one should usurp their duties nor seek to fill their places.

Q.—Does not the Lord require that his people shall sue [seek] for peace?

A.—Yes. God has made it a duty for his Saints to do all they can to both procure and promote peace. The Lord speaks "peace unto his people, and to his Saints. * * * * Righteousness and peace have kissed each other."—Ps. 85: 8. 10. When the angels announced the mission of Jesus, it included—"on earth peace, good will toward men."—Luke 2: 14. James says:—"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of *them that make peace*."—4: 17, 18. And Paul says:—"If it be possible, as much as lieth in you, live peaceably with all men."—Rom. 12: 18.

Q.—Is it right for a Priest of a branch to falsely accuse a brother in a public meeting, and then never rectify the same before the public?

A.—Personal accusations, though truthful, should be made elsewhere than in a public meeting; and false accusations should never be made; but, if made, then the reparation should be made as public as the offense, and that speedily and cheerfully, as the Lord demands in Matthew 5: 23, 24; 18: 15; and in Doc. & Cov. 42: 23. If persons would do to others as they would that others should do to them, there would be but little cause for hardness and accusation. Self-denial is the key-note of the gospel of Christ, and all should carefully put it in practice.

Q.—Is it right for a member of the Church to encourage debate, and strife, especially where they have recently had disquiet and persecutive controversy to endure?

A.—No. They should carefully avoid anything likely to prolong or renew bitterness, or unrest:—"Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God."—1 Cor. 10: 32. He that courts strife, "is like one that taketh a dog by the ears." "Renounce war, and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children."—Doc. & Cov. 95: 3.

Q.—Is it right to hold members in the Church contrary to their wishes, and when they reject the officers of the branch and are not willing to obey the law of the Church?

A.—If members, after due labor and patient efforts have been made by the officers of the Church to set them in order, still persist in wishing to withdraw from the Church, or reject said officers and will not be governed by the law of the Church, then they should be disfellowshipped. Some branches have simply "blotted out their names," without formal trial.

Q.—What is meant by "the former commandments," in Doctrine and Covenants 83: 8.

A.—The passage and its immediate contexts reads thus:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

From this it is clear, that the words, "the former commandments" refer to the revelations which God gave to the Church through Joseph the Seer, which some of "the children of Zion" had "treated lightly." The date of the revelation in which these words occur is September 22d and 23d, 1832. Israel has ever cursed themselves with the sin of unbelief in the words of living prophets. They generally pro-

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fessed great veneration for the dead prophets, but as generally evaded, misapplied, or violated their teachings.

JOHN SHARP IS SENSIBLE.

IF the Utah polygamists would follow Bishop John Sharp, doing "the works of Abraham," in Genesis (21:12–14) as he is doing it, all Utah could be delivered from a curse greater than the bondage of Pharaoh, and the Miriams of that blind church could well re-enact the song of deliverance chanted at the Red Sea. Thank God the bands are breaking, and a bright future invites others to cast off their shackles.

The following is Bishop Sharp's statement in Court, in Salt Lake City, when on trial:

"I hold myself amenable to the laws of my country, and in whatever degree I may have infringed upon the provisions thereof, am ready to meet the penalty.

"I am the husband of more than one living wife, and the father of a number of children by each of them. The most of my children have arrived at their majority.

"I respectfully submit to this court that the marriage covenant that I entered into with each of my wives was made at a time when there existed no law upon the statute books which made an offense of the plural marriage relations as contemplated in our religion, and that we entered those marriage relations and made those marriage covenants with the most profound conviction that we were obeying the law of God. Furthermore, from the time we made those sacred covenants to the present, we have sustained the most devout reverence for the sanctity and divine origin of that law, and we have not designedly placed ourselves in conflict with any of the laws of our adopted country in embracing this cardinal doctrine of our religion.

"Your Honor can readily conceive my discomfiure and that of my wives when we learned that Congress had enacted what is known as the 'Edmunds law,' which not only subjected us to political disabilities, but also forbade us the right to live together as we had done for so many years. By this new law we are made transgressors and deprived of many of the privileges of our citizenship; and, while I consider this a harsh law, yet it does not, as I understand it, nor as I understand it to be construed by the courts, require that I shall disown the mothers of my children as my wives or abandon them to the charity of an unsympathizing world.

"I expect to remain under the political disabilities placed upon me, but I have so arranged my family relations as to conform to the requirements of the law, and *I am now living in harmony with its provisions in relation to cohabitation*, as construed by this court and the Supreme Court of the Territory, and *and it is my intention to do so in the future* until an overruling Providence shall decree greater religious toleration in the land."

SADDENED AND SOURED.

THAT is the condition of the *News*' apologists for polygamy and unlawful cohabitation. Their wail is one of desperation, and their boast is "the shout of a retreating army." The boy in the graveyard whistles to keep his courage up, and the *News* editors find themselves among the tombs. We have a wish that they yet may be found "clothed, and in their right mind." Here is what they say of sensible Bishop Sharp.

BISHOP SHARP'S ACTION.

"To state that the position assumed by Bishop John Sharp yesterday afternoon, before the Third District Court, created a high degree of interest in the public mind, tells the tale but tamely. The effect of his action amounted to a sensation.

"With the gentleman named it was a supreme occasion. It was the one opportunity of his life to sustain a principle which he had accepted emanating from a divine source in the form of a sacred obligation. It was within his power also to act in such a manner as to probably relax the general bitterness felt throughout the country toward his co-religionists, and, by the consistency of his own course, cause Latter Day Saints having confidence in his integrity to cheerfully follow a brilliant example. This culminating circumstance of a long, useful and capable career he chose to turn in a direction the antipodes of that which every true and consistent Latter Day Saint had a right to expect of him.

"But, stepping aside for the moment from the obligation he was under to the religious community of which he was an official, we may be permitted to go still further and assume that an attitude the contrary of that which he chose was, to our conception, a duty he owed to his fellowmen generally, outside the pale of the church to which he belongs. His ecclesiastical position, combined with that which he holds before the country in financial and other influential circles, renders him largely conspicuous. Consider this fact together with the popular feeling toward, and opinion concerning, 'Mormonism.' It is looked upon as a religious imposture, and the claim that God has spoken in this day from heaven and given revelations as in days of old, is treated with ridicule. The effect of Bishop Sharp's action of yesterday afternoon can have but one effect in that connection—so far as its influence extends outside of the church—it serves to intensify the inimical feeling and confirm the adverse opinion that prevail.

"If, on the other hand, Bishop Sharp's stand had been in consonance with his religious obligations, men who have opposed the system with which he was connected both in their views and feelings, would have, to some degree at least, been inclined to believe that, after all, there must be something in it to cause men to brave everything for its sake. Especially for such men as he, with liberal wealth and other facilities at his command, to stand upon such noble ground.

"It has been openly calculated by the opponents of the Church that whatever might be the position he should take when placed in jeopardy, it would largely influence his co-religionists in the same relation. There may be some degree of correctness in this assumption, but we are confident that its effect in that direction will be but small, and will not be of sufficient magnitude to interfere in the most remote degree with the main question, which is unalterably fixed as the everlasting hills and *will never be receded from, come what may*. Neither will any person be induced to follow his *lamentable example* who is not already predisposed in that direction. Individuals elect their own line of conduct. They can stand by what God has revealed, or they may recede from it at the approach of danger. But let no man run away with the erroneous impression that because any person or persons—no matter whether prominent or obscure—recede from the obligations of the law of the covenant, that such a course is approved by the church as a body. There is but one side to the question with the body-religious, and that ground *will be maintained, sink or swim.*

"Because of the anticipated effects that a retreating action on the part of Bishop Sharp was expected to have on the leading issue, great anxiety has been manifested by the enemies of the people that he might recede from his religious obligations. Doubtless he has been powerfully and persistently advised to adopt that line of conduct. How much influence these considerations may have wielded in his case we are not in a position to state. Doubtless, he acted, after hearing statements on both sides, entirely and independently on his own volition. And it will be held by some people who have a predilection for neutral ground on strong questions, that Bishop Sharp has taken a course consistent with his religion and the law as interpreted by the courts, and is therefore on an unequivocal base in both directions. The entire precedings bears the marks of having been *ingenuously manipulated to give the matter that appearance on the surface.* But questions of this character are of too great moment to be dismissed after having been merely submitted to a skimming process.

"We propose to strip the cunningly constructed skeleton of the transparent fabric in which it has been clothed and go directly to the kernal of the subject; and now lay down the *incontrovertible proposition that no man can occupy the two positions in the issue.* To assume that he can is no more reasonable than to maintain that a man can hold both the affirmative and the negative positions on any question at the same time. There is no neutral zone, and a person must take up his post on one side of the line or the other.

"The court is the party that imposes the conditions upon which leniency or immunity is grounded.

"The condition is that the party on the other side must agree to obey the law according to the *interpretation of the courts.* The courts interpret the law to require that plural wives shall not be any more regarded in the wifely relation, not only so far as lates to practical conduct, but also in theory. The rulings or interpretations of the court before which the Bishop appeared to be dealt with are too familiar to the public to require that they should be quoted. The judicial position in the case of Orson P. Arnold, of A. M. Musser and Angus M. Cannon comes in point. Such conditions are utterly incompatible with the most sacred obligations of a Latter Day Saint, and he can no more assume them than he can throw aside baptism by immersion for the remission of sins, or any other doctrine of the faith of the true Gospel.

"But it may be held that the defendant's written statement embodies a *declination to renounce the relationship by the total severance of the marital tie.* This is true, but the agreement to obey the law according to the interpretations placed upon

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it by the courts came subsequent to the reading of the statement, and therefore the latter position, though in conflict with the other, is the one that was adopted, and will be so held by the Court.

"Right here it may be proper to draw attention to the utterly unprincipled position of the Court. The defendant in his written statement actually broke the law as interpreted by Judge Zane himself, because in it he made an acknowledgement of his plural wives. Yet the Court with this fact staring it in the face, drew the defendant along into an agreement that he would cease the acknowledgement which he had in writing expressed his intention not to relinquish.

"In another particular the attitude of Brother Sharp was at direct variance with his position in the Church. He entered into an express agreement *not to "teach others to violate"* the Edmunds law. This means that he will not teach the principle of plural marriage. While it might not be necessary for him to engage in that kind of teaching, if he proposed not to do so, as far as he could consistently go was simply to refrain from it. It is a doctrine, however, of the Church in which he holds an official position, and in any event to enter into such an arrangement is a *species of humiliation* which can only be looked upon by his genuine friends with unqualified regret. Even aside from the principle involved in other respects it was *an unqualified surrender of the right of free speech.*

"There are many considerations that might be offered in extenuation of Bishop Sharp's line of action, besides his wealth, social standing before the world, etc. They should be used and given due weight. His health is precarious, and incarceration in prison might have proved disastrous, if not fatal to him. There are many things connected with his condition that made the ordeal one of tremendous trial for him. And no one knows the *pang that it has cost us* to learn of the position he has taken, and the *reluctance with which we approached this criticism of his course.* We have lived under his jurisdiction as a Bishop, we have always esteemed him as a warm personal friend, with whom we have ever been on the most amicable and kindly relations. We have been the recipient of personal courtesies at his hand, but friendship and every other consideration must not interfere with duty. Neither must a man's wealth, influence, social or official position, screen his public actions for being excepted to when they involve not only an eternal principle of truth, but inimical results that might follow were silence on the part of the *News* to give even an appearance of endorsement or acquiescence.

"To Latter Day Saints we would say: 'No matter what position any single man or number of men may take in regard to what God has given, *the truth must be sustained and vindicated at all hazards.* No matter how dark the clouds that are now apparently, frowning upon the people of God, the good ship Zion will weather the storm. It may rage for a season, after which the turbulent waters will subside. Meanwhile there must be, of what God has given to the Saints, *no surrender.*'"

THE following is the array of cases for the present court term in Salt Lake City, for unlawful cohabitation. In the Third District Court, on Monday, Judge Zane made the following settlings for the law and motion and criminal calendar:

September 28.—United States vs. John Sharp; United States vs. H. B. Clawson; United States vs. H. Dinwoodey.

September 29.—United States vs. W. A. Rossiter; United States vs. A. Miner; United States vs. Abraham Cannon; United States vs. Edward Brain.

September 30.—United States vs. Emil Olson; United States vs. A. W. Cooley; United States vs. D. E. Davis; United States vs. Isaac Groo; United States vs. Samuel H. Smith.

October 1.—United States vs. Alfred Best; United States vs. Charles Seal; United States vs. W. D. Newsome.

October 2.—United States vs. F. H. Hansen; United States vs. John Daynes; United States vs. Joseph McMurrin; United States vs. George Romney; United States vs. John Nicholson.

October 3.—United States vs. John Connelly; United States vs. Andrew Smith.

October 5.—United States vs. S. W. Sears.

October 9.—United States vs. Oluf F. Due; United States vs. R. B. Young; United States vs. Anges McMurrin.

Correspondence.

JACKSBORO, Jack Co., Texas,
September 21st, 1885.

Dear Herald:—I left Bro. Roberts, as I expected when writing my last for your columns, and went directly to Temple, where I found Brn. Norwood and Renfro awaiting me, and with them went to Elmwood. I stayed there two days, preaching twice to fair audiences with good liberty.

On the 4th inst, Bro. Simmons took me to Troy, where I ticketed for Fort Worth, thence to Weatherford, arriving there about ten o'clock at night, I found Bro. and Sr. Cato awaiting me. The next day we traveled about thirty-five or forty miles by wagon, arriving at Bro. J. L. Hains' about dusk, where I am now. The next day, Sunday, we held meetings in an arbor near by, where we met some who had obeyed the truth, and some who were interested in hearing. Bro. Cato has been the only one to do much labor here, and he has been successful in leading some into the light, and awakening a lively interest.

The 7th, the day appointed for the debate between W. S. Thurman and Bro. Cato, we assembled at the arbor. Mr. Thurman did not come, and we had a day of preaching. I spoke at eleven o'clock, Elder Pritchard, of the "Christian Order" in the afternoon, and I again at night. We continued our meetings during the week. In the meantime C. M. Wilmeth came to Whitt, a village about twenty miles distant, and the opposition brought him, and arrangments were made to put him in the breach, and discuss the same questions, which were to have been met by Elder Thurman. So on the 14th we met again, and it was decided as one change had been made in speakers, to make another, and so I stood for our side.

Bro. Cato and a Mr. Davis, of Whitt, a member of the opposing church, acted as moderators. They did well, and when called upon for decision acted promptly and impartially. For two days of four hours each, the following was discussed: "The Reorganized Church of Jesus Christ of Latter Day Saints is in doctrine and polity in harmony with the doctrine taught by Christ." There was nothing new in the opposition worthy of notice—the same old song, sung to the same old tune, which the Elders are meeting everywhere. It may be new, however, to your readers to learn that they believe and practice the instruction of James in regard to the sick sending for the Elders, and they praying over them, anointing with oil, &c. Mr. Wilmeth declared that they did practice this in their church. Those who heard our first debate in Bell county will remember his remarks about this subject then. Strange!

You can form some idea in regard to the strait he was driven to, when he first acknowledged the Reorganization taught no polygamy, and then went back and brought all the rumors of polygamy he had ever heard.

The 16th we discussed the proposition: "The Christian Church (vulgarly called Campbellite) is the Church of Christ." It was agreed that there should be two days devoted to this proposition, and Mr. Wilmeth said he would stay, and published a notice himself in the *Rural Citizen*, that the debate would last four days. But he would not agree to stay the time out, (after coming on the ground), saying he could not reach his next appointment and remain. This appointment he said had been announced a year, and he was aware of it when he entered into this debate. Yet when I intimated that he had enough of the debate, he leaped to his feet saying: "If he says I am trying to run out of the debate, he is lying. I am not afraid of him. Bro. Smith, don't you know I'm not afraid of you." I presented their discipline as contained in the "Christian System," and asked for an explanation harmonizing with the statement that they were built upon the "Bible and Bible alone."

The only explanation he gave was that they did not use it. When asked what they published and kept it on sale for? He made no answer. Some of the members, however had never heard of it before, consequently it created some consternation. The next day appeared in the *Rural Citizen*, the following notice: "Elder P. J. Taylor will preach at the Christian Church next Sunday, at eleven o'clock in the forenoon, at which time that Campbelite Creed, or Book of Discipline, will be exhibited and examined." Previous engagements prevented us from attending; did not care much about it any way. I don't care what they do with it for my part.

During the discussion of the first proposition, Mr. Wilmeth tried hard to bring in the Book of Mormon, but I refused to notice it, so far as the question of its inspiration was concerned; but told him I would discuss it whenever we could agree. At the close of debate he expressed his willingness to meet it, but could not tell when, until other arrangements were made, and said we would arrange the time by correspondence. Out of respect for the body Mr. Wilmeth represents, I will meet him any time they see fit to put him up; but for him as a man, I have but little respect. I have some hesitancy in signing rules to consider any man my equal in "desire for truth," who treats an opponent with no courtesy or respect, and shows no regard for veracity, or the rules of honorable controversy. We continued

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our meetings until last night. To-morrow we go to Young county, thence to Parker county. Late news from Bro. Roberts left him feeling well, with prospects flattering. The outlook is encouraging.

Asking the prayers of all your readers, that we may faint not by the way, I am in bonds of peace,

HEMAN C. SMITH.

LYONS, Walworth Co., Wis.,
September 21st, 1885.

Bro. W. W. Blair:—Since I wrote you last I have been displaying the gospel banner at East Delavan, and also at this place; and as a result of the labors of the local brethren and myself, I was called upon on yesterday to again trouble the waters of White River, near Voree, once known as the headquarters of James J. Strang. Five more precious souls were buried in the liquid grave to help swell the innumerable throng, "marching onward," to the celestial city. We held confirmation meeting at the house of our respected sister, Ann Davis, where we spent a pleasant and profitable hour, the Holy Spirit giving joy and comfort to all present, and we separated, praising God for his loving kindness in remembering and bringing us joy once more. So may God bless the labors of all his faithful servants till the victory is won.

I expect to leave these parts soon for other fields of labor. Still trusting for the promised aid to assist me in the discharge of duty, and ever praying for Zion's weal, I remain your fellow-laborer in the Master's cause,

JOHN S. PATTERSON.

LIMERICK, Ohio, Sept. 21st, 1885.

Bro. W. W. Blair:—Thinking a few lines from these parts might be of interest to the *Herald* readers, I pen a few thoughts. In addition to what Bro. W. H. Kelley has said in regard to the discussion held here the latter part of last month, I desire to say that it was a grand success. It being the fourth one held at this place, the people are learning our position, and they are learning to love the truth. The great latter day work lost nothing by the investigation, but gained. Four heads of families, good, respectable men and women, yielded obedience to the gospel during conference and the discussion, and two were baptized since. I can truly say, and speak the sentiment of the entire body of Saints who attended the discussion, that Bro. W. H. Kelley as a debater, as a Christian gentleman, and an Apostle of Christ, has won the confidence of the Saints; and it is with pleasure that our minds dwell upon his grand defense of the truth, and his seasonable advice to the Saints. Surely, Mr. Taylor was pressed hard in the debate. It was made very plain to all unbiased minds that the so called Christian Church is without authority from God. As Bro. Kelley testified that they were usurpers, the Spirit confirmed it to me, as much so as if God had spoken it. Summing up the whole of the visit of Bro. Kelley, our position in regard to Utah is much better understood by outsiders; much prejudice is removed and the Saints greatly strengthened and encouraged. As for myself, I am feeling stronger, and have a desire to spread the truth. On Saturday following the close of the discussion I started on a short mission to Vinton, and Meigs county, Ohio, laboring in the vicinity of the Vinton Branch. Preached ten discourses to crowded houses of eager listeners, baptized ten, left others near the kingdom, administered to several sick folks, mostly with good results. If I could have stayed ten days longer, there might have been as many more added; but my work at home demanded my presence. How I long to be released, that I can constantly labor in the vineyard of the Lord. While I was thus engaged, Brn. Devore and Beatty were holding forth in a new place, and baptized four. There are many calls for preaching in this district. May there be more laborers sent out to dispense the truth. The work is onward in this locality.

Praying for the triumph of truth, yours truly,

JAMES MOLER.

Austin Avenue, CHICAGO, Ill.,
Sept. 17th, 1885.

Dear Herald:—There are from eight to twelve who meet with us once on Lord's day at ten thirty a. m., at 213 West Madison Street, Room 2. Some times a few strangers come. I feel that we need to be very humble and prayerful, above all things knowing what we have gone through in this place. We have had some preaching by the president of Northern Illinois District and once by a Bro. from Pittsburg, Bro. Hulmes, who was passing through. He spoke to us on the first principles. We do what we can, or at least some does, to forward the work here And all Elders that may be passing through are invited to call. We have the privilege of advertising in the *Times*, *Tribune* and *Inter Ocean*, free of charge.

I always want to be found humble, and willing to do something for the work which God has surely shown me is His own. Bro. S. C. Goode is our president; Bro. Meutze our Priest; and Bro. Allen our Deacon; about eighteen altogether I think.

We ask all to pray for us, and we shall try to do what we can and keep our hearts in the interest of Zion's weal as far as we know and can see. I thank God that through five years of trial and and darkness we have come through—sickness, death and other trouble—He has kept me, preserved me, and been merciful to me. And I thank Him that I have not as yet lost sight of the work which was given to me near eight years ago in St. Thomas and London. May heaven bless my brethren in those places, and in Canada in general and in my old home, England.

Since I was in London, Canada, several have come to the states—Independence, Armstrong and surrounding country, and hope God will bless them in their homes. I am glad to see Bro. J. J. Cornish is on the onward move for the work in Michigan.

"Blessed are the merciful, for they shall obtain mercy." But if any are doing wrong they must be chastened, or else we are not His sons. I remember well our trials together in St. Thomas, Ontario, Canada, and meditate on the impressions of God's Spirit given to us in our childhood's simplicity, after entering in at the door of the gospel kingdom, and partaken of the sincere milk of the word. May God ever keep us, that we may not be found unfaithful to those little things God has given us that we may make the way possible for more, that He may "add line upon line, and precept upon precept, here a little and there a little."

Yours in gospel bonds,

T. A. PHILLIPS.

REXBURG, Idaho,
September 16th, 1885.

I am reflecting on President Joseph Smith's mission to these regions. An eminent writer once said—"He that steals my purse, steal trash; but he that robs me of my good name, takes that which enriches him none, but makes me poor indeed."

We can see how applicable this is in the case of certain parties in the Utah Church who are seeking to defile the good name of brother Joseph. It is written that the Lord of the vineyard sent his servants into his vineyard, and the husbandmen beat and ill-treated them and sent them away. Then said the Lord of the vineyard, I will send my Son; peradventure they will reverence him. But when the husbandmen saw him they said—"Here comes the heir; let us kill him, and then the heritage will be our." (See Luke 20: 9-18). This has been repeated in part in Utah already in respect to "Young Joseph;" and shall the latter part of that parable have a re-enactment there also? If some of the Utah people can blacken Joseph's character in any way they will rejoice in that kind of success. We know them, and their works. They raise the war cry of apostate! apostate! when anyone dares speak forth the principles of truth and righteousness and oppose their notions; and they seek to make people believe an "apostate" is too vile for anything.

Yours,

S. S. THORNTON.

WHITING, Kansas,
September 21st, 1885.

Bro. Blair.—I wrote two letters to you before, but they were not sent, for the reason that each time I wrote, others had done the same, to my satisfaction, and they were published in the *Herald*. They were commending your manly and Godly zeal in reviewing Bro. Gurley's attacks on the accepted faith of the church. It was not desirable that Bro. Gurley should take the course he did; yet I believe that much good came out of it by the explanations given by you on several revelations which I think were of a doubtful character, with some, heretofore—such as "avenge," the "debts of the presidency." etc. I am satisfied that more good came out of the controversy, even for many Elders of high and long standing in the church, than all the harm that Brother Gurley could possibly do; because he affected none except those who were already like himself. Your instructions recently to the ministry were needed, and are of much value for the church. I agree with you as touching the spirituality of the church as a whole, and especially in the preaching of the word by some of our Elders too. It is painful sometimes to hear an Elder repeating several times, in a sermon, the weak points and inconsistencies of some noted divine, or revivalist of good report with the world. It is known that some who were friendly to our Church were made enemies to the cause, for a season at least. I shall pray our heavenly Father to continue to bless you with wisdom to admonish and instruct your fellow-laborers in the gospel. We feel sorry that we now see no prospect of your visiting this country very soon. We had Brother Caffall with us lately, and we had a good place for him to preach in Whiting. The people were very friendly; they gave up their own meetings and came to hear Brother Caffall, and he said he felt good—had good liberty to

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preach to them. We are, in common with others of like faith, much interested in the mission of brother Joseph and others in the west; and we are also joyful in the recent discovery of the "Manuscript Found;" not for the good of the Saints alone, but more so for the good of them that know not the truth, who are so blinded that they will not see the light by reason of their prejudices.

The field, wherever I have been, is very inviting for preaching. And to preach only once or twice in a place does not much good, as a general thing. And that is just the way it is in this country, for a long distance around here. There are many things in my mind as touching the prosperity of the church, but my letter is getting too lengthy, and I must close with the best wishes for your prosperity and all that faithfully labors in the interest of the church and humanity.

Your in the gospel of peace,

HENRY GREEN.

GLEN EASTON, West Virginia,
September 18th, 1885.

Dear Saints:—Through the columns of our dear paper I thought to let you know I am still striving to be a Saint, and every day I live this work is more precious to me. Since I first learned the truth, and obeyed the laws required to make me an heir of the kingdom, the blessings I have enjoyed, and the manifestations of God's goodness to me, I can't find words to express. When I obeyed the gospel I left all to follow my Lord and Savior; stood alone in the work for near six years; had many things to endure for the work's sake, but the Lord supported me, and I have tried to serve him in sickness and in health. I was healed from severe sickness by his mighty power, and have had many other testimonies of this being the true work of God. I could not doubt it for one moment, for I know by the power of God it is his work; and to-day I have greater reasons than ever to rejoice, for I have had the privilege of seeing all my family, except one, baptized into the kingdom of God; and I hope if I am faithful to see the day when all will be with me. We had quite a good time here the last Saturday and Sunday in August. Brn. G. T. Griffiths, J. Ells, and J. Craig, with several other Saints assembled at our place and had a three day's meeting. The Elders had good liberty in preaching, and on Monday morning before separating, we had a prayer and testimony meeting, the best I ever was in I think. The Lord spoke to us by his Spirit many words of cheer. The Saints were all refreshed, and after meeting three were baptized. The next morning one more was baptized, four added to the kingdom while the brethren were with us. I hope an Elder will be directed here soon, for I think more good can yet be done in this place. May God bless and prosper his work, and sustain his children everywhere, is my prayer.

Your sister in the covenant of God,

CAROLINE WAYT.

LOGAN, Iowa, Sept. 21st, 1885.

W. W. Blair; Dear Brother:—We had a fairly good session of conference of late at Little Sioux. Not a very large attendance, but the best feeling prevailed that we have had for some time. A good healthy addition to our membership in the district, and some encouraging signs for the future. Your brother in the faith,

WM. C. CADWELL.

Summary of News.

Sept. 24th.—Since the outbreak of cholera in Spain there have been over 100,000 deaths from the disease.

Sept. 25th.—There were 599 new cases of cholera and 235 death from the disease reported Wednesday throughout Spain.

The United States steamers Swatara and Yantic, which sailed for Washington from New Orleans with over $10,000,000 in silver coin on board, have not yet arrived at their destination, although they were due yesteday. It is thought they are detained by heavy weather.

Turkey exhibits a desire to reconquer her rebellious provinces, but the general European verdict is that she has less power than inclination. Turkey now consists of one big city, with about enough outlying land to supply the big city with vegetables. If the Powers were to put up this city and its land in an honestly-conducted raffle, all take chances, and all abide by the issue, it might be a good thing for Europe.

In an address before a great crowd at London last night Mr. Chamberlain said he would never become a member of a Cabinet which did not adopt reform measures. Newman Hall's complimentary reference to the royal family brought forth a storm of derision which lasted several minutes.

The action of Russian officers in resigning from the Bulgarian army meets with much disfavor, and Prince Alexander has been called on by his temporary warlike subjects to expel the "traitors" The Bulgarian Parliament has voted £5,000,000 for the purpose of carrying out the unity programme with Romelia.

Edward Thomas has been arrested at Beaver, Utah, on complaint of Charles C. Schmidt, for unlawful cohabitation. On being brought before the U. S. Commissioner he waived an examination and was bound over to await the action of the grand jury in the sum of $1,500, and many witnesses have since been before that body on Thomas' case.

A jury is now being empaneled for the trial of James E. Twitchell, on a charge of unlawful cohabitation. From 25 jurors catechised, seven passed the ordeal. One juror was asked if his wife was a Church member and paid tithing. An open venire was issued for 12 jurors, from which number four passed muster, and two only are now lacking to fill the panel. Another open venire has been issued for six more.

The question is asked, "When will we have the equinoctial storm?" It may be answered that we probably had it last week. The storms that are due about the time of the sun's equinoctial passage often occur a week or two before the sun is on the line in the autumn, and as much later in the spring. It is not difficult to understand the reason of this if we remember that owing to the preponderance of water in the southern hemisphere the center of the trade-wind system averages a few degrees of latitude north of the zone to which the sun is vertical. Hence the change in atmospheric conditions, which is due to the passage of the sun from one hemisphere to the other, does not necessarily coincide with the time when the sun is on the equator.

ADDRESSES.
Presiding Bishop: G. A. Blakeslee, Galien, Mich.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

A DIALOGUE

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCHES OF SO-CALLED MODERN CHRISTENDOM.

BETWEEN DR. TWINETEXT AND ELDER D.

DR. Twine-text.—My friend, please pardon the freedom I now take: I do not like to play the part of eaves dropper, but as I sat near you I heard the conversation between you and your friend, and I gathered from that, that you had some knowledge of the Scriptures, and that you belonged to some one of the many religious bodies, and my curiosity leads me to enquire which of the churches you hold fellowship with.

Elder D.—I make no boast of my scriptural knowledge, but I have read the Scriptures pretty thoroughly, and have thoughtfully considered their contents, as I believe it is the duty of every one to do; and the more I read them the more I am interested therein; for they reflect new light upon my mind in respect to the things that immediately concern me, viz., My present life, my relation to God and man, and also the future life. As to the church I belong to, my answer may provoke a smile, or a sneer, or move you to pity, according to the mood you may be in; but without regard to either, I have the honor of belonging to the Church of Jesus Christ of Latter Day Saints.

T.—To that degraded and despised people! I am astonished!

D.—Despised we may be, sir; but I am not willing to admit the degradation more than that of other religious bodies. But if believing in the sacred historical facts, the prophecies, and promises, together with the commands, precepts and ordinances recorded in the Holy Scriptures is degrading, then we may plead guilty, more than any other people; but my experience teaches me that the more intelligent faith we have in those things, [and there can be no intelligent faith in them without careful reading or hearing], the brighter and higher is our conception of our duty to God and man; also that by reason of this faith we are led to desire, and to determine to perform those duties. And thus we become better men and women than we could be without that faith. But we not only learn our duty to God and man, but it enables us to understand the glorious privileges and blessings that God has secured unto all who believe and love Him.

T.—That sounds very well, my friend, but if I understand your faith, it is fanatical, and contrary to all other churches; in fact, it is a strange, anomalous faith; and being contrary to the faith of all modern Christianity, it must be degrading.

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D.—Have you taken pains to learn what our faith is?

T.—No sir; my time is better occupied. I have read of it through the press, and heard it spoken of from the pulpit, and am satisfied to know that it is contrary to that of all the religious world, and hence degrading. I have no time for the investigation of delusions.

D.—I am surprised to hear a man in your standing denouncing a faith without investigating it. Nicodemus, in answer to the Pharisees of old who condemned the Son of God unheard, put this pertinent question, which was a scathing rebuke to them, and may serve as such to the Pharisees of this day—"Doth our law judge any man before it hear him?" And Solomon said:—"He that answereth a matter before he heareth it, it is a folly and a shame to him."

T.—I told you I had heard it spoken of by the most pious divines of the churches, and have read of it extensively through the newspapers, and such eminent authors as Beadle, Howe, etc. Hence your rebuke and that of Nicodemus, will not apply to me.

D.—If you have never investigated the faith of the Latter Day Saints as represented by their standard works, and by their ministry, as you declared you had not, how do you know that "the most pious divines" you have listened to, together with the newspapers, and "such eminent authors as Beadle, Howe, etc.," have properly represented the faith and doctrine of our church? If you would examine these "pious divines" and editors, you would be likely to find that they, like you, based their representations on hearsay, or vain imagination. And if you would compare their representations with the real doctrines of the church they denounce, you would find they were grossly misinformed, or had maliciously misrepresented the facts as they exist; and hence are unworthy of credence.

T.—Why, sir, I repeat, your faith is different from those of all the churches in Christendom! and the whole world declares you are in error; that you are fanatics, and hence degraded. It is not possible that the learning of the nineteenth century can be wrong, and the mere handful of Latter Day Saints be right.

D.—Your argument—if it can be properly called argument—that we must be degraded because we believe different to all others, is a weapon that is much keener at the back than the front edge, and may be found more damaging to the man who wields it than to his opponent. It is a well known fact that every church of so-called modern Christendom, believes differently from every other church. If they did not, there would be no cause for division, unless such division originated in jealousy, (and jealousy is one of the eldest born of hell). And if the fact of the Church of Latter Day Saints having a different faith from the rest of mankind tends to degrade it, then, as "the same cause will produce the same effect," every other church must be degraded, because of their faiths being so widely different from each other. And we would simply say, "physician, heal thyself!" Moral degradation follows, not as the result of a difference of faith from that of our fellows; but is the result of a departure from the faith of Christ. If the faith of the Latter Day Saints is contrary to the faith of Christ—"The faith once delivered to the Saints"—as recorded in the Holy Writ, then, sir, your charge is just, and the dread sentence must hold against all whose faith differs from that of the great Teacher. And since so many different faiths can not be the "one faith," modern christendom must justly bear the reproach your own argument places upon them—moral degradation! Again: you say, "the whole world declares you are wrong!" The apostle James gives us to understand that "the world is at enmity with God," (James 4: 4), hence it is not likely to speak favorably of His church. The whole world declared that Noah was wrong when he cried out against their abominations. When the prophets shewed ancient Israel their sins, and cried aloud because of their transgressions, Israel donounced them and declared them unfit to live. When Jesus came to His own, they received Him not, because He taught a different faith; one which came in contact with their corruptions. They declared He had "a devil," and was too degraded to live; and they finally cried out, "away with Him! crucify Him!" They refused to calmly investigate His claims, and condemned Him unheard; and they treated His disciples in like manner. The popular voice has rarely been in favor of truth, because "the friendship of the world is enmity with God."

T.—It is the height of blasphemy to compare yourselves with Jesus Christ; but it is in keeping with all your arrogant assumptions.

D.—We have not compared ourselves to Jesus Christ, as standing on the same exalted plane of righteousness. We have learned our true condition too well for that; but as his servants, we may compare the treatment we receive with that which our Divine Master received, and we find it is strictly in accordance with his written utterances. He said, "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master; and the servant as his Lord. If they have called the Master of the house, Beelzebub, how much more shall they call them of his household." (Matthew 10: 24). And Paul says, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." (2 Timothy 3: 12). Jesus said further, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." (Matt. 5: 11, 12). "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own," etc. (John 15: 18–20).

T.—I admit that was true of those barbarous times, in the early age of Christianity; but things have greatly changed. Christianity has made rapid strides; millions upon millions have embraced it. The wise, the noble, and the good of nearly all lands are its advocates; and these millions of pious and learned men are united in their denunciation of your doctrine and people; hence it is very evident that, as a system, you are corrupt.

D.—Before I can accept your conclusion, I must enquire, What is Christianity?

T.—It is that system of religion established by Christ, and expounded by his Apostles.

D.—"That system." Those words indicate that there was only one system established by Christ. Is that your view?

T.—Exactly; for we read, "There is one faith, one Lord, and one baptism." (Eph. 4: 5, 6).

D.—I am glad to hear you quote that precious truth, and as you admit that Christ established but one faith and one baptism, which of all the churches holds that one faith? Do they all hold and teach it? If so, what constitutes the differences between them? Can that one faith be susceptible of so many and widely different interpretations? Can truth clash with truth? If not, how can so many discordant faiths be the true interpretation of original Christianity? And if all these contradictory theories can not possibly be the true one, then please tell me which is the true one? If "a house divided against itself can not stand," how can modern Christendom?

T.—I admit there is a great deal of confusion, but it is the result of differences of opinion upon non-essential points.

D.—Are there any non-essential points in that "one faith" which constitutes original Christianity? Is it in keeping with the Divine character to ordain a system, a part of which is non-essential, unimportant, having little or no relation to the well-being of man or the glory of God? Do the Scriptures teach that any part of that divine system is non-essential, and if not, what right have you, or the churches, to set up this plea? Is it not a flimsy veil thrown over to hide the "confusion" that you, tardily, confess is among you? But remember, "God is not the author of confusion, but of peace." (1st Cor. 14: 33). I demand the answer, which of all the many contradictory systems is true and uncorrupted Christianity?

T.—Here I must confess myself at a loss to properly draw the line between the churches; but would you be so uncharitable as to say there was no good in modern Christendom, as you are pleased to term it?

D.—You are begging the question now. You have been uncharitable enough to condemn the Latter Day Saints upon the mere and unwarrantable assertion of so-called pious men and women, of every shade of contradictory faith that can well be conceived of; and now that you find that such contradictions are not of God, and that these so-called pious men and women have been playing the same role that the Pharisees and hypocrites of old played against the Son of God and his followers, you beg for charity; and you ask, "Is there no good in modern Christendom?" The proper question is not "Is there no good in modern Christendom;" but, Is that "modern Christendom" the pure and undefiled Christianity the "one faith" estab-

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lished by Christ, and expounded by his Apostles? Until this is proven in the affirmative, I can not accept your conclusion, that because we are denounced, and our doctrines declared false by the "millions of pious men and women," so-called, that it is therefore evident that, as a system, the Church of Latter Day Saints is corrupt, and its members degraded. On the contrary, such condemnation is the verification of Christ's words to his Apostles and the church of their day, and is one seal of the approval of God, and the hatred of the world: "For if they have called the Mas- of the house Beelzebub, how much more shall they call them of his household? Further, your plea of "non-essentials" in the gospel, is one of the great errors of the world; one of "the foxes that have spoiled the vine" and caused it to bear sour grapes. One man has declared this part of the gospel non-essential; and another, the other part; and while they have taken away one part after another, they have added their own theories and imaginations in the place thereof, until there is but little of the pure principles of Christianity left, and that which is added is no more like that which Christ established than darkness is like light.

T.—My time is limited. I regret that I can not continue this conversation now; but at some future day I would like to renew this investigation; for while I frankly acknowlege the cogency of some of your reasoning, I am not prepared to admit what you seem to claim, viz., "That there has been a general departure from the order of Christianity established by Christ;" for, did he not emphatically declare that "the gates of hell shall not prevail against" his church? and did he not further promise his disciples, just prior to his ascension, "Lo, I am with you always, even to the end of the world?" In view of these facts, how could it be possible that there should be such a general departure from the original faith?

D.—Christ did promise, respecting his Church, that "the gates of hell shall not prevail against it;" and he also assured his apostles that he would be with them to the end of the world. But in these statements he could not mean that he would take away the agency of the church, or barricade it in such a manner that neither the individual members, nor the body as a whole, could depart from the order as then established. It is evident from all his instructions to the church that he recognized the fact of their individual agency, as also that of the body entire, and cautions the church against the danger of falling away; else why does he say to them, "Watch and pray, lest ye enter into temptation?" Again, "If ye keep my commandments, ye shall abide in my love;" and, "If a man abide not in me, he is cast forth as a branch, and is withered," (John 15), and many like words, which, I submit, he would not have used if it had not been possible for the church to have departed from the Lord. But as you are in a hurry, and as you have been kind enough to propose another interview, we will renew the subject when we meet again. Adieu.

GOD'S POWER IN HEALING.

Upon the 25th of July 1885, J. T. Chester, of Detroit, Minnesota, fell while at work on a building in this town. There was no one present at the place and time of the accident besides his little girl, of about ten years old. When he recovered sufficiently, he directed her to go and tell Mr. Shaw to come at once to him. In about fifteen minutes I was there, and found brother Chester lying on the ground but a few feet from where he fell, unable to get up. He said he had tried to get up, but could not. He also said his arm was broken in two places, and he pointed out where. He said his shoulder was either broken or out of place, and that something was wrong with his back—putting his hand to his chest and stomach, saying it was "awful bad." To use his words—"I am almost killed; I wanted to vomit; and when I was going to do so, I thought of what I had heard, if any one vomited when so hurt, they were sure to die; so I tried to keep from it and have not; but have spit blood. I want to get up and go home."

I administered to him on the ground, after which he arose and walked home, some forty rods distance, without any assistance. Upon arriving at the house I wrapped the arm with a cloth, administered to it, and then went away. In about an hour I went back, this time having some consecrated oil. I anointed him and administered again, asking the Lord to cause the bones to grow together. I held the arm in my hands a short time, that with faith, in that three minutes there might be as much accomplished as there ordinarly is in several weeks. My prayer was heard. I placed no splints or stays upon it, and there has been no swelling nor fever from that time on, and his arm continued to get well. As to the back, chest, and stomach, they seemed to be all right after the second administration. Truly, it is a great gift from God—the gift to be healed. O, that the Saints would strive for this. Brother Chester has this gift in a remarkable degree—all praise to the Lord for such a gift. This is a great miracle; and many times I have thought that it would be a strength to me to witness such a divine manifestation, and now I have beheld, and was the one who was the instrument in the hands of God to say the word, and according to the brother's faith it was done. Some two weeks after the accident, a doctor examined his arm, and he said there were evidences of the breaking of the bones, and pointed out where, in two places, and said the bones were in place, all right. He further remarked that it beat him, (surprising to him), how the bones were kept in place without the aid of splints, and that it got well so fast. In this we see that the rich blessings of God to his Saints are but foolishness to the world. Truly, the things of God are known only by the Spirit of God which abides in us. Hence the necessity for the Saints to make their bodies fit temples for the indwelling of the Holy Spirit—"for it dwells not in unholy temples."

Now, I give this my testimony unto all that may read this, that this account is true; that in this God maketh manifest that if we have faith, he will even mend the broken bones, and will heal us; and when necessary will send a ministering spirit unto us in such times of need as in this case. I also give my testimony that I have beheld sight restored to the eyes, the casting out of evil spirits, the healing of the consumptive, and a great many kinds of diseases, and the lame made to walk. Yea, God is the same to the Latter Day Saints as he was to former day Saints. He is the same to-day as yesterday. Yea I would say this same God calleth upon men everywhere to repent and come unto him and live. This is eternal life "to know God and Jesus Christ who he has sent." And we come to a knowledge of him by his manifestations unto us: and as long as we do good, and have faith in him, he continueth to be a God of miracles unto us. "And if miracles are done away, it is because of unbelief; for as long as the world shall stand, God will work among the children of men according to their faith," and continue to do them good according to his loving mercy.

Marcus Shaw.

Detroit, Minn., September 6th, 1885.

BUT ONE.

A COLLOQUY BETWEEN NABAL DOUBTFUL AND DAVID GOODWILL.

"Well, neighbor Goodwill, how did you like that Mormon's preaching last night?"

"Think we had a good Bible discourse, but I don't know what you understand about Mormons."

"Don't you? I mean these folks who are out preaching what they call the gospel; but it seems to be a new gospel, or something."

"I understand it to be the same gospel that Jesus Christ and his apostles taught."

"It don't seem so to me, it is not like what our preachers teach; and besides, I don't like the class they started from."

"Do you know what class they started from?" queried Goodwill, rather pointedly.

"Well, yes; I suppose I do; they say they all sprang from Joe Smith and Brigham Young."

"Do you know it to be so?"

"Know it? Yes; just as well as I want to," replied Doubtful, decidedly.

"Then you have made an investigation."

"No; but I've always heard so, and to my mind it is a fact."

"So there has been many things said about you, and I, which were false; and many who did not investigate received them as facts, very much to our disparagement. So is the case in question. I have investigated; and I am fully convinced that the two men differed widely in their views, practices, and teaching; and so did their successors, and so do all their followers, and the fact will soon be plainly shown to all the world."

Ah, indeed; but I do not like their style of preaching. They seem to think that they are right, and all other churches wrong, and that I call uncharitable."

"They are very decided and square in

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their views, I will admit; but not without good reasons."

"But I can not see any consistency in thinking that one is right and all the rest wrong," replied Nabal.

"That is a question, truly; but Christ and his successors gave but *one code* of laws, and they promised that certain signs should follow obedience to those laws. Now if a church obeys those laws and receives the promised blessings, they must certainly know that are right. Again; if every church should govern itself by those laws, could there be more than *one* church? said David in an earnest, friendly tone.

After a moment's pause Doubtful replied with a puzzled look, "Well, I don't know as there could; but I never thought of it before; and I can't believe Joe Smith was the only man that knew, and I shan't follow his teaching, *I know*;" strong emphasis on the last words.

"I will admit that *he* did not know better than other men, till God revealed it to him, and—"

"O, fie!" cried Nabal, "revealed it to him! Why should he reveal it to him, and no one else?"

"I will answer your question by asking why he revealed his secrets of old to men of humble rank? Why did he choose the poor fishermen to be his apostles."

"O, that was the way he worked then; but in this enlightened age he works differently."

"Nabal Doubtful, if your views are right he is not a God; for he must have changed. But as he is an unchangeable God, I advise you to study his word; study his dealings with his children in the present; pray in faith believing that he is the same God, and you will soon know that his dealings with his own are the same in all ages."

"Perhaps it is so in some cases; but I can't believe in all those new ideas they preach. The old way is the best, in my opinion, if it does have some errors."

"I've made up my mind that the new way, as you call it, which is nearly two thousand years old, is the safest way. We will admit, for argument, that it is not perfect, but even then it is as safe as others; for all are imperfect, or there could be but the one, you know, if all were right."

"Two thousand years old!" in a tone of surprise—"I can't see it. It seems to me just like something gotten up to delude people."

"My friend, it is the very same gospel that Jesus and his followers taught, and all will find it so who will honestly compare it with the pattern. You are not the only one that has thought it a strange doctrine; so did the non-investigators of old; but never those who went to God sincerely and earnestly for help."

"Well, I don't understand it."

"Many have not understood it, for the very reason they would not. Now, Mabel Doubtful, I wish you would show me a church that can be traced back through the dark ages to the primitive church, with an unbroken chain."

A moment's pause, and the answer is, "I don't know as I can. Neither can I or any other person. After the destruction of Jerusalem by Titus, the church dwindled away and in a few hundred years inspiration and all the gifts ceased to be had among men, and the church went into the wilderness as foretold by John the Revelator in chapter twelve. Now the question is, Who had authority, or who could have it, to reorganize that church except God gave it to him? Or how could any man get the pattern except God gave it?"

"Get it from the Bible, to be sure. Many have claimed to get their pattern from the Bible, but hardly two persons agree. The fact is, the pattern is given in such a way no man can work perfectly from it, except he is inspired by the Author of that pattern. It is a spiritual work, and must be worked by the Spirit, man being only the instrument."

"You have got hold of some pretty deep ideas, friend Goodwill."

"Again, if a man be ever so faithful, can he give the blessings that were promised only by God through his Son?"

"Well, I don't know. I never gave that much thought."

"In order to re-establish the church by the primitive pattern, God himself must choose some person to commence the work. And it matters not whom, whether it be you or I, the world and the power of darkness will cry out against it. Only those who are willing to be led by the Spirit can see it. The strong opposition, and the testimony of the humble believer, both are reliable evidences of the authority of the work. Such you know was the fact in the early ages, and all the way down to the present."

"Well, well; I never thought of such ideas," accompanied by a puzzled look.

"You know that the Revelator in chapter fourteen shows us that near the end of time an angel will be sent to bring the everlasting gospel to the children of men. Now, if the gospel has been preached in its fulness since the days of the apostles up to the present, what is the necessity of the angel's bringing it? And as God's word never returns void, it must surely be brought, if it has not. The Latter Day Saints say that they have a spiritual knowledge of the fact that it has been brought and delivered to all who will receive it. That being a fact, Woe to every one who is found fighting against it! They also say, and I know them to be reliable people, that they have the same witnesses of the fact that was promised all those who embraced the gospel as taught by Jesus. Now can any reasonable thinker condemn them for making it known? It looks to me as though they would be under condemnation themselves if they did not. It would be hiding their light, or the light of God, under a bushel."

"Well, well; I declare friend, I will think of it," replied Doubtful, thoughtfully.

"God grant that all may think of it to their soul's salvation; for the time is near at hand when all shall know that what they preach is true, and what has been prophecied of it true," replied Goodwill, with feeling.

"But I can't believe anything in old Joe Smith's being a prophet. I don't know but he was a good man, but we don't need prophets in this enlightened age."

"As for that matter, Joseph Smith must have been just what he claimed to be, or he must have been a notorious liar and an impostor. But as his prophecies have been so invariably, and so perfectly fulfilled, many have no doubt of his divine mission. The prophet Amos tells us that 'The Lord God will do no thing except he first revealeth it to his servants, the prophets.' In all ages when he was about to do a great work, he chose some one through whom he made known his will and purpose to the children of men, and if they gave heed it was well for them, otherwise it was not. He invariably chose those of humble birth and habits; and the Latter Day Saints firmly believe that he chose Joseph Smith, for reasons known to himself; that he was abont to perform a marvellous work in these the last days, and—"

"But we read of false prophets arising in the last days."

"Certainly we do; and we know that there are many false prophets in the world, and for that very reason we may believe that there are true prophets. God would not suffer the false to exist, except he had the true to lead his own; for where would his power and love be manifested toward them if he left them without a guide? That is one evidence of the fact; another is, this man fifty years ago and more uttered prophecies, giving the date and place. Such have been fulfilled, and many not until after his death. Who then can honestly say he was not a prophet of God!"

"But we don't need such things in this enlightened age. Why, my friend, education was never so universal, so—"

"Yes; but the wisdom of man is foolishness with God; and as the wisdom of God is foolishness with men who are not led by the Spirit, there never was a time when revelation was needed more than now. God never gives that which we do not need; and he wants us to make wise use of what he does give; as regards our individual wants we need revelation, or the gift of prophecy, just as much as did the ancients; and as there never before was so many Christian beliefs, we as a people need the spirit of prophecy to show us which to embrace. Now, as Christ promised that those who obey his commands, (not the commands of men), 'shall know of the doctrine' whether it be of men or of God, there can be no mistake about it. The thing is just as plain and sure as the sunshine or the rain-bow."

"I never supposed that revelation was needed, or was to be enjoyed in one day," replied Doubtful.

"I will ask how you or any other person can know that he is converted, and accepted of God, unless God reveals it? Neither is there any other way whereby the work of God can be fully understood. This knowledge is free for all; and he who will may accept it. It can be attained, however, only by strict obedience to the gospel plan, that Christ Jesus delivered to

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the children of men. My friend, the way looks so plain it seems that a wayfaring man though a fool can not err therein."

"But it don't seem so to me," replied Doubtful, thoughtfully.

"Those who lack wisdom should go to God, who giveth to all men liberally and upbraideth not, and if he goes with a humble, sincere heart, he will surely receive the desired knowledge. My friend, God grant that you may be one of that number."

"Well, I will think of it;" was the response.

SISTER ALMIRA M. SNOW.

ORIGIN OF ALL THINGS.—No. 17.

BY S. F. W.

DR. FLINT says of the cave of San Andres, in Nicaraugua: "A sudden upheaval to the north and east of the cave, from out of the sea, would cause the retiring waters to pass over and flood the cave and disappear in the Pacific, cutting a channel more or less deep. . . . I see no other way of forming the sandstone. The present sedimentary rock was plastic at that time. In support of its plasticity, impressions of a tiger's tracks in line, with those of a man and an animal of the wolf species, are seen; and rising the slope about six leagues above San Rafael the imprint of the man, as he jumped a small ravine in pursuit of or pursuing a tiger. Human foot-prints and those of a tiger can be seen at Pinon on the nearly flat bed of the Rio Grande, near the border of the stream. The tiger seems to have turned about a number of times; the prints are sharply defined; the rock is extremely hard, of light slate color." Dr. Flint has more recently reported human foot-prints in a deep stone quarry in Nicaraugua, where the rock is volanic.

Until more definite knowledge is obtained it will be as well to combine all these convulsions of South and Central America in one grand cataclysm. The date of it is not entirely conjectural. I will, with Ixtlixochotl, fix it at about the close of the ancient Peruvian period and the beginning of the Christian era; or more definitely, coincident with the crucifixion—the greatest scientific fact in the records of this planet, either historical or geological. Cruden notices but two earthquakes as recorded in the Bible. I quote from him: "Another very memorable earthquake was that at the time of the Savior's crucifixion. Many have been of the opinion, that this motion was perceived by all the world. Others maintained that it was sensible only in Judea, or even in the temple, the gates whereof were shaken, and the vail rent asunder. It must have been attended with very terrible circumstances, since the centurion, and those who were with him, were induced by it to acknowledge the injustice of our Savior's condemnation."

I hope the hypercritical reader will not turn away from following the course of this history at this particular stage, after having followed it through uncipherable myriads of ages, and seeing that it is a continuous story, without a break, with a perfect method, and conscious purpose, and a recognizable plan; nothing adventitious, nothing unprovided for, and the end declared from the beginning in chaos, and Christ, "the Lamb slain from before the foundation of the world."

In order to connect physical phenomena on this continent with the crucifixion, other evidences of Israelitish occupation are in order.

In *Antiquarian* of September, 1879, is: "Comparative study of the Sanscrit and Nahualt, by Director Mendoza of the Mexican National Museum.

Sr. Mendoza enjoys a beautiful language, his expressions are highly poetical. He is penetrated with the idea of the unity of human language, consequently of the unity of the race. To him, the Sanscrit is the original mode of speech. Therefore, he gives us nearly four pages of comparisons between Sanscrit and Nahuatl words. Some of these are striking, while others are, of course, rather evidences of good and honest intention on the part of the author, than anything else. The whole subject should be treated by a thorough linguist, (like Mr. Gatschet, for instance), who would be better enabled to form an opinion of the real value of Sr. Mendozas' observation and conclusions.

It is of course exceedingly interesting and valuable to make attempts like the one now under treatment, but they are exposed to great danger. Still the mere attempt must be hailed as a step in the right direction. But on he plunges, into the depths of Indo-Germanic tongues, thus wandering far away from the present home of the Mexican idioms. Let us suppose that Sr. Mendoza should attempt to establish once the affinities between the Nahautl and Torasco, Maya and Gquiche, and other Indian modes of speech, occupying areas contiguous to the Mexican? Our own distinguished linguist, Mr. Albert Gatschet, is doing and has done such a handsome work in the idioms of New Mexico and Arizona."

Cyrus Thomas, of Washington, D. C., is engaged translating the "Manuscript Troano," an ante-Columbian Maya document. Some of the characters are phonetic and have been satisfactorily established.

"It is impossible," says Kingsborough, "when reading what Mexican mythology records of the war in heaven, and of the war of Zontemonque and the other rebellious spirits; of the creation of light by the word of Tonacaticutli, and of the division of the waters; of the sins of Yztlecolinhqui, and his blindness and nakedness; of the temptation of Suchiquecal, and her bisobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all her posterity,—not to recognize Scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. * * *

"The Peruvians had several flood-myths. One of them relates that the whole face of the earth was changed by a great deluge, attended by an extraordinary eclipse of the sun, which lasted five days. All living things were destroyed except one man, a shepherd, with his family and his flocks.

Herrera gives a native tradition which relates that long before the time of the Incas, there was a great deluge, from which some of the natives escaped by fleeing to the mountain tops. * * *

"The Mexicans have a tradition of a journey undertaken at the command of a god, and continued for a long time under the direction of certain high priests, who miraculously obtained supplies for their support; this bears a striking resemblance to the Hebrew story of the wandering in the desert. It is argued that the Americans, if of Jewish descent, would have preserved the Hebrew ceremonies and laws. It is however, well known that the Ten Tribes from whom they are supposed to be descended, were naturally prone to unbelief and back-sliding. It is not strange, therefore, that when freed from all restraint, they should cease to abide by their peculiarly strict code. Moreover, many traces of their old laws and ceremonies are to be found among them at the present day. . . . They burned incense, anointed the body, practiced circumcision. They had the same laws concerning the purification of women, the same laws concerning sexual intercouse with relatives, slaves, divorce and marriage, and kept the ten commandments."

Selections.

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IS IT PERSECUTION?

THE mournful *Herald* [Salt Lake] is sure that Judge Zane's last ruling is persecution. Let us suppose that the editor of the *Herald* owned five fine horses, that one of them should be stolen, would he think it persecution to arrest and punish the thief? Hardly. Suppose, then, that it should transpire that while the said editor was out searching for the first animal stolen, the thief were to skulk back and steal a second one; would the editor forgive him for his last offense, because of his first? What would he think were some one to tell him that to punish the man for stealing the first horse was proper enough, but to harass him on the second count, while it might be law, it was clearly enough persecution. The trouble is the Mormon people do not look upon polygamy and its attending practices as wrong. They read in the law that for a man to marry a woman while he has a living and undivorced wife, is a felony, but they will not subscribe to that doctrine, and hence, while they are willing to punish men for all other crimes, when it comes to that they in a moment cry out, "Persecution!" So, when the courts insist and persist in treating that crime precisely as other crimes are treated, there is an instant clamor that the officers are monsters who are persecuting a peaceable and harmless people. The

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officers can do no less than they are doing, and this should be recognized. No man can longer live in polygamy without standing forever, day and night, in the shadow of a conviction, and for all such the doors of the penitentiary are perpetually open. One of two things should be done; either the practice should be given up, or when convicted there should be no squealing. There is no record of the early apostles denouncing the courts every morning as they were consigned to dungeons. Rather they went smiling to their chains. Of course it is useless to remind the Saints that if they are right in their position, some other sect may rise up and hold that God commands that there shall be no marriage relation, but that every man shall be entitled to assault a woman whenever he meets her, or any other extravagant demands may be made and the Constitution may be cited to show that so long as anything may be done in the name of religion, the courts must not interfere. Society is founded on law. It can not exist a day after that anchor is taken away. Again when men can, in the name of religion, defy one law, their respect for all laws is broken down and chaos is not far off. To stop this work in Utah the Government has interposed its penalties. Those penalties polygamists can avoid in but one way, and that is to come within the safe grounds. If they will not do that, then it is not brave to scold, or complain, or lament, when caught and convicted. It ought to be clear enough to the dullest of them that if this law at which they rebel shall ever be repealed, it will be simply to substitute a more binding one. Is it not about time for them to conclude that it is useless to fight the inevitable and the irresistible, and to surrender. That would be the brave and wise course, and the reward would be the exalting of Utah and bring such prosperity as this region never enjoyed before.—*Salt Lake Tribune.*

THE GREAT PYRAMID.

MR. J. B. Baily, of Reading, writes to the *St. James' Gazette* as follows, with reference to the desirability of exploring the Great pyramid: Now that Great Britain is dominant at Cairo, would it not be a good plan to clear away the sand and rubbish from the base of the Great pyramid, right down to its rock foundation, and try to discover those vast corridors, halls, and temple, containing priceless curiosities and treasures, with which tradition in all ages has credited the Great pyramid? This wonderful building, of such exquisite workmanship, was erected many years before any of the other pyramids, which are only humble imitations, built by another nation, and also for other purposes; for neither King Cheops nor anybody else was ever interred beneath this mighty mass of stone. The smaller pyramids also exhibit neither the nicety of proportion nor the exactnesss of measurement, both of which characterize the first pyramid.

From internal evidence it seems to have been built about the year 2170 B. C., a short time before the birth of Abraham, more than four thousand years ago. This —one of the seven wonders of the world in the days of ancient Greece—is the only one of them in existence. The base of this building covers more than thirteen square acres of ground. Its four sides face exactly north, south, east, and west. It is situated in the geographical center of the land surface of the globe. It was originally 485 feet high, and each of its sides measures 762 feet. It is computed to contain five millioi tons of hewn stones beautifully fitted together with a mere film of cement. And these immense blocks of stone must have been brought from quarries five hundred miles distant from the site of the building. The present well-known king and queen chambers, with the various passages, might also be thoroughly illuminated by means of the electric or lime lights. The astronomer royal of Scotland some years since carefully and laboriously examined all that is at present known of the interior of this enormous building. He states that measurements in the chambers, etc., show the exact length of the cubit of the Bible—namely, twenty-five inches. This cubit was used in the building of Noah's ark, Solomon's Temple, etc. He also maintains that the pyramid shows the distance of the sun from the earth to be 91,840,000 miles.

A PERILOUS NIGHT RIDE.

AN INCIDENT OF MORMON TIMES IN HANCOCK COUNTY.

CAPTAIN Phelps told us the other day of one of his pioneer experiences that is worthy to be recorded. It occurred in 1844—the year when Joseph and Hyrum Smith were killed at Carthage, Ill. He was then in business here with William Kelley, and had to go to St. Louis for a large sum of money. The water was so low in the Illinois river that he went with a team to Warsaw, and then took a boat on the Mississippi for St. Louis. Arriving in that city he got ten thousand dollars—partly in silver, partly in gold, and the remainder in paper money. It made quite a bulk, and was a big pile of money to have in those days. Returning up the river to Warsaw, just after dark, he and his fellow-passengers were surprised to see many lights on the opposite side of the river from Warsaw. But they soon learned that Joseph and Hyrum Smith had been killed by a mob at Carthage, and that the Mormons had swarmed out of Nauvoo to lay waste all the land(?). So Warsaw had been deserted, the people having all crossed the river and camped out, supposing that their town would be destroyed and that they would be murdered if they did not escape. The boat landed at Alexandria (opposite Warsaw) where these facts were learned. Captain Phelps was warned that he would be robbed and murdered if he attempted to go overland to Lewistown. He thought over the situation for a few moments and made up his mind that both Mormons and Gentiles were desperately afraid of each other, and that that very night was exactly the safest time for him to get out of that county with his big pile of money. He asked the ferryman (an old friend) to set him over the river. He was implored not to go; robbery and murder were inevitable. The prairies were full of bloody-minded Mormons(?). But Capt. P. persisted that if he got into trouble it was his own fault—he would take the risk. And so he was ferried over the river; and we doubt not his old friends regarded him as as fool-hardy in the extreme.

Warsaw truly was deserted. Not a dog had been left in the town; not a light gleamed out from any house. But he secured his team and drove away across the hills and prairies. As he neared Carthage he could see many lights glistening across the prairies from the town. The Mormons were there, and encamped in the public square. He did not care to interview them, so he made a circuit of about one mile around the town. He was exactly right in his guess that everybody was scared—everybody except himself. The Captain insists that he was not a bit scared. But he confesses that he drove as if the devil was after him. He was not the least particle frightened, but he felt more comfortable-like when he was making about ten miles an hour.

He reached Macomb just at daylight, and got home that same day with his big bag of money.—*Lewistown Democrat.*

Our old friend Capt. Phelps describes the situation in Hancock county at that time very accurately. But the lights he saw in Carthage that night were doubtless multiplied by the distance he was from them. The fact is that the evening Joseph and Hyrum Smith were killed, Carthage became in a short time almost wholly depopulated. Nearly everybody fled, expecting that the Mormons hearing of the death of their two leaders would come on the town before midnight and destroy it and kill the inhabitants. About the only persons that remained in the town were Artois Hamilton and his family, Fred Loring and family, a widow lady (name not remembered) who had a sick child, and two or three men who were guarding the bodies of the Smiths at Hamilton's hotel. David E. Head, then circuit clerk, assisted by William R. Hamilton, put the county records into a wagon and took them to the farm of Thomas Owens, some six or seven miles east of Carthage, where they remained several days, or until the threatened raid by the Mormons on the town was over.

The following day Samuel Smith, a brother of the prophet, accompanied by four or five Mormons came to Carthage and took the bodies to Nauvoo.

Carthage Republican.

THE LIME-KILN CLUB.

"DE odder ebenin' I heard an orator say dat dis was de aige of wisdom," remarked Brother Gardner as the meeting opened in perfect harmony. "Let us analyze de assertion an' see what it am made of.

"Has dar eber bin an aige when de records showed more commercial failures?

"Has dar eber bin an aige when statesmen made more foolish speeches?

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"Has dar eber bin an aige when de people displayed more reckless extravagance? Fur ebery one man workin' on a salary who saves a dollar a week, twenty am libin' beyond what dey airn.

"Has dar eber bin an aige when murder, robbery, embezzlement, an' de odder crimes on de calendar war' mo' heard of? It am an aige in which you may doubt your kindest naybur and best friend.

"Has dar eber been an aige in which reckless speculation, gross mismanagement, corrupshun in high an' low places, conspiracy to defraud; queer decisions by courts, queer ackshuns by congressmen, an' a gineral disregard of honor an' honesty war' so plain befo' de eyes of de people?

"De aige of wisdom—yum!

"An' dat same orator asserted dat de next ginerashun would solve all scientific problems, make great advances in invenshuns, control de elements, an' live on a fur higher plane. Let us see.

"Take de present ginerashun an' fur ebery one perfeckly healthy man, I'll fin' you nine who am ailin'. De majority smoke, chew, drink, keep onreasonable hours, an' prepare demselves fur de grave at fifty. Consumption, liber complaint, dyspepsia, kidney disease, neuralgia, rheumatism an' scrofula am ebery day complaints. Drunkenness, gluttony, an' immorality no longer excite surprise. Dat's de seed fur plantin' de nex' ginerashun.

"Fin' me one perfeckly healthy woman an' I'll fin' you fifty who am ailin'. Take boaf sides of de longest square in Detroit, or any odder American city, an' it won't average two healthy women, no matter how clusly de houses am built. Newralgia, rheumatism, weak backs, near-sightedness, terrible headaches, an' cancers, tumors, and a dozen odder ailments am keepin' the doctahs busy. Paint, powder, thin shoes, thin clothes, reckless exposure, late hours an' a total disregard of common sense in eberyting am de cause. Dat's de groun' on which to sow de wheat.

"De nex' generashun in dis kentry will need to double up our idiot an' insane asylums. State prisons an' jails will need to be enlarged. Honesty an' morality will be strangers in de land, an' friendship will have a mighty lonesome time. De seed an' de groun' am ready, and de crop will come in due time. I say to you dat dis am de open doah to de black man. Lib soberly, sensibly an' widout abuse. Lib morally and honestly. Consult your health in your dress an' diet. Avoid whatever will degrade you morally an' injure you physically, an' de second generashun from dis will make de laws fur de white man an' run his kentry. De one am deteriorating, de odder am creepin' up. De black man has de bowers in his hand."

Giveadam Jones moved that the communication of the Hon. Sendoff Taylor, of Quebec, offering to lecture before the club on the subject of cholera for the sum of twenty-five dollars be taken from the table and acted upon.

"De cha'r decides de moshun outen order," replied the president. "As to de cholera, we all know what it am. As to what'll cure it we mus' depend on de doctahs. As to how to escape it, let me say to you: Keep clean; let trash alone; keep slops outer your stomachs; slick up yer back yards; use plenty o' lime an' copperas; keep good hours; depend somewhat on Providence an' a heap on yerselves."

Conference Minutes.

PHILADELPHIA.

The Philadelphia District Conference convened at the hall, corner Ninth and Callowhill streets, Philadelphia, August 23d, 1885. J. A. Stewart, president, H. H. Bacon, clerk. Branch reports.—Philadelphia 53; 1 marriage, 1 baptism, 3 received by letter, 2 died, 3 cut off. H. H. Bacon, president, A. Cameron, clerk. New. Park 16; 1 died. M. O. Matthews, president, J. L. Matthews, clerk. Brooklyn and Hornerstown, no reports. Bishop's Agent, Archibald Cameron, reported: received $355.65; paid out $306; balance $49.65. Auditing committee reported account correct. Elders reported in person: J. Stone, A. Copeland, Sr., B. O. Herbert, H. Robinson, J. Gilbert and J. A. Stewart. Priests: H. H. Bacon, W. H. Harrison. Teacher: J. Peters. Deacon: J. McGuire. Brn. Gilbert, Robinson and Stewart, were appointed a committee to settle difficulties in Hornerstown Branch. J. Peters to be treasurer of the district; H. Robinson president; H. H. Bacon, clerk. Adjourned to meet the fourth Sunday in February, 1886, place of meeting to be appointed by president.

SOUTH EASTERN OHIO AND WEST VIRGINIA.

A conference of the above district was held at Limerick, Jackson county, Ohio, August 22d and 23d, 1885. Branch Reports.—Liberty 59; 1 baptism. Vinton 39; 20 baptisms, 1 expelled. Syracuse 50; 1 expelled. Lebanon, Wayne, Morgan, and Union Grove, no change. Buchtel, no report. Official Reports: Elder T. J. Beatty (baptized 12), L. R. Devore (baptized 5), J. L. Williams, J. Moler (baptized 6), J. L. Goodrich, A. B. Ervin, D. Thomas, J. Harris, J. Double, J. Allen, L. W. Torrence; Priest G. Roushe; Teachers R. H. Kirkendall, S. Binnington, G. W. King, J. F. Williams and P. Wildman, reported in person. Elders J. W. Trout, T. Matthews and Peter Ray; Teachers J. W. Moore and J. Spann reported by letter. Jacob Double granted an Elder's license. The president of Buchtel Branch is notified by the clerk to give letters of removal to the worthy members of his branch, and to report same to next conference. The president of district was appointed to correspond with the Cabin Run Branch, and also with the Clarksburg Branch, and report to the next district conference, that no injury may be wrought against the Clarksburg Branch, by receiving the Cabin Run Branch into this district. Preaching on Saturday evening by Elder J. Double, assisted by J. L. Williams. Sunday morning: preaching by D. Thomas, assisted by J. L. Goodrich; testimony and sacrament meeting in the afternoon, in charge of D. Thomas; evening preaching by L. R. Devore, assisted by J. Double. Monday morning testimony meeting in charge of T. J. Beatty. T. J. Beatty re-elected president; L. R. Devore vice president; A. B. Kirkendall, clerk; L. Matthews, Bishop's Agent. Adjourned to meet at Vinton Branch, on the Saturday before the first Sunday in March, 1886.

Immediately following conference there was a four days' discussion between Bro. W. H. Kelley and J. B. Taylor of the Bible Christians; each affirming that the church he represented was the true Church of Christ. Two days on each proposition. Truth was the victor. During the conference and the meeting following, five were added by baptism.

DES MOINES.

The Des Moines District Conference met at the Sheridan, Des Moines Valley Branch, September 5th, 1885. J. S. Roth, presiding *pro. tem.*, G. M. Wyman, clerk *pro. tem.*; assisted by S. McBirnie. Branch Reports.—Boonsborough 68; 3 baptized, 1 marriage. Sheridan 49; 1 baptized. Des Moines 86; 1 baptized, 1 died. Des Moines Valley, no change. Edenville 79; 9 removed. Newton, no change. Elders' Reports.—J. S. Roth, (baptized 1), J. P. Knox, S. Longbottom, S. McBirnie (baptized 1), R. S. Nelson, W. McBurney, N. Stam, R. Etzenhouser (baptized 1), W. C. Nirk. Priests C. F. Merrill and G. Shimel, and Teachers J. Coiner, A. Freel, reported. That we rescind motion on record, prohibiting branches from ordaining Elders without bringing it before conference. W. C. Nirk sustained as president, J. Sayer as secretary, and J. S. Roth as Bishop's Agent. J. S. Roth, Bishop's Agent, reported: On hand last conference $26.75, receive since $33. Paid out $46.48; on hand $13.27. On Saturday evening, preaching by J. P. Knox, assisted by S. McBirnie. Prayer meeting Sunday morning, in charge of J. Coiner and J. Park. Preaching in the forenoon by G. Shimel, assisted by W. McBurney. Saints' meeting in the afternoon, in charge of N. Stam and G. Shimel. Preaching in the evening by J. S. Roth. Adjourned to meet at Des Moines, Iowa, on the 4th day of December, 1885, at eight o'clock in the evening.

Miscellaneous.

BORN.

WOOD.—At Wheeler's Grove, Iowa, June 19th, 1885, to Bro. Samuel and Amanda Wood, a son. Blessed a Wheeler's Grove Reunion, Iowa, September 10th, 1885, by Elder C. Derry, and named Carl.

MARRIED.

ROGERSON—HOLLAND.—At Fall River, Mass., September 15th, 1885, by Elder John Potts, Bro. John E. Rogerson to Sr. Alice, youngest daughter of Bro. John and Sr. Ellen Holland.

MCGHEE—BAYLESS.—By Elder James Moler, at the residence of Elder L. R. Devore, Limerick, Ohio, September 18th, 1885, Mr. Harvey McGhee and Miss Ellen Bayless, both of Jackson county.

MOLER—STUMP.—By Elder James Moler, at his residence, September 18th, 1885, Bro. Hiram E. Moler of Limerick, Ohio, and Sr. Nannie Stump, of Wayne county, West Virginia. May they long enjoy peace and happiness.

DIED.

CAIRNS.—Bro. John Cairns died in Hannibal, Missouri, September 11th, 1885. His complaint was disease of the heart and dropsy. He was born in Glasgow, Scotland, 21st October, 1808; was baptized in Leeds county., Canada, in the spring of 1834, by Elder James Blakeslee, and by

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him ordained an Elder. Entering the field at once, he spent ten years in preaching the gospel, and in debate, for which he was eminently qualified. Traveling extensively in Canada, England, Scotland, and the north of Ireland, he aided largely in spreading the gospel, and in elevating the standard of truth among the children of men. Declining to follow the counsels of "the man of sin," he removed from Nauvoo to the city of St. Louis, where he engaged in a lucrative business, gaining not only substance, but a high position in the estimation of the community. He was for six years a member of the City Council, and was also President of the Board of Health in that populous city. In the evening of his life, he came to Hannibal, where he was received into the Reorganization in a renewal of his covenants. He possessed a mind richly stored with useful information, culled from every valuable source; for he was an ardent investigator, and eager in the pursuit of knowledge. Able in argument, and ever ready to converse upon the principles so vital to our welfare; it was pleasant and instructive to listen to his words, while his varied experience, through a long and eventful life, made him wise and useful in council. Speaking of his departure, he said: "I fear not the article death, it is but the unfolding of the flower." Thus has another of the early heralds of salvation been gathered to the fathers. E. L. P.

McINTOSH.—Near Hill City, Graham county, Kansas, of dropsy, Barbary E. McIntosh, wife of Elder C. G. McIntosh, aged 54 years, 11 months and 5 days. She died as she had lived, a faithful member of the Church of Jesus Christ of Latter Day Saints. Blessed are the dead that die in the Lord. Funeral service by Rev. Mr. Farr.

HYDE.—At the residence of her sister, Sr. Fuller, in Little Sioux, Iowa, August 25th, 1885, Sr. Cynthia A. Hyde, aged 62 years. Deceased was born in Ohio. Was first married in Wisconsin, in 1846, to William Perce. Soon afterward came to Iowa. Two sons were born to them; one died in childhood, and the other is still living in the far west. She was left a widow in 1861. In 1868, was again married, to Samuel Hyde. She united with the Latter Day Saints in 1831, and was a faithful member, lived her religion, and was much esteemed by her acquaintances both in and out of church. She lived to the ripe age of 62 years, and enjoyed good health up to a short time before her death. She leaves a husband, son, three sisters and one brother, and many mourning friends. She was a true Christian, friend, neighbor, mother, wife, beloved by all who knew her. Elder J. M. Putney, of Preparation, preached the funeral sermon before a large congregation, at the Saints' Church.

With thy lamp well trimmed and burning bright,
With the record of well spent years,
Thy passing away to the regions of light
Was unclouded by mortal fears.

CONFRENCE NOTICE.

Conference of the Independence District will convence at half-past ten o'clock at the Saints' Chapel at Independence, Mo., October 3d.

F. C. WARNKY, *Pres.*

The North-East Missouri District Conference will meet at Renick, Randolph county, Missouri, on the first Saturday in November, 1885, at two o'clock. Let every branch in the district be properly and fully reported; and as district officers will probably be chosen at that time, it will be necessary for as full an attendance of Saints and Elders as practicable.

JOSEPH R. LAMBERT,
Missionary in Charge.

Change of place of meeting of the St. Louis District Conference. The quarterly conference of the St. Louis District will be held at the time before stated, on the first Saturday and Sunday (3d and 4th.) of October, but in hall at **No. 1447,** North Broadway, instead of No. 1302, North Broadway. Conference will convene at two o'clock on Saturday.

CHAS. J. PEAT, *Dist. Pres.*

TO DELINQUENTS.

We wish those in arrears for *Herald* or *Hope* to pay up as soon as possible, and renew for them. In February last we struck from our lists a large number of delinquent subscribers, many of whom have not yet renewed, and we soon will have to again correct the lists, striking off the names of such as do not renew or give us good reasons for failing to do so.

Those owing for books should remit at once; and hereafter all persons ordering books should send the money with their orders, unless they arrange otherwise with us.

D. DANCER, *Business Manager.*

INDEPENDENCE (MO.) LOCALS.

Bro. D. S. Crawley, of Stewartsville, is again on our streets, and he filled the pulpit last Sunday evening with his usual ability.

Bro. E. Rannie, of Nebraska, lit up our sanctum yesterday, on his way to Clinton, Mo., where he has accepted a position with White Brothers.

Brn. Goreham and Curtis started overland, yesterday, for Galland's Grove Reunion, October 3d. Others will go from here by rail.

The Central U. S. M'f'g Co., are running full time, and are far behind on orders. See ad. in *Herald*.

E. Peterson, of celibacy fame, has concluded to quit preaching—"people will not endure sound doctrine," and go into the patent right business.

Bro. R. May's cooper shop is a very noisy place at present; four men, turning out the best apple barrels in Missouri.

The *Herald* and *Advocate* are unusually interesting of late; no contention, no controversy. We like the change hugely.

Sister Hardman has just returned from an extended visit to Iowa.

From the present indications an addition to our Church will soon be very necessary, or a larger one built in the not distant future.

Sister R. Salyards, of Pittsburg, Pa., Bro. Joseph Smith's daughter, is visiting friends here.

Carrie Lake, daughter of Bro. J. H. Lake, arrived this morning; will remain with T. W. Chatburn for the present.

The father and mother of Sister H. R. Mills are visiting here, and are favorably impressed with Independence.

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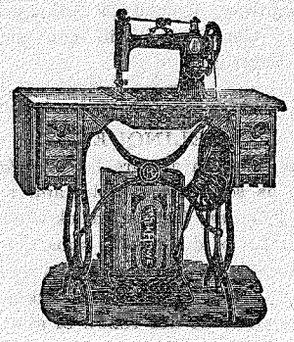

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THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 10, 1885.

PARADISE.

APOSTLE MOSES THATCHER, at Logan, Utah, August 23d, 1885, preached a sermon which was published in the *Utah Journal*, September 2d, in which he says:

"Thus it would seem that paradise is a place "where the disobedient are imprisoned; and as "Christ preached his gospel to them, it is not un- "reasonable to suppose that the thief also heard "there the conditions upon which he could be "saved."

In this Mr. Thatcher follows his "file leader," Brigham Young, and wanders off into the mists, and contradicts some of the plainest teachings of the three standard books of the church, and also the personal teachings of Joseph the Seer.

Brigham said in a sermon in Salt Lake City, December 3d, 1854, as follows:

"It is understood, and is so written, that when the inhabitants of the earth pass through what is called the valley of death, that which is in the tabernacle leaves it, and goes into the world of spirits, which is called hades or hell. The spirits that dwell in these tabernacles on this earth, when they leave them, go directly into the world of spirits. What, a congregated mass of inhabitants there in spirit, mingling with each other, as they do here? Yes, brethren, they are there together, and if they associate together, and collect together in clans and in societies as they do here, it is their privilege. No doubt they yet, more or less, see, hear, converse, and have to do with each other, both good and bad. Jesus himself went to preach to the spirits in prison; now, as he went to preach to them, he certainly associated with them; there is no doubt of that."

—Journal of Discourses, vol. 2, page 137.

In another sermon he stated that the murderer and his victim, the prophet and his persecutor and slayer, all went to hell at death, and remained there till their resurrection.

But the Psalmist David taught to the contrary. He said: "The *wicked* shall be turned into hell, and all the nations that forget God."—Ps. 9:17. And of the righteous he said: "Precious in the sight of the Lord is the death of his saints."—Ps. 116:15. Jesus fully confirms this view when he says wicked Capernaum should "be brought down to hell" (Matt. 11:23); and that the faithful, overcoming saints, shall "eat of the tree of life, which *is* in the midst of the paradise of God" (Rev. 2:7). He further teaches this in what he says concerning the rich man and Lazarus, in Luke 16:19-31. Here he locates the wicked "in torments" of hell, and the righteous in a place of comfort and "good things" called "Abraham's bosom," known by Josephus and the Jews, as well as the Saints of that time, as paradise. Mr. Young and Mr. Thatcher teach that the righteous and wicked all go to one place—hell, the prison—at death, and that they all associate together there; but Jesus declares that good Lazarus was "far off" from hell and the rich man, and that there was "a great gulf" that separated the rich man from Lazaruss; and further, that the latter was not permitted to approach and give the wicked money-lover a drop of water to "cool" his tongue.

Who is right in this matter? Jesus and the Psalmist? or Messrs. Thatcher and Young?

Besides these testimonies, we have statements in the Book of Mormon which go right to the point, and harmonize exactly with Jesus and the Psalmist, and at the same time prove Messrs. Young and Thatcher to be "blind guides" and false teachers:

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its death: which death is the grave. And this dead of which I have spoken, which is the *spiritual death*, shall deliver up its dead; which spiritual death is *hell*; wherefore, death and hell must deliver up their dead, and *hell* must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For on the other hand, *the paradise of God* must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness."—2 Nephi 6: 4, 5.

"And now I would inquire what becometh of the souls of men, from this time of death, to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not: for all do not die at once: and this mattereth not; all is as one day, with God; and time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead: and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and resurrection. Behold, it has been made known unto me, by an angel, that the *spirits of all men*, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken *home to that* God who gave them life. And then shall it come to pass the spirits of those who are *righteous*, are received into a state of *happiness*, which is called *paradise;* a state of *rest;* a state of *peace*, where they shall rest from all their *troubles*, and from all *care*, and *sorrow*, &c.

"And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into *outer darkness*; there shall be *weeping*, and *wailing* and *gnashing of teeth;* and this because of their iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of *awful, fearful*, looking for, of the *fiery indignation* of the wrath of God upon them; thus they remain in this state, as well as the *righteous in paradise*, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I

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admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignation to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead."—Alma 19: 5, 6.

To this we may add that good King Benjamin expected, when he died, his "immortal spirit" would "join the choirs above in singing the praises of a just God." Mosiah 1:9. Alma said of the martyrs who perished in the flames, "The Lord receiveth them up unto himself, in glory." —Alma 10:7. Jesus said to some of his Nephite apostles: "After that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest."—Book of Nephi 13:3. Of them it is further said: "Yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry, and there were other disciples ordained in their stead."—Book of Nephi, who is the son of Nephi 1:5.

And in concluding Book of Mormon testimony, the prophet Moroni said, "I soon go to rest in the paradise of God." Moroni 10:2. Joseph the Seer explained that the four and twenty elders described by John, (Rev. 4:4–10), "were elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven churches, and were then in the paradise of God."—*Times and Seasons*, vol. 5, p. 595. He further says of the faithful ministers who are dead: "These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends men down for this reason."—Matt. 13:41. And the Son of Man shall send forth his his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work."—*Mill. Star* 17:311.

From all this we see the sacred books of the church locate the righteous in paradise, and the wicked in hell. They also separate the wicked from the righteous at death, putting them "far off" from each other, and fixing the righteous in conditions and a place of rest, peace, and glory; while the wicked are fixed in a place and in conditions of unrest, and actual torment. These positions are amply sustained by the teachings of Joseph the Seer, for we see he speaks of the souls of the righteous being in paradise; but in the following and in other places he follows the standard books in fixing the souls of the wicked in hell. July 2d, 1839, soon after John Taylor, W. Woodruff, and J. E. Page were made apostles, he warned the Twelve of their danger of apostasy, and denounced their fate, if they did apostatize, in these prophetic words, which harmonize precisely with the sacred books quoted.

"Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one another, and honor our brother, or make honorable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the Quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffetings of Satan, as several of the Quorum have done, or will they learn wisdom and be wise? (O God! give them wisdom, and keep them humble, I pray.)

"When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, "That man has preached a powerful discourse, a great sermon," then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood, and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God?

"Then, O ye Twelve! notice this Key, and be wise for Christ's sake, and your own souls' sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honest before God and man. Beware of Gentile sophistry; such as bowing and scraping unto men in whom ye have no confidence. Be honest, open, and frank in all your intercourse with mankind.

"O ye Twelve! and all Saints! profit by this important Key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found on your skirts, and *you go down to hell*. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren."

—Millennial Star, vol. 17, page 295.

Now, we hold that when Brigham and his fellows teach and practice contrary to the doctrines and commands of the New Testament, Book of Mormon, and the Doctrine and Covenants then in use by the church, they "betray Jesus Christ;" * * * they "betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants;" and this, if not repented of by them ere their death, their future condition is "hell," and not paradise.

Mr. Thatcher argues that because Jesus said to the penitent thief, (Luke 23:41-43), "To-day shalt thou be with me in paradise," and that Peter said Christ after death went and preached to "the spirits in prison, (1 Pet. 3:18-20; 4:5,6), that, therefore, paradise and the prison are one and the same place. But this does not follow, for many reasons. Jesus, at death, could go to paradise—and "see his seed," the righteous, (Mosiah 8:4-6; with Isaiah 53:10-12),—and after that go to the "prison" and preach to the spirits of the wicked.

Joseph the Seer held that the penitent thief had been baptized, and was a disciple. This position is fully confirmed by the fact that the thief knew and acknowledged the Messiahship of Christ, believed in Christ's "kingdom," and in his power to save him to the uttermost. The faith of that dying man has few parallels in Holy writ; and his speech and entire demeanor on the cross show that he was intimately acquainted with both Christ and his doctrine, and that he had unyielding faith in Him as the Savior. All this could not have been unless he had been a well instructed disciple of Christ. But, being a disciple, and having committed theft, he repented sorely of it, and suffered death, relying upon the mercy and saving power of Christ, who promised that he, that day, should be with him, not in hell, but in paradise. This very case utterly disproves the irrational and unscriptural teachings of Brigham and his fellows, and is one of the many proofs that the righteous, at death, are forever freed from the society and conditions of the wicked, except as they may go to them and minister for them, as good people in this life minister to the wicked in prisons, houses of correction, and other unhappy localities.

The doctrine that the righteous and the wicked at death go to the same place, and are not separated in their associations, so confidently affirmed by Brigham Young and reiterated by his followers, is simply horrible, and basely heretical. Think of it! The pure and virtuous, old and young, male and female, all going at death to the same place! Well did the Apostle Peter say that that disciple of Christ who lacked

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the Christian virtues he enumerates, (2 Peter 1: 3-9), "is blind, and can not see afar off, and hath forgotten that he was purged from his old sins;" and well did Joseph the Seer say in 1844, in conference at Nauvoo, in council also, and to the late Bishop Hunter and others, that if Brigham Young ever got the lead of the Saints he would lead them to hell! Brigham's teachings with regard to the condition of the dead is no more false than upon marriage, Adam-Gad, endowments, temple building, loyalty, the relation of the Church toward civil governments, priestly dictation, etc., etc., all of which lead to darkness and to hell.

EDITORIAL ITEMS.

We expect to get the Spaulding "Manuscript Found" on the market in a few weeks, and will announce its issue in due time. We have much other matter to publish that should have the precedence; hence the delay. Be patient.

President Joseph Smith was at Stuart, Montana, the 23d ult., and had held services there with fair sized congregations of attentive listeners. He and brother Luff would soon start for Malad City, Idaho, *en route* for Salt Lake City.

Elder Luff has sent for the October *Advocate* some ringing, timely, and incisive articles on Utah Mormon affairs. He fully appreciates the situation, points out some of the chief evils, and indicates in a clear way the proper remedies therefor. We are confident he will make the *Advocate* a little giant for the overthrow of error and evil, and for the proclamation of saving truth. God speed the *Advocate!*

In another place will be found a brief bnt interesting letter from Elder John T. Davis. His remarks on Utah affairs result from his intimate acquaintance and connection with the Utah Mormon Church, as a prominent minister in it in Wales, and a lengthy and varied experience in it and out of it in Utah. It would please us to furnish our readers with occasional productions from his pen on Utah Mormon matters, and on other important and timely topics. Let us hear from you brother John, and we will send your thoughts out to many who will be glad to hear you again, even through the press, if they can not in person.

Sr. Perla Wild has taken her pen again to gladden the hearts of the HOPE readers. We are sure all will bid her welcome to their homes and read her word-painting with their wonted pleasure and interest. Where is Sr. Lena? and others, contributors to the HOPE? Come; please let us hear from you for the good and gratification of the "Hopes of Zion."

The October number of "Dio Lewis' Nuggets," a monthly magazine devoted largely to hygiene, is placed on our table. We find it well freighted with attractive and valuable matter in its line, and suggest that those wishing information in the subjects of which it treats will be well repaid in its perusal. It is published at 69-71, Bible House, New York.

Bro. F. C. Warnkey of Independence, Mo., in a late letter informs us that their branch holds weekly priesthood meetings, teaching one another the doctrine of the kingdom" and discussing current church topics, with good results. The ministry there are seeking to extend their labors into the neighborhoods near, also the towns and cities, but that there is no great amount of interest manifest among the people to hear the word.

In many places the calls for the ministry are numerous and pressing, and in some of them the interest taken in the word preached is great, and good in results. The Lord's fishermen should "cast the net on the right side of the ship" where the fish are; and then cast it just in the manner the Lord commands, and leave results with Him.

Sr. H. F. Williams, writing from Bay City, Mich., expresses the hope that some of the ministry will call and labor in that place soon. She says the church papers are the only preachers who visit them, and that she would feel lost wituout them. She writes that she feels "weary of this world of sin and care, and longs for the final rest." She further says:—"The gospel is glorious. I was baptized by brother Lake eight years ago last spring, and have found a peace that can not be told. I see the dear old sister who told me of this gospel, is gone to rest. How often have I heard her say how anxious she was waiting, and how she longed to go." God bless and comfort these weary ones, and make them joyful in their waiting.

We have just received letters from Elder T. W. Smith, Society Islands, dated April 15th and 17th, also July 19th and 26th. They will appear in due time in the *Herald*. He says there are now about twenty-five branches, and near one thousand members in that mission, and thinks the mission will be self-sustaining.

The associate editor and wife start today (October 2d) for the Galland's Grove, Iowa, Reunion, to be away five or more days. This may delay replies to correspondents. Be patient.

Bro. S. F. Walker in this issue furnishes another interesting paper on the "Origin of all Things," giving some valuable facts in respect to Hebrew and Christian civilizations on this continent prior to its discovery by Europeans. Evidences of this class are multiplying, and now if another Champollion should read the silent records chiselled on the temples, tombs, and other monuments of Central, South, and portions of North America, the world might learn the great truths held by the Latter Day Saints for the past sixty years in respect to the inhabitants of Ancient America.

Was there ever before such a carnival of crime as now! Surely, Satan rages in the hearts of the race. The atrocity and vileness of men and women in many instances are without parallel. The angel told Joseph the Seer, in 1823, of these evil times; and they are clearly portrayed in the Book of Mormon and Doctrine and Covenants; and yet we are pained and appalled when these things come to pass. The "end draweth nigh."

By letter from Elder M. T. Short we learn the Saints had "a nice camp-meeting" at Park Bluff, near Montrose, Iowa, from the 20th to the 28th ult. We have received no detailed report of it up to this writing.

BISHOP JOHN SHARP'S COURSE.

THE following is from the Salt Lake *Tribune* and shows how that paper views the conduct of Bishop Sharp under his late indictment for unlawful cohabitation. To our mind the bishop has evinced more solid Christian sense in the affair referred to than has been shown by all the Utah leaders combined in respect to the Utah Mormon evil.

"Bishop John Sharp did a manly thing yesterday, and confirmed the impression which his daily life makes upon those who see him as a thorough, high-minded man. He has the sense to see that the position of his people before the country is that of a people who are in open defiance of the laws. He knows that in his business, if an employee only obeys such instructions as he pleases, there is every moment danger of collision, confusion and anarchy. So he knows that when a faction of people within a Republic assume to judge for themselves what laws of that Republic they will obey and which they will deride, either they must give up their position or it can be only a question of time when the Republic itself will topple and fall in ruins. Knowing his full responsibility to his church and to his adopted country, he yesterday, before the court, promised to hereafter live within the laws and never to advise anyone to do anything else. If John Taylor and George Q. Cannon would come from their secret hiding places and do the same thing, and advise their people who are involved as they are, and as Bishop Sharp was, to follow their example; they would come nearer proving that

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they are fit to be the shepherds of their flock than by anything else that they have done for a year. Until John Taylor does that, his own record will be against him. He declared before his people in the Tabernacle last winter that he from the time of the passage of the law had strictly conformed to its provisions. Ever since the world has been asking: "Did he tell the truth then?" If he did, why is he hiding? If he did not, what kind of a shepherd is he? What kind of a creed is it that while in daily communication with heaven, must still resort to falsehoods that would disgrace a police court?" By his act Bishop Sharp shows that he has too much self-respect to skulk, dodge or evade his full responsibility, and so he meets it like a man. We ask all Mormons to consider the position that he has taken, and then to answer to their own souls if they do not hold that it is altogether more manly for a man so involved, to frankly do what will enable him to support and look to the welfare of those whom by every obligation he is bound to do the best he can for, than to have women, whom he has sworn to cherish, dragged into court to commit perjury, or to go to the Pen for refusing to answer, or to go themselves to earn a cheap reputation for martyrdom, leaving those dependent upon them helpless and defenseless."

"Bishop John Sharp, the Utah director of the Union Pacific Railroad, and one of the wealthiest and most influential Mormons living, appeared in court at Salt Lake City, Utah, September 18th, and pleaded guilty to unlawful cohabitation. He claimed that the plural marriage was entered into before there was any statute against it and that the marriage was contracted in good faith according to the Mormon religion, but he recognized the supremacy of his adopted country's laws, and would live within them henceforth. He would not advise any one else to break them. He was fined $300, and discharged on the payment."

The foregoing would indicate that there are some men in Utah who have the sagacity to see the gravity of the situation and the courage to promise obedience to the law. If the same policy is pursued toward Mr. Sharp, by the Mormon press, aud pulpit, as was penned in the case of O. P. Arnold, when he took a similar course as that taken by Mr. Sharp, some serious results may be looked for; as Mr. Sharp is in a position not to be bulldosed, or censoriously criticised, even by his friends. The *News* will hardly care to treat Mr. Sharp cavalierly for the course he has elected to pursue.

It is within possibilities that Mr. Sharp's example may be followed by others against whom suits are pending. If so, those who are so valorous in defying the law, and in denouncing those who concede the supremacy of the law and the courts by confession and accepting the mercy of the courts, may have their hands full to satiety.

Joseph C. Clapp, Bozeman, Gallatin Co., Montana.
Elder Alexander Hale Smith, care William Anderson, 1009 Broadway, Oakland, Cal.
Pres. Joseph Smith, Box 307, Salt Lake City, Utah.

Correspondence.

MATEA ISLAND, South Seas,
April 15th, 1885.

Bro. Joseph.—With the consent of numberless mosquitos, who are thirsting for my blood with savage earnestness, I will try to write a little, as I may not get an opportunity to send a letter to the post-office at Papeete for some time if I do not improve the present one; as it is, this will not leave Papeete before the 15th of May, or a month from now. The *Tahiti* mail-ship leaves Papeete to-day, and we are nearly a hundred miles away.

I find after much investigation that a general reconstruction is necessary in this mission. For to become members of the Reorganization, (the doctrine of which, despite his evil course, Nelson plainly and correctly taught), the people desired to be baptized by him. But since I have had some of the law and order of the church translated, they have learned points of importance to them in the case, and that every Elder, Priest, Teacher and Deacon, is to be ordained by the power of the Holy Ghost which is in the one who ordains him. They decide that a man who lives as Nelson did continually, could not have the Holy Ghost to abide in him,—that it would not dwell in an unholy temple. So they universally question their baptism and the ordinations administered by Nelson. I told them that Nelson was not then expelled from his office as an Elder, and that although decidedly an unworthy man, and totally unfit for the office, yet his official acts would be recognized until he had been removed from office. But the idea of being baptized by a man so unworthy, is very disatisfactory to them, and the demand is universal for baptism at my hands. And in view of all the circumstances in the case, (these named, with some others), I have concluded to make a general reorganization, or reconstruction of the work here. I have refused to command any to be rebaptized, but have intimated my willingness to baptize any who demand it, under the circumstances; and by request, I baptized here on April 5th, one hundred and thirty-nine persons, in about an hour and a half, and confirmed the entire number the same day. To-day I have baptized ten more. The place of baptism was in a cave, fully a hundred feet from the entrance; that is, a hundred feet deep. We had to clamber down over the rocks that distance. It is a subterranean river; and fulfils a dream, which many remember hearing me relate, which I had sixteen years ago, wherein I saw myself descend a steep rock-bound shore, or banks of a river, and of sweeping the river with a net which reached from shore to shore, and to the bottom of the river, until nearly every fish in the river was caught. I have learned that all but about ten living on the island were baptized—most of these being boys. On the 6th of the month I ordained a number to the office of Elders, Priests, Teachers and Deacons. The branch was reorganized, and all seem to be satisfied. It is evident that many have received great light, and are glad of the work of reformation begun here. I have been over three months looking into this question, and am satisfied that the step is a wise and benificent one.

I think of leaving here in a week, and go to Tikahau, and Rairoa, and to Koukura, and then get around to Tahiti sometime in June. This Island is a high, bluffy one. That is, the entire shore is formed of a perpendicular bluff, some two hundred feet high, while the top of the Island is nearly level, not mountainous and irregular, or composed of mountains, hills and vallies, like Tahati; nor low and flat like the Paumotus. It is peculiar in its formation. The largest church, or meeting house, is here. It is a 40 x 80 feet frame, with glass windows. Some churches have no sashes, but blind shutters. Cocoanuts, bread-fruit, limes, oranges, and a species of bananas grow here. The cocoanuts are superior to those which grow in Tahiti, while the oranges, bananas, and bread fruit are inferior; the limes are the same on both Islands. We use cocoanut water entirely for a beverage; it is sweet, and very refreshing, and as clear or transparent as pure spring water. The great drawback to this Island is the absence of a harbor. There is no chance to anchor a vessel. Ten feet from the coral reef shore, the water is six hundred feet deep. Vessels have to keep laying off and on, all the time, and when the wind blows hard on shore, they have to put off a mile or two. The Island would sustain several hundred more people; but being out of the range of the Paumotus, and not on the line of any regular coasters, it is not often a person can get away when once here.

Bro. Metuaore from Ziona, (Papeete), brought our mail. We are grateful to Bro. Andrews, Bro. Anderson, and Bro. R. M. Elvin for papers sent; and to some good soul, for the *New North West*, and Daily New York "Graphic," which papers are specially interesting to us. All others who have sent us papers heretofore, will please accept our thanks. A regular weekly newspaper would be very acceptable. I sent money by the captain of the "Tropic Bird" for the Kansas City *Journal*, but he forgot to send it; and I sent a dollar to the Chicago *Inter Ocean* by mail, but I have not seen the paper yet. The trouble here is, that there is no money order office, nor registered letter arrangement. There is no American paper money to be had here, and French Colonial paper would not be accepted by the publishers in America; and it would cost a good deal to send silver by mail, and it would then be discounted at ten cents on the dollar if sent. If I had brought a few dollars, American Greenbacks with me, it would have been a wise thing. There are no banks in Papeete, and it is only by the courtesy of merchants trading in San Francisco that we can send money for any purpose, and they will not be bothered with a small sum. This mission will be entirely self sustaining, and I think that we will be able to pay for what printed matter we will hereafter call for. I have not as yet had any occasion or necessity to use any of the money advanced by the Bishop to take us to Australia from here, and do not think that we will have to use any for personal expenses. The Saints would have much more money to help the cause with, were it not for the exorbitant prices they are compelled to pay for everything they buy from a class of human sharks, called traders. For instance, cans of beef worth fifty cents in Papeete, cost from eighty cents to one dollar in these islands. In Matea and the Paumotus, lamps costing $1.25 in Papeete, cost $2.50 here. The church here bought two recently for $5. I bought one for our own use for $1.50, precisely like the two, and from the same trader. Prints costing fifteen cents in Papeete,

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(five and six in San Francisco)—sell for thirty cents per yard here. These goods are brought by the traders' own vessels, which carry a load of cocoanuts, shells, &c., to Papeete, and must return of course. The only expense would be carrying of the goods from the stores to the vessels, of probably a dollar on a thousand dollars worth of goods. It is simply the same system of robbery practiced in the States by traders among the Indians. These vultures in human flesh, will have a heavy bill to foot in the "day of judgment," and thank God, there will be a day of judgment. Some of these 'greedy dogs' have asked me to advise our native brethren to not engage in trading; for, say they, they can not give proper attention to their duties, and will be compelled to more or less cheat, and have trouble. How considerate, and at the same time conceding that they are themselves dishonest. But it will be after to-day when I advise them to not follow any legitimate business. I have heard a number of white men express themselves as being glad if the natives were all dead, or the Islands free of them. The idea is, of course, to get possession of their lands, and so get every cent that can be got from the cocoanuts, oranges, &c. How gratifying the thought that a just God, and a revenger of the wrongs of the down trodden and oppressed still lives, and as I said above, I thank God that there will be "a day of judgment."

There is no fault to be found with the Government here. No Government would be more liberal and kind than the French are to this people. It is these human leeches called traders that I write of; and they are Yankees, Dutch, English, and all sorts or nationalities nearly. If permission from the French authorities could be obtained, and a trade direct with the Islands and San Francisco could be carried on, it would be a great blessing to the natives; but there are two difficulties in the way. First, the Custom House; and, second, the stores in Papeete would suffer too much to allow that sort of an enterprise. The expenses of the Colonial Government are considerable, and are to be met by revenue from imports to a certain extent. There is one way that the natives could help themselves, and that is by a co-operative system, a sort of Grange movement; but alas, they are too childlike in their mental make up for a work of that kind. I have seen enough of their character to enable me to judge that they could not carry out a company enterprise. Yet if they would or could do it, they could save hundreds and even thousands of dollars yearly. There is nothing but the lack of energy and perseverence to hinder one or two of the many little sloops and schooners owned by brethren, being employed in running to Papeete, and buying goods in large quantities, or the aggregated amount of flour, rice, soap, cloth, &c., required by each community at the time. But I have no ground to hope for any effort of this kind being carried on, even if begun. The only hope for improvement in their condition lies in their emigration to some salubrious clime, and where, under the direction of some careful, and judicious white persons, they could cultivate fruits, grain and vegetables. They are very apt to learn any kind of trade, and are able-bodied, both men and women, much more so than the Chinese; and the objection raised against the latter of being heathens will not apply to them, and being republicans, or citizens of a Republic already, they would readily adapt themselves to the usages of a republican form of government. There is but one difficulty that I can see in the way of their change of location, and that is a kindly climate. Strange however as it may appear, they suffer more from heat than we do, and appreciate cool weather. I have not encouraged the thought of going to America; but it is a universal desire with them, and a plan looking toward a location and employment might as well be entertained by the church authorities first as last. Their temporal, mental, and moral advancement and improvement demand a change of circumstances and surrounding that will never come to them here. Nothing but the interference of the authorities or lack of means, will prevent numbers from going to "America" as they call the United States, when they learn that we have gone there. It is only our promise to return, and the refusal of the ship masters to take them, that prevents numbers from following us from one Island to another. And some do go.

Yours,

T. W. SMITH.

ELMWOOD, Nebraska,
September 22d, 1885.

Dear Herald:—At the solicitation of the committee having in charge the Wheeler's Grove camp meeting, I took a leave of absence from my field of labor to comply with their request, and while at the meeting endeavored to make myself agreeable and useful. I herewith return my thanks to the committee for the "saw-buck" presented me. On my way home I stopped one night at Farm Creek, and administered baptism to one. I pray that she may have grace sufficient to sustain her in "the faith once delivered to the saints," that she may fight the battle patiently and faithfully and obtain the crown that fadeth not away. Spent one night at Glenwood. I would suggest to the authorities of the Fremont District that some effort should be put forth to aid the neglected sheep at that place. I arrived at home on the afternoon of the 16th and left on the morning of the 19th. The evening found me at Greenwood, a stranger among strangers. I found a resting place with Mr. Thos. C. Anderson. His wife accepted the gospel under the preaching of Elder Peter N. Brix, over in Denmark. They have lived in Greenwood, for the past three years. She is very lonely without the fellowship of the Saints, no one in that vicinity having any interest or faith in the doctrine of Christ as we teach and understand it. I explained to Sister Anderson the rule of General Conference, and of the district, that all members are required to unite with the nearest branch, she cheerfully gave me her letter to deposit in the branch here. I make a note of this by reason of the fact that there are so many who are careless or neglectful of this duty and requirement; and thereby both the church and the individual suffers loss. There are four churches at Greenwood, and Mr. Anderson was refused the use of two of them. His third application was successful, in obtaining the use of the "Christian Church," for the afternoon. Upon my going to the house of worship for the morning service the pastor, Mr. Cyrus Alton, invited me to the pulpit, and to occupy the hour. The house was well filled, and I spoke with a good degree of freedom, from 1 Cor. 3:11, upon the principles of faith and repentance. In the afternoon the congregation was not so large. I spoke from Mal. 3:6, upon the unchangeableness of God and his law for the salvation of man. In the evening the pastor again requested me to occupy his pulpit, and I did so upon the topic of baptism. I was blessed with most excellent liberty of thought and expression. To have in store the knowledge and the evidence of gospel subjects, is profitable, that in the very hour of need the Holy Spirit may bring from a well filled mind to our remembrance such things as will prove interesting and beneficial to the people. I thirst for knowledge! I pray for divine wisdom! I will diligently toil for understanding!

I was much pleased with Bro. F. M. Sheehy's notes on "Spiritual Gifts." My experience and observation have been parallel with his. I deplore a misuse of the sacred gifts of heaven. God hath wisely admonished us upon this very important item. I pray that, ere long all Saints may learn and understand, that in doctrine, government, and correction, the written law, and not Spirit manifestations, are the rule of action in the church.

The present is the most pleasant season of the year. In common parlance it is called "Indian Summer." The days are warm and smoky, while the nights are clear and cool. Farmers are very busy haying. Corn is all out of danger of "Jack Frost," and promises to be a heavy yield.

On duty,

ROBT. M. ELVIN.

No. 429, Jacob St., WHEELING, W. Va.,
September 30th, 1885.

Bro. Blair:—Bro. Ells is still confined to his bed. His recovery, viewing form human standpoint, is doubtful, as his age and present physical weakness is against him. Still our heavenly Father is able to raise him up if it be his will, which we hope and pray will be the case. The Saints and friends who are expecting a visit from me will please be patient, as it is impossible for me to leave home while he is ill. We request an interest in the prayers of all Saints in behalf of our brother. Yours for the truth,

G. T. GRIFFITHS.

PARRISH, Franklin Co., Ills.,
September 29th, 1885.

Bro. W. W. Blair:—We have had another ten days meetings here in the same houses as before, Baptist and Methodist. The Methodist local preacher first said we could not have their house, until he saw that that was not popular with the people, and after we had gone to the trouble and expense of making a stand and seats in the grove near the house, then he said we could have it; so we accepted. Bro. Isaac M. Smith came first and preached five discourses in the Baptist church; had good congregations and good interest. On Monday night commenced at Mt. Etna, in the Methodist church, Bro. G. H. Hilliard coming down on Wednesday. The meeting continued there until over Sunday night last, with house full most all the time. A great many people are investigating, and a good many belonging to other churches, and those that belong to none say they preach the truth, and are defending the same. Six more were baptized this time, all heads of families, and several others almost ready. Bro. Hilliard will be back here in three or four weeks, then we expect to see several others come

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into the true fold. We want you and all the Saints to pray for us, and that the good work may go on in this vicinity and the honest in heart be gathered in.

Your brother in the gospel,

AARON BURLISON.

OBI, Allegany Co., N. Y.,
September 15th, 1885.

Brother W. W. Blair:—It has been quite a long time since I reported to the Herald Office of my whereabouts and of my efforts in the gospel cause. My circumstances have been such that I was not able to do but little public preaching during the summer months, my time being employed, quite a share of the season, at carpenter work in the region of Greenwood, Steuben county, where I have been for quite a long time past. I came out here last week, where our good and worthy brother, C. N. Brown, (who is now gone to his rest), a few years ago opened up the work, and it had its good effects with quite a number of the people in this vicinity, who are now quite desirous to learn more gospel truths as held to by the Latter Day Saints. Last Monday night I preached in a school-house to a fair sized, and quite attentive congregation. I left another appointment for Friday night.

Last Sabbath I attended meeting in the United Brethren Church near here and tried to get an opportunity to preach at three o'clock p. m., in their house. After some consultation with the preacher and Trustees who were present, they finely concluded not to open it for me. But I improved the occasion to announce my appointment for the school-house, Monday night. Several of the people did not approve of the course they took in shutting their house against the Latter Day Saints. There was formerly in this vicinity quite a large society of the United Brethren, but many of them have become disaffected and have withdrawn from them, but are still in want of "the true bread that cometh down from the Father of Light." I am now at the house of a kind friend by the name of Brunnel Childs and wife. Though not yet members of the Saints, they are very much in favor of the doctrine, and have taken the *Herald* and *Hope* for some time. They are very kind people, indeed, and we hope to see them embrace the gospel of the kingdom in the due time of the Lord.

Last night on my way returning from meeting I stopped, by invitation, with a family by the name of Merritt, who were very kind. I left with them my Book of Mormon and hymn book. On my way here I called on our aged and most worthy sister, Hyde, of Belmont, who owns a house and lot there, and is living with her son, a very kind and promising young man. Sister Hyde is very fortunate in having a family that all express so much pure love and affection toward her. Her great anxiety is, that her family may be numbered with the Saints in the kingdom. She points with pride to a rocking chair that she has kept in her possession, once owned by her parents, in which Father Joseph Smith, Elder Austin Cowles, and others of the Elders in the early days of the Church had rested, when on missions in the neighborhood of her father.

I do not know what the final result of my efforts will be in this part. Sister Childs told me she dreamed last night she heard me give out word in a meeting for baptism. I told her I hoped it might prove so. We look some for Bro. W. H. Kelley here, as he wrote me some time ago he would make an effort to call, when on his way to Providence, Rhode Island. This is in the oil region, and I expect there may be over a thousand oil wells on the rail road route between here and Wellsville, a large town about twenty miles east of this. Many burn gas for fuel in their stoves here. Lest I weary you, I will close with kind regards to all the Saints.

Yours,

C. G. LANPHEAR.

RICHFIELD, Sevier Co., Utah,
September 19th, 1885.

Bro. Blair:—We arrived at this place yesterday almost covered with red dust. I wonder why they did not name this place Redfield! We left Ephraim on the 17th. At that place they called it fifty-two miles to Richfield, but we traveled two days, thirty-five miles each day, which makes the distance about seventy miles according to mine arithmetic. The trip would have been a very pleasant one had it not been for the hot sun and red dust, besides a continual lack of interest on the part of the ponies to make good time. While in Ephraim brother Anthony spoke to the people twice, and I once; the interest being very good considering the busy times. I am not now as well acquainted with this people as I may be after a little, but I am of the opinion that many of them are far better than their religion. Among the Danes, I find many who are anxiously waiting for the redemption of Zion, and some have frankly confessed that they believe brother Joseph to be the man appointed of God to take his father's place. And it is a wonder to me why any man professing to be a Latter Day Saint will dispute this, when the revelations of God, the voice of prophecy, and the fulfillment thereof, all speak in confirmation of that fact. Neither Brigham Young nor John Taylor could ever fill the bill.

"Uncle Sam" seems to be determined now to to take posession of "the key to the gospel of Abraham," and when that is done, I hope that many of the people of this Territory will come to the light and remain therein.

Yours,

PETER ANDERSEN.

PLAINVILLE, Mass.,
September 23d, 1885.

Brother W. W. Blair:—The work of the Lord is progressing in this place and the regions round about. We continually hear the Macedonian cry: "Come over and help us." And after the District Conference, brother Coombs assisted by myself and others will try to proclaim the good news of the everlasting gospel in new places in Attleboro. Brother Coombs is awake to Zion's cause, and is working as the Lord directs. His companion is assisting by prayer and conversation to bring some to a "knowledge of the truth," and her prayers have been answered and her efforts blessed. The brother is worthy of a higher position in the church, having built up a Branch of 60 members since 1876. He has baptized five in the last three months, two of which were members of the "Christian Church," and one more is ready to be baptized. The Branch is in better spiritual condition than it has been for some time past, and our motto is "onward to victory," under the banner of the cross, as we tread the narrow way, clinging to "the rod of iron." The gifts and blessings are with us from time to time as the Lord wills, to the edification of the believers and perfecting in righteousness. The Sisters' Sewing Society held two successful ice cream sales, and obtained money to improve the Chapel and its surroundings. Since we have added to the branch such as should be saved, the heathen have raged and people imagine vain things; but the Lord is breaking with the "rod of iron" and he will hold them in derision even as the Psalmist says.

The *Attleboro Advocate* gave us a favorable notice when we held services in that place, and we commend the paper to all the Saints wishing news from Attleboro and vicinity.

Bro. Bond and wife made a visit to Plainville the 8th of September, and brother Bond stayed to comfort and instruct the Saints. Bro. H. H. Thompson was also here about the same time, and we learn that he is sowing the good seed of the kingdom with the right effect. It would be well for the Saints here and everywhere to put in practice the Word of Wisdom in the Book of Doctrine and Covenants. "This body," Paul says, "is the temple of the Holy Ghost," and we should be careful to keep it pure, morally and physically. Praying for the advance of truth, and the redemption of Zion, I am your brother in the gospel.

ARTHUR B. PIERCE.

JEFFERSONVILLE, Illinois,
September 29th, 1885.

Bro. Blair:—I have just returned from Franklin county, where Bro. I. M. Smith and I were holding a series of meetings. We had the pleasure of baptizing three on Sunday last, and three more yesterday morning. Many more are believing, and some nearly ready for baptism. The prospects are good for a branch of the church to be established there soon. Bro. Smith is an excellent worker, especially in the pulpit. We hope to go back there at no very distant day, and effect an organization. I have never received a greater degree of the Spirit in my ministrations than I did there. Even men out of the church could see that in confirmation those administered to received some supernatural power. Bro. and Sr. Burlison deserve great credit for their work there among the people, in scattering tracts and getting them to investigate, thereby preparing them for the preaching. There are but few of us to go out preaching here, and the calls are many.

Yours in gospel bonds,

G. H. HILLIARD.

CORMORANT MILLS, Minn.,
September 21st, 1885.

Brother Blair:—I am still presenting the word of the Lord to the people in this part of the country, although it seems like up-hill business, when so many say they believe the gospel we preach is true, and then don't obey it. I have had the best of liberty since I came here in dispensing the word of life. The Saints have been revived, and all, I may say, feel happy in the Lord. Many have come under the law of tithing, and we hope all the rest may. Some are in debt and say they want to clear themselves, and then come under the law of tithing; while some others felt that they should not wait until they were clear of debt. I think the latter is right, although the former are giving considerable for the onward progress of the cause, but have not yet done as

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Abraham did, that is for the commencing of being tithed, to give a tenth of all they possess. Some have done this. I found a good class of Saints in this State. The Elders are working hard this summer to lay in store for the winter, and then they expect to labor what they can. I met with the Saints and friends here yesterday, and spoke twice to them. I meet with the Saints next Sunday at Brother Andrew Tabbut's house. I leave here next Sunday evening, and shall labor in Northern Illinois through the winter. Bro. H. L. Holt will preach around in this state this winter, so he says. He is well liked by all the people, in and out of the church; that is, all who love truth.

I expect to baptize one or more on Sunday next. Brn. Way and Martin expect to preach some this coming winter. They are two good men, and I hope they will do good. Old father George Gould, as he is called, has left off the use of tobacco; can't every Saint of God do the same? Try it my brethren; try it, and you will find it to be a great blessing to you. God has spoken and says it is not good for man. Yes, sisters; and you who use the weed, try to put it away.

Last week's *Herald* came to us containing a letter from our beloved brother, F. M. Sheehy, who gives a sad account of the condition of the Eastern Maine Saints. Paul said, "Reprove, rebuke, with all long suffering and doctrine." It will be remembered that the brother has only been laboring a small part of the time, in the past two or three years in Maine, and I am satisfied he has been wrongly informed. He says this unpleasant state of affairs is the result of unwise building, and tries to make it appear that it grew out of putting too much stress on certain outward manifestations of the gifts of the gospel, so much so, that the individual was elevated above ordinary mortals, and that if one did not possess the power to either speak in tongues or prophecy, they had not the gift of the Holy Ghost. I want to say this is a mistake; better guess again, brother Frank. I am the man who by the aid of God's Spirit raised up some of those branches, and assisted in raising up the others; and for the twelve long years that I was in Maine preaching, I never taught, neither did I hear a member of the several branches say, that unless they had the gift of tongues, or prophecy, they had not received the gift of the Holy Ghost. No, no, my brother; they were taught that, as God devided those gifts, and gave to every man, that either of the gifts carried with it a knowledge of the gift of the Holy Ghost, and for all to be contented with what the Lord gave to each one. We never elevated any that spoke in the gifts above ordinary mortals. No, my brother; if any of those Saints have fallen from what they once enjoyed, give them credit for the good they have done; for if I am called upon, I can tell you of many a prophecy and interpretation of tongues, that had its literal fulfillment; all of the other gifts were enjoyed.

There never was a meeting held till daybreak in the Eastern Maine District, that I know of. The latest ever held was at a conference at Little Kenebec, which lasted till two o,clock in the morning, and that was a God-blessed meeting, one long to be remembered by all present. If I remember well, the gifts of tongues was given eight times, prophecy several times, besides visions; several were administered to and healed. I well remember that night, and it never can be blotted out of my mind. After the meeting I had to go a mile and a quarter to get to my home, and the moon shone so bright that I took my scythe and went into my field and mowed a long time before daylight appeared. I felt happy in the Spirit; and knew that God had remembered his people as in days of old.

I saw nothing unreasonable in our fasting and prayers. If any Elder or member of this church will look into the books that we profess to believe, they will find that the God of heaven has told us to fast and pray. Paul had much fasting and prayer, and by it received great blessings. And I am satisfied that if we as a people did not think so much of our stomachs, we could gain many a God-given blessing now. And I do feel that when the proper man, whose right it is to regulate the church, goes among the people of Eastern Maine, and sees to it that they take God's law in their hand, and execute it, the little spark of fire that is in those who have wandered away will be rekindled and the Spirit of Israel's God will once again be given them, and the cause will be made to flourish again. The Lord has said to the Elders, "Ye shall see that my law is kept." Go to work Elders, as the Lord has said, and we will not have so many "stars falling."

Yours truly,

JOHN C. FOSS.

MATTOON, Ill., Sept. 28th, 1885.

Bro. Blair:—Yesterday I went to fill an appointment at Macon, Macon Co., Ill. The gentlemen who extended the invitatation got frightened I guess; so I was left out in the cold While sitting in the hotel meditating, I thought I came here to preach, and was going to do it. So I went and got the key of the Tabernacle, hired three boys to sweep clean, and dust; then wrote out plain notices of meetings, and then went to the churches and had them announced. I then traveled over the town from house to house, inviting the people to turn out. In the afternon, I had a good house and poor liberty. In the afternoon, house crowded, and for an hour and a half I poured in a stream of Mormonism on that audience, that fairly astonished myself, and made the people think that if our people are fools and cranks, we have lots of method in our madness. I was invited to perform miracles before the people. This I declined upon the principle that it was not wise to cast pearls before swine. This morning I was invited to return, and a place promised to stop at. This whole central Illinois never heard the gospel. Oh! when will they? I shall be in Fort Madison after this week.

Yours,

J. A. ROBINSON.

PITTSBURG, Crawford Co., Kan.,
September 24th, 1885.

Bro. W. W. Blair:—Yours concerning Utah Mission was duly received, and it gives me perfect satisfaction. It is wisdom to observe the proper "times and seasons" in applying all our labors. There have been great efforts already made for the good of the Utah people. I hope they will heed the worthy and timely efforts of Brother Joseph and others. If not, I pity them for the consequences which will follow. I am glad for the sake of the work at large and the honest ones in the Utah Church that the lines of distinction are so sharply and finely drawn between the laws of God and of our country on the one hand, and the error, priestcraft, bondage and rule of terror in the Utah Church on the other. A "city of refuge" in Mexico for the polygamous portion of the Utah priesthood is just the thing I have been expecting for some years; for they can not afford to lose polygamy, and the kingdom to support it, without a desperate struggle. That scheme was planned years ago, in case they could do no better, and so "build temples all the way through to Independence, Missouri."

The conference of Spring River District is just over. A good and peaceable time was enjoyed. Baptized three, with prospects of some more soon. The feeling here is good, prospects promising, and the efforts of many of our local Elders are commendable. We have prospects of some debates. Bro. Warren Peak is to commence a debate with an Adventist next week at Oplis, Kansas. Bro. E. A. Davis and Elder Foure of the Adventists are negotiating for a debate to be held at Galesburg, Missouri. We have good fields for labor, and intend to occupy.

In gospel bonds,

J. T. DAVIS.

NORTH BRANCH, Kansas,
September 23d, 1885.

Bro. Blair:—The interest in the *Herald* in the mind of the Latter Day Saints in this mission, so far as my travels have extended, is increasing. There are several reasons for this. One of the most prominent is, that within its pages the doctrine of the church appears in such plainness. Those maculate doctrines that have hitherto appeared upon its pages have made some weaker and more faithless in their confidence in the Church and its relationship with Christ, while some delighted in the economy of God as revealed in his word. But while all this was transpiring there was a general timidity in encouraging the reading of the *Herald*, especially among those not in the kingdom of God. But now that timidity is passing away, and the *Herald* steps forth as the representative in fact of the Church of Jesus Christ. The position the Church took last Spring in accepting Book of Doctrine and Covenants has aroused some that have been watching and waiting to cry "priestcraft." What is the cause of such a proclamation! Has not the Church taken action upon this matter time after time before! But, says one, The Church never took so decisive a step on it. On what? Why, tithing; that seems to be the stumper. One says, I never heard of tithing till of late, and it must be an addition to the original doctrine of the Church. Let us see what Joseph the Seer taught. Turn to Doctrine and Covenants, sec. 102, par. 1, 2; sec. 72, par. 3, 4; sec. 64, par. 5; sec. 106, par. 1. This is not all that God had to say through his servant. As early as September, 1831, he began to teach the law of tithing. Does it look like a new thing! Let us see what the Reorganized Church said upon this subject in the beginning. Read conference minutes of September, 1878, concerning certain revelations as early as October 7th, 1861. Doctrine and Covenants, sec. 114, par. 1, 2; sec. 117, par. 10. Here we discover that the present Joseph only takes his father's place in this, teaching the same system of tithing. Who was his instructor? Every Latter Day Saint would say, God was. Whose duty was it to teach tithing? The Twelve and Bishop and his Agents,

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(D. & C. sec. 114, par. 1). This we understand to be the special duty of the Bishop and his Agents, while I do not understand it prohibits those who are called to preside over branches or districts to teach and instruct on proper occasions. But when either, or all, or part fail to teach tithing, here or there, does that change the law? Is that failure any evidence it is a new thing? See what the books, the standard works of the Church teaches. Gen. 14:18-20; 28:22; Heb. 7:1-10; Alma 10:1, 2; Book of Nephi 11:1-7. There is no coercion in the matter. We only have to meet the loss if we reject the counsel of God. D. & C. 64:5.

The work in this district is onward, but slow. The able counsel and instruction of Bro. James Caffall for the past three weeks on church polity, will bless us, if each one will study and learn his or her duty as members of the body of Christ. Peace and love and unity will prevail instead of discord. Let us try it, brethren and sisters. I appeal to you of North West Kansas District, and especially Goshen Branch, to remember the covenants we have made with God. Let us strive to keep our covenants and strive lawfully. What others may do, does not license us to vary from the path of duty. Let us pray as well as watch. By thus doing we will enjoy the gifts of the gospel.

Yours in Christ,

A. H. PARSONS.

Summary of News.

Sept. 30th.—At Palermo, Monday, there were 159 new cases of cholera and 89 deaths.

The total exports of produce from New York during last week were valued at $5,610.253.

Four negro asssains, three men and one woman, were lynched night before last near Pittsborn, N. C.

The mercantile failures in the United States for the quarter ending Sept 30th, number 2,123, and in Canada 254.

Charles Taylor, aged twenty-one, Mayor of Van Buren, Ark., shot and killed a man who attacked him on the street night before last.

Floods in Bengal have destroyed a vast amount of property. An area of 3,500 square miles is under water. Many lives have been lost.

Seven members of the Dunwood Primitive Baptist Church, Decatur, Ga., have lately been expelled because they had put lightning-rods on their houses, and dug pits in their cellars for places of retreat in case of a cyclone. The other members held that this action argued a lack of faith. The expelled members now claim to be the true church, and have brought suit for the church property.

The potato-rot is so extensive in Wyoming County, N. Y., that less than one-quarter of a crop will be secured. Buyers refuse to purchase, and many farmers are so discouraged at the prospect that they are plowing up their fields of potatoes and seeding to grain. In other countries in this region the crop is similarly affected.

The skeleton of a man nine feet one inch in hight is said by the St. Louis *Globe-Democrat* to be on exhibition at the office of a firm in Thayer, Oregon County, Mo. The skeleton is said to have been discovered by a party of men who were exploring a cave some three miles in length, situated about nine miles from Thayer.

The telegraph brings the information that the priests in Montreal have encouraged the French-Canadians in resisting vaccination, and have taught that a remedy for the disease "lay in the more frequent visitations of shrines and more copious prayers and confessions." If this be true, it is scarcely subject of wonder that the French-Canadians are a race held in a sort of contempt by those about them. Religion is one thing and superstition is another, and people who in the year 1885 can be influenced by spiritual advice of the sort which was current in the dark ages of superstition must be ignorant indeed. Thousands have died of the loathsome pest in Montreal, and yet the French of that city, at the instigation of their ignorant priests, resist vaccination and mob those who propose it. It is this slavish bigotry and narrowness of thought which have kept the French Canadians from making progress with their neighbors. One generation of a system of American free schools for the French-Canadians would make of them another race—one to be respected. They are thrifty and industrious; they lack only the means of acquiring intelligence.

Sept. 30th.—In the Salt Lake District Court yesterday Bishop Hiram B. Clawson was arraigned for unlawful cohabitation. He asserted that his marriages were all entered into in good faith. His wives had grown old with him. They would retain their covenants. If he should abjure he could not look his wives and children in the face. His brethren, friends, and neighbors, whose opinions he respected, would look on him with indignation and scorn. He would be ostracised, looked down upon, and dishonored in the community. Judge Zane told him polygamy had always been against the law; no matter when entered into, it was an illegal relation; that it didn't speak well for the moral courage of a man to claim to be a citizen of a country, claiming the protection of its laws, yet be afraid on account of local prejudice to support those laws which thousands of good men had laid down their lives to maintain. The sentence was the full extent of the law—six months' imprisonment and $300 fine and costs.

Truman O. Angel pleaded guilty to unlawful cohabitation. Being a poor man he was fined $150 and no imprisonment.

Septimus W. Sears, assistant superintendant of Zion's big co-operative store, pleaded guilty and was fined $300. He promised to obey the law in the future and counsel others to do the same.

Henry Ward Beecher's latest sermon, dealing with the idea and teaching it, of a diffusive and universal God, is uncomforting in some of its similies. Said the preacher: "Plato is dead, but Plato's writings exist, and Plato exhales from them, and there is a living Plato and a living Socrates. Thus we have personality as determined by matter and personality as determined by mind." What comfort is there in a personality determined by mind and defined in this way? Plato and Socrates may be thus "living," in one sense of the word, but how do they enjoy themselves? How can we better illustrate the insufficiency of this idea?

A somewhat remarkable result from a flash of lightning occurred near Deer Lodge, Mont., where 1,400 sheep were grazing, with a herder in charge. The flash and report appeared almost instantaneous, and were terrific. The herder and horse were both knocked to the ground, and when the herder recovered and looked around, it seemed to him the entire flock was down. Seven sheep were killed throughout the band by the flash, and two of them were 200 yards apart.

New regulation "regimental" suits have been issued to all the prisoners in the United States penitentiary in Utah, lately. The "trusties" were called into the warden's office, one by one, the proper size selected, and pants, coat and vest issued to them, which they were required to put on immediately. The material of the suit is a heavy woolen cloth, with black and gray stripes about an inch and a quarter wide running around the body. The prisoners returned to the yard rather sheepishly and their reappearance was the signal for hoots and shouts of derision and laughter. "See the zebra!" "Fresh fish!" yelled the prisoners, as they gathered around their striped companions and made a critical examination of the clothes. Among the Brighamite Polygamists thus "*robed*" were F. A. Brown and Moroni Brown, of Ogden, Job Pingree, Rudger Clawson, Angus M. Cannon, Parley P. Pratt and A. M. Musser. Brother Watson, who was herding turkeys a short distance away, was called in, but after a most thorough search it was found that no suit of sufficient proportions had been provided. We wonder if they had their Brighamite "Endowment Robes" on under Uncle Sam's "Robes." All convicts who have over thirty days to serve are also to be closely shaven. Brothers Cannon, Musser, Pratt and Watson will be exempt from this regulation, but Job Pingree, Rud Clawson, the two Browns, of Ogden, and several other polygamists will soon appear with shaved heads.

The Mexicans have begun a warfare against polygamy, and well-grounded rumors are afloat there that a demand has been made of President Diaz that he rescind the grant of land in Northern Chihuahua to the Mormons. The Catholic Church is at the head of the movement, and demands that the laws against polygamy be enforced. The church is supparted by a strong public sentiment, especially in the Northern States of the republic. The entire press and the politicans have also taken strong grounds against the colonization of Mormons on Mexican soil.

The following little straw is taken from the Chicago *Tribune* for September 19th: Rich and zealous pilgrims have changed things so much in Jerusalem lately, that land there has doubled in value, and many modern dwelling-houses have been erected.

The Atchison, Topeka & Santa Fe Road has closed a contract with a colony of Mormons, to transport them from Salt Lake City to Navajo Springs, on the line of the Atlantic & Pacific Railway, says the Denver *Tribune-Republican*. Navajo Springs is a small place a short distance west of the New Mexico line, of not much present nor prospective importance. It is about forty miles by rail from the valley of the Little Colorado River, in which there are a large number of Mormons. This proposed movement of Mormons is indicative of nothing of importance. The Mormons have been numerous in Eastern Arizona for years, and this colony will be only an unimportant addition to the number already there.

John T. Davis, Box 240 Pittsburg, Crawford Co., Kansas.
M. H. Bond, 50 Waverly street, Providence, R. I.
R. Etzenhouser, Box 40, Rhodes, Marshall Co., Iowa.
H. C. Bronson, Montrose, Lee Co., Iowa.
John S. Patterson, box 212, Plano, Ills.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

JUDGED BY OUR WORKS.

THE gospel is the revealed *will* of God to man, in answer to the demand inherent in the race; said demand we think being clearly manifest in its history. The hopes and aspirations of the race are not the creations of the race, but are a part of the creation itself—a part of the divine economy of the great Creator.

How fitting and essential it is that this should be the case. What a world of misery this would be, but for this divine principle which a wise and benificient Creator has planted in the bosom of his creatures—the principle of *hope!* The sage and the philosopher, the rich and the poor, civilized and uncivilized alike, all rushing through time towards eternity, each one experiencing their joys and sorrows, their hopes and fears, pleasures and disappointments, mingling with sunshine and storm.

What is it that gives strength to the mind, and courage to the soul to endure under the trials of adversity, disappointment, and death, but that principle of hope which looks forward in anticipation of a better time to come—that "behind every cloud sees the silver lining," proving the statement of the apostle true—"For the creature was made subject to vanity, not willingly; but by reason of him who hath subjected the same in hope."—Rom. 10: 20.

"Hope, springs eternal in the human breast.
Man never is, but always to be blest."

While this principle is everywhere manifest in the history of man, from Adam down, yet the gospel of Christ reveals to the Christian a hope for the future not enjoyed by those who are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise having no [true] hope, and without God in the world." Those who enjoyed this hope, in the past were enabled to endure "as seeing him who is invisible," even to the "spoiling of their goods," and "confessed that they were strangers and pilgrims on the earth." "But now they desire a better country; that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11: 16. "Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail."—Heb. 6: 19.

While in the city of Brooklyn recently, the writer was met with the statement that the Saints were expecting to obtain more in the world to come than other people; and this was presented to prove that they were presumptuous in their hopes of the future. We confess we can see no wrong in the thought; neither can anything be produced against it, either from reason or from Holy Writ; but we will make bold to say, that if any one thing is taught clearly in the Scriptures, it is the fact that there will be a difference in the rewards of the future, as well as the punishments. Else what does Jesus mean when he says—"For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16: 27. Paul taught this reasonable doctrine likewise:—"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5: 10.

God's unchangeableness in this is manifest in his revelation to John on the Isle of Patmos:—"And, behold I come quickly; and my reward is with me, to give every man according as *his work* shall be."—Rev. 22: 12. Paul says:—"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead."—1 Cor. 15: 41, 42.

These and other scriptures prove that there will be a difference in the rewards to be meted out in the future. Then why should the Saints be ridiculed for believing this most reasonable, and most eminently scriptural doctrine? Why should they not teach now in harmony with what the inspired apostle Jude wrote eighteen hundred years ago, as recorded in his epistle, to wit:—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints."—Jude 1.

In the beautiful description of the "Holy City," the "New Jerusalem" which John saw "Coming down from God out of heaven" given in the book Revelations, we can learn something in a brief way of the condition of those who come under "the common salvation," spoken of by Jude as follows:—"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did light it, and the Lamb is the light thereof. And the *nations* of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it."—Rev. 21: 23, 24. Here are two classes spoken of; they who walk in the light of the city, and those who should enter into the city. None are permitted to enter into it "but they which are written in the Lamb's book of life."—verse 27.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may *enter in* through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."—22: 14, 15.

Yes; here is the line drawn between those who are worthy and those who are not. This is what Jesus had reference to which was to to be counted of far greater importance than all the miracles men may have power to do. At His command His disciples went out to preach and returned rejoicing, saying that even the very devils were subject to them. Jesus says:—"Glory not in this, but rather glory that your names are written in heaven."—Luke 10: 20. He said to his followers:—"Let not your heart be troubled; ye believed in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 1–4.

To be with Christ has a broader significance than the way it has been preached and sang about in the past, and by some at the present.

"Then right before my Savior,
So glorious and bright,
I'll play the sweetest music,
And praise him day and night."

There is something of more importance than merely singing and playing—a hope more tangible and more substantial. That hope was voiced by the four and twenty Elders when John the Revelator heard them sing that new song:—"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5: 9, 10. Daniel foretold it:—"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 8: 27. John says: "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."—Rev. 11: 15. At that time Jesus will reign, and his people shall reign with him. Then will the nations be healed by the leaves from the tree of life, and the promise be fulfilled which God made to Abraham, "That in thee and thy seed, shall all nations be blessed."—Gal. 3: 8, 16.

At present the object of the preaching the gospel, is to call out of every nation, kindred, tongue, and people, a people who shall be "a peculiar people." But not that their peculiarity shall consist in credulity; or, in other words, shut their eyes and swallow everything, (as it is ludicrously illustrated by Mr. R. G. Ingersoll, in the man who couldn't believe in the fiery furnace, or Jonah and the whale). The idea that a man, because he fails to accept religion, perhaps because of the inconsistencies he sees in professors and their creeds, he must be sent to eternal perdition when he dies, is neither scriptural nor rational. God and Christ do not say they will judge a man according his mere belief, but for his *works*. And his people will be a peculiar people, for they will be "zealous of

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good works."—Titus 2: 14. They will prove by their works that they are worthy to receive such an exalted station as to be God's chosen people, "a royal priesthood, a holy nation," to dwell with Christ and to reign with him.

The governments of men are defective, and why? It is because of the corruptions of men? Many who are law-makers and executors, are law-breakers; and these defects will continue until men first learn how to govern themselves. We hold that no man is fully qualified to rule his fellowmen, until he has first proven himself capable of ruling himself. The gospel reveals to us the law by which this can be fully accomplished. It is the law of the spirit of life in Christ Jesus." It reveals to us that Jesus, the Christ, is the pattern for us to follow. That as he became obedient to the righteous law of God, (Matt. 3: 15), so also should we be obedient. As he obtained the Spirit of God through his obedience, so is the promise made to us, and to all who will obey, (Acts 2: 38). As he overcame temptations, and subjected himself to the will of God in all things, so are we commanded to follow him as the "captain of our salvation." In a word, when we shall, through a close application of our lives to "the law of the spirit of life," develop a grand and noble character, as exemplified in the life and character of Christ; when we are willing to sacrifice for the good of others, and return good for evil, love our enemies as well as our friends, bless them that curse us, and pray for them that despitefully use us and persecute us, then shall we become the children of our heavenly father, who sendeth rain upon the just and the unjust. When we are able to live this law, then we shall have demonstrated that principle of self-government so beautifully exemplified in the life of Christ. And we will then be counted worthy to dwell in his presence, and also to reign with him. Jesus exemplified that, "He that ruleth his own spirit is greater than he that taketh a city."

The writer's conception of the heavenly kingdom is, that heaven is not made up of those who have been frightened into it. Its inhabitants are not a set of cowards, who are simply trying to escape well merited punishments for their deeds. But they are grand and noble men and women, who have lived honorably and uprightly in this world; who have had the moral courage to do right here for the love of right, although in so doing they have had to encounter the opposition of bigots and evil minded men. If this is a proper conception of the hope of the Saints, then should we be the last ones of all God's children to ridicule the faith of others; for all will not see as we see. But whatever our duty in life calls us to do, let us do with our eye single to the glory of God, that the whole body may be "full of light." That at last we may hear that welcome plaudit, "Well done, good and faithful servant, thou hast been faithful over a few things, I will now make thee ruler over many things, enter thou into the joy of thy Lord."

J. GILBERT.

A VISION.

THE following vision was sent us by Bro. E. N. Webster of Boston, Massachusetts, who is personally well acquainted with Sr. Healey.

Some time in the year of 1882 the following vision was given me in open day. It was not long after I was baptized and united with the Reorganized Church in Boston, Massachusetts. I was zealous for the cause of Christ, and whenever opportunity offered would present the claims of the gospel. One day while conversing with a lady concerning my faith, I failed to present it so as to convince her of its truth. I gave her an Epitome of our faith. While she was perusing it I was thinking how I should answer the questions she would probably ask. The Spirit said to me, You think you know concerning the gospel, but you do not, only in part. Immediately the room began to expand until it seemed to comprise the world. There appeared a table before me; around it sat three men. Upon the table was grain having the appearance of white corn. I then beheld the Garden of Eden—the most beautiful and lovely of anything I ever looked upon. There were our first parents dwelling in peace and happiness, with everything the heart could desire. I saw the temptation, the fall, and the expulsion from the garden. And, oh! I can never forget the sorrow and despair shown in every feature as our first parents went forth from the presence of the Lord. In their afflictions they were administered unto by the angels, and the Savior promised the gospel revealed. When this was revealed, one of the men at the table moved a kernel of corn in line, and a passage of Scripture would be given relating to it. I will here observe that my mind was illuminated so that I could understand perfectly every event as it was presented. It seemed to me I was present. At this time I had never read the Old Testament. I saw the killing of Abel, and the pewer of Satan manifested; also the power of God among his people; the preaching and prophesying of Enoch, who labored earnestly to turn the people to the Eord. I saw the city of Zion; her children dwelt together in unity and love, keeping all the commandments of the Lord, and were exceedingly happy. The ungodly became more wicked and corrupt until the earth was filled with violence, and but few remained who were righteous. Noah and the work he had to perform came before me. He preached the gospel in great plainness, and the power of God was with him; yet the people heeded not his teachings, but turned a deaf ear to his warnings. When he began to build the ark they pointed the finger of scorn and derided him. When Noah and his family entered the ark, and the floods came rushing in and the earth began to be covered with water, the consternation among the inhabitants was dreadful to behold. After the flood there was righteousness and peace for a season. Then mankind began to turn away from the Lord, yielding to sin and wickedness. I saw the tower of Babel, the confounding of language, and the confusion and perplexity of the people, the calling of Abraham, Joseph in Egypt, the famine, Jacob, and the blessings, Israel's bondage, their deliverance, crossing the sea and journeys in the wilderness, the grandeur and majesty of Mt. Sinai, all of which defies description, also the passing of Jordan into the promised land, and a glance of Israel's history until the coming of Christ.

I saw the Savior as he lay in the manger, also as he grew in years. He was indeed a wonderful child, exhibiting great wisdom, so that the people marveled. I saw him in the temple disputing with the doctors of the law; the choosing of the disciples, preaching upon the mount, and his travels to and fro, the multitudes following and thronging him until he was weary and worn, and when he would retire to the mountain to pray. I also saw his baptism and the Holy Spirit descend upon him in the form of a dove; his temptations, afflictions, and sorrows. Saw his terrible struggle in the garden which can not be described; his betrayal, and when he was in the judgment hall, the crown of thorns and purple robe as they led him away to be crucified; then upon the cross and the dreadful agony there, the mocking of the soldiers and others, his death, the earthquake, the rending of the rocks and the darkness.

What passed before me in the vision before this was indeed wonderful to me, but this scene far surpassed all others, and so vividly is it impressed upon my mind that time can never efface it. I saw him taken down from the cross and laid in the sepulcher, and his glorious resurrection. I beheld him with his disciples, and his ascension into heaven. This was a view of surpassing beauty, delightful to behold. The work of the Apostles was now presented to me, their wonderful success in the gospel, their persecutions and sufferings, their travelings, trials, temptations, afflictions and sorrows. The gospel was unfolded in plainness and power, the Holy Spirit attending all their labors with signs and miracles, the growth of the church, and the gospel spreading far and and wide. I will here remark, that in the days of Christ and the Apostles the grain upon the table was all arranged in beautiful order. I saw the terrible persecutions of the church and the death of the Apostles. The saints began to be divided, some going one way, and some another, until there was strife and confusion and hardness one toward another. Yet there were many humble followers of Jesus, and the Lord was with them. It now began to grow dark, and darker still, until the church was disorganized and scattered among the people as in a wilderness. Then the corn upon the table was all in disorder.

The darkness now was intense; sin and wickedness everywhere. After a long time there appeared a glimmer of light, and a ladder that seemed to reach from earth to heaven, and a few who were striving to ascend holding on by faith in Christ. Others started well, but failed. Churches began to multiply, having some of the pure principles of the gospel, but all failed in their organization. There was

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contention and persecution. Many were killed for their faith. The corn upon the table continued still in disorder, and there was only here and there a ray of light. Gloom hung over the world. By and by I saw a bright light, very small at first, but it grew and soon began to roll, and the men around the table began to set the grain in order, until it was nearly the same as in the apostolic age. When the small, bright light presented itself, the thirty-third verse of the last chapter of Genesis, just as it is in the Inspired Translation came before me. I had not at that time read, when I did I found it the same. The light continued to roll and grow in size. There was much persecution, some lost their lives for their faith, others were driven and despised, the gospel was preached in power and the church increased in numbers. The light rolled swiftly, when suddenly it burst into fragments. Darkness was everywhere; but within the gloom I could perceive lights scattered in all directions. Among them there was one larger and brighter than the rest, around which the different lights began to gather and unite. Then it began to roll like the first; not as fast—but steadily. All the gifts, powers, and blessings, accompanied this as at the beginning. The darkness began to disperse, and the glory of the Lord surrounded his people. Order was again nearly restored. Then immediately it was renewed from the beginning, and rehearsed to me with the fullest explanation, so that I could not misunderstand. Then the vision closed.

I am utterly unable to describe the beauty and glory of this manifestation of the goodness of God to me. When the lady had finished reading the Epitome of faith and doctrine, and began to question me in relation to it, there appeared before me a map with answers to every question, and all the principles of the gospel inscribed thereon, so I was able to convey to her mind clearly and distinctly all she wished to know. She was astonished, knowing my natural inability. In all my unworthiness, the Lord has been graciously pleased to manifest unto me many wonderful things, confirming me in the latter day work, so that I have the fullest assurance of its truth. There is no doubt in my mind concerning the fulfillment of every promise which the Lord hath made.

Your sister in Christ,

ELLEN F. HEALEY.

RELIGIOUS EDUCATION.

"AND that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 Tim. 3: 15.

Many of those divines who have proved most eminent for their piety and usefulness, have in a particular manner experienced the benefit of parental instructions; and especially have received religion from the piety and example of their parents.

Dr. Doddridge, before he was able to read, was instructed by his mother in the history of the Old and New Testament, by the assistance of some Dutch tiles on each side of the fire-place, where they usually sat. Flavel says:—"I bless God for a religious tender father, who poured his soul to God for me; and this stock of prayers I esteem above the fairest inheritance on earth."

Bishop Hall says:—"How often have I blessed the memory of those divine passages of experimental divinity, which I heard from my mother's mouth! What day did there pass without being much engaged in private devotion? Have any lips read to me such feeling lectures of piety? In a word, her life and death were saint-like."

The names of a Wesley, Augustine, Hooker, Newton, Cecil, Dwight, Buchannan, are here mentioned as instances of the blessed effects of parental instruction in religion. This should encourage parents to bring up their "children in the nurture and admonition of the Lord." For this is a course, which has been so often crowned with success, and which is seldom, or never perhaps, in vain.

It is evident that the pious endeavors of Lois and Eunice, in making young Timothy acquainted with the Holy Scriptures, laid the foundation of all his greatness, eminence, and usefulness; in which he was inferior to none but the apostles. The Scriptures warrant high expectations on this subject.

Hooker used to say:—"If I had no other motive for being religious, I would most earnestly strive to be so for the sake of my mother, that I might requite her care of me, and cause her widow's heart to sing for joy." Walk, believing God's word, when you can not see the light of His countenance.

W. STREET.

ORIGIN OF ALL THINGS.—No. 18.

BY S. F. W.

ONLY Quetzalcoatl, among all the gods was pre-eminently called Lord, in such sort, that when any one swore, saying, by our Lord, he meant Quetzalcoatl, and no other, though there may have been many other highly esteemed gods. He taught only virtue, abhorring all evil and all hurt. Twenty years this good divinity taught in Cholula, then he passed away by the road that he came; carrying with him four of the principal and most virtuous youths of that city. He journeyed for a hundred and fifty leagues, till he came to the sea, in a distant province called Goatzacoalco. Here he took leave of his companions and sent them back to their city, instructing them to tell their fellow citizens that a day should come in which white men should land on the coasts, by way of the sea in which the sun rises, brethren of his, and having beards like his; and that they should rule the land. The Mexicans always waited for the accomplishment of this prophecy, and when the Spaniards came they took them for the descendants of their meek and gentle prophet; although, as Mendicta remarks with some sarcasm, "when they came to know them and to experience their works, they thought otherwise."

Another author says: "The ideas of Brasseur with regard to Quetzalcoatl have their roots in, and must be traced back to the very first appearing of the Mexican religion, or of the religion or religions by which it was preceded."

Abbe Dominech says, "After the enfranchisement of the Olmecs, a man named Quetzalcoatl arrived in the country, whom Garcia, Torquemada, Sahagun and other Spanish writers took to be Saint Thomas. It was also at that time that the third age ended, and that the fourth began, called 'sun of fire,' because it was supposed that the world would be destroyed by fire."

Kingsborough again says:

"Quetzalcoatl is he who was born of the virgin called Chalchihuitli, which means the precious stone of penance, or sacrifice. He was saved in the deluge, and was born in Zivenaritzcatl where he resides. His fast was a kind of preparation for the end of the world, which they said would happen in the day of four earthquakes, so that they were daily in expectation of that event. Quetzalcoatl was he who they say created the world, and they bestowed on him the appellation of lord of the wind, because they said that Tonacatecatli when it appeared good to him, breathed and begat Quetzalcoatl. They erected round temples to him without any corners. They said that it was he who formed the first man. He alone had a human body like that of man; the other gods were of an incorporeal nature.

"They declare that their supreme deity, or more properly speaking, demon, Tenacaticotl, whom we have just mentioned, who by another name was called Citinatonali . . . begat Quetzalcoatl, not by connection with a woman, but by his breath alone, as we have observed above, when he sent his embassador, as they say to the Virgin of Tulla. They believed him to be god of the air, and he was the first to whom they built temples and churches, which they formed perfectly round without any angles. They say it was he who effected the reformation of the world by penance, as we have already said; since, according to their account, his father had created the world, and when men had given themselves up to vice, on which account it had been so frequently destroyed, Citinatonali sent his son into the world to reform it. We certainly must deplore the blindness of these miserable people, on whom Saint Paul says the wrath of God has to be revealed."

"The Oajacans believed that "in very remote times, about the era of the apostles, according to the padres, on old white man, with long hair and beard, appeared suddenly at Huatulco, coming from the southwest by sea, and preached to the natives in their own tongue, but of things beyond their understanding. He lived a strict life, passing the greater part of the night in a kneeling posture, and eating but little. disappeared shortly after, as mysteriously as he came, but left as a memento of his visit a cross, which he planted with his own hand, and admonished the people to preserve it sacredly, as one day they would be taught its significance."

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Wixepecocha taught gentle doctrines of reform like Quetzalcoatl, he was persecuted and forced to wander from place to place, and at last disappeared, leaving his followers to hope for a better future.

Boturini tells us that he possessed certain historical knowledge concerning the preaching of the gospel in America by the glorious apostle St. Thomas. Another proof in his possession was a painting of a cross which he discovered near the hill Tianguiz, which cross was about a cubit in size, and painted by the hands of an angel a beautiful blue color with various devices. Boturini also possessed a painting of another cross which was drawn by means of a machine made for the purpose, out of an inacessible cave where it had been deposited in Pagan times.

That a marble cross was found in Peru by the conquerors and placed by them in the Cathedral at Cuzco, no one has ever questioned. The cross, we are told, was the most common religious symbol seen in the ruins of Central America; and in Mexico they were numerous in times before the conquest. A cross worked with thread in a small flag was displayed in funeral ceremonies, by the Nahua nations. Within a sacred enclusure on the island of Cozumel, a cross nine feet high was seen by the first invaders.

"Quetzalcoatl is said to have been a white man, with a strong formation of body, broad forehead, large eyes, black hair and a heavy beard. He always wore a long white robe, which, according to Gomara, was decorated with crosses." "In taking leave here of Tlaloc, I may draw attention to the prominence in his cult of the number four, the cross, the snake."

The frequency of this symbol is not an argument, for to the Americans it was a symbol of the rain god, and may have had reference to the four winds, and four cardinal points; but taking into consideration the other Christian relics, it must be regarded as an original Christian emblem, perverted from its former use and meaning.

The goddess Chalchihuitlicue held in her hand a vessel in shape of a cross. Guatulco was likewise one of the many localities described by the early Catholic writers as containing a wonderful cross, left here probably by Saint Thomas, during his sojurn in America. Under the northern building of this palace (at Mitla) there is a subterranean gallery in form of a cross. At Metlaltoyuca is the figure of a woman bearing a cross. At Miztitlan is a sculptured cross on a lofty almost inaccessible cliff. At Zacualtipan is a sculptured cross.

"Near Chacala, still further south there is a tank and near it a cross, well carved, and on its foot certain ancient unknown letters, with points in five lines. On it was seen a most devoted crucifix. Under it are other lines of characters with the said points, which seemed Hebrew or Syriac." There was a celebrated "cross of Tepic." At Zuni Coronado was found "not only crosses but three Christians." One of the most wonderful emblems of Maya worship in the estimation of the conguerors, was the cross.

"The cross is to be found in Mexican M.S.S., and appears in that of Fevervary, with a bird, which as an inhabitant of the air, may be said to accord with the character of the symbol."

Mr. Bancroft, from whom these facts are taken says the frequent occurance of the cross is "one of the most striking evidences of the former recognition of the reciprocal principle of nature by the Americans, especially when we remember that the Mexican name for the emblem, tonaquacahuitl, signifies 'tree of one life, or flesh.'"

The cross was a common emblem also among the Indians of the United States, to whom it represented the four spirits of the winds.

The idea of the Mayas of the most primitive period of their history, like the idea, entertained by other nations whose annals have been presented, was connected with the arrival of a small band from across the ocean.

"To account for the fact that but one language is spoken in Yucatan, and that closely related to thase of Tabasco and Guatemala, Orozcoy Berra supposes that the Mayas destroyed or banished the former inhabitants. They were evidently barbarious, as shown by their abandonment of the ruins; perhaps they were the same tribes that destroyed Palenque." The Tutul Zivis, a cultivated people, came into Yucatan before or about 400 A. D. They came from the capital of Tula, the same place from whence the Nahua nations migrated.

"After the overthrow of the original Votanic empire, we may suppose the people to have been sub-divided during the course of centuries by civil wars, and sectarian struggles into petty states, the glory of their former greatness vanished and partially forgotten, the spirit of progress dormant, to be roused again by the presence of the Nahua chiefs. These gathered and infused new life into the scattered remnants; they introduced some new institutions, and thus aided the ancient peoples to rebuild their empire on the old foundations, retaining the dialects of the original language."

"The Quiche Cakchiquel empire was at the time of the conquest the most powerful and famous in North America, except the Aztecs. It was then about three centuries old; before that the history is a blank. Ututlan was their capital. They resisted the Spaniards till nearly anihilated and many fled to the mountains and are defiant still. It is safer to suppose that the nations of Guatemala were descended directly from the Maya builders, yet the difference between the Cakchequil structures and the older architectural remains of the Maya empire indicate a new era of Maya culture, originated not improbably by the introduction of foreign elements."

The Toltecs, Chichimecs, Nahuatlacas, Aztecs—all the modern nations of Anahuac, are immigrants. All have a fabulous story of wanderings that have a general resemblance to that given of the Toltecs. All the governments on the whole American continents, North and South, at the time of the discovery, were modern, and were occupying the seats of ancient dominions. In all these cases there is an admission of a period of confusion and disruption between the two eras of regular government; and this period is generally found to be referrable to the first few centuries after Christ. Reliable records extend back to this period of disruption. What is beyond has to be guessed at, or inferred from vague traditions, from myths, beliefs, customs, and ruins. The ruins would of course determine all poins if the inscriptions could be read; without that aid they reveal but little. What could be learned from the ruins of Troy, without the Iliad as a key? Ancient American cities that were deserted, are now probably obscured from sight in forests. Those that were successively occupied were doubtless changed. We read of such reconstructions, remodelings and refoundings in Central and South America.

Plongeon tells us that no intelligent study of any of the ruins has ever yet been made, while all admit that exploration of them and the lands is yet imperfect. No matter to me whether I can prove the suppositions and assumptions in these papers true or not, from archaeological science in its present state. The main theory of Israelitish occupation is supported by such a preponderance of facts, that future developements can not reverse the situation.

I perceive more than I can at present prove.

The laws of development laid down in these papers show that the civilization formerly dominant on this continent must have been Jewish and Christian. And some of the facts herein presented can have no other interpretation; and as facts never conflict with facts, future discoveries must harmonize with these facts.

If it be proven that Hebrews once existed on this continent, it becomes necessary to admit that a knowledge of Christ was known here also; for he was sent to the lost sheep of the house of Israel; and as he appeared to the Jews after his resurrection, justice would make it probable that he would appear to others of the inheritors of the great promises. Seas are not dividing lines in the spirit realm. The traditions of Quetzalcoatl and the culture-heroes would find an explanation, if it could be made apparent that Christ himself appeared to the ancients of this continent. In some way, miraculous or otherwise, a knowledge of Christianity did obtain here.

WATER AND FIRE.

In the beginning the Spirit of God moved upon the face of the waters." "Not at any time have I given unto you a law which was temporal, neither any man, or the children of men; * * * for my commandments are spiritual, they are not natural nor temporal, neither carnal nor sensual."

The gospel is cleansing and purifying in its nature, and its operations are through and upon the intellectual, physical and moral, as well as upon the spiritual man.

The subject of baptisms of water and of fire has always exercised the minds of the

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thoughtful, and many books have been brought into requisition in order to reveal, if possible, the "mysteries of God's plan," laid before the foundation of the world. Research of ancient and modern lore, in its every department, can never satisfactorily solve the problem. There is but one source from which to obtain the knowledge of the doctrine of the Father, and that source can be successfully appealed to only through willing obedience to God as taught in his revealed word. Jesus saith, "I am the way, and the truth and the life. No man cometh unto the Father but by me;" and whosoever believeth on the Lord's words, them will he visit with the manifestations of his Spirit, and they shall be born of him, even of water and of the Spirit.

While the Spirit of God abides in us as his Saints, by its assistance we are led to ponder these things in our hearts; and it teaches us that as creatures of God, according to what we know and feel, the elements of water and fire are essential to the well-being and development of the physical man. So also as regenerated sons and daughters of the Great Jehovah, all that is lovely and of good report, all that lifts us up into the realms where love dwells, and the light of God shines evermore, that causes the heart to swell with the divine impulse, that enlightens the mind, that impels the tongue to speak and sound forth the praise of God, that quickeneth all things and guides into all truth, that manifests the gifts of the gospel,—all things pertaining to the well-being and development of the intellectual, moral, and spiritual man in Christ Jesus are nourished and sustained and purified by the water and fire of the word, "yea, even the Holy Ghost." "Whosoever drinketh of the water which I shall give him shall never thirst," and "they will hear my voice and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure."

For this dispensation of the Spirit ushered in by God through the angel Moroni, as children of the kingdom let us be thankful. Be patient in afflictions, revile not against those who revile, and walk in the meekness of his spirit; then shall we have peace in him, for the promise of eternal life is unto us who have "come after," should we believe in the gifts and callings of God by the Holy Ghost which beareth record of the Father and of the Son.

ABBIE A. HORTON.

Selections.

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A PROMINENT JEW ARGUES THAT HIS PEOPLE WILL BE RESTORED

BENJAMIN Levi, a highly educated Jew, who has traveled extensively, both in this country and Europe, and who is connected with a Jewish publication in New York, passed through Pittsburg, Pa., September 19th, on his way to Chicago. In conversation with a *Dispatch* reporter, Mr. Levi made some statements concerning the hopes and prospects of his people, which are of sufficient importance to lay before the public. He adheres to the orthodox faith of his people, and thinks they will ultimately be restored to their ancient heritage in Palestine.

"When do you think this event will take place?" was asked of the gentleman.

"I can not tell how soon," he replied, "but all the signs point to it at no distant day. The Jews are almost ready for it now—ready, I mean, in a temporal sense. In most countries they have been enfranchised, have all the rights and privileges of other people, own and dispose of their property as they please, and are free to come and go as they wish. The only countries in Europe where they labor under political disadvantages are Russia, Poland, and some parts of Germany. But even in those countries their burdens are being lifted, and I have no doubt they soon will be as free there as they are in the United States or England. Then they will be ready to turn their faces toward the land of their fathers, and enter upon the glorious career foretold by the prophets of old.

"Another thing," he continued, "and one of the strangest in modern history, which can not be accounted for by any process of human reasoning, is the fact that Turkey—a barbarous nation, at war with nearly every principle held sacred by the civilized world—is permitted to retain control of Palestine, the cradle of the faith of both Jew and Christian, where David and Solomon reigned, where Elijah and Elisha denounced idolatry, where the Maccabees struggled for liberty, and where Christ lived and died. In olden times this country was the garden spot of the world. In the time of Solomon, and for ages afterward, it was the wealthiest and most powerful nation on the earth. Good governernment would soon lift it from its present condition of abasement and make it an important factor in the world's affairs. Why is Turkey permitted to retain control of this sacred spot? In my judgment, this anomaly in modern politics is the work of Providence. When the Jews are ready to return to it, the grasp of Turkey will be released. She is merely holding it in trust for them. The rest of the world looks on while this drama is being played out."

"Do you expect a temporal ruler?"

"We do. We have prophecy for it, and we can not doubt that. The Jews are to be gathered home, Jerusalem is to be rebuilt upon a more splendid scale than under Solomon, become the capital of the world and the seat of power of the Messiah, who will reign one thousand years the acknowledged sovereign of mankind. There will be but one nation, one ruler and one language. The confederation of the human race will be complete. To show that this is not impossible, it is only necessary to glance at the condition of the world when Christ was born. The Roman Empire embraced all the nations of the earth. No rival dared to lift its head. Over all this vast territory Augustus reigned as undisputed master. What has been may be."

"Your people have preserved their national traits under very trying circumstances. Do you think this has any special significance?"

"I do. I regard this as positive proof that we are still the favored children of the Most High. French, Germans, Italians, English and others come to this country, and in a few years become so thoroughly Americanized as to lose their national identity altogether. Not so with the Jews. Although they mingle freely with the people wherever they may be—and they are everywhere—they are not absorbed by them. They remain Jews. Could this be possible with any other people? Could it be possible with the Jews unless they were under Divine guidance and protection? I think not, and all history sustains me in the belief. One of the principal causes of our long-continued individuality is the observance of the old law of non-marriage with outsiders. When Ezra, the prophet, priest and statesman, returned from Babylonia to Jerusalem, he was affected by the sight of a custom which had grown up during the captivity of intermarriage with adjacent tribes. He succeeded in causing the foreign wives to be repudiated and the old law to be enforced, which separate the Jews from all other nations. I think it is this stern law which, under Providence, has preserved our nationality in all our wanderings and misfortunes. Without Divine assistance this would have been impossible. Surely God is holding something good in reservation for us. What can it be except restoration to the land promised to Israel and his descendants?"

"Is the so-called reform movement among your people making much progress?"

"In the United States there has been some backsliding from the old faith, but not enough to occasion alarm. Those who have identified themselves with the schism can not long maintain their position. They can not live half Christian, half Jew. Their instincts and traditions are against it."

RAILWAYS FOR THE NEXT WAR.

THE facts appear to warrant rather stronger language than we used in speaking of the postponement, now pretty well assured, of the war between England and Russia over the Afghan frontier. The postponement is thrown almost into the plain presentment of a mutual grant of time. The gigantic preparations for defense are heavily continued on both sides, but the most noticeable feature of the preparation is the swift rush of railroad building. The days seem to be approaching when a nation going to war will just simply push a railway into the enemy's country and make no great move beyond that line of communication. That is, she will mass her troops along the line, hold it strongly and advance its head like the head of a great constrictor raised barely high enough to see the way. The weighty advantages of this method of warfare are self-evident; the convenient transport of artillery so heavy that it could not be conveyed by the

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ordinary transport service, the sure reliance on plentiful supplies of every sort, the rapid conveyance of fresh troops to the front and of invalided men not merely to the rear, but in luxurious hospital cars clear away back home. These and many other things will make the future wars of the great nations positively luxuries for those who have to be killed. England and Russia can fight as handily in the Paropamissus as in Belgium; it is only a question of money enough.

The Russians, we have stated, are building strategic railways on both sides of the Caspian. It is as though they recognized a definite mission in Central Asia, and were moving as relentlessly forward as fate. We may add that the last report speaks of laborers going forward by thousands, and leaves little room to doubt that Penjdeh will be made the seat of a massive fortress. On the English side, a season of sound reason had taken the place of the period when everybody wanted to go to Herat. We showed repeatedly at that time that the Russians had all the advantage in that portion of Afghanistan. The English are now hastily building a railroad to Kandshar; at that important city there will be an enormous fortress, with two more behind it, one at Quetta, and one at Kurrachee. Some further improvements will transform Kurrachee into one of the best ports in India; it is twenty-one days by steam from London, and the railroad then to Kandahar will continue the British line of advance—or, if you choose, defense of India. The sea route will be well guarded; the Indian Government has just annexed the coast of the Arabian Gulf from Ras (Cape) Hufun to Zeila, near the British Island of Mushakh, not far from the French annexation of Obok, and covering the whole Egyptian coast of the Gulf of Aden. This rather startling proceeding means the certain and definite defense of Britain's hold on the Red Sea against all comers.

That this has aggravated Germany may easily be believed; the German papers are seizing the occasion of the use of armed force by the Sultan of Zanzibar (to repress the attempts of German capitalists to occupy under pretext of treaties with alleged chiefs, a vast empire claimed by Zanzibar) for the purpose of indulging in a loud trumpeting against both England and Italy. As there is no better ground for it than the fact that Zanzibar is in a misty sort of a way a protectorate of England, which last has not moved yet in the affair, and since even this would not introduce Italy into the quarrel, it remains that the real cause of German aggravation must be the annexations of Italy on the Egyptian coast of the Red Sea and of England on the Egyptian coast of the Arabian Gulf, both which enterprises point too markedly against the German desire to monopolize the Eastern Afric shore. The talk of the German papers is more warlike than it has been at any time since Sedan. It will be one of the curiosities of an intricate situation if England and Italy have to fight France and Germany over African annexation before the Anglo-Russian boil bursts.

The distance by rail from Kurrachee to Sibi, to which point the railroad was built before its stoppage at the hands of the present Liberal administration, (it was one of Lord Beaconfield projects,) is about 500 miles. From Sibi to Kandabar is 240 miles further. England will therefore practically be within twenty-three days' steam of her great Afghan fortress and begins to think that Herat is no great matter after all. It is 360 miles from Kandahar to Herat.

ENGLAND VERSUS RUSSIA.

As to the efficiency of the armies of the two countries on the brink of war, it is hard to judge, as their recent training and experience have been so different. One has just emerged from a war wherein her opponents were nearly equal in numbers, better armed as to the infantry, both in the matter of range and penetration, fairly disciplined and organized, and behind earthworks, not probably much inferior to any troops in Europe. From this test Russia emerged with great honor and glory. She suffered some bloody and serious repulses, but in every case they were bloody because her troops persevered, with the most obstinate courage, in repeated assaults upon strong field-works, most ably defended. They showed a most commendable readiness to profit by the lessons of history, and proved themselves close observers of the tactics of other nations. The dense and unwieldly column which had contributed so much to their defeat at the Alma and Inkerman had been replaced by the line and company column, and while two assaults at Plevna were made in an injudicious formation, the one commanded by Skobeleff not only showed an admirable employment of successive lines of skirmishers, but, was as magnificent an instance of heroic courage, and the highest qualities of a leader, responded to by the most touching devotion on the part of the soldiery, as can be found in recent history. Their cavalry was not efficient, failing even in the duty of keeping a touch of the enemy, due probably to a want of vigor in the conduct of that arm.

So competent an observer as Lieut. Greene, bears strong testimony to the excellent fighting of the Cossacks on foot, and to their relentless and untiring energy in the pursuit and rout of a broken foe. The artillery although superior in strength to the Turkish, played a very inferior part, and had little or no effect upon the result of the battles. The most serious defect was the one apparently inherent to their nation in its present social and political conditions, an utter want of individuality among the troops of the line, making them entirely dependent upon the presence and commands of their officers, but this same quality, in the hands of a genius like Skobeleff, can be wrought up to an insensibility to danger and death which makes them at such times the most formidable infantry on the continent.

ADDRESSES.
Presiding Bishop: G. A. Blakeslee, Gallen, Mich.
Elder Joseph Luff, Box 307, Salt Lake City, Utah.
Elder Peter Anderson, Editor of "Sandhedens Banner," Box 1123, Salt Lake City. Utah.

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Conference Minutes.

EASTERN IOWA.

The above district conference convened at Clinton, Iowa, September 5th and 6th, 1885. Elder R. Etzenhouser in the chair, *pro tem.*; D. L. Palsgrove, secretary. Apostolic Branch reported 39 members. No reports from other branches. Elders reported in person: J. Johnson, C. C. Reynolds, D. Holmes, R. Etzenhouser, M. Maudsley, W. Turner (baptized 3), and J. Ruby; by letter: Priests, J. Bradley, D. W. Clow and D. L. Palsgrove. Elder Jerome Ruby continued as president of this conference district; and that the present secretary be retained; and that the Bishop's Agent be retained and sustained. Five minute speeches were participated in by J. N. Wilson, D. Holmes, James Johnson, C. C. Reynolds. M. Maudsley, J. Bradley, Mother Ruby, D. L. Palsgrove, D. W. Clow, and R. Etzenhouser. The next conference to be held at Clinton, Iow , December 5th and 6th, 1885. Bro. D. Holmes preached on Saturday evening. On Sunday morning and evening preaching by R. Etzenhouser. Sacrament meeting in the afternoon, conducted by Elders Etzenhouser and Johnson. Peace and harmony prevailed, giving us a profitable conference.

DECATUR.

A grove meeting and conference of the above district was held in the Lone Rock Branch, Harrison county, Missouri, September 19th and 20th, 1885. H. A. Stebbins, president; A. S. Cochran, clerk *pro tem.* Branch Reports.—Lamoni 540; 15 baptized, 4 received, 4 removed, 2 died. Lucas 226; 9 baptized, 3 received, 3 removed. Pleasanton 102; 1 baptized, 2 received, 3 removed, 3 died. Davis City 62; 1 baptized, 2 received, 1 removed, 1 died. Lone Rock 55; 3 baptized. Allendale 39; 3 baptized, 1 died. Greenville 24; 1 baptized. Official Reports.—H. A. Stebbins reported as president of the district and of Lamoni Branch; had baptized 11. J. Johnston, president of Lone Rock, reported in person; and A. N. Bishop, president of Lucas, reported by proxy. C. H. Jones (baptized 3), and J. W. Gillen of the Seventy; and Elders E. Banta, S. Ackerly, J. P. Dillen, M. McHarness, L. Gaulter, J. S. Snively (baptized 2), J. L. Richey, D. Dancer, A. S. Cochran (baptized 1), and M. H. Gregg, reported much good labor and gave excellent testimonies. Priests B. F. Drake, A. J. Moore (baptized 10), R. Johnston and J. Traxler, reported; Teachers J. Wilkenson, A. K. Anderson, S. Rew and Jos. Hammer; and Deacon N. W. Smith. Teacher John Allen by letter. By request the president read the resolution against dancing that was adopted March 1st, 1873. On motion, all further action on the subject was deferred till next session, and the president said that he would furnish those branches desiring them with copies of the present ruling. The document submitted to the last conference by E. H. Gurley was taken up and considered, and the following was moved and adopted: Whereas, Bro. E. H. Gurley asks

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the district to request the publication of his reasons for sending in his license; be it resolved, that his article be returned to him, and if he desires it published in the *Herald*, that he make his own request of the Board of Publication. The acceptance of his license was referred to his quorum for consideration. Resolved that the officers of the Lamoni Branch are requested to labor with its members who live in the limits of the Lone Rock Branch, and advise them to ask for letters, and to unite themselves with the latter branch. H. A. Stebbins was re-elected president and A. S. Cochran was chosen secretary of the district for the ensuing year. Brethren A. J. Moore and A. S. Cochran preached in the grove in the evening; and Bro. J. W. Gillen, assisted by Bro. E. Banta, preached in the Lone Rock School house. Sunday morning testimony meeting was in charge of brethren Gaulter and Dillen. In the forenoon Bro. E. Banta preached; in the afternoon, Bro. Gillen; in the evening, Brn. Stebbins and Jones. Brethren Ackerly, Richey and Johnston, assisted in the services of the day and evening. Adjourned to meet at Lamoui, December 19th and 20th, 1885.

WESTERN MAINE.

Conference of the above named district convened with the Brooksville Branch, September 19th and 20th, 1885. W. G. Pert, president; J. B. Knowlton, clerk *pro tem.* Branch reports:—Brooksville 43. Bray's Mountain 26; 1 baptized. Green's Landing 31. Deer Isle and Saco, not reported. Elders J. H. Eaton, S. S. Eaton (baptized 1), J. B. Eaton, W. G. Pert; Priests J. B. Knowlton, W. Harvey; Deacon J. H. Eaton, reported. Resolved, That we recommend to the Bishop, that J. J. Billings be released as Bishop's Agent, and that W. G. Pert be chosen instead. W. G. Pert sustained as president of district. Saturday evening prayer and testimony meeting, in which the gifts were manifest. Preaching on Sunday forenoon and afternoon. The time and place of next conference to be left with the president.

Miscellaneous.

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BEWARE.

The Saints are hereby warned against one Aaron S. Bensen, who recently came into the church in Jamestown, Nebraska, under false pretences. He married a girl there, and is reported as having a wife and children in the east. He has been expelled from the church, but has a certificate of baptism. He has fled to parts in Iowa, it is thought. By the president of Northern Nebraska District, W. M. RUMEL.

FOURTH QUORUM OF ELDERS.

Brothers: I have been thinking some time of writing to you. The summer is past, and autumn is at hand. All should try to labor some this fall and winter. The good Father has favored us with a good season, and a prosperous time. As soon as fall work is so we can, let us all try and do more for the cause than we have ever done in the past. I feel zealous in the work, and I pray that our labors may be found of great worth at the next conference. Let us rally to the standard, and sustain the gospel banner. I have received some letters from my brethren, asking about the work. The work is onward and upward—in good condition. Our old hero, brother D. S. Crawley, has just closed a debate in Stewartsville with an Advent minister, and the good Lord was on our side. I would not wonder if that minister would embrace the fulness of the gospel soon; I hope so at least. Pray for the redemption of Zion. Let us hear from you all.

Your co-laborer in Christ,
J. D. FLANDERS.

CONFERENCE NOTICES.

The Southern Nebraska District Conference will convene on the 18th of October, 1885, at Wilber, Saline county, Nebraska, at half-past ten o'clock. We hope all branches and Elders will send their reports to me at the above address. Let as many as can come, and see if we can commence a vigorous winter's campaign in the district. Now is a favorable time for us to get the attention of the people.

J. B. GOULDSMITH, *Dist. Clerk.*

The conference of the Northern Illinois District will convene at Mission Branch, LaSalle county, Illinois, October 17th and 18th. Saints of said district, take notice; and branch officials, be ready with your reports. Come and bring the Spirit of the Lord with you. Communications, reports, &c., may be sent to the care of W. Vickery, district secretary, Plano, Illinois.

The Northern Michigan District Conference will convene with the Hersey Branch, on the 17th and 18th of October, at the town of Hersey, Osceola county, Michigan. Parties coming *via* Port Huron, take the narrow guage to Saginaw; change cars there, and take the F. P. M. to Hersey. We hope to have the president of the Mission with us. Come one! come all! That we may rejoice together in the Spirit.

ANDREW BARR, *Dist. Pres.*

KEOKUK PAPERS.

We wish to say to those who sent subscriptions for the Keokuk *Gate City* and Keokuk *Constitution*, that those papers used us very strangely and unfairly. *Constitution's* limit being three inches, after one or two articles. The *Gate City* were entirely indifferent at first, finally gave us a fair insertion, and then would not supply us with papers except at double prices agreed upon. We tried the *Hawkeye* of Burlington, with similar results. We used every effort to get the articles out of the three, but were foiled. Sent to all as many as could be had. If any are not satisfied, we hope they will report at once.

R. ETZENHOUSER.
Box 58, RHODES, Marshall Co., Iowa.

BORN.

WOLSEY.—At Middle Branch, Nebraska, September 16th, 1885, to brother Isaac W. and sister Rachael Wolsey, a son.

"Blessings on the blessed children,
Sweetest gifts of heaven to earth,
Filling all the heart with gladness,
Filling all the house with mirth.
Bringing with them native sweetness,
Pictures of the primal bloom,
Which the bliss forever gladdens,
Of the region whence they came."—*Cowan.*

FUHR.—At Grove Hill, Bremer county, Iowa, August 2d, 1885, to Henry and Sr. Ella H. Fuhr, a son; named Arthur Henry. Will some good Elder come and bless the child.

LLOYD.—At Macedonia, Iowa, April 4th, 1884, to Mr. Daniel and Sr. Alice Lloyd, a daughter. Blessed at Wheeler's Grove Reunion, Iowa, September 13th, 1885, by Elder Robert M. Elvin, and named Inze.

MARRIED.

MCWRIGHT—WARBY.—September 11th, 1885, at the residence of Elder W. Vickery, near Plano, Illinois, Mr. Hiram McWright to Sister Eliza Warby. Elder W. Vickery officiating.

ROBINSON—ALLEN.—At the residence of Bro. Ira Allen, Sandwich, Illinois, September 16th, 1885, Mr. William Robinson to Sister Ida Allen. Elder W. Vickery officiating.

DIED.

ROBERTSON.—At Hartford, Michigan, August 10th, 1885, of organic disease of the heart, Lulu Mabel, daughter of Bro. Francis E. and Sr. Anna Robertson, aged 2 years, 9 months, 6 days. Singing and prayer at the house by Bro. Henry Manee.

Unto our Father's will alone,
One thought hath reconciled,
That he whose love exceedeth ours,
Hath taken home his child.

NAUVOO AND STRING PRAIRIE.

Notice is hereby given, that in persuance of a resolution passed at the last quarterly conference of the above district, I have appointed a two days' meeting at Burnside, Ill., to be held Saturday and Sunday, October 17th and 18th, 1885. Also at Elvaston, Ill., at the School-house No 8, near Bro. Don. Milliken's, on Saturday and Sunday, October 24th and 25th. The Saints at Keokuk and Rock Creek will please take notice. A good turn out is earnestly desired. Come and let us have a time long to be remembered.

H. C. BRONSON, *Pres. of Dist.*

OUR FOOD.

THE laws of man's constitution evidently show us that the plainer, simpler, and more natural our food is, the more perfectly these laws will be fulfilled, and the more healthy, vigorous, and longlived our bodies will be; and consequently the more perfect our senses, and the more active and powerful the intellectual and moral faculties be rendered by cultivation. By simple food is meant that which is not compounded, and complicated, and dressed with pungent stimulants, seasoning, or condiments; such kinds of food as the Creator designed for us, and in such condition as is best adapted to our anatomical and physiological powers. Some kinds of food are better than others, and are adapted to sustain us in every condition. And such, whatever they may be, (and we should ascertain what they are), should constitute our sustenance. Thus we shall the more perfectly fulfill the laws of our being, and secure our best interests.

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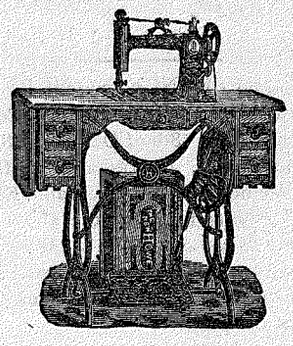

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.
JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.
Lamoni, Iowa, October 17, 1885.

HOW IS THIS?

THE Utah *Journal*, published at Logan, Cache county, Utah, in its issue for August 29th, replies to an article by us in HERALD for August 15th, in which we reviewed the speech of Hon. Moses Thatcher, at Ogden, July 4th. This reply closes with the following language:

"It seems from the whole tenor of the review, that popular favor is earnestly sought by the sect led by Joseph Smith, the son of the Prophet. Its action at Washington during the time of the pressure of influence on the Mormon question, and here in Utah lately, indicate that it wishes to gain notoriety and to build itself up in the good-will of the nation. Its efforts are vain and the result will be failure.

"The closing part of the review is not of much force. The writer should know that when God established His church, raised up Joseph Smith to be a prophet, brought forth the Book of Mormon and introduced the great dispensation of the last days, that he made no mistake. The work designed will be accomplished according to his laws, and they will be found to be higher and of more force than the laws of man. And he that keepeth the laws of God will not break any Constitutional law of the land, but if any law is made to entrap the worshipper of God, as in the case of Daniel, the true believers will follow in the example of Daniel, obey God and suffer the penalties which unmerciful man may inflict, as some noble men are doing to-day."

We commend to the Utah *Journal* that its Editor reads the revelation given to the church on Fishing River, Missouri, in which the Lord says:

"Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you FAVOR AND GRACE in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs."

If to take the word here given as indicative of the will of God expressed to his people, and to act upon it, is to seek for popular favor, then does the Reorganization so seek. If to observe the command of God to maintain the Constitution, "the glorious Constitution," and the laws of the land under it, is to indicate a wish to "build itself up in the good will of the nation," then the Reorganization is doing that. The question of failure will be determined further on.

We do know that "when God established his church, raised up Joseph Smith, and brought forth the Book of Mormon," "He made no mistake." It is because we know that when God did all this he made no mistake that we refuse utterly, to accept the idea of the Utah *Journal*, and its compeers, that since the establishing of the church, and the bringing forth of the Book of Mormon, other things have been added which are of a nature entirely incompatible with what was given at such establishing of the church. For, if God "made no mistake," at such establishment of the church, and the laws governing it at the time, then no such addition, or proposed amendment could be legitimately made. If he did make a mistake and this can be shown by the Utah *Journal*, we shall then be ready to accept a statement from God to the effect that he had erred, and now wished to correct the error; when that statement is made, we shall be ready to state what our action will be.

That "the work designed will be accomplished," we fully believe. That it will be in accordance with the laws of God, we also believe. But that it will be done to foster and gratify the wishes and desires of two men in each hundred of Utah's believers in polygamy, to the continued distress and annoyance of the rest; the sorrow of the true wives of men untrammeled in plural meshes, we do not believe for one single moment.

So far as the closing part of our review having been "not of much force," is concerned, the whole may have been weak for that matter; we make no claims to extraordinary wisdom, but propose to exercise what little we have in ways that we believe to be legitimate. But does the Utah *Journal* forget that "God hath chosen the weak things of the world to confound the things which are mighty."

BISHOP SHARP'S ACTION.

WHEN Bishop John Sharp, of Salt Lake City, appeared in Court before Commissioner McKay, according to notice given by his attorney P. L. Williams, he withdrew a former plea of "not guilty, and pleaded "guilty" to a charge of unlawful cohabitation pending in the Court. His attorney in his behalf presented and read to the Court the following statement:

"I hold myself amenable to the laws of my country, and in whatever degree I may have infringed upon the provisions thereof, am ready to meet the penalty.

"I am the husband of more than one living wife and the father of a number of children by each of them. The most of my children have arrived at their majority.

"I respectfully submit to this Court that the marriage covenant that I entered into with each of my wives was made at a time when there existed no law upon the statute books which made an offense of the plural marriage relations as contemplated in our religion, and that we entered those marriage relations and made those marriage covenants with the most profound conviction that we were obeying the law of God. Furthermore, from the time we made those sacred covenants to the present, we have sustained the most devout reverence for the sanctity and divine origin of that law, and we have not designedly placed ourselves in conflict with any of the laws of our adopted country in embracing this cardinal doctrine of our religion.

"Your honor can readily conceive my discomfiture and that of my wives when we learned that Congress had enacted what is known as the "Edmunds law," which not only subjected us to political disabilities, but also forbade us the right to live together as we had done for so many years. By this new law we are made transgressors and deprived of many of the privileges of our citizenship; and, while I consider this a harsh law, yet it does not, as I understand it, nor as I understand it to be construed by the Courts, require that I shall disown the mothers of my children as my wives, or abandon them to the charity of an unsympathizing world.

"I expect to remain under the political disabilities placed upon me, but I have so arranged my family relations as to conform to the requirements of the law, and I am now living in harmony with its provisions in relation to cohabitation, as construed by this Court and the Supreme

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Court of the Territory, and it is my intention to do so in the future until an overruling Providence shall decree greater religious toleration in the land."

In addition to this statement Bishop Sharp promised that he would not only only keep the law himself, but that he would not advise others to violate them.

This action has been declared to be cowardly and a betrayal of sacred covenants, by the *News*, the church organ. In referring to it the *News* says:

"We now lay down the incontrovertible proposition that no man can occupy the two positions in the issue. To assume that he can is no more reasonable than to maintain that a man can hold both the affirmative and negative position on any question at the same time. There is no neutral zone, and a person must take up his post on one side of the line or the other."

It further appears that the *News* seems to interpret that the conditions of Mr. Sharp's obedience to the law are that such obedience to the law is to be according to the "interpretation of the courts." These are stated by the *News* to be out of the question thusly: "Such conditions are utterly incompatible with the most sacred obligations of the Latter Day Saints."

To us it seems abnormally strange that in a country which was chosen of God as the one in which to plant a church, and permit its completest development, it could ever transpire that an obedience to the law should be incompatible with the sacred obligations of that church. This is to impugn directly the foresignt and foreknowledge of God; a most disastrous thing for Latter Day Saints to do. If God knew, at the time he commanded the church to observe the law of the land until Christ should come, that the church would finally be brought into conflict with the national laws, by reason of commands which he would give, and which he then designed to give, it was the refinement of subtile double dealing and cruelty so far as the moral nature of the people so commanded to observe the law was concerned.

It is useless to attempt to deny the conclusion that the Lord intended that the church should be established and continued unto its final triumph under the ægis of the American National Government; whether that government might be in the hands of Whigs or Tories, Republicans or Democrats. And in complete compatibility with this design is the command to observe the national law. God knew then as he knows now, that the domestic relation of husband and wife, under the genius of the American Government, according to the constitution and laws of all the states, was monogamic; and it was and is in harmony with this idea of knowledge on his part that the command was given: "thou shalt love thy wife with all thy heart and cleave unto her and none else;" thus making the constitutional provision of the church on this subject to conform to the institutions prevailing, and likely to continue in the land where the church was established.

We believe it to be sound common sense, and that it will ultimately be declared to be good law, that citizens of one, or several of the United States, can not remove into territory belonging to all the States, and there set up practices and enact laws, either in contravention of the laws of the States, or contrary to the genius of the institutions of the country, and those citizens be permitted to persist in those laws and practices under the fostering care of the Government.

For the reasons above recited among others, we are prepared to commend the action of Bishop John Sharp in stating to the Court that he accepts the logic of the situation and will abandon the acts construed to be a violation of the law, and will advise others to do likewise. For the same reasons we think the censure directly, or impliedly cast upon Bishop John Sharp by his brethren of the *Deseret News*, is decidedly improper and unjust; and if it has any effect at all upon the Bishop it will either arouse his indignation at such treatment from his compeers against which he will stoutly remonstrate within the ranks; or it will exasperate him and men who think upon the subject as he does in the Mormon Church and drive them out of the ranks in similar fashion as Tullidge, Godbe, Harrison and others have been.

But as we opine that the *News* is the church partizan whip, we shall expect to hear the lash sing and the cracker to snap over the backs of recalcitrant members, so long as the present policy continues in the church in Utah.

Correspondence.

MALAD CITY, Idaho,
September 28th, 1885.

Bro. Blair:—Bro. Luff and myself left Bozeman on the 21st and reached Stuart, Deer Lodge Valley, the 22d. Bro. Isaac Harris at once circulated notice of meeting in the school-house, just north of the Stuart station, and at candle lighting we were met by a small audience; larger, however, than from the shortness of the notice we had expected. I spoke to them with fair liberty upon the plan of salvation, and was listened to quite attentively.

The next day Bro. Harris walked to Willow Glen, some four miles nearer to Anaconda, the town where the smelting works of the Anaconda mines of Butte are located, and gave notice to Bro. John Eardly of a meeting to be held there that night. Bro. Eardly and others, former members with Elder Joseph Morris, at Weber, circulated the news; the result was that when we reached the school house there was a goodly company present. Elder Wm. James, whom we understand is in charge of a few members of the former followers of Canaan, (George Williams, now deceased), was present and led in the singing of our opening hymn. A good feeling prevailed, and we enjoyed fair liberty in showing the position occupied by the Reorganization. Bro. Eardly at the close informed us that he was of the opinion that there were not more than a half dozen present, who were not now, or had been connected with some phase of the latter day work. We think no one misunderstood the views we stated.

From Stuart, Bro. Harris, with his wife and daughter, took us over the "Hump" to Butte, a mining town of some sixteen thousand inhabitants, located in the hollows and on the sides of a mountain, near six thousand feet above sea level. Bro. E. M. Bowen, whom we went to see, had gone by train to Stuart to meet us; so that we had to wait all day for his return. In the meantime we went out to walk and view the city, when we met, very unexpectedly to us, G. E. Maule, of the business firm of G. E. Maule & Co., provisions and groceries, on Park street. He invited us to his store, where he introduced us to his brother and partner, David. These young men are the sons of Bro. and Sr. Donald Maule, of Magnolia, Iowa; and you can well imagine what pleasure it was to meet them in a city where we thought we knew no one only Bro. Bowen. G. E. at once secured a carriage and drove with us over a large part of the city and environs, showing us the various mines, and giving information concerning them, as suggested by his own thought, or our questions. It was both enjoyable and instructive; and we were much pleased with the kind attention shown us.

In the evening Bro. Bowen returned, and we had a pleasant evening with himself, family, a Bro. Powd and wife, and one or two others. We sang the songs of Zion, and at an hour for retiring, bent the knee in prayer together.

We decided not to make an effort to preach in Butte, because we could only speak once according to our time; and so contented ourselves with the visit.

We left Butte in the evening of the 25th, and reached Malad City, whence I now write, on Saturday evening the 26th. Here we found appointments for Sunday 27th awaiting us. These we filled in the Court House, to small audiences for the morning and afternoon services, but a full house for the evening. Bro. Luff, at Bro. John Lewis' suggestion, took the morning service, and I the two others. Both enjoyed a good degree of liberty. One thing that affords some pleasure is, that at the close of the day's services we were assured by Bro. Lewis that the topics treated upon had been made the subject of inquiry by some anxious to hear our views. We were apparently both led to the discussion of things needful to be explained here. A decided compliment to one of the discourses was paid by a young man, who stated to Bro. Jenkins that it was the first sermon that he ever listened to that he stayed to hear to the end. At the close of the

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services, by request, meetings were appointed for to-night, to-morrow night, and the night after,—all of which we shall try and attend to.

Bro. Luff is suffering from slight cold; I am in fair health.

Parties over from Samaria, eight miles away across the valley, attended all day yesterday; some were down from the Elkhorn, and sister Eliason and son were over from Soda. Invitations are extended through Bro. John Lewis from some places in Cache Valley, which we shall try and fill. We leave, however, Thursday for Salt Lake City, and the conference called by Bro. R. J. Anthony.

Salt Lake City, Oct. 2d.—Bro. Luff and I reached here last night, after spending the last four days of September with the Saints at Malad City. The chapel was not ready for dedication, so in compliance with Bro. R. J. Anthony's call for conference, we came on here. We had excellent audiences on Sunday, and each succeeding evening; Bro. Luff and I speaking alternately. Those present were attentive and respectful; and we are assured our efforts were not in vain. Certainly I never enjoyed greater liberty than on Sunday and Tuesday evenings. Bro. Luff seemed to have freedom, though troubled a little with a cold. Yours,

JOSEPH SMITH.

NEWTON, Iowa,
September 30th, 1885.

Bro. Blair:—I have had no preacher but my *Herald* for many years, not since brother Gurley, Senior, preached at Stump Grove. I live seven miles south-west from Darlington, and five miles north-east from Shullsburg, Wis. I would be very glad if an Elder would call and see me, if they were passing through Darlington or Shullsburg. There is no branch of the church no where around. I sent my name as belonging to North Freedom Branch, but I don't know whether it is right, and I want my name in some branch. I joined the church in England in 1840. I wrote in my last letter how I was afflicted; both my arms are almost useless, besides I am very deaf. I will be seventy years old on Christmas Day. I should be very glad if I could meet with the Saints as I used to in England; but I have not had the same chance to meet with them here. I came to America in 1845, so you see the *Herald* is all my preacher. When I heard brother Joseph had gone to Washington sister Harker of Elk Grove told me about the *Herald*, and I have been taking it ever since. I am firm in the faith.

Your sister in Christ,

SUSAN MATTHEWS.

No. 1019, 8th Street,
EAST SEDALIA, No.,
Sept. 27th, 1885.

Bro. W. W. Blair:—I thought I would write a few lines to let the Saints know that I am a full believer in the great latter day work. I found this gospel about six years ago. I can say like many of our dear brothers and sisters, I know this is the true church of the living God. I thank my heavenly Father, that in his infinite mercy he ever called after me, and brought me to the light and the truth of his gospel. I ask the people of God every where to pray for me, that I may be able to preach the gospel, for I love the cause. Your brother,

S. SHEARER.

On board schooner "Punan,"
On the way to ANAA,
July 19th, 1885.

Dear Bro. Joseph.—Not knowing whether we can reach Papeete before the mail-ship leaves for America or not, I write a few lines by this vessel which will go to Papeete by August 1st, by a circuitous route. We were at Koukura when I wrote last. We went from there to Manitu, where I baptized a number and reorganized the branch. Went from there to Takaroa, where I baptized some, and organized a new branch. From there to Tapoto, where I found two branches—one claiming to be the original Church of Jesus Christ, as established by Grouard; the other, while calling themselves "Israel," professed the faith of the church. I formed them into one branch, after showing them that while the people who belong to the church may be Israelites, or Gentiles, or male and female, bond or free, the name of the church is that of the Lord Jesus Christ.

There has been quite a division caused throughout all these Islands, on a most trifling subject. Nelson introduced the singing of three hymns during a meeting; namely, one hymn, then reading of the Scriptures, then prayer, then another hymn, then preaching, then a final hymn and prayer; while Elder Grouard taught, one hymn at the beginning, and one at the close of the meeting. I tell them that God has never considered that matter of sufficient importance to give a revelation or law concerning it, and that each branch can settle that matter as suits their fancy. As I wrote months ago, I repeat now, with fourfold assurance, that these people are merely grown up children; a dozen lines would not convey my meaning better. In stature and age they are men and women, but otherwise they are children.

We left Tapoto about ten days ago, and after calling at several Islands, where we did not land, but with which the vessel had business, we reached Hikueru, where I baptized some; and called after at Taenga Maratua, Katihu and Raraka, only a few hours at each place, and now we are nearing Anaa, where there are some two hundred or more of people who were brought into the church by Elder Grouard, and Elders whom he ordained.

I have some native Elders at work, missionarying where I can not go yet. I have had no mail since the first of April; have not seen conference minutes yet.

I wish you to say for me in the *Herald* that I heartily endorse the position of E. Stafford in his article on the Doctrine and Covenants. It is sound and sensible. A matter revealed or written by the inspiration of the Spirit of God, must be comprehended by the Spirit. No man can properly understand the things of God unless he has the Spirit of God. And all men who have that Spirit will understand Spiritual things alike. Whether A B or C has the Spirit, can be determined by the rule of judging a tree by its fruits. I can not determine whether this or that one possesses the Spirit in any other way, than by knowing whether he brings forth the "fruits of the Spirit." A man who does "the will [the whole will] of the Father," lives by every word that proceeds from the mouth of God, is in a condition to know the doctrine of God, otherwise there is no guarantee given of knowing. A man who doubts, or disbelieves a proposition, or refuses to obey a command to which a promise is attached, will hardly be able to know whether the proposition is true, or obtain the favor, privilege, or blessing promised.

I would like to say also that I had read the revelation concerning receiving Joseph's words as if spoken by the mouth of God many times in the past eighteen years, yet I never once understood it as Bro. Z. H. G. does. I have always understood, and do now understand, that it meant that what was spoken by Joseph by the inspiration of God, was of as much force, and authority; was as much the word of God as if God was personally present and spoke out of his own mouth. The same idea is taught in section , paragraph , of the Doctrine and Covenants. Joseph himself could not have understood the case as Bro. G. does, or he would not have taught that revelations should be tested before being received, but would have demanded that his *ipse dixit* should be received without question by the church. For God to confer that power upon a man would be the same as making him equal to himself as far as making laws and directing the affairs of the church is concerned, and would lead to a conflict of authority; for Joseph might teach differently to the Almighty, especially when his *own* (uninspired) words were equal in authority with God's own words. Reason and revelation both teach me that what the Lord meant was, that Joseph as his mouth-piece must be regarded as if he, himself, spoke personally—the agent to be received as the principal, or as the employed, or as Jesus told the Apostles, that those who received them received him, and not only him, but the Father who sent him. I do not think that the revelation referred to will bear any other interpretation lawfully.

ANAA (Chain Islands),
200 miles East of Tahiti,
July 26th, 1885.

Bro. Joseph.—I write a few lines to-day as I may get a chance to send it to Papeete in a few days. I wish you to send me by return mail a certificate of appointment as President of the South Sea Islands Mission. It should read:—"Missionary in charge of the South Sea Islands Mission; including the Society, Paumotu, and Chain Islands." I lost my other lately, by it being blown overboard while on the way to this place. I want you to send me a copy of Voice of Warning, and a copy of Bro. Ells' pamphlet. I do not know when I will get to see the *Herald*, as I may not reach Papeete before September 1st, and if the mail was sent to me it might not find me. It is not extremely convenient to live on these Islands, as regards mail matters; you are not sure of your letters going safely to Papeete, and of being brought to you without being disturbed or forgotten. Some are curious to know what is written to America, especially the spies and tools of Catholic priests; yet I am willing to finish my work here, as soon as I can believe it to be the Lord's will. I came here because I knew it was my duty, and I stay for the same reason. It is positively necessary that there should be a white missionary here in charge of this mission. No native is competent.

Many here were baptized in 1841, '42, '43 and '44, and never forsook the faith, nor were cut off. Some are fearful of receiving me, and at the same time fearful of rejecting me lest they should in turn be rejected by me. But they are getting over their scare quite fast, and in a few days will understand the matter, I think. There are some

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old grey-haired men here who were baptized forty-two and forty-three years ago. The have never been taught Polygamy, nor any of the specialties of Brighamism. But they are not fully informed on church history. Elder Grouard was quite young when he came here, and I guess was not informed much beyond the first principles.

Tell Bro. Blair to not let the *Advocate* drop. I would not take one hundred dollars for my back numbers for the past six years, if I could not replace them. They are simply invaluable.

I would like to have the history of your father, written by your grandmother. I have none, and it contains some information that I want.

If I get the five branches here into the Reorganization we will soon have all the rest, and if so, we will have fully twenty-five branches, in these parts, and about one thousand members, or more.

We are well as usual. Hope you are all well at home and in the office.

Your brother in Christ,

THOMAS W. SMITH.

HENDERSON, Iowa,
September 29th, 1885.

Bro. Blair:—The camp-meeting held at Wheeler's Grove created quite a stir, and many have become more familiar with our doctrine. Nearly all express themselves well satisfied, and say they never heard better preaching. I have preached south of the grove since the meeting; had fair congregations. Some that attended the camp-meeting came four miles every night to hear. Last Sunday I preached the funeral sermon of brother and sister Needham's babe—house full. Held services again at night. Certainly, the people are willing to come and hear the gospel. We think this meeting has had a good effect, to say the least, upon the minds of those who are honest.

Tabor, Oct. 6th.—Bro. Brand has preached some six discourses in Tabor of late, and we trust it will have an effect for good. Our meetings at the Gaylord and Ross School-houses, were well attended on Sunday last. Love to yourself and all in the office.

Yours in bonds,

HENRY KEMP.

SALT LAKE CITY, Utah,
October 2d, 1885.

Bro. Blair:—Bro. Joseph and I returned to the city last night, feeling well and encouraged. We find the District Court with its hands full, and dispatching business promptly. The Brighamite conference is to be at Logan again. It is sad, indeed to see a confiding people deserted by their leaders in the hour of their worst extremity. I feel sorry for them; but that which becomes "a law unto itself," need not expect protection from law outside of itself, especially when proclaiming hostility to it. May God open their eyes to an appreciation of the exact situation, and be glorified in their deliverance.

I see by the *Herald* that Bro. F. B. Moyers, of Conejos, Colorado, has applied for extra *Advocates*. He gets twenty-six, but change his num- to fifty, if he can get them circulated. They can go where we are denied admission, very often, and may God bless their visits.

Bro. Joseph is being served like his Master. He is abused most by those to whom he offers the greatest good. His heart of mercy and his hand of blessing are alike despised and rejected. George Q. Cannon, in the *Juvenile Instructor*, gives us a "send off," as church "scavengers," whose mission is the removal of filth and offal from their church, thus leaving it improved and purified. If he and his fellows only *believed* that, or were honest in stating it, they would never have taken the pains to denounce us; but would have hailed our approach and labor with delight. They have learned that there is nothing in the doctrine of the Reorganization, that possesses attraction for any but the good and true, and thus they resort to the old method of besmearing, not the body this time, but the reputation.

If God is with us, we shall succeed, and if He is not on our side, we do not want success. The consciousness that He is directing us makes us willing to continue until his pleasure shall be manifest in ordering a halt.

I will not give you any details of our travels, for Bro. Joseph attends to that. We have not yet mapped out our course for the future. Conference convenes to-morrow. Bro. Joseph's movements are approved by the few who are with us in faith. As a man of God he is admired and loved wherever known, and not more so by any than his asssociate in this field of labor, and your brother,

JOSEPH LUFF.

BOX ELDER, Larimer Co., Colo.,
September 19th, 1885.

Bro. W. W. Blair:—I wish to bear my testimony, that I know that I am in the Kingdom of God. And I do rejoice that I ever found the true Church of God, after so many years of weary search. I know for myself that the Reorganized Church of Jesus Christ of Latter Day Saints is the true Church of God. If we as God's children live as we are taught from the Scriptures, Book of Mormon, and Doctrine and Covenants, we surely will have all that is promised to the honest in heart. I am doing all I can for the Master here. When I first came here the people would not hear me, for they said I was a Utah Mormon. But, thank our heavenly Father, they are now coming to the light. I have the privilege of the school-house every fourth Sabbath in each month. The Lord is able to teach those who seem to be blind to all truth. I wish to say to the Saints that, in this county, many fine homes can be made on Government and Rail Road lands, in small and large tracts, as will suit the purchaser. My address is Box Elder post office, Larimer county, Colorado.

Yours in gospel bonds,

W. H. BARRETT.

WYANDOTTE, Kansas,
October 1st, 1885.

Editor Herald:—Since you were here, my father (aged seventy-five years) and my youngest brother have arrived from England, and are staying with me. I am pleased to say that since their arrival they have seen the necessity of complying with the everlasting gospel, and it made my heart glad when one evening I had the pleasure of uniting my father, brother and eldest son, (three generations), to the church, through the waters of baptism. Whilst writing home to my friends in England my father desired me to tell them that he never heard the fullness of the gospel until he came to America. He, with my brother, were greatly blessed at the time of their confirmation. Sister Censer, during the confirmation was in vision, and saw my wife (who has been dead over four years) enter the church, and walk through the aisle, and lay her hands on my father's head, after which she left the church, going out at the opposite end from whence she came in. There was also the gift of prophecy on both. My brother has been a Captain for three years in the Salvation Army. I am in hopes that the time will speedily come when he will be the instrument in the kingdom of God of doing much good. Since that time I have baptized one more. We are doing the best we can under the existing circumstances. I have a desire to proclain the gospel far and near. I long to see the time come when my hands shall be liberated, and I shall be free. Pray for me, as I feel the need of the prayers of the Saints.

I remain your humble brother,

WILLIAM NEWTON.

CLINTON, Iowa,
September 27th, 1885.

Dear Herald:—On this beautiful Sabbath evening, a still small voice within, prompts me to pen you a few lines. It has been some time since I wrote for our dear paper, and during that time, God has blessed and strengthened me wonderfully in this latter day work, for which I feel to thank him.

This afternoon, in company with several of the Saints, I visited an aged colored sister here; and my faith was strengthened by her fervent testimony, for she is a valiant soldier in the army of the Lord. Let me give a few words of explanation, and possibly some of the Saints may know her. Her name is Sarah Stebbins. She was baptized by Bro. Chas. W. Wandell, in Norwalk, Connecticutt, about 1840, and with a company of Saints, under the direction of Bro. Wandell came overland to Nauvoo, in the Spring of 1841. She describes vividly that journey, the trials and sufferings, also the blessings and rejoicing on the way; their reception at the "Mansion House" by "Bro. Joseph and Sr. Emma," and the many seasons of rejoicing held there. Indeed, as she recalled the events of the persecution of the Saints, the attempts on the life of Joseph, and the final massacre of Joseph and Hyrum; the dreadful time following, and then the perplexity as to who should lead the Church. She seemed to live the time over again; her soul seemed on fire in her emotion, and there was not a dry eye in the house. All felt that God had been good indeed to her, in thus prolonging her life, and keeping her firm and unshaken in the gospel tidings as taught by Joseph the Seer. She had never united with any of the factions, but remained true to the faith. She, in company with many many others, went as far as Council Bluffs, on the way to Utah, but she says, "we had a meeting and God told us by the power of his Holy Spirit, that Brigham was leading us from the narrow way;" and she and her husband returned to Keokuk, where her husband died firm in the faith and fully assured that God in his own time would raise up a prophet from the seed of Joseph. She has never found any of like precious faith, until she found us, at Clinton. We are all rejoiced at thus finding so staunch "an old-time Saint." If any of the Saints knew her at Nauvoo and would like to hear more from her, I would be pleased to hear from them, and such may be

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sure it will be of interest to her as well as myself.

We had a splendid session of conference here the 5th and 6th of this month. The Saints rejoiced at having so able a defender of the gospel as Bro. R. Etzenhouser, and the fnterest he awakened here has not abated; for there are those that are investigating the work, and ere long, I think, will be united with the church. We are to have a nice new church here. It is to be commenced next week, and we hope to have it finished by the next session of conference, which convenes at Clinton the 5th and 6th of December.

I love to read the letters in the *Herald*. It does me good to hear of God's blessings to his people; and my earnest prayer is that he will continue to bless them, and that the work may roll on, until all may come to a knowledge of Christ. Dear Saints, let us all prove faithful, and contend earnestly for the faith once delivered to the Saints;" and above all let us "pray for one another;" for we need the prayers of the just, to lighten and help us on our way; and how true is

"How sweet the peace that all have felt,
Who at his feet have humbly knelt;
Who cast on him their every care,
And call on God in faith and prayer."

Ever praying for the welfare of Zion, I am your sister in Christ,

CARRIE E. BRIGGS.

JEFFERSON CITY, Mo.,
September 24th, 1885.

Bro. Blair:—I will write you a few lines to let you know that I am still alive in the body, and growing stronger in the faith from day to day. I speak freely of our faith and hope to all who will hear. I have visited the few Saints who live in Sedalia. In June last I had a very pleasant visit with the Saints in Hannibal. I made the aquaintance of Bro. Jno Taylor in 1863, and I had not seen him again till last June. I went on purpose to see him, and I found a warm welcome from him and family and all the Saints. I was with them in meeting on the Sabbath, and in prayer meeting, and I found them earnest and strong in the faith, and respected by their neighbors who are not in our faith. A pure and upright life will always command respect from the thoughtful. I will go to St. Louis this week or next. I want to meet with the Saints. It does me so much good where I find them earnest and faithful in the work of the Lord. We have had a three weeks' revival in our fashionable S. Methodist church. A Rev. Mr. Godby from Ky. He denounced dead churches and fashionable Christians. He said such members and churches were going down to hell. He asked me to pray with them and for them, and I did with good freedom. He said my prayers did much good. I gave him the "Epitome" of our faith, and he said I was a Christian and had the Spirit of God with me. I could pray with them earnestly when they were seeking after a purer and a higher spiritual life; but when they came to the mourners seat and round the altar, I felt pity for them and prayed to our Savior to send them the true light. But I am afraid many would not receive the light if it were sent them. But there is a great awakening among the sects.

We have much to thank God for that he has spoken unto us in these last days, and that we have been brought out of darkness into light. O, that the reproach of Salt Lake Mormonism was put away. Bro. Joseph is doing a good work out there. If they do not hear him, they will be without excuse. I am well pleased with the *Herald*, and the work seems to be growing and improving all over. May God give us more Spiritual power and faith in His promises. I had a great desire to go to Utah this summer. I have many dear friends there who yielded to iniquity in obedience to their Priesthood. If they had obeyed the authorized books and the Spirit of God, they would not have been in trouble now. But I could not afford to pay my way out there. * * *

Yours in the Lord,

JOHN MCKENZIE.

LIMERICK, Jackson Co., Ohio,
September 22d, 1885.

Bro. Blair:—As nothing yet has appeared in the *Herald* from our brethren of this place concerning the late discussion held between Elder Taylor of the so-called Bible Christians and Elder W. H. Kelley, I take it upon myself to give the results. First, will say, I feel a little ashamed of our brethren here—husband included—for standing back in the shade after having been so elated over the results of the discussion. Each one is able to give a glowing account of it, yet all have failed. However, some have been zealous in declaring the word since; others attending to the affairs of the branch; and all engaged in temporal affairs, which often unfits one for writing; so I will excuse them. In my blundering style I will endeavor to give results as far as we have learned. The Saints with one accord are greatly built up, and are perfectly satisfied with the effort of Bro. Kelley. And to crown our joy, in the closing speech of Bro. Kelley, on the first proposition, while every Saint's heart was lifted to God in prayer that truth alone might prevail, the Spirit of the Lord came upon him then. O, how grand! how glorious! how God-like! With what heavenly power was our glorious cause presented to that people! The ringing words vibrating through every fiber of each individual present; a solemn stillness pervaded the entire audience, and silent tears of gratitude and praise to God coursed down the cheeks of many of the Saints present, because He had honored his truth, His servant, His Saints. I can even yet call up the look of his servant with the power of the Spirit upon him; the look of the Saints filled with praise to the Lord upon their lips; the clasp of the hands of the two sisters that sat near me. It was enough. Our cup was full. I firmly believe that every soul who heard that closing speech believed it, if only for a moment. The speech of our opponent had not in it sufficient to destroy in the truth-loving what had been said. Every stake that had been planted by the affirmative still remained. Our opponent suffered not himself to abuse or vilify the Church, for which we give him honor. His time was mostly used in reading Greek, and telling little foolish tales which caused the audience to roar with laughter. He tried to prove that Matthias was not one of Christ's apostles, letting go many golden moments that he might have been trying to pick flaws in the doctrine set forth by the affirmative. The second day it began in earnest. Elder Taylor presented doctrine in his first speech with full assurance, confident his church would stand the storm. But he reckoned without his host. The lightning of Elder Kelley's argument flashed so brilliant that it stunned him, although he had been warned of it the day previous, by his opponent, and had made answer that a little thunder would accompany it. But if there was thunder at all, it grew weaker and weaker; and before the close of the two days, it had, with its little tales, ceased altogether. Over and over did Bro. Kelley show him and that people, by their own history, and by the word of God, that the Christian Church was built upon the little word "if," and added a "bit," and a "perhaps." Each day the crowd grew larger and more interested. Long before the time to commence every seat was full. At each speech, except the last, the affirmative tried to drive new nails and clinch them; but was forced to witness them drawn out with the prints staring him in the face. In his closing speech he said he had done the best he could, and thought no other man could do better; (so we all thought); and expected to shake hands with Elder Kelley in friendly manner at the close. The Saints extended their hospitality to him, to their ministers and strangers. They are much refreshed, and the Elders are greatly encouraged to break the bread of life. The Christians, we learn, with but few exceptions, think or say Elder Taylor won the prize, yet are silent on the subject; while we learn from influential persons that all not members of either Church say that Elder Kelley gained the day completely. We have all been much encouraged by the visit of Bro. Kelley to this place; pleased with his preaching, his instructions, and his kind deportment towards each one. A visit from him at any time will be highly appreciated. Two more have recently been baptized.

As ever for the truth,

ELLA R. DEVORE.

NEBRASKA CITY, Neb.,
October 7th, 1885.

Dear Herald:—At the time of my last communication I was at Elmwood, where I spent a week, and spoke five times in the Christian Church; the attendance was good, and interest excellent. I regretted the necessity of leaving so inviting and promising an opportunity, especially so when it will be remembered that heretofore we have met more or less opposition. The last was untruthful statements by Elder N. B. Alley; however the *Oracle*, published at Des Moines, by D. R. Lucas, was kind enough to publish my side of the issue. I am not only thankful to the paper, but acknowledge the many kindnesses bestowed by the Christians to me for the past six months. I firmly believe that which we sow we shall also reap; we can not afford to be narrow or selfish. To be frank, free and charitable, does not necessitate the compromise of a single truth. I hope the day is near at hand when the Elders and Saints will not consider it an essential mark of acceptance with God, that we have the ill-will, opposition, and hatred of all who do not belong with us; as like begets its like, it is of paramount importance that we are submissive too, and carry out the instruction, "I send you forth as sheep in the midst of wolves; be ye therefore wise servants, and as harmless as doves." Our sending and work is the same as those to whom the Savior spake.

My next stop was at Plattsmouth, where I spent a week; spoke on week night at the house of Bro. Philo E. Knapp, the attendance was

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small; however, I sought to build up and encourage those who came. For the Sabbath the Saints hired a pleasant hall, and for some cause the attendance was not large. Where there is a lack of unity, the work as a general rule drags. The most effectual clog in the way at Plattsmouth is the unwise actions and unbecoming life of some counted as Saints. There is hope for the cause there, and those who will abide in the truth may yet rejoice in the good time coming, when the drift-wood has floated away and has been forgotten. The Spirit that prompted Ham to expose his father's shame and folly, has not yet been abolished from the earth; hence many hearts ache, and the cause suffers by the unwise blazing abroad the short comings and folly of some. The rule to take the one who may be overtaken in a folly or wrong, and tell them of their fault alone, is many times neglected.

I visited the Moroni Branch; through some misunderstanding there was no meetings arranged for, and I passed on to my earthly adode. Spiritually I feel strong in the work, bodily I am slightly under the weather, with a severe cold.

In gospel bonds,

ROBT. M. ELVIN.

CITRUS, Los Angeles Co., Cal.,
September 28th, 1885.

Bro. Blair:—The conference of the Southern California District, held at Covina Branch, has just closed. We had an unprecedented spell of hot weather, yet had a good attendance, excellent preaching, and enjoyed the Spirit in power in prayer and testimony meetings, receiving instruction and edification through the gifts of tongues and interpretation, causing our hearts to greatly rejoice in the latter day work. Bro. D. S. Mills was with us, and it did every body good to hear him sound the gospel trump again, with his accustomed power and clearness. Our little branch is in good condition, and I think many are interested, and some near the kingdom. Praying for the welfare of Zion, we remain yours in the one faith.

WM. P. PICKERING.

HEBRONVILLE, Mass.,
October 6th, 1885.

Bro. Blair:—A word of encouragement is always acceptable from any part of the Lord's vineyard, and I will say in regard to the work here, that the Saints are united, prayerful and zealous; trying to let their light so shine, that it may be seen of men, and thereby they be led to see the beauty of the gorpel as it has been revealed in these last days, and accept of it. Meetings have been held in houses most of the time; lately we hired the G. A. R. Hall, and Brn. Bond, Gilbert, Potter, Whiting and Coombs, have presented the word to the people. Prejudice is removed, and a number are investigating, with a prospect of some being added to the kingdom. We expect Bro. C. Scott to preach in the town next Sunday.

I send the following resolutions adopted by the mission to you, as we desire that the ministry may know how to act in harmony with us.

At a meeting of the members of the Attleboro mission, plans were discussed for forming the mission for active work during the next quarter, that all things may be done in order according to the wisdom given us by God. Elder Charles Coombs of Plainville, President of the mission. U. W. Greene, Priest, officer in charge. At the meeting the following resolutions were adopted. Thomas Shallcross to procure places of worship, whether house or hall. John Maichington to advertise all meetings held in this town. Sister Mary Braley to act as treasurer. Sister Lizzie Maichington to act as secretary. We ask the traveling ministry to come and help us in the work of spreading the gospel. A fund to be established towards defraying the expenses for a hall, and for the Elders that may come. We respectfully ask our brothers and sisters to help us all they can, both with their money and their talent, so that we may carry on the work in this town. The expenses of the traveling ministry to be paid when they come. We ask the local Elders and officers to come when they can, but they must defray their own expenses, except we otherwise arrange with them. That we meet every Wednesday evening for prayer meeting. All Elders to notify Bro. U. W. Greene when they can come, at least two weeks before hand.

Yours for truth,

U. W. GREENE.

Camp Grounds, near
DOW CITY, Iowa,
October 8th, 1885.

Bro. D. Dancer:—The weather is fine, the camp increases in numbers daily, the exercises grow more and more interesting and spiritual, and prospects are good that by Saturday and Sunday next the congregations will number thousands. There were fourteen baptisms yesterday, and other candidates have come forward. The Spirit of God is with the Saints in great measure; the gifts of prophecy, tongues, and interpretation, and other gifts abound. The preaching services are of a high order of ability, and excellence in matter. The Saints are full of joy and gladness, and the session thus far may be truly said to be a love-feast.

Unless I am called back, I shall not expect to reach home till next Monday or Tuesday.

Yours ever,

W. W. BLAIR.

BOSTON, Mass.,
October 6th, 1885.

Elder Blair:—Our conference at Providence, R. I., was a most excellene one. Brethren W. H. Kelley and C. Scott were there, and their presence, and the word spoken by them, encouraged and edified the Saints, and was convincing to the large numbers who attended who were not of the church. Sunday forenoon prayer and testimony meeting was attended with the gracious influence of the Divine Spirit, melting the large company of Saints to tenderness and tears. And, dear brother, as I looked upon the number of happy faces gathered there from different parts of this district, my mind reverted to the time of our first conference at Fall River, that you called by the revelation of God's will, and felt to say what hath God wrought. While there are yet some things to discourage and impede the progress of the work, there is also much to encourage and strengthen us in the hope of future prosperity. Bro. Kelley is on his way east; he preached two excellent discourses in our hall; we feasted upon the word, and rejoiced in the hope the gospel gives. Our faith was strengthened. My prayer is that God may bless and prosper him in the work. We are glad that Bro. Scott can remain awhile in the district; we expect good will result from his labors. I am still in the faith, and hope to so remain, and be a humble instrument in doing some good in the cause of Christ.

Ever praying for the welfare of Zion, I remain your brother in the gospel,

E. N. WEBSTER.

Summary of News.

Oct. 3d.—At Salt Lake City, Edward Brain was convicted of unlawful cohabitation yesterday, with his latest wife, a Danish girl, testified freely as to their marital relations. He made a long statement to the court, maintaining the truth of his gospel, and said he knew it by direct revelation of God to himself. His covenants were made for eternity. He would stand by them at all hazards. Judge Zane reminded him him that there were two of his wives in this eternal covenant. He spoke about his being already divorced from his first wife, dishonored in her old age, and to talk of this being an eternal covenant under Divine command was blasphemy. The Judge said he was tired of hearing such hypocritical cant, and thereupon sentenced Brain to six months in jail and a $300 fine.

Rains, drouth, and worms have done much damage to cotton and corn in the South.

A large amount of stock has died from hydrophobia in Guthrie County, Iowa.

Oct. 6th.—Five polygamists were sentenced in the Third District Court, Salt Lake City, Utah, yesterday — Isaac Gross, Alfred Best, David E. Davis, Charles Seal, and Andrew W. Coley. All refused to pledge themselves to obey the law, and were sentenced to the full limit of the law—six months imprisonment and $300 fine.

In the Tabernacle yesterday apostle Heber J. Grant said: "Wo be to the Judge who sits on the bench of the Third District Court. We will not stand his abuse much longer. He can not insult honest men and revile virtuous women with immunity by calling them concubines and bastards (a few Sundays ago this apostle loudly proclaimed himself a bastard and gloried it.") The apostle warmly lauded those of the brethren who refused to submit to the law, but bade the court do its worst. He continued: "Judge Zane has taken a course that has made him a coward and unfit to be called a man, and condemnation will fall upon him and the heads of his children. Remember there is a limit, and this limit must soon be reached." His remarks were greeted with a shout of "Amen."

Oct. 9th.—A fire broke out at five o'clock yesterday morning in the Charter House buildings, a row of thirteen eight-story warehouses in Aldersgate street, London. The flames spread with such rapidity that in a few hours all of the buildings, including their contents, were almost totally destroyed. The origin of the fire is unknown. The row was mostly occupied by fancy-goods dealers, furriers, toy stores, and printing-offices. One bank was also in the buildings. This institution was the only one that escaped being burned out completely. It was badly damaged, but not destroyed. The firemen had great difficulty in getting the streams from the engines to play on the upper stories of the buildings. Many narrow escapes are recorded, owing to the desperate attempts of the firemen to get at the

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flames. The damage is estimated at £3,000,000 so far.

The fire was the largest which has occurred in London within the memory of the present generation. The flames spread with phenomenal rapidity, and the firemen attribute this fact to the excessive number of iron girders and posts used in the chief buildings. This iron work expanded and twisted into all manner of shapes, opening great cracks in the floors and walls, through which the flames rushed furiously. The chief officer of the fire brigade, is strongly opposed to the use of iron for architectural purposes, and is making a special report upon to-day's disaster, with the view of urging builders to be more sparing in the use of it.

The buildings destroyed were in a most historic part of the British Capital, and were just east of Charter House square on Aldersgate street. Back of them are the Charter House gardens, and the historic pile itself. The buildings comprising the Charter House are now occupied by the Merchant Tailors' School. Not far from the scene of the fire is Smithfield Marketplace, where the martyrs were burned. St. Bartholomew's church, the oldest sacred edifice in England, is not far away. The buildings destroyed were not part of the Charter House property.

Soon after five o'clock last evening the street-car strike at St. Louis, Mo., culminated in a riot. The mob, which numbered about 10,000 persons, began work on Pine street, between Sixth and Tenth, and in an extremely brief space of time succeeded in wrecking twenty cars. All the conductors escaped, but a driver who was knocked down and thrown under the wheels can not live. A number of mules were so badly injured that they had to be shot. During the progress of the fight, Superintendent Scullin of the Union Depot line was knocked down. An attempt to secure his assailant brought on a fierce fight between the mob and police, which ended in the triumph of the latter. Over fifty arrests were made while the original outbreak was at its hight, and many more followed in the evening. The mob later on sought other means of wreaking vengeance on the street-car companies, and the entire night proved an exceedingly turbulent one for the city by the big bridge.

PROSECUTIONS OF POLYGAMISTS.

"The brilliant scheme of Brigham Young, Jr., to establish a harbor of refuge in Mexico for "persecuted" Mormons with plural wives does not appear to work well. It will be remembered that he obtained, or declared he had obtained, a grant of land from President Diaz in the northern tier of States of that Republic, where he proposed to colonize those polygamists who were resolved not to submit to the laws of this country, with the design of ultimately transferring the entire Mormon population, or at least that part of them who were indisposed to give up their allegiance to the peculiar doctrine of the church. Now it turns out that the Mexican people do not want them. The Roman Catholic Church, which is the dominant church of that country, is more rigid in dealing with polygamy than any other, and intimations have been made to the Mormons that they had better remain where they are. As the people of Mexico are very peremptory and vigorous in their treatment of unwelcome visitors it is not likely that the Saints will try the experiment of going there.

"This reduces the Mormons to an unpleasant predicament. If they go to Mexico they are liable to run foul of the law and the priesthood and to find themselves run out of the couutry by mob violence if they set up their polygamous practices. If they remain in Utah and continue to defy the law, and the courts enforce the law as vigorously as they are now doing, the polygamists will all sooner or later land in the penitentiary. They have been striking at some pretty high game lately, some of the Bishops and the editor of the *Deseret News* being among those who find themselves in trouble from their much-married proclivities. They are also receiving some very significant advice from Judge Zane, as well as punishment. When Bishop Sharp, who has ten or twelve wives, submitted under protest and announced that he only gave up polygamy until such time as he could practice it legally, he was informed that the Federal officials would see to it that he did not cohabit with more than one wife until that time; and when Bishop Clawson, Brigham Young's son-in-law, who has taken among others some of Brigham's wives, pleaded that the abandonment of his wives would be a hardship, that he would be ostracized by the community, and that he made his marriages in good faith, he also was informed that, while this mght be true, he knew they were unlawful and criminal, and that if his neighbors ostracized him it was only an additional reason for enforcing the law until obedience to it was not looked upon as sufficient ground for ostracism.

"The Mormon leaders will undoubtedly try to escape the law by all sorts of cunning evasions, and some of them may conclude to prefer what they call "martyrdom" to submision, and the church itself will use all its power to save its lustful prerogative. All this, however, is simply the expression of their determination to defy the law. The answer to this is to keep on enforcing the law and sending them to the penitentiary, even if the Government has to build a few more prisons to accommodate the multitude. The Government has at last the whip hand of them, and if it maintains its position it will sooner or later compel them to yield. It is open to them at any time to save themselves by abandoning their lustful practices. If they will not, then they should take the consequences, and there should be no let up in the prosecutions. A vigorous enforcement of the law will bring them to their senses. Some of them have already submitted. It has only been their past belief that the Government would not dare carry out the law to its penalties that has encouraged them to defy it. There are not many of them who prefer the penitentiary to monogamy. Those who do should be accommodated as fast as the courts can send them there."—*Chicago Tribune, Oct. 5.*

ABOUNDING.

No one can read Paul's writings without seeing the frequent occurrence of the words *abound, abounding*. There is nothing meager in Paul, everything is large and abounding. His heart is too large to exhort men to love each other—they must abound to it. Every grace, every appeal to a life full of holiness is filled full and overflows.

He applies the thought of aboundingness to giving. "As ye abound in everything—see that ye abound in this grace also." Here is no niggard giving, no bestowing what we can not use, but large and generous giving. It is not simply a giving, but abounding in it. The blessedness of giving has been learned. The spirit that seeks opportunities of doing good dwells here. No deficiencies in the treasuries of the Lord's cause would occur if the churches would get this by heart.

He applies this word to love for each other. "Ye yourselves are taught of God to love one another; we exhort you, brethren, that ye abound more and more!" He exhorts to larger hearts. This abounding love will sweep away all feuds, schisms, enmities, divisions. Little-mindedness and selfishness can not live in this new atmosphere. He praises them for their present tenderness of heart and helpfulness—but he urges them to a larger life and the getting of bigger hearts. He applies the word to Christian activity. "They abound with every good work." Here lies the thought that moved Dorcas and Paul, and every one whose life has been one of usefulness. The spirit of Jesus Christ widens into a life—filling it with larger plans and making the hand one of usefulness. The life may not be conspicuous, but it will enrich the world in its own vicinity. Such a life will not need urging from outside, it will have the motive of aboundingness in it.

Every Christian must abound in hope, Rom. 15: 13. He builds no Doubting Castles, makes no Sloughs of Despond for the believer. He does fill the heart to overflowing with a hope that will put the soul in the Land of Beulah. Is there a good hope in the soul? If the answer comes: Yes, Paul answers: Do not rest in this; abound in it.

Every child of God must abound in holiness, 1 Thess. 4: 1. "We exhort you that as ye have received of us how ye ought to walk and please God, even as ye do walk, that ye abound more and more." Here is the secret of the real higher life. No one should depreciate a higher life. There is no saint who might not be saintlier, no good man who might not be better. A man who has realized his ideal of the Christian life must have exceedingly small plans. To the mind of Paul the life in Christ stretched out in every direction. Do you please God? If you do, rest not in this, Paul says—but abound in it. Form for yourselves larger conceptions of it—live more devotedly in it.

As Paul looks up to God he sees here abounding love and plans for us. "He hath abounded toward us."—Eph. 1: 8. God's love to us is no stinted thing. And this begets in us a like nature toward God and all duties.

The Pauline conception of the Christian life is that of abounding. To abound is to be full and running over. The Christian is incomplete; he must grow. The Christian is a saint, he must be more saintly. Duties must be done in a large way. The ever-growing life will present a widening horizon of a larger life yet to be lived. There are better things to be thought, to be done, better lives to be lived than any Christian man has yet attained to.

GEN. GORDON'S creed was well summed up in these words: "Our mission in life is the government of self; it is not to remedy or rule the world, which is under sentence of condemnation. It is far better to speak a sympathizing word to a poor body than to govern all creation; the latter passes under, the former will remain forever. Therefore I have no great interest myself in vast schemes to better the flesh; I only care for the true self of all, not their coats or dresses. . . . No one should be content to be praised. For me, I assure you I look on it as the bitterest mockery, feel sure it is so, though not meant as such. It is paganism to give or receive praise."

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Communications.

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THE TEST.

IS THERE no way to try those who say they are ministers for Christ? Is there no way to test them? I find these questions in an article in *Herald* of Aug. 29th. In Matt. 28: 19, 20, we find this language: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and Lo, I am with you alway, even unto the end of the world." Here we have the commission that the Master gave to the Apostles, with the promise that he would be with them unto the end, based on the condition, that they taught the people to observe all things he commanded them. How was he with them? We answer, By his Spirit, the Holy Ghost, which he promised. Now we hear him again, saying, "Except a man be born again, he can not see the Kingdom of God. Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the Kingdom of God."—John 3: 3, 5.

The apostles were those chosen and ordained to preach the gospel and build up the kingdom. This choosing and ordination and giving the Holy Spirit, endued them with power, and authority to preach the gospel, and induct men and women into Christ's kingdom, the kingdom of God. It follows that if these chosen servants went forth to build up the church, that they would build according to instruction received, or the Master would not be with them as promised. Now the question is, how did they build and what did they teach? We turn to Acts 2d chapter. Here we find an audience being instructed by Peter while under the influence of the Spirit, the gift of the Holy Ghost; and in answer to a certain question he says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Here we have manifest the Spirit, the Holy Ghost, by which Jesus was to be with the apostles, promised to all whom God should call. It does not matter in this connection whether called to preach the gospel or called to repentance; they, the called, were to receive the promised Comforter, by which Jesus would be with them to the end of the world. Let us follow these chosen and authorized servants of Jesus a little further in their teaching. In Acts, chapter 8, we find Philip preaching Christ to the people of Samaria. They believed and were baptized, both men and women, and there was great joy in that city. We will now see what the apostles, those who were especially endowed, empowered and authorized by the Lord Jesus Christ, will do. Let the record answer. In verses 14, 15, 16, and 17, we read that Peter and John were sent unto them who prayed and laid their hands on them, and they received the Holy Ghost.

Please bear in mind that these men were to teach the people to "observe all things" that Jesus had commanded them, and then he would be with them "to the end of the world." For further proof that this was their manner of teaching and building, we refer the reader to the 19th chapter of the Acts, verses 1 to 6, where Paul puts to the test certain disciples by asking them the question, "Have ye received the Holy Ghost since ye believed?" And when Paul had baptized these he laid his hands upon them and they received the Holy Ghost. Now that we have learned that Jesus was with his servants while they thus taught and practiced, let us inquire what the office work of the Holy Spirit is, that we may learn whether it is received and enjoyed by the ministers in question; for it can not be that it will change in its work, for we are taught by these same ministers that it is a part of the Godhead, and the word of God teaches that God is without change. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."—John 14: 26. Again, 16th chapter, 26th verse: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—Again, 17: 13: "Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come."

We learn from these quotations that the work of the Spirit was to teach all things, and bring to memory all things that Jesus commanded, or said, unto them; and when we remember that he only promised to be with them to the end on condition that they taught the people to observe all things that he commanded, we see how very important it was that they should receive this aid. And further, it was to testify of him, and shew them things to come, which would constitute them prophets and witnesses for Jesus.

We learn from the language of the angel to John, Rev. 15: 10, that "the testimony of Jesus is the spirit of prophecy." Now for our test. These ministers in question claim to preach the same gospel that was taught by the Lord Jesus and the Apostles, and also claim to preach by the same commission. Let us try them first by the doctrine taught, and ask them, What shall I do to be saved? The answer will be something like this: "Believe on the Lord Jesus; accept him as your Savior and come forward to the altar, and we will pray for you, and you will get religion and forgiveness of sins and the Holy Spirit; then you can be baptized and join the Church." What did Jesus say when asked this question? "Keep the commandments." Matt. 19: 17. And Peter on Pentecost said: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38: 39. We see quite a contrast in the answers given, one of men, the other given of God. Men teach that the Holy Spirit is given and remission of sins obtained before baptism; whereas the Lord says, "Except a man be born of water [first] and the Spirit [second] he can not enter into the Kingdom of God." Witness his own baptism; first baptized of John in Jordan, then received the Holy Ghost. (Luke 3: 21, 22). Witness also, the Samaritans—baptized first of Philip, then received the baptism of the Spirit through the laying on of hands.

But, says the objector, none but the apostles ever held the right to lay on hands. Ah; but I thought you were preaching the same gospel and by the same commission. That commission authorized those sent to lay on hands, as is abundantly proven by the fulfillment of the promise: "Lo I am with you alway, even unto the end of the world." And it follows, logically, that if the ministers of to-day are preaching by the same commission, that the promise is good to them; and if they are teaching the nations to observe all things that Jesus commanded, he will be with *them*, as he was with the Apostles; and they too, have authority to lay on hands. But the orthodox says, No; that was only for the Apostles in that day." Then we answer, No one in our day can enter the kingdom of God. "But we are born of the Spirit," they say. If so, how, we ask is it manifest? As it was in the case of the people in the day of Pentecost? Or at Ephesus, where they spake in tongues and prophecied? Or in the manifestations of the Spirit as taught by Paul, first Cor. 12 chapter, where he teaches that to one is given the word of wisdom, to another the word of knowledge, to another faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues? This is the way the Spirit they were born of manifested itself in those days. Now it seems to us, that men claiming to preach the same gospel, under the same commission, and claiming that God is with them, should *teach the same things*, *build the same way*, *bring forth the same* fruits, and, if they do not, we are not bound to receive them as true ministers for Christ.

Please turn to the 16th chapter of Mark, 15–18, and read this same commission, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe: In my name they shall cast out devils, etc. We have here a command to the Apostles

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to go and preach the gospel to every creature. We ask, does it extend to our day and time? If not, where do the ministers of our day get their authority to preach? for they tell us that the day of revelation is past, and God will no more speak to man. But if, as some claim, this is the identical command that authorizes them to teach, how much of the commission applies to them?

We have here, besides the command to go and preach, too distinct promises. One is to be realized when we have obtained the last victory, passed the last trial, and reached the pearly gates and rejoice in a complete and full salvation. It was to be the grand and blessed reward for obedience to the gospel! The next promise was to be enjoyed here, and now, and includes the gifts of the Spirit as enumerated by Paul, or some of them at least, and were given as especial helps to Saints. Now, while men claim this commission, and to preach the same gospel under it that Christ and the apostles taught, does God own their work? or is Jesus with them as he promised? In obedience to their teaching do the truly penitent receive the Holy Spirit? and is it manifest in gifts of wisdom, knowledge, tongues, prophecies, etc? or, does the Lord work with them, confirming the word with signs following, as he did when the commission was given, as in Mark 16: 20? If they can not abide the test, are men bound to acknowledge them as the ministers of Christ? They tell us that signs and gifts of the Spirit were for the apostles only, and ceased when the apostles passed away. If that is so, how did they transmit authority to men in our day? It would be absurd to say that the commission that authorized Peter, John or Paul, also authorized all the preachers of the nineteenth century, or any other but themselves only. And further, if these signs and gifts ceased with them, then it follows that Jesus is no longer with them as promised, and that men no longer enter into the kingdom of God, for by this gate they were to enter,—"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

GEORGE MONTAGUE.

A CALL TO UTAH.

Dear Friends in Utah:—I feel a deep interest in your welfare, and can truly sympathize with you; and have a great deal of charity for you; for I have been taught from my earliest recollection to believe in the gospel as is has been taught there by Brigham and others of that church; and until within the last ten years, believed that there could not be any other church right but that one. Feeling perfectly satisfied that it originated with God in the beginning through the instrumentality of Joseph Smith, I believed as many as do today, that if they were right at first they must continue right; and believing as I did, that Brigham and all those that were at the head of the church, had been called to their offices through inspiration, that whatever they taught must be inspired; and although I had the privilege of reading in the Bible, Book of Mormon and Doctrine and Covenants, of the many failures that had been made by those that were in the beginning just as zealous, just as faithful, and just as positive that the Lord was at the helm as we were; for they were inspired in the beginning, and were permitted to have a knowledge for themselves of its truthfulness; and many of them received great manifestations of the power and love of God. So great, that when we read of them now, we often think that if we could have the privilege of enjoying and seeing the great manifestations and testimonies that they received, we would never doubt, or permit men to change our honest convictions in regard to the laws and ordinances, from what they were in the beginning, as they often did, making such great changes, that in a very short time there could be discerned but a small resemblance to the original church; and because of the confidence that the people had in those that were at the head, because they had been inspired at the beginning, they could not tell when the changes were made; or if they did see them, they probably thought as many think to-day in Utah, it must be all right anyway, if those in authority said it was; for they surely ought to know. Never thinking that there would be any danger of going astray, as long as they obeyed the counsel and instructions of those who were in authority; for they were inspired at the beginning, and of course they must always continue the same. How can those who have once enjoyed that blessed Spirit, which emanates from God, with its convictions and evidences of the weakness of man, and his liability to err, put their trust in the arm of flesh. It is because their minds have become darkened through carelessness and neglect of their duties that they owe to God. Little by little they have allowed themselves to be deceived by the cunning and craftiness of men; given way to temptation, again and again, not realizing at the time, that they were really doing wrong, because they had done as those at the head, had counseled them to do, and as they themselves were doing, until that Spirit which all of the faithful children of God are permitted to enjoy, has been withdrawn from them, and they are left in utter darkness. O how great is that darkness. It is far worse for them than if they had never known or seen the light.

Dear friends, I have been brought out of that terrible darkness into the true light, for which I feel continually to thank and praise my Heavenly Father. I testify to you that I have received some of the blessings that are promised to the faithful children of God. I have many times been permitted to enjoy the Spirit of God, and have seen and received many testimonies of the truthfulness of the gospel since I joined the Reorganized Church, which I never enjoyed before; and I testify that the gifts and blessings of this gospel are made manifest in this church as they were in the beginning, in visions, tongues, interpretations, prophecy; and the sick are healed, and the blind are made to see; and all that are honest in heart, and have a desire to know whether the work is true or not, can and do obtain evidences for themselves.

Dear friends, I exhort you to return to the old paths. Humbly seek the Lord in prayer and supplication; ask him for wisdom and understanding, and for his Spirit to guide you. He will then help you to see the true light; and will bless you once more with his Holy Spirit, which brings that perfect satisfaction, comfort, peace and joy, that is worth more than all the riches and honors this world can give. That all the honest in the land of Utah, and in every land, may yet be permitted to see and know for themselves, whether they are right or not, is my humble prayer.

G. F. SIMMONS.

CAMERON, Mo., July 13th, 1884.

HEAVEN.

WHAT IS IT? AND WHERE IS IT?

IN all ages of the world men have differed widely in their ideas of the future. Heaven signifies a place of future happiness—all men are seeking happiness—hence the desire to go there. But where is it? What is it like? When will we get there? What will our pleasures consist of? These are questions of importance. Is it to be on the earth? On some near planet? Or is it really "beyond the bounds of time and space?" Would not a realization of its pleasures add greatly to our determinations to go there? To bring it within the scope of our minds, is to give an increasing desire to get there. Much of the success of the Mohammedans may probably be attributed to their vivid and comprehensible description of the future. Heaven to them means a supplying of all earthly wants and desires. All that the mind covets here is promised there. From this, doubtless, arose their wonderful zeal, and unparalleled successes.

The rude Indian also pictures to himself there, in that "happy hunting ground," all that his heart desires here. It has been left for the modern man of letters and supposed knowledge to place heaven entirely out of existence—("beyond the bounds of time and space")—and still assert his desire to go there, and his consequent belief in it. Heaven should not be placed so far off, nor be made so vague, so unreal. Better bring it within reach of our minds, where we can mentally realize some of its joys—where the mind can prospectively enjoy its comforts and obtain rest from the sorrowful, trying scenes of this life, that so constantly beset us. Open the doors and let some of the glorious scenes of our future home be revealed to brighten life's weary journey.

It is clearly taught that the earth will be the final abode of the Saints:—"The meek shall inherit [possess, control,] the earth." How often we think of its glories, and long to see it as it will be then, during that thousand years of uninterrupted reign of our king!

Let us view it in the light of prophecy: From two beautiful cities—Zion and Jerusalem,—shall go forth the words of Jesus, the law of the earth. Some idea of their

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magnificence and grandeur may be obtained from seeing the capitals of the nations. Grand as they are, their magnificence will sink into insignificance, when compared with the capitals of the world, when the sea is rolled back to the north, (D. C. 108), and the inhabitants are as the sands of the sea in numbers; when the treasures of the whole earth shall flow into it; and those who refuse to contribute for its support, "upon them shall be no rain." Zech. 14:17. It seems that is the means that will be resorted to in order to enforce the law. Bear in mind, our king has all power over death and the elements, examples having already been furnished of that. Who shall build these splendid cities and do this immense labor? Much of it will be done before the king comes. Isaiah says: "The sons of strangers shall build up thy walls, * * * and strangers shall stand and feed your flocks. And the sons of the alien shall be your plowmen and your vinedressers."—Isa. 60:10; 61:5. All kinds of proper work will be carried on then.

It will be clearly seen that this time is after Christ comes, by reading Isa. 60:19, 20. Who will those "strangers" and sons of the "alien" be? Probably they will be the remnants of the nations that are not consumed at Christ's coming. If that should be objected to on the grounds that all will then be destroyed but the first-born, who of course will be in the city, and if such is a fact, then they will be the heathen nations, and the honorable men of all ages, who, the Doctrine and Covenants says, pages 214 and 155, shall have part in the first resurrection. The only reason that could be urged for honorable men of other generations being allowed to have part in the first resurrection and those in this, not, is this generation will all hear the gospel. But it is quite evident the honorable men of the terrestial glory all have an opportunity of hearing; for it is stated as a reason why they did not obey, was because they were blinded; not because they *could not* —they were not convinced of its truth. If this statement has reference to past dispensations, it is equally true of this.

So we conclude, that the honorable men of this and all past dispensations, the heathen nations, and those who receive the gospel in the "prison-house," will be those who will dwell upon the four quarters of the earth, *in the terrestrial glory*. Their numbers are as the sands of the sea, over whom the Saints will reign. That will be the duty of the Saints. Not to live in idleness, or sing on clouds, but to execute the laws of the land; to be the political rulers of the whole earth; and to teach and prepare the people for the next great change, the greatest and the last struggle that will ever be upon this earth.

The promise is, if now, faithful over what is given us, temporal or spiritual, we shall then be made rulers over much. To be officers of King Jesus, when the earth will teem with its millions, peace and plenty abounding on every hand, the curse having been removed, thorns and thistles no more troubling the husbandman, will be no small thing. To be a Saint, is to be great and mighty to do good. Placid rivers, green fields, pleasant groves, and stately dwellings, will everywhere greet the eye, while songs of joy and praise will fill the air with sweet melody. No sorrow; no pain or sickness there, all will be peace and love; all of one mind; kindred spirits after long separation will there meet; hearts that have long sorrowed for each others' love will there dwell in glad unison no more to tremble at parting; no dark forbodings of coming evil will throw a shadow over that joyous life. O, hasten! glorious day! The knowledge of God shall then cover the earth, by which we will see the folly of wrong doing. The Saints' life within those cities is worth striving for.

We now begin to realize the necessity for railroads and telegraph systems. An immense amount of earth's produce must flow into those cities, and a vast amount of travel and traffic will necessarily be, when the earth is ruled by its capitals. All useful, wonderful inventions are heralds of the approaching day, of power and glory. Those whom the King chooses to execute his laws will, of course, partake of his power. Think of being an officer of such a king! We sometimes envy the officials of our land their position when we see them riding in their superb carriages, or rolling along in Pullman Palace Cars, or living in their stately dwellings surrounded with all the comforts that wealth can give. But if these petty princes and rulers can give such favor, how much greater will our king do for His servants? It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Ye who toil and labor now under poverty's oppressive hand will soon enjoy all good you are now deprived of. Poverty will not always be your lot. Every man shall sit under his own vine and fig tree. "My people shall long enjoy the work of their hands."

But who will those favored ones be? Those who are now doing the work of the King, who are preparing the earth for his coming. His work is, and will then be, to make men happy. If our desires are to do likewise, he will choose us; now is the time he is proving us. All would willingly serve him then. "If the master of the house had known in what watch the thief would come he would have watched." If the Saints knew or could fully realize these things, they would prepare for so great an event. But by faith we must walk. His servants must be filled with love for the people, as He is, or he will not let us serve him then. Any other desire than the good of the people must not actuate us. If any other should, we can not reign. The same desires we then will have. The change that then takes place will not change our desires; but only increase our abilities. "He that is filthy let him be filthy still." If now we love to do good, so will we then." O, happy day, hasten on! Yet a little while and the dark, silent tombs must open at the command of our King, and our loved ones come forth; not as they were laid away, out of our sight, worn out with old age and the cares of life, but radiant with joy, and in the bloom of perfection. What a meeting this will be! Trials all over; toils all ended; and victory won. A thousand years before us, with those we love around us!

H. L. HOLT.

ST. PETERS, Minn., Sep. 16th, 1885.

ORIGIN OF ALL THINGS.—No. 19.

BY S. F. W.

THE later books not otherwise lost were destroyed by Aztecs and Spaniards. Ytzcoatl an Aztec sovereign destroyed many of the Toltec books. "His aim was, probably, to extinguish among the people all memory of the previous times." Such things have been done with similar motives, we know, in other countries, by successful usurpers and conquerors. We learn from Spanish writers that a still greater destruction of the old books was effected by the more ignorant and fanatical of the Spanish priests, who were established in the country as missonaries, after the conquest. There is record of a great conflagration under the auspices of Bishop Zumarraga, in which a vast collection of these old writings was consumed. Las Casas says "many were burned at instigation of the monks, who were afraid they might impede the work of conversion."

These repeated attempts to obliterate the former beliefs of the previous ages, is a good explanation of the difficulty of proving directly that Judaism was ever the prevailing religion of America.

Sahagun gives a history of a colony who came from the east and located in Guatemala, having landed at Panuco. They had wise men and prophets for leaders. After they were settled part of their wise men and their god re-embarked and returned to the place from which they came, leaving these words to those left behind: "Know that our god commands you to remain here in these lands, of which he makes you masters, and gives you possession. He returns to the place whence he and we came, but he will come back to visit you when it shall be time for the world to come to an end; meantime you will await him in these lands, possessing them and all that is contained in them, since for this purpose you came hither; remain therefore, for we go with our god. Thus they departed with their god," &c.

This written tradition is doubtless the origin of the faith held by the Aztecs, who thought Cortez and his men agents from this departed divinity. It seems like a confused account of Christ's departure and promise of return. The most important historian of ancient Mexico is Ixtlilxochitl, son of the last king of Tezcuco "from whom he inherited all that were saved of the records in the public archives."

I will now give his history from Bancroft's translation: "At the end of the first stage of the world or the 'sun of waters,' the earth was visited by a flood which covered the loftiest mountains. After the re-peopling of the earth by the descendants of a few families who escaped destruction,

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the building of a tower as a protection against a possible future catastrophe of similar nature, and confusion of tongues and consequent scattering of the population—for all these things were found in native traditions by Catholic ingenuity—seven families speaking the same language kept together in their wanderings for many years; and after crossing broad lands and seas, enduring great hardships, they reached the country of Tlehue Tlapalan, or Old Tlapalan, which they found to be fertile and desirable to dwell in. The second age, the 'sun of air,' terminated with a great hurricane which swept away trees, rocks, houses and people, although many men and women escaped, chiefly such as took refuge in caves which the hurricane could not reach. After several days the survivors came out to find a multitude of apes living in the land; and all this time they were in darkness, seeing neither the sun nor moon. The next event recorded, although Veytia makes it precede the hurricane, is the stopping of the sun for a whole day in his course, as at the command of Joshua, in the mythology of the old world. . . . Next occurred an earthquake which swallowed up and destroyed all the Quinames or giants—at least all who lived in the coast regions, together with many of the Toltecs, and of their neighbors the Chichimecs. After the destruction of these Philistines, "being at peace with all this new world, all the wise Toltics, both the astrologers and those of other arts, assembled in Huehue Tlapalan, the chief city of their dominion, where they treated of many things. The calamities they had suffered and the movements of the heavens since the creation of the the world, and of many other things, which on account of their histories having been burned, have not been ascertained, further than what has been written here; among which they added the bisextile to regulate the solar year with the equinox, and many other curiosities, as will be seen in their tables and arrangement of years, months, days, weeks, signs, and planets, as they understood them.

One hundred and sixteen years after this regulation or invention of the Toltec calender, "the sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life. This was in the year CeCatli, which the chronology being reduced to our systems, proves to be the same date when Christ our Lord suffered."

"Three hundred and five years later, (A. D. 338), when the empire had been long at peace, Chalcatzin and Tlacamehtzin, chief descendants of the royal house of the Toltecs, raised a revolt for the purpose of deposing the legitimate successor to the throne. The rebellious chiefs were after long wars driven out of their city of Tlachicatzin in Huehue Tlapalan, with all their numerous families and allies. They were pursued by their kindred of the city or country of Tlaxicoluican for sixty leagues, to a place discovered by Cecatzin, which they named Tlapallancongo, or 'little' Tlapalan. The struggle by which the rebels were conquered lasted eight years—or thirteen years according to Veytia—and they were accompanied on their forced migration by five other chiefs. The departure from Huehue Tlapalan seems to have taken place in the fifth or sixth century.

They remained at Tlapalan Congo three years, and toward the end of their stay the seven chieftains assembled to deliberate whether they should remain there permanently or go farther. Then rose a great astrologer, named Hueman, or Huematzin, saying that according to their histories they had suffered great persecutions from heaven, but that these had always been followed by great prosperity; that their persecutions had always occurred in the year Ce Tecpatl, but that year once passed, great blessings ensued; that their trouble was a great evil immediately preceding the dawn of a greater good, and consequently it did not behoove them to remain so near their enemies. Moreover his astrology had taught him that toward the rising sun there was a broad and happy land, where the Quinames had lived but so long a time had now passed since their destruction that the country was depopulated; besides the fierce Chichimecs, their neighbors, rarely penetrated those regions. The planet which ruled the destinies of that new country yet lacked many years of carrying out its threats, and in the meantime they and their descendants, to the tenth generation might enjoy a golden and prosperous country. Again the threatening planet did not rule that nation, but that of the giants, so that possibly it might do no great injury even to their descendants. He advised that some colonists be left here to people the country, become their vassals, and, in time, to turn upon their enemies and recover their native land and original power. These and other things did Hueman counsel, and they seemed good to the seven chiefs, so that after three years were passed or eleven years from the time when they left Huehue Tlapalan they started on their migration. * * * After long wanderings and many stoppings they established their capital in Tollan. Their stay in Tulancingo completed an age, or one hundred and four years since the departure from their country. According to Ixtlelxochitl the Toltecs reached Anahuac in the sixth century, or according to Veytia and others who have attempted to reconstruct his chronology near the end of the seventh century."

The tradition of the Toltecs, continues Bancroft, affords in itself no sufficient data from which to locate accurately Huehue Tlapalan, their most ancient home in America.

The name is interpreted as ancient 'red land, or land of color.' Pedro Alvorado writing from Santiago, or Old Guatemala to Cortes, in 1524, announces his intention to set out in a few months to explore the country of Tlapalan, "which is in the interior fifteen day's march from here. It is pretended that the capital is as large as Mexico." This indicates that at the time of the conquest the name was still applied to a region which may correspond very well to Honduras, Peten, or Tabasco. Ixtlilxochitl mentions Tlapalan, a province which lies toward Honduras. Brosseur says the the name applied to northern Guatemala, and that Tlapalancongo was Tlapalancingo. There is nothing on the northwest coast to answer to the description of Tlapalan or the other places above mentioned. All the features of this tradition seem to represent a vague memory of events already familiar to us, as having occurred in the central region, in the Votanic empire of the Tzendal traditions; in the Xibalba, Paxil, and Tulanzuiva, or seven caves, of Quiche record; and especially in the Tamoanchan and Sonacatepetle of the annals gathered by Sahagun.

The Toltecs went out from Huehue Tlapalan, which is equvilent to Xibalba. After their migrations of 104 years they returned to the original locality in Central America. The Chichimecs were their associates from first to last, showing that what was called Toltec was continental. So Chichimec can be interchanged for Toltec and the seven caves from which they came is interchangeable with Hue Tlapalan, and the latter with Tamoanchan, Tulan Amaquemecan, and probably all with Xibalba. The evidence points toward the Central or Usumacinta region as the most ancient home of the civilization we are considering.

I shall suppose this flight included the land of the mounds in the region of the Mississippi basin, and that it was a continental war, in which the old civilization was obliterated, that it was essentially the same strife that was begun in Peru, and the elements of the strife were the same with the exception that the Jewish worship of one party had been exchanged for the Christian. The other party were the old foes, the sun worshipers and masons. This latter term I use in the sense of an oath-bound secret order, and use the term only because others have furnished it for me, though some other name would otherwise have suited me. Mrs. Plongeon in Harper, writing of Uxmal says "The building on the top consists of three rooms very interesting, for they contain certain symbols pertaining to masonic rites. * * * The portal to the sanctuary is the largest among all the ruins. On the cornice are masonic symbols, and on the under part of it rings are cut in stone. A curtain was formerly suspended from them to inclose the house completely, and vail from public gaze the mysterious ceremonies therein performed."

At Straddle Creek, Illinois, is a group of mounds of which Mr. Pidgeon says: "After thorough examination, I was satisfied that there had either been a change at some past era in the common mode of burial, or that this region was inhabited by an immense population, at different eras, who practiced tumular burial in two different ways. The traditions of Decoodah sanction the latter conclusion, and it is further coroborated by the fact that, west of the Mississippi, as far as our researches have extended, we have found, in all burial mounds examined, the traces of fire in a deposit of charcoal and ashes; while on

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the east side of that river, from the junction of the Missouri to the falls of St. Anthony, we have only found an occasional isolated mound of that description, with the single exception of the group on Plumb river. * * * From these facts, in connection with the traditions of Decoodah respecting the ancient inhabitants of those regions, as of various languages, customs, and color, we are led to the conclusion that at least two distinct races of men have occupied this territory at different eras, and that both became nationally extinct, anterior to the to the occupation of the present Indian race. * * *

"We may suppose the Mississippi to have been the point at which those ancient nations came in contact with each other, from the fact that at that point a marked difference appears in the general form of their tumular monuments, and, moreover, the amalgamation or mixture of forms in the construction of those mounds or embankments exists to a greater extent along this river, than any other region. This circumstance probably originated by the chances of war, in conquest; as these border nations would necessarily, from time to time, advance over one another's border in alternate acquisitions of territory, and during their intervals of occupancy each would erect monuments according to their own taste and design. The fact that both nations were in the habit of rearing tumular monuments seems to militate with the belief that either was nationally connected with the North American Indians, as the latter have never been in the habit of erecting tumuli at any era known to history or tradition."

On this subject of different nations, McLean says there was a belt of country running through central Ohio from east to west, that is entirely devoid of ancient earth-works; that south of this belt are numerous military and religious enclosures, and north of it numerous military works, but no sacred enclosures; and that the latter are not so formidable as those of the southern part. It appears then, that the country was occupied by two distinct nations with a belt of neutral land between, or at different eras. It is probable also that the nation that occupied the northern part was retreating and fighting, and did not have time to erect religious enclosures. (The animal mounds of Wisconsin are anomalous, and possibly built by a third race).

Another distinction is made: "Between the mounds of the Ohio valley and those west of the Mississippi there is much difference. The latter were towns and cities, as indicated by series of little square-shaped mounds from one to two feet in height, ranged in straight lines at right angels, each of which mounds was a habitation. * * *

"Every indication shows that they were expelled by force. When they were harassed by the inroads of the warlike bands of a foreign race, they erected their strong fortifications, for retreats during the predatory raids." "On the temple mounds were probably scenes of carnage. They never would submit to give these places up without resistance. It is true that we do not find the implements left on the field of battle, nor the remains of the devastating fires. It must be remembered that to these places both the conquerors and Indians had access."

As further proof of sudden expulsion some entrance-ways to the enclosures are filled with rocks and dirt, mingled irregularly.

* * * "It is difficult to suppose that the authors of these extensive works had any other than a south-western origin. They entered the country at the south and began their settlements near the gulf. * * * The resemblance in building is not due to chance. * * *

The remains show clearly that the Mound Builders had commercial relations with Mexico and Central American countries.

The overthrow of the Toltec empire was portended by omens, and attended by cosmical calamities, internecine strife, spiritual decline, demoralization, unnatural excesses and a general conviction that the judgments of God were upon them in fulfillment of prophecy.

The conquest of the Mexicans was more by spiritual than physical causes. They thought their prophets had doomed them to their fate. They were frenzied by fanaticism. Their bloody rites made them a terror to neighboring tribes and a horror to the philosophers of their own nationality and to the Spaniards; and Cortez preached continually to his men that their cause was a crusade.

Many omens are noted in the history of the overthrow of the Cakchiquels as well as of the Mexicans.

Of the Mayas Bancroft says: "Intertribal strife, with hurricane, famine, deadly pestilence, and constantly recurring omens, and predictions of final disaster, so desolated and depopulated the country that the Spaniards found the Mayas but a mere wreck."

PRAYER A SWEET REFUGE.

WHAT a calm, sweet peace, clusters about the word prayer.

"Precious gift, that brings so near
The things that seem so far;
Heaven itself let down to earth,
With gates ajar."

He who does not know and appreciate the worth of prayer, is ignorant of the most precious blessing and privilege which God has given unto man. It is a comfort in sickness, a shield in temptation, a solace in grief and disappointment, and a source of strength in weakness. It is a heaven bought privilege, and the only medium by which we can approach unto God. We may sometimes think our lot is hard and envy the rich their position, and think we would be happier if we had more of this world's goods. But while the riches and honors of this world may in a measure conduce to our happiness, and relieve our temporal wants, how fleeting they appear when compared with the sweet privilege of approaching the mercy seat; there to breathe forth our wants, and desires, one who is ever waiting to bless. There are times when the heart is bowed in grief. When all the world looks dark. When friends grow cold, and we seem to be left entirely alone. At such times we feel that our trials are peculiar, and that we must have sympathy. How painful to rehearse all to an earthly friend. But there is one to whom we can go who knows us as we are; with whom is no variableness, or shadow of turning. We can go and tell Jesus with our hearts. He will understand us though our lips be sealed with sadness. To approach in any way those to whom the things of this world have seemed to make our superiors, would summon our best courage. But not so when we would ask any thing at the hand of God. All we need is to feel our want, and ask with childlike simplicity. Thanks to his great name, he has promised never to turn us away empty. Believing this, how it rests the burdened soul to shut out for a season the world, with its many cares, and hold communion with God, and feel that we are "casting all our care upon him, for he careth for us."

"There is a balm in secret prayer,
That comforts and relieves us;
And all who would this blessing share,
Must humbly come to Jesus.

"If trouble comes, with dark despair,
And those we love deceive us;
Then let us kneel in secret prayer,
And tell it all to Jesus.

"And when from this sweet hour of prayer,
Our Savior doth relieve us;
There's peaceful rest from all our care,
Found in the arms of Jesus."

M. A. HUGHES.

Selections.

MISSIONARY WORK.

THERE is no doubt that the action of Bishop Sharp is stirring the Mormon Church more profoundly than any other event ever has in all the long years that the organization has been in Utah. There have been trials before, dangers perhaps, but they have all been from the outside. This act of the straightforward bishop is a notice that the pressure from within is starting the hoops, and the most resolute feel such uncertainty as they never have before. We are aware that the chiefs of the organization affect not to care for advice from *The Tribune*, but they have often, in the past, made serious mistakes in not heeding it, and being a missionary journal, we can not forbear pointing out to them that the opportunity of saving their prestige, and all that is of value of their power, is rapidly slipping away from them. They have made as good a fight as they could, but the matter has reached a point now when the doors of the Penitentiary gape for every one of them, and when the sentiment of the country behind Congress will not permit them to hope for any favors until they shall extricate themselves from the position which places them in defiance of the laws, and closes the gates of sympathy against them. They are in the face of a double danger now; danger of extreme legislation

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against them, and danger of a schism in the solid ranks of their organization, which, once started, will shiver it in pieces. They have often charged that the wish and design of *The Tribune* were to despoil their people of their property. Now, to save to them their property for themselves and their children, we beg of them to do what Bishop Sharp has done, and to advise their people to do the same. If they would but do that, and would take the restrictions from their people in the matter of choosing and electing political officers, their church would have no more opposition; they would have the satisfaction of seeing it expand; their capacity for doing good would be multiplied tenfold, and, at last, to them would come peace and the respect of civilization. They have practiced polygamy openly for something like thirty years. They dare not submit the keeping of it any longer to a vote of their people, because its workings have been over the broken hearts of ten thousand women, and their own homes are a standing reminder to them that it would not be a success, even if all opposition were taken away. The other matter, the keeping of their people forever under an iron discipline, naming for them their officers and giving them no choice and no right of opinion in the matter of voting, is what vexed them for years, and finally drove them, naked and despairing as was *Hagar*, into the wilderness.

For them to adhere to such a programme is an exhibition of direct ingratitude to this free land, and of itself is a sign of hostility which will perpetually prejudice the people who love the Republic against them, and will, as they increase in numbers and become a disturbing balance of power, lead to just such troubles as they experienced before they were forced to turn their backs upon civilization and seek a place of rest behind the ramparts of a double chain of mountains and with the desert for a defense in front. It is childish for them to declare that the men of the United States are their enemies. They know very well that among all the nations of the earth the people of the United States are the most generous. It is childish for them to say that there are bad men here who seek to despoil them, for they know that it has been in their own power any day for years, without any other sacrifice than to come within the laws, to silence every voice of complaint and at the same time to double the value of their own possessions. They know further that the complaints have been just, so just that had they the same power to execute their edicts that the United States Government has, they would pursue such defiance on the part of others as they have manifested against necessary laws, with confiscation, banishment and death. But this is neither here nor there. The present is to be dealt with, and with a directness that can no longer be turned aside, the question of what to do is presented to them. We tell them in all kindness that their only hope of retaining either prestige or power is through throwing off that which in their creed is a menace to the Nation's peace and a reproach to American homes. If they do not, their organization will be torn in sunder and crushed from without. They owe it to the innocent men, women and children of Utah to either make the surrender bravely or to submit the question to a free vote of their people. In the meantime, men involved as was Bishop Sharp, should reflect that there is nothing between them and their God except their own consciences, and that there is no duty so high as that they owe to their country, and that the second highest duty is to their families, and they should act accordingly.

—Salt Lake Tribune.

THE SLAV OUTBREAK.

THE situation of affairs in Eastern Europe is critical. The sick man's symptoms are decidedly worse. Surface indications point to his approaching demise and a speedy administration upon his property. The complication in which he has become involved through the union of Bulgaria and Roumelia is now still further increased by an uprising of Albanians against his authority, a movement of the Servians to get back their old territory, and an agitation in Macedonia which may lead to revolt. Greece is looking for an extension of her territory to the northward and Austria is about ready to annex the Provinces of Bosnia and Herzegovina over which she has maintained a protectorate since the the meeting of the Berlin Congress.

The nucleus of all this agitation is the union of Roumelia and Bulgaria. It was in every respect a natural one. The majority of the people of Roumelia are Bulgarians and Christians. Identical in race, religion, and language, it is not strange that they have at last come together. There was also a sympathy between them born of common suffering at the hands of "the unspeakable Turk." Both provinces suffered terribly during the war with Russia. Their villages were burned, thousands of them were massacred, hundreds of their women were outraged by the Turks, and thousands more fled from the country to escape their brutalities. The success of the union will arouse all the other provinces, and unless the Great Powers intervene, Turkey will either have to give up a large portion of her territory or fight Bulgaria, Roumelia, Servia, Albania, and Greece,

She has already appealed to the signatory Powers, but will they help her? Clearly enough the treaty has been disregarded in this union. The thirteenth and fifteenth articles read as follows:

"There is formed to the south of the Balkans a province which will take the name of Eastern Roumelia, and which shall remain under the direct military and political authority of his Imperial Majesty, the Sultan, subject to conditions of administrative autonomy. It shall have a Christian Governor-General.

"His Majesty the Sultan shall have the right to provide for the defense of the inland and maritime frontiers of the province by raising fortifications on these frontiers and by keeping troops there. Internal order shall be maintained in Eastern Roumelia by a native gendarmerie, assisted by a local militia."

The sixteenth article also authorizes the Sultan to send troops into Roumelia to protect his authority from external or internal attack, after making a statement of the reasons to the Ambassadors of the Powers. The Sultan has already done this, and, it is now announced, will endeavor to retake the province by force of arms. Will the Powers intervene? Russia certainly will not, as there can be no doubt that she is behind the scenes and arranged the revolution. Germany is not likely to, for the Prince of Bulgaria is German in his sympathies and a nephew of the Grand Duke of Hesse. England is not likely to. If the Tories should favor such a policy they would be overwhelmingly defeated at the forthcoming election, especially since the recent rejection of the English proposition for an alliance by the Turks. It is not likely that France will take any position favorable to Turkey unless the other Powers do. Again, if Russia, Austria, and Germany decline to help Turkey enforce her rights under the treaty, it is improbable that England will do anything. If the Powers therefore leave the matter alone, Turkey will lose her provinces. She can not stand up against the combination that would be made against her. The affair, however, is one which can not admit of much delay, and we shall soon see how much binding force there is in the treaty of Berlin, which at the time was considered such a triumph for Disraeli. There may be some formal protests, but it looks as if the power of the corrupt and brutal Turk had been at last broken.

THE HABIT OF FRETTING.

"POWER works easily, but fretting is a perpetual confession of weakness," is a quotation I shall never forget, as it was repeated to me years ago, when in a moment of childish discouragement, I began to fret and fume over a trival matter.

The idea of being considered a weak minded woman was very repulsive to me, and by a desperate determination I conquered the tendency to fret, and thus prevented what might have become a life long annoyance to myself and my friends.

But I believe there are cases in which it is almost impossible to overcome this evil. I allude just now to cases where fretting is constitutional, having been inherited from a weak father and mother.

I also believe that fretting is induced in infants by improper management, even where there is no hereditary tendency. The least fretful children I have ever seen are those who have been trained to regular habits of eating, sleeping and outdoor exercise. By having their regular hours they knew just what to expect, consequently did not worry and fret. I have seen babies in arms who knew just as well when their dinner hour had arrived as if they had been able to tell the time by the clock, and if their wants were then by any means overlooked, they would soon begin to fret, and justly, too.

To the men and women who fret I

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would suggest that your occupation may be utterly unsuited to you, perhaps beyond your power; if so, choose something humbler that can be done without the friction that is wearing you out. Overwork also causes a tendency to fret. Depression of spirits and lack of courage often follow over exertion, and a habit of fretting is soon established. A fretful, peevish invalid will make a whole household uncomfortable.

"Fretters are generally workers," I heard some one remark the other day. Yes, but they are not the most effective workers; they make a great fuss over the work they do, while a person who goes calmly and sensibly to work will accomplish better results, to say nothing of the comfort he gives to those around him. I have frequently noticed that fretting and over neatness are quite likely to accompany each other. I have a case in mind in which the mother of a family was so excessively neat that her children were not allowed to sit anywhere except in the kitchen, lest they might disturb the precise order of arrangements, or soil the immaculate curtains and tidies in the parlor; indeed, she scarcely allowed herself to enter the sacred precincts except to make them more immaculate. But she was a champion fretter. Indeed, it would not be unjust to call her a virago. Beginning with nothing especial to fret about, she soon had something, as her husband and sons went to ruin about as quickly as ruin is generally accomplished.

Fretfulness is generally conceded to be a feminine quality exclusively. Most women are employed in domestic duties which teem with details, in themselves despicable for their littleness, but which can not be neglected without involving the great whole. Indeed, I firmly believe that it requires greater strength of brain to conduct (without friction) the machinery of a household than is required in many great business enterprises. There are few houses where the domestic machinery works without friction, hence the fretfulness of many women.

But a fretful man! Can anything be worse? It is so belittling for a man to fret; it detracts so much from his dignity, that we can not respect or excuse him. One never knows where to be for him. If he rises ill natured in the morning some one must be the victim of his spite, and an innocent person is generally the one selected. An hour after, perhaps, he is good nature itself, and is wonderfully suave in his manner. If every victim of such a specimen of humanity would require an apology before being friendly with him again, I believe that such conduct would soon be stopped; but instead, the wronged one accepts the altered manner as a proof of sorrow, and the matter is overlooked.

But, on the subject of fretful men I can speak from personal observation and suffering. I once bought a cottage in a charming little village; the location was healthful, the neighborhood to all appearances good, and the cottage in prime order and for sale at a bargain. I had not been installed in the house twenty-four hours before the cause of its cheapness was apparent. I had a fretful neighbor, a near neighbor, too. This time it was not the woman of the house, but the man.

I entreat anyone who has fallen into this distressing habit to break it off immediately. If fretful words rise to the lips, check them before they are uttered. If you are tired, rest; if in ill health, consult a physician; if you are in debt, curtail expenses and discharge the debt.

But if you must fret, fret to yourself; it may wear you out sooner, but that would be better than the other course—to relieve yourself and wear out your friends.

Conference Minutes.

SOUTH-EASTERN ILLINOIS.

The above district conference convened at Pleasant Ridge School-house, in the Dry Fork Branch, on Saturday, September 5th, 1885. I. A. Morris, president, J. F. Thomas, clerk. Branch reports.—Brush Creek 88, five added by baptism; I. A. Morris, president, J. W. Morris, clerk. Dry Fork 30; J. F. Thomas, president; R. Lappin, clerk. Tunnell Hill 81, 1 baptism, 2 died; E. Webb, president, W. A. Kelley, clerk. Elders' reports.—T. P. Green, H. Walker, J. F. Hensen (baptized 2), G. H. Hilliard (baptized 3), E. Webb, I. M. Smith, I. A. Morris (baptized 3), M. R. Brown, J. F. Thomas. The above were all present, and report encouragingly that the prospects were never better for the spread of the work. Bro. J. W. Stone reported by letter. Preaching on Saturday evening by E. Webb, assisted by T. P. Green. Sunday forenoon preaching by I. M. Smith. In the afternoon sacrament meeting, in charge of Brn. Webb and Thomas; at the close of this meeting we listened to Bro. Hilliard on the temporal affairs. Preaching in the evening by Bro. Hensen. Adjourned to meet at Springerton, Illinois, the Friday night before the third Sunday in December, 1885.

FAR WEST.

Conference of the above district convened with the Delana Branch, Missouri, August 29th, 1885. J. T. Kinnaman in the chair; J. S. Constance and W. Kelly, secretaries. The president reported that the Starfield Branch expressed a desire to go on, so they were not disorganized. Elders J. T. Kinnaman, T. T. Hinderks, W. Lewis, J. D. Craven, D. E. Powell, J. H. Merriam (by proxy), T. Worrel, J. Drown, W. Summerfield, R. L. Ware, A. J. Seeley, J. H. Snider and E. W. Cato, reported. Priests A. W. Head, C. P. Faul, W. Kelley (baptized 1), D. R. Baldwin; and Teacher W. Wells, reported. Branch reports:—German Stewartsville 59; received by letter 2. Delana 72; received by letter 1, removed by letter 7, expelled 1. Pleasant Grove 51; expelled 2. Stewartsville 72; removed 1. Starfield 29; died 2. Stewartsville City referred back for correction. Center Prairie sent by mail, but failed to arrive. Other branches, no reports. Committee on names of Stewartsville Branches reported. On motion, the committee were continued, with instructions to report at the next conference. The appeal of F. W. Curtis was taken up, and referred to a court of three, appointed by the body as follows: J. H. Snider, E. W. Cato and A. J. Seely, with instructions to report during this conference. Their report sustained former action. Resolved, that when this conference adjourns it does so to meet with Stewartsville City Branch, the last Saturday in November, (28th), 1885. A petition was presented by two sisters of the Eureka Branch, soliciting aid for the erection of a church. On motion a committee of two were appointed to assist the sisters in soliciting means. Preaching in the evening by R. L. Ware. Sabbath morning prayer meeting, in charge of D. E. Powell and A. W. Head. Preaching in the forenoon by Wm. Lewis. Sacrament meeting in the afternoon. Evening preaching by W. Kelley.

NODAWAY.

Conference convened at Sweet Home, Nodaway county, Missouri, September 26th, 1885. J. W. Gillen chosen to preside *pro tem.*; A. J. Moore, clerk *pro tem.* Branch reports: Ross Grove 22; 1 baptized, 1 received, 2 removed, 1 died. Platte 74; 7 received, 8 removed. Objections were made to one of the above (H. W. Smith) not being entitled to a letter, and A. B. Moore, James Thomas and Ole Madison were appointed to examine the case. They brought in a decision that giving him a letter before his making proper restitution for wrong done was premature, and requesting the Independence Branch not to receive said brother till he does do so. This was adopted. Official reports: Elders Ole Madison, J. Thomas, Wm. Powell (baptized 2), C. Christensen, A. B. Moore; Priest A. Jensen; Teacher C. Nelson. Bro. W. Hawkins sent in his resignation as president of district. It was accepted, and thanks for his services were voted; also the district clerk was authorized to issue Bro. Hawkins a letter of removal. J. Thomas was chosen as president, and J. Flory sustained as clerk of district. Preaching Saturday evening by A. B. Moore. On Sunday forenoon J. W. Gillen preached a funeral sermon. Prayer meeting in the afternoon. Preaching in the evening by J. W. Gillen. Adjourned to meet at Ross Grove, on Saturday and Sunday before the full moon in February, 1886.

Miscellaneous.

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DIED.

GREGSON.—At Gregson's Springs, Deer Lodge Valley, Idaho, September 11th, 1885, Adell, daughter of George and Sarah Jane Gregson. She was born October 19th, 1882.

We laid our darling down to sleep,
B neath the valley sod;
With hearts that break, and eyes that weep,
Commend her soul to God.
We strive to hope the time may come,
Our darling we may meet,
And feel her ours, again at home,
In happiness complete.
But vain our hope, unless above,
The high and great unknown,
Shall see the sadness of our love,
And give us to our own. A Mother.

NEEDHAM.—At Wheeler's Grove, Iowa, Elsie, infant daughter of T. N. and E. E. Needham, September 14th, 1885; aged one year and seven months. Funeral sermon by Elder Henry Kemp.

Thou art gone, dear Elsie, to thy beautiful home,

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To dwell with bright seraphs so fair;
May God give us grace, that we may endure
And meet with our dear one there.

HARDY.—At Plum Hollow, Iowa, May 10th, 1885, of consumption, Sarah Ella, daughter of Bro. Isaac and Sr. Amanda Jane Hardy, aged 13 years, 5 months. She bore her afflictions patiently till the last. Funeral sermon by Henry Kemp.

Thou has left us lonely and sad,
But thou art gone to rest;
As we mourn, our hearts are made glad,
Knowing that thou art blessed.

ROCKY MOUNTAIN MISSION.

The situation in the Rocky Mountain Mission, and especially in Utah, is to some extent different from all other mission fields. The labor to be performed lies at present mostly with those who have accepted the latter day work. Those who have received the work and the spirit of it, with its broad and liberal principles, would at once conclude that it would be an easy matter to meet and reason with such a people, even if they have incorporated other principals in their system which are in direct opposition to moral culture and spiritual advancement in the divine life.

We are laboring in the midst of a people who claim to be the chosen of the Lord, the leaders of whom are looked upon as the "Lord's anointed," who hold "keys" by which the portals of life may be entered, or by turning the "key," the way of life is closed, and as a consequence none can enter in. It is written of the Jews "that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ." But afterwards the priests caused the people to err. "Ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts."

Gideon made an Ephod, and put it in his city Ophrah, and all Israel went thither a whoring after it;" and it became a snare to Gideon and his people. Latter Day Israel, in the "mountains of Ephraim," have set up an abomination, and it has turned the people from the path of life and peace, and led them into a snare. They have corrupted the covenant of life; the sunshine of heaven has become darkened; the still small voice of the Master is no longer heard in the land; they no longer drink of that "spiritual rock;" their vision is closed, and they are walking in the night. They have transgressed the laws of the land, and "broken the everlasting covenant." As the gospel message of "peace on earth and good will to men" was proclaimed to the Jews, so is our mission to this people. That they again may be led back to the light of the glorious gospel of the Son of God, that by hearing and reading they may seek for the "old paths and walk therein." The main object and desire now is to reach the ear by all legal methods.

Therefore, we appeal to all the Saints that can and will aid us in this good work, to do so. Let all that have friends or relatives living in the vallies of the mountains subscribe at once for the *Advocate*, *Herald*, or *Expositor*,—one or all of them,—as they may feel able to do, and send them to every city, hamlet and settlement, especially in Utah, Arizona and Idaho; and let the Scandinavian Saints do the same with *Sanhedens Banner*, and they will be like angel's visits just now. They will open doors for the Elders, and prepare the people to walk out of darkness and the twilight, into the coming day. It may be urged that many will not read them. I grant that; but very many will. Let us not be fearful; but trusting. The brighter and better day is now dawning on our work in Utah, after experiencing a long and dreary night; while the fierce tempest is raging without, we anxiously wait for the coming day. We have watched the storm-clouds gather, and expend their forces, while we stood almost helpless, waiting for the calm, that we might arise and at once repair the breach, and as the dark clouds break and roll away we hail the omens with joy and gladness. To-day the Reorganized Church is rising out of that spiritual tempest that has so long been like a pall; from all parts of the mission fields the light is going forth, giving cheer and gladness to the Saints; and when the soul-destroying system of polygamy and its kindred evils have been suppressed, then we shall possess the "key" to evangelize the world. Brethren, send the silent messengers, and let them go to your kindred and friends,—the cost will be but little, and great and glorious will be the result. In this way you will aid the mission and bless the people.

R. J. ANTHONY,
In charge of Rocky Mountain Mission.

Salt Lake City, Utah,
Sept. 28th, 1885.

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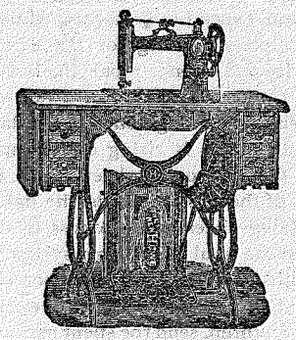

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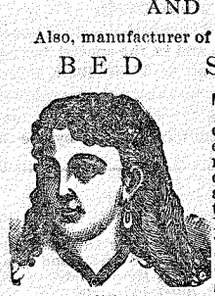

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR

W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 24, 1885.

BRO. JOSIAH ELLS

Of Pittsburgh, Pennsylvania, peacefully departed this life in Wheeling, W. Va., at 5:43 p.m., on the 15th inst., after a somewhat protracted illness. This we learn by telegram from Bro. R. S. Salyards, to whom we have written for items, and in due time we trust a suitable obituary notice will appear in these columns. A good Saint is gathered to Christ and the spirits of the just.

THE PRESS.

ONE of the causes why Bishop H. B. Clawson and others took the course they did when arraigned before the United States Court for an infingement of the law against the practice of polygamy, is found in the following sentence in his statement to the judge, when pleading guilty to the charge of unlawful co-habitation, September 28th, 1885.

"If I make my promises, so far as regards the future, I am astracised. I am looked down upon. I am dishonored in the community among my brethren that I respect and honor—and among all honorable men."

The promises here referred to, those which he declined to make, were that he would obey the law himself, and not counsel others to break it; precisely the same promises Bishop John Sharp made upon his arraignment before the same court for a similar offense.

Bishop Clawson knew the nature of the ostracism that would be brought to bear upon him. It had already manifested itself in the case of Bishop John Sharp. It was presented in the *Deseret News*, whose chief editor had run from the prosecution which he left Bishop Sharp, Clawson, and his own associate in the editorial rooms of the *News*, J. H. Nickolson, to meet and endure. He knew the men who shaped the public opinion of the church to which he belonged. He knew the scorpion's whip that they wielded. He knew the character of the men with whom he was associated, and the code by which they measured honor. But when he presumed to say that he would be "looked down upon" and "ostracised" by "all honorable men," he spoke of what he did not know. His compeer in the Bishop's office, John Sharp, may be presumed to know as well what honorable conduct in such an emergency would be, as Mr. Clawson did; and his action was different. His thought concerning honorable action was of a different sort. The estimate placed upon the opinion of their brethren was either not the same, or the courage of the one was much superior to the other. The one dared to do what his judgement told him was the best to be done, the other dared not face the opinion of those who would ostracise him. The same course was open to both. Both had the same, or similar opportunities to know what might be thought of what they did elect to do. Both had similar reasons to expect censure or commendation from the same persons, and the same public opinion; yet how different their action. The one elected to obey the laws of his adopted country, and promise future obedience on his own part, and his counsel to others not to break the law. The other will not promise either of these things.

The *News*, it is to be presumed, is the exponent of the opinion and temper of the church to which both these men belong. Each has had opportunity to learn alike the principles taught by the public and private teachers of the church. Each has had time to examine and determine upon those things from which public opinion is formed. How then shall those without, and to whom the church presents itself as the associated power of redemption and salvation to men, estimate the treatment meted to these men by their associate churchmen. To those without the conduct of the man the church organ denounces is more correct and honorable than that of the one that organ applauds. Both plead guilty to the charge of having violated the law; one admits the guilt and promises to observe the law he had broken; the other admits the guilt but refuses promise to obey in future.

There is but one final outcome to this whole affair. Obedience to the law will be secured; either by the return of the people to the principles of the church as those principles prevailed at the first, in which correct obedience to the law was enjoined, and a consequent abandonment of that which has caused disregard and breaking of the law; or by the continued prosecution and punishment of offenders.

It is time that the large percentage of men in the Utah church who are not now and those who have not been inculpated in the practice of polygamy, together with the lawful wives of those who are inculpated, and who desire freedom from its thralldom, should insist that this factious minority shall cease from the pursuit of that which has brought naught but disaster in its train.

The effect of the diatribes of the church organ, and the fulminations of the church pulpit, against those who have acknowledged their guilt and who promised to heed the laws hereafter, has been to send men before the court in undue dread of the party scourge; the pen of the press. The men who have, up to date, been in charge of the *News*, editorially, are both polygamists; hence bitter against the law and its administrators. They belong to the "two per cent" number of the population, and not to the great majority; and it is a rough comment upon the common sense of the greater number, that so small a part of the community should be so long permitted to lampoon the larger and more conservative portion.

If the *News* Publishing Company would best serve the interests of the church, which that paper is supposed to

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have been designed and continued to represent, it would select as successors to the men now controlling its editorial department,—one of whom is away from his post to avoid arrest, and the other under conviction for crime,—men from that portion of the church membership who are not liable to arrest, whose lives, irrespective of their belief, are not contaminated with the practice of plural marriage; and whose judgments, for that reason, might be uninfluenced by the knowledge of implied guilt at least. Men who might possibly hold kindlier feelings towards those who differed from them in opinion and practice. The practical polygamic element in the Mormon Church has so long held the reins and the whip that they have crowded the institution to the verge of ruin; and unless from within or without, arise those who will stay the mad driving, desperate ruin must inevitably ensue.

In this connection it is perhaps as well to notice what Judge Zane asserts in his remarks at the time Mr. Clawson was sentenced to a fine of three hundred dollars and costs of suit and six months' imprisonment in the Penitentiary; he said:

"You state, as a reason for your present course, that you formed the relations for which you are now to be punished thirty years ago, and that you then believed it was right.

"A man's beliefs do not justify a wilfull violation of the law. It appears to be the opinion of at least some of the members of the sect to which you belong, that polygamy was lawful previous to the Edmunds Law and the law of 1862. There never has been a time in the United States, anywhere, that polygamy was lawful. Probably the greatest commentator upon the common law who has ever lived, more than a hundred years ago, in commenting upon the common law (which has been in force in this Territory since it has been acquired by the United States), after referring to the disabilities which prevent the contract of legal marriage, used this language:

"'The first of these legal disabilities is a prior marriage—having another husband or wife living—in which case, besides the penalties consequent upon it as a felony, the second marriage is, to all intents and purposes, void: polygamy being condemned, both by the law of the New Testament and the policy of all States, especially in these northern climates,' and then refers to a remark of Justinian condemning polygamy. And, it is believed that under the laws of Mexico, before this Territory was ever acquired by the United States, polygamy was not recognized. It was unlawful, and at the time you state you formed these relations the law prevented you from doing it. When you formed them they were utterly void—as if they had never been contracted. The second wife in the eye of the law, was nothing more than a concubine, and the children borne of these relations were bastards. The law condemned it and principle has condemned it in the United States."

Here the statement is broadly made that at no time has polygamy been a lawful practice within the jurisdiction of the United States. The Territory acquired from Mexico, of which Utah was a part, was up to the time of its acquisition by the United States under the institutions of the Mexican Government, which in the domestic relation came from their foster mother, the Catholic Church, and were monogamic. There could have been no appreciable interim between the occupation of the ceded territory by the Mexican Government and that of the United States; in which even citizens of a neutral nation could have acquired independent rights, to say nothing of citizens of either of the contracting nations acquiring such rights. The moment the Mexican flag was lowered, that moment the stars and stripes were flung to the breeze, and the genius of American institutions began its rule over the ceded lands, and the common law, the principles of which had been adopted by the States acquiring the new territory, must have become by *a priori* reasoning, the law obtaining there. The plea that there was no law against the practice of plural marriage at the time Mr. Clawson and others entered into it, and prior to the law of 1862, is an absurd one. To admit such a plea is to admit that in the transition state of the Territory into which these men moved, citizens of the United States, as they were, the functions of all law ceased; both those from under the operation of which the territory came, and those under which it passed. That in this transition state, practices and customs became law and rights accrued to citizens of the United States, and to these citizens who so plead especially, not in accord with the laws and usages of the United States. Such an admission is fatal to all claims for the supremacy of government.

Besides this, and we urge it as we have done for twenty-five years, these very men were associated together in church relationship, under a profession of faith accepted as emanating from the Supreme Being, the direct provisions of which in regard to marriage were monogamic and that only; the church having been "regularly organized and established agreeably to the laws of our country, by the will and commandments of God;" the rule of the church concerning marriage having been given with direct reference to the then existing laws under which it was designed that church should be developed and flourish.

If then the rules of the church founded in the revelations of God, made provision against plural marriage, and there has been no time in the United States when plural marriage was lawful, those who entered into the contracts which such marriage presumes, entered into them in contravention of law and those contracts are therefore void in fact, and should receive neither sanction nor aid to their observance from the courts of the United States.

If we did not believe that the expressed will of God under whose commandment the church was organized in 1830 had specifically defined what should be the rule in regard to the institution of marriage and that it was monogamic, and that such defined rule was intended to be as final as the character of God is unchangeable, we should never have raised a voice in reference to it, neither in the valleys of Utah nor elsewhere. But at every time and in every place when God has uttered his will regarding the institution of marriage prior to 1843, such utterance has been of a similar nature to the statement in Genesis: "For this cause shall a man leave father and mother and cleave unto his wife;" which statement is qualified beyond a peradventure by its repetition by Christ, as stated in Matthew and Mark, with the addition of the words, "and they twain shall be one flesh." For this reason we have ever averred that when the claim was made that a change had been made in the institution of marriage by a revelation in 1843, such revelation was not from God, and could not and never did supercede the rule originally given.

Had not the church in the Utah valleys made the claim that it was the church as originally instituted in 1830, and persisted in that claim, notwithstanding the reorganization begun by Brigham Young, Orson Hyde and others at Winter Quarters, Iowa and Nebraska, in December, 1847, and continued by Pres. Young after such beginning had been effected by reorganizing the First Presidency, then the Twelve, by a complete rebaptizing of all, and the rearranging and reorganizition of all the quorums, abrogating the powers of some and enlarging those of others; we might not have felt any inclination to meddle with them and their beliefs. But as we were a member of that original church, as organized in 1830, having been baptized by one holding authority and high office in it, receiving the rite of confirmation for the seal of the Spirit, giving us right to the completest membership in said church; of which right we could not be divested by any official act of the church, without personal transgression on our part; the reorganization by President Young could

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not affect those rights. Hence, as a member of that original church, we have the right, and we believe it to be a duty, to protest against the efforts of the reorganized church under Presidents Brigham Young and John Taylor, to fasten the doctrine of plural marriage upon the members of such original church, either singly, or as a body, as having originated such doctrine, or that it was a legitimate and incidental growth of said original church.

If the Utah church will content itself with declaring its belief in the system of patriarchal, or plural marriage, avowing it as a creation of the church as reorganized by Brigham Young, dating its birth from the time of its apparent necessity to cover manifest departures from the rule at first given to the church of 1830, it will remove largely from the field of controversy much that is vexing on either side. Until this is done and the original church relieved from the implied blame for the introduction of plural marriage, we expect to continue protesting on behalf of the innocent and the suffering, and our own as well, by every lawful means in our power. Nor are we inclined to evade any issue which this determination may force upon us.

SALT LAKE CITY, Utah, Oct. 7th, 1885.

WE clip the following from the leading editorial of the Utah Deseret *News* for October 6th, 1885. It is in reference to a jury empanelled in the Third District Court of Utah, for the United States, to try a member or the church for a breach of the Edmunds law. The regular panel had been excused from service for incompetency under the law, and the jury written of in the extract were secured on an open venire served by the marshal:

"And then, if those readers can stand a little more in the way of temporary astonishment, we will further advise them that the excluded were strictly unbiased and the accepted were not; that the former did not have an idea what their verdict would be until the evidence and the law were placed before them, the latter had; and if more in the way of bristling information is desired, we will state that it was well understood before a witness was sworn or the Court had imparted a line of law, that the verdict would be guilty, and that the catch-as-catch-can jury was herded in and boxed up for that special purpose and no other! Now take a rest."

Did such a denunciation come from a secular newspaper in an eastern city, as a criticism upon the administration of justice in a Federal Court, it would seem to be much, very much out of place. If it was well understood that a verdict of guilty was to be the result, some of those outside, to whom the presentation is made, must conclude that the guilt of the person arraigned was, also "well understood." What other conclusion could any one not included in the list of partial readers of the *News* come to.

If Judge Zane does not feel the strictures published in the *News*, and uttered from the stand by the unwise speakers who assume the task, he would be scarcely human; and if he shall not, now and then give place to impatience he will do well. The duty imposed upon him, to enforce the laws as given in the acts of Congress, is burdensome enough without the charge of undue animosity against the people among whom his duties lie. If it is the intention to exasperate the judge into making some mistake that will disqualify him totally to sit on the bench of the Third District Court, it may be done by a repetition of such strictures as the one above given, and the irritating denunciation of apostle H. J. Grant, on Sunday, October 4th, in the Tabernacle.

GALLAND'S GROVE REUNION.

FROM the second to the twelfth inst. the associate editor was away to the Galland's Grove Reunion, and this may account for delays in correspondence with parties writing us during that time. We intended to have been away from the offiee only five days, at most, but were so urgently pressed to remain till the close of the session that we thought it best to yield to the wishes of the Saints. The meetings were excellent from Saturday the third instant up to and including Saturday the tenth. After services that night rain began falling and continued on with slight intermissions during the following Sunday and Sunday night. Immense congregations were expected the last Sunday, and had the weather been favorable it is probable there would have been the largest gathering then ever seen in Galland's Grove. As it was, there was "a feast of fat things," in a spiritual way, from first to last, in all the exercises and in the fraternal greetings, that made the Saints feel joyful in the Lord and gave them a rich foretaste of the joys of the world to come. All seemed very happy. Twenty-six were baptized, others came forward, and it is propable twenty or thirty more would have been added to the church had the weather been favorable the last Sunday.

We have never before witnessed a greater degree of unity, zeal, and steadfastness, in so large an assemblage of Saints. Judging the Galland's Grove and Little Sioux Districts by the ministry and membership present, we think their future is full of promise in respect to the progress of the Lord's work entrusted to their care. We remembered with gratification how those districts have grown from the "seed sown" in the hearts of only a few in those regions in 1859–60, till now they number very near two thousand, and that their strength and prospects were never so great as now. Rising from obscurity and poverty and lowly conditions, they have become a great power in the land, commanding the attention and respect of all honorable people. It should be a source of gratification to the Saints when they note the progress made, especially when they take in account the numerous obstacles and perplexing difficulties thrown in their way by the heresies and evil practices of many who professed to be Saints. Thank heaven, the Reorganized Church is being heard at home and abroad in respect to its doctrines and deeds, and fine results are following. She is emerging from under the dark shadows cast over her pathway by the various smoky isms and ites and divisions which have arisen in the name of "Saints," and her principles, practices and progress are carefully noted by the observing ones. The power and grace of God so richly displayed in the spiritual gifts and signs during the late Reunion were clear evidences that the people were the Lord's, for he says—"So my Spirit remaineth among you; fear ye not."—Hag. 2:5.

THE RESULT.

THREE of the Grand Jurors empanneled for the Third District Court for Utah were discharged by the Judge of the Court, before the close of the term as unworthy to serve longer, because they refused to find bills of indictment under the instructions of the Court upon the law and the evidence.

The reason assigned by these men is that they believed that the instruction of the Judge and his construction of the law were unconstitutional, and therefore they would not find indictments in accordance with them.

If such decision of jurors sworn to the specific duty of inquiring into alleged departures from the law were correct and their action permitted to obtain as a rule of procedure in the courts, where would the line finally be drawn between the courts and the citizen. The Court is the result of long experiment and application of principles of right put into practice. By steady advancement from rule to rule the present methods of administration have

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obtained. Under them it has been found that the best interests of society have been conserved; and all citizens must not only be subject to them, but must conform to them in their own action when called into positions where they may be applied.

If the citizen as a grand juror may pass upon questions of law and the constructions of the courts concerning their practice under the law, and decide for himself as to the constitutionality of both law and the rendering of the court, then is the citizen as such superior to the law, and courts may be abandoned. Pursue this to its conclusion, and the same principle must apply to all classes of citizens, and every man in every class, and the idea of supreme authority in the land by which laws are made and administered is a thing of the past.

While the citizen may determine his own action in any given case he does so at his peril. The natural rights which may have been his without an organization of society have merged into his relationship to that society, and he can not at will return them to himself. He must exercise only those which are completely in harmony with his citizenship in society; or if he assumes to do otherwise he must take the consequence.

We are of the opinion that Judge Zane ruled correctly and within the just exercise of his office when he discharged those jurors from the panel.

EDITORIAL ITEMS.

PRES. J. SMITH writing from Malad, Idaho, September 29th, says they had full and interesting congregations there.

Bro. Warren Turner, of Clinton, Iowa, informs us that Aaron Benson and wife, from Jamestown, Nebraska, is in Clinton, and that they claim to be members of the church, and to have certificates of baptism, but they declined uniting with the branch there. Bro. Turner also charges that Elder Jobe Brown teaches against the sacred books of the church. (This is sustained by the testimony of Elder R. Etzenhouser). Those in charge of the district or branch where this occurred should look to it at once, and take the needful steps to purge out the evil.

Sr. Mary Rowe writes from Grass Valley, Cal., October 5th, saying they wish some Elders would come and preach there. Her husband is not yet a member, but loves to read the HERALD, and would be baptized if an opportunity offers. Let those in charge of that field attend to this call.

Bro. John W. F. Livings writes under date of September 27th, from DeLisle, Harrison county, Miss., saying they would like to have an Elder come there and preach. There are four members, adults, at that place.

Bro. Henry Smart writes us under date October 7th, from Oplis, Kansas, and tells of his earnest desires for the spread and triumph of the gospel of Christ. He says the young Elders are leading out in the ministry nobly, and that prejudice is being rapidly removed.

Bro. Kelly of Stewartsville, Missouri, writes that Elder D. S. Crawley utterly overthrew the arguments of the Adventist, Elder Cairns, in their debate of late at that place, and that Elder Cairns deported himself very worthily as a disputant and Christian gentleman.

Bro. M. R. Scott of Galena, Indiana, writes that the Methodists of that place have excluded him from Christian courtesies, though with some others he finds favor, and at Edwardsville, was invited to address an assembly of near one thousand at a Union Sunday School celebration. He wishes to obtain a good work against Atheissm.

Bro. H. L. Holt sends us the Fergus Falls (Minn.), *Journal*, containing a continued article from the pen of Mr. Chauncey Whiting, on the "The Pioneers of Ottertail," among whom were some "Cutlerite" and "Josephite" Latter Day Saints. We have not yet had time to examine the article extensively. May do so soon.

An excursion is contemplated for the Ohio people living in Iowa, to the Buckeye State, the 10th of November next, to leave the various towns throughout the State on that date, so as to reach Chicago the morning of the 11th, and have a grand reunion there for one day, to become better acquainted with each other before separating to visit the different points in Ohio. The tickets will be secured from the local ticket agents. For particulars, address J. P. Bushnell, Des Moines, Iowa.

Sr. M. A. Christy in a letter dated at Akron, Iowa, October 12th, says:—I "can not do without the Herald, Hope, Advocate and Expositor, as they are my only preachers, and are freighted with so much good reading that is meat and drink to me."

EXTRACTS FROM LETTERS.

President Joseph Smith says by letter from Salt Lake City, the 9th inst.:

"We closed meetings last night until Sunday, when Bro. Luff will speak in the afternoon and I in the evening. Three were baptized by me at Warm Springs here last Tuesday,—three young women; one a daughter of Sr. Ward, formerly of Denver, Colorado. At nearly every meeting new faces appear."

A brother in Kansas writes of late, saying:

"Don't stop my *Herald*, for it is all the preacher I have, and I am using it as a tract. I have quite a number interested, and hope some of them will obey the gospel. They are anxious to have an Elder come here, (Twin Falls, Kansas) but I think it a little premature, as I have some tracts and the Book of Mormon, which I keep going, and as soon as they manifest a desire to accept the gospel plan of salvation I will write to some of the Elders in this district to come and attend to the ordinances."

HIRAM B. CLAWSON'S SENTENCE.

ON the 29th of September last, Mr. Clawson was sentenced as below, for unrepentant violation of the law. It should be remembered that he was the favorite son-in-law of the late Brigham Young, and one of th favorites of the Utah Mormon people. This may serve to explain the final course of Mr. Clawson in not accepting, as did Bishop John Sharp, the clemency of the court.

"Judge Zane addressed the prisoner as follows:

"Mr. Clawson, it becomes the duty of the Court now to pronounce the sentence of the law against you.

"You state, as a reason for your present course, that you formed the relations for which you are now to be punished thirty years ago, and that you then believed it was right.

"A man's beliefs do not justify a willful violation of the law. It appears to be the opinion of at least some of the members of the sect to which you belong, that polygamy was lawful previous to the Edmunds law and the law of 1862. There never has been a time in the United States, anywhere, when polygamy was lawful. Probably the greatest commentator upon the common law who has ever lived, more than a hundred years ago, in commenting upon the common law, (which has been in force in this Territory since it has been acquired by the United States), after referring to the disabilities which prevent the contract of legal marriage, used this language:

"'The first of these legal disabilities is a prior marriage—having another husband or wife living—in which case, besides the penalties consequent upon it as a felony, the *second marriage is*, to all intents and purposes, void; polygamy being condemned, both by the law of the New Testament and the policy of all prudent States, especially in these northern climates,' and then refers to a remark of Justinian condemning polygamy. (1 Blackstone's Com. 435.) And, it is believed that under the laws of Mexico, before this Territory was even acquired by the United States, *polygamy was not recognized*. It was unlawful, and at the time you state your formed these relations the law prevented you from doing it. When you formed them they were utterly void—as if they had never been contracted. The *second wife*, in the eye of the law, was nothing more than a concubine, and the children born of those relations were bastards. The law condemned it, and principle has condemned it in the United States.

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"The fact that you claim it to be your religion (and I infer that you think because that is so you ought not to be punished) is no defense. The law does not attempt to regulate the internal relations of a man, so to speak; that is to say, his faith, his beliefs, his feelings. He can exercise his faith, he can exercise his belief, but when that belief and those feelings become external and attack the institutions upon which society rests, the law takes hold of it, and it is not protected.

"A man may believe and worship as he pleases. Religion, that part of it at least that the law protects is internal—it consists of faith, feeling and worship. When a man, however, claims that the formation of relations, such as you profess to believe in—when he forms such relations as you have formed, then the law acts upon it; it does not allow the institutions upon which society rests to be attacked by religion any more than by any other means. So that is no defense. The framers of the Constitution so understood it. The Supreme Court of the United States has so interpreted it, and the Congress of the United States, in the law which you have violated, have so interpreted it; and your *faith* is no justification for your unlawful acts.

"The American people, and the whole civilized world, with the exception of this sect and probably some other few—such as free-love organizations—believe in the monogamic marriage, and repudiate the polygamous marriage, and repudiate polyandry—the marriage of one wife to a number of husbands.

"Besides, this institution which you profess to believe in is an unjust one. Marriage is looked upon in the eye of the common law as a contract. If it is like all other contracts, it should be equally enforced. Now, if a man and a woman make a contract relating to property or to services, the law enforces that contract equally against both. To say that it could be enforced against the woman, and that the man might divide whatever might be the consideration of the contract between a number of other women would be unjust. When a man and a woman enter into the marriage relation, all there is to that relation besides the feeling of love and devotion to each other, consists in the duties and obligations which they owe in consequence of that relation; and if the woman is held to it, and the man may say, 'These duties I owe you I will distribute among a hundred;' or, if you please, a much less number—'two or more'—if the law sanctions that, it is unjust. It makes it a binding contract upon the woman and not upon the man. Or, if you say that neither is bound by it, then this institution of marriage is a rope of sand that binds nothing. This institution upon which the family rests, upon which the welfare of the community and its progress, as we trust through all ages, depends, means nothing. If the woman, notwithstanding this marriage, may go and contract and associate with a dozen men as though they were her husbands, and a man may do likewise, then the institution of marriage is broken down and destroyed. The civilized world believes that that is the most important pillar in the great fabric that shelters and protects humanity and all that is good and virtuous in it; and no sect nor creed will be allowed in the United States to overthrow it.

"You and your followers and those who believe with you had just as well submit to the laws of your country as good citizens, because obedience to the law is the highest duty of a citizen. I understand you to profess to be a citizen of the United States, and yet you say you will not promise to obey and respect its laws; and that you will not promise not to persuade others to disregard and defy the laws of your county. Thousands of as brave men as ever lived have died in defense of those laws and that Government, and it does not do for you to stand up in this court, or anywhere, and treat those laws with contempt, and that Government with contempt which shelters and protect us all. As a man, I have nothing to say whatever against you. I I regret that you have not the courage and the manhood to stand up in defiance of a sect, and say that you will obey the laws of your country, and that you will advise other men to abide by them. This timidity and cowardice is not becoming to an American citizen. You seem to acknowledge that in your second reason, because you say that you would be ostracised and would become an outcast if you were to obey the laws of your country—if you were to promise to obey them; though many good men have died—not become ostracised, but died, in their defense. That reason constitutes no justification.

"In view of the fact that you propose, as I understand, to continue your polygamous relations, to continue your adulterous connection with women who are not your legal wives; however much I may respect you as an individual, my duty, representing as I do a great and a glorious Government, will not allow me to indulge in any personal feelings; but the discretion which I possess must be so used as to strike down these crimes of polygamy, and unlawful cohabitation. When men will not agree to obey the law, my duty, as the judge of this court, requires that the extreme penalty be imposed upon them.

"You will be sentenced, therefore, to imprisonment in the penitentiary for the term of six months and to pay a fine of $300 and costs, and be confined until the term of your imprisonment has expired and the fine and costs are paid."

REFERRING to the Epistle of Presidents John Taylor and G. Q. Cannon to the Utah Mormon conference which convened in Logan, Utah, October the 3d, the Salt Lake *Tribune* has the following in which allusion is made to President Joseph Smith and his work. We repeat what has been often said, that, if the Utah Mormons had faithfully inquired into the calling and teachings of President Joseph Smith in 1860, and since, all the evils which now curse that people and threaten their utter ruin might have been averted.

President Smith has never sought the leadership of the Utah Church; but he has diligently striven to reach and redeem that people from their errors, evils, and "bondage." It remains with them as to whether he shall succeed in that direction. They are "agents unto themselves" yet. He has labored against great odds; he has had mountains of false doctrines to remove, and hosts of deep-seated prejudice to overcome. Success has attended his efforts thus far, in the Master's cause. He has "grace and favor" with those who know him; his integrity is unquestioned, and his moral character above suspicion. The Nation and its authorities can and do trust him, and he will "set in order the house of God" to the joy and satisfaction of the true Saint everywhere. The *Tribune* says:

"THAT LAST LETTER.

"When one reads carefully the last address of Messrs. Taylor and Cannon, it is clear that a great fear sat like a nightmare upon the hearts of the writers while they prepared it. It is plain that a mighty pressure has been brought upon them, and, though they have resisted it thus far, the effort has shaken their nerves tremendously. Is it not just possible that the fear is caused not more through Federal pressure than through the thought that if they were once to surrender polygamy their followers would say, "Very well; then the revelation was a fraud, or it does not count. Our duty then is plain. The head of the Josephite Church is hereditary heir to his father's kingdom; we will send for him, for he is manifestly our President. Under him there could be no polygamy and the accursed, rigid slavery which holds its chains upon this people would dissolve at once; we would be Americans, would take our places among men, and there would be no reproach upon us.

"Is it not quite possible that the two Englishmen who signed that address have in their hiding been haunted and worried lest they might, by giving up polygamy, lose their power over this people, and that the rule might be given to the son of the prophet, the gentler rule which exists without antagonizing every community where it is known? We think the foregoing is a reasonable suspicion. In the course of the address the thought is expressed that there is nothing in the [Utah] Mormon faith or in [Utah] Mormon practices, that injures any people who do not subscribe to the faith of the Saints. This can not be passed by in silence, for that would be a partial confession that those who oppose the two objectionable features of the creed, are actuated only by selfish or sinister motives. For thirty-six years, in this Territory, the Mormon priests—including the two who signed the address—have taught that it was the mission of their creed to overthrow this Republic, and that laws passed merely by men are not binding upon Saints. If that does not mean that the purpose has been, and is, to substitute in the place of a government by the people, the government of a one-man despotism, it does not mean anything. In pursuance of the same idea, Mr. Cannon, one of the signers, only a few months ago, declared in the Tabernacle that the adage, *vox populi vox Dei*, must be changed and revised, and made to read *vox Dei* must be *vox populi*. All points to an absolute despotism, to exactly what has strewn all the shores of the old world with the wrecks of nations. It is an insolent attempt through enslaving people's reasons by superstitious fears, to blot free government from the face of the Western continent. Would that wrong no one? We see one hundred thousand hard-working Mor-

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mons living in poor homes; their children growing up without education or comforts, because they pour all the profits of their work into the maw of the church to be used without accounting by these high priests; we see these chiefs absorbing this wealth and ruling with a real serfdom this people, and yet from their hiding places we hear them cry out that they are wronging no one. Again, because of polygamy, the sacredness of a thousand homes in Utah has all been taken away; in many places the people live more like animals than men, and the laws of consanguinity are being so outraged that, if left alone, the most deplorable results would follow both to the minds and bodies of the people, and yet these men with an affectation of surprise, can not see why the world has turned against them, inasmuch as they are wronging no one. They would be banished from any other land in civilization, and that fact they understand thoroughly well. If their lives could be extended to a thousand years they could not make reparation for the wrongs they have done other people."

METHODISTS ON POLYGAMY.

At the late session of the Rock River, Illinois, conference of the M. E. Church, the following action was taken in respect to Utah Mormonism:

"The report of the Committee on Mormon Polygamy, which was adopted, was as follows:

"1. As a body of Christian ministers we are committed to the defense of the sanctity of the home.

"2. We hold that certain crimes should be a bar against citizenship, and that no polygamist should be invested with the privileges of elective franchise.

"3. We are opposed to the admission of Utah as a State until the question of polygamy ceases to be a factor in politics.

"4. We are much pleased with the manner in which President Cleveland and Judge Zane are dealing with polygamy, and we pledge to them our support in their efforts to make honorable the laws of the land by removing this great scandal from our Nation's otherwise good name.

"5. We pity polygamists. They are bringing upon themselves the wrath of God. We would therefore pray and work for their deliverance; and, as there seems to be a providential opening in their behalf by the execution of civil law and through the waning influence of the Mormon priesthood, we would ask the church to give such thought and attention to polygamous Mormons as their condition demands.

"S. M. DAVIS, Chairman."

Correspondence.

PLANO, Illinois,
October 15th, 1885.

Bro. Blair:—Since writing you last, I have been making another effort in Chicago, trying to hold up the gospel banner. Sunday, October 4th, I occupied the stand at the Saints' meeting place, No. 213 West Madison street, were I addressed a fair sized audience; after which the sacrament was administered, and a spiritual time enjoyed. Lack of means prevent us from renting other halls in the city, so we have to content ourselves by doing what we can for the present with the available means. On Sunday, the 11th, inst., Bro. Hilliard being in the city, occupied the stand by request and gave us a good spiritual discourse on practical Christianity. On Sunday evening I was permitted the privilege of lecturing before the Liberal League, (Ingersoll Infidels), at their hall, No. 181 West Madison street. At the close of the lecture, six of their members occupied ten minutes each in criticising; after which I was allowed ten minutes to reply. It was quite a breezy time; "grape and canister" were flying around freely, yet we came out unscathed, and the congratulations we received at the close from strangers, and even their own members, led us to believe that our side of the argument had met a favorable reception with all except the unconvertible.

Bro. Foss is expected in the city next Sunday. There are quite a number of the members who have not yet concluded to comply with the act of General Conference, and unite with the branch. The few who have are getting along well. I go soon to attend conference at Mission Branch. Still working for the success of the cause, I remain your brother in gospel bonds,

JOHN S. PATTERSON.

NAMBUCCA, N. S. Wales,
September 2d, 1885.

Bro. Blair:—I am just through a visit to this place. We had some excellent meetings here. I never felt greater force and power of the Holy Spirit in preaching and attending to the duties of my office than here. I was permitted also to baptize six willing subjects into the kingdom of our God. The Saints here are good, honorable brethren, striving to do the Master's will, but have felt the want of missionary labor with them. We are quite well, and are on our way southward; will be in Victoria soon. The winter is nearly over, and we expect soon to feel the sweltering force of the summer's sun. I am striving to be faithful, and noting the signs of Zion's redemption. Hope to be among the redeemed.

Yours,
J. F. BURTON.

DECKERVILLE, Michigan,
October 7th, 1885.

Dear Bro. Blair.—I have not written to you for some time past, and am thinking a few lines from this part of the vineyard of the Lord would not be amiss. Should you think this, or any part thereof, worth inserting in that much-loved paper, the *Herald*, you have my consent. Since last April I have been busily engaged in the great latter day work, for such it is to me. I have preached but little in the branches amongst the Saints, or in any place where much preaching has hitherto been done, but have opened up several new places, and have done much preaching and baptizing in almost all those places; and I find a pretty good interest everywhere I go. Sometimes it is hard to get started in new places, but after the work is started it is hard to get away. If there were twenty Elders now right here in Sanilac and Huron counties, they would have all they could do for one year. I have many calls to go to other places, but why spend time and money in running around here and there so much? I feel sure that then, there will not be half so much accomplished.

Well, Bro. Blair, I must tell you, (in as short a way as possible), some of the remarks made at our debate with Mr. Sims of Bay City. He is well educated, and can talk fast, and can make a great spread in the public. Some two years ago, or thereabout, he came around this part of the country preaching the doctrine of the Christadelphians, and challenged all the Preachers, Apostles, Prophets, Priests or Kings, to come out and meet him! I was in the saw-mill at that time, but went one night to hear him. That night he gave the Mormons quite a rough one, and challenged all the Mormons, or the world generally, to meet him, and he would show up their sandy foundations, etc. After his meeting was over I arose and said that I helped to make up this world, and was a part of it, and I would accept his challenge; being a firm believer in the doctrine taught by the Saints, and was also a minister of the same. Arrangements were made for two or three evenings from that time. The time came, and we met, as agreed upon. I tried to arrange for a chairman, but he refused to debate with one; so rather than to let the people go home without hearing the truth, I consented to it.

He occupied the first hour, and I commenced on the second hour; but before I had spoken long I was interrupted by him seven or eight times; and before I could get half through, he broke the meeting up, and he and a few others claimed he had the victory.

I made up my mind that that was the last time I would debate without a chairman. However, this summer Mr. Sims came back and commenced preaching again, and went on with the same abuse against the Saints, declaring how he had whipped Cornish, the Mormon, and dared "Joe Smith and all his Apostles," etc. Hearing of this I wrote out a notice and had it posted up in the Post Office, right close to where he had made his blow, stating that he had not whipped out the Saints, and furthermore, that he could not.

The next Saturday about three p.m., I got a letter from my wife, saying that on Sunday (the next day) there was to be a debate between Mr. Sims and Cornish, and asked me if I knew anything about it. I was at this time twenty miles from the railroad, and about sixty miles from where the debate was to be, with appointments for the next day. About sundown a brother came up with a team for me, and we soon got ready; left word that there would be no meeting there for Sunday, telling them the reason: everything was all right. We started and got there in time; but hungry, tired, and sleepy. We met on the grounds, shook hands with the giant, both went upon the stand, and Sims said: "We have met to discuss the points of Mormonism. Mr. Cornish will now commence and occupy an hour in defense of Mormonism; I will occupy the next and root it out," etc.

I replied: "Ladies and gentlemen, I have come here against my will to debate upon the Sabbath day, and my opponent has given it out without my knowledge or consent; but having arrived, I am here to defend the doctrine of Christ as taught by the Latter Day Saints. And furthermore, it is very necessary that we have a chairman."

Sims.—"I object to having a chairman" saying, "We are both Christian ministers; I will keep order when Cornish is talking, and I hope he will be man enough to keep quiet when I am talking."

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To this I replied: "Gentlemen; Mr. Sims talked just the same way two years ago, and then interrupted me half a dozen times before I had spoken ten minutes. And a man who will misrepresent before a congregation of about two hundred people, will do so hear before this people of about eighteen hundred or two thousand, for the same purpose. We must have a chairman."

Sims said he would not debate if a chairman was appointed. Turning around for his hat, the people then cried: Coward! Coward!

Sims then said, "Well then I will preach an hour or so, and then leave it with you."

"No you don't," I replied; "I am not here just to hear you preach. You have challenged me to discuss points of Mormonism. By announcing in an underhanded way, you sought to get advantage in that I was to meet you to-day, and I over sixty miles away, and knew nothing about it until yesterday in the afternoon. Let the people appoint a chairman."

A member of Mr. Sims' church was then appointed to the chair, and Mr. Sims led off for an hour, and his manner was fair. But after we had each spoken an hour, then he let off his tirade on "Joe Smith, Brigham Young;" after the old, old style; and as Bro. H. C. Smith says: "It was the same old song, to the same old tune."

Well, the closing was, in short, as follows:

S.—"And now, show me a sign. It is said 'these signs shall follow;' etc. I want one."

C.—"It is against the order to show signs. Christ says they 'shall follow them that believe.' They do not go ahead to make believers."

S.—"I am determined to have a sign; 'they shall take up serpents.' I will give five hundred dollars for one, to see him take it up."

C.—"You should not seek for signs, friend. Christ called them a wicked people in his day when asking them."

S.—"I wish I had poison here, I'd make him drink it. Show me a miracle, you hypocrite."

C.—"Well now, the devil was the first one to ask for a sign, and you are another one. Jesus says there is a certain class of people who are of their father, the devil, because they would do the work of the devil; and to-day you are doing his work."

S.—"O you blasphemer;" d—— hypocrite; do something; stop my tongue."

C.—"Ladies and gentlemen. It is contrary to the order of God to show signs, but my opponent is determined to have one, so I will step outside of the order for once to convince him, and I will have to perform it on him, then he will be sure it is done. Just cut off your right arm above the elbow, and see if I can't put it on again." (Cheers)

S.—"O you hypocrite! you blasphemer! you child of the devil! raise the dead you —— hypocrite! Cast the devil out of me!"

C.—"There might not then be any thing left but your clothes." (Three loud cheers).

After that a few words passed in which he called me a liar, —— liar, &c., put on his duster and hat and started. I said "Stop; don't go away mad; let us shake hands over it, and part good friends;" and offered my hand. But he said "No; I'll never shake hands with such a —— hypocrite and blasphemer," etc. (Three more loud cheers, and we parted).

By the way, let me here tell my dream or vision of the matter. It must have been an open vision, for I don't think I was asleep. The night after we arranged for the first debate with Mr. Sims, I stopped over at Bro. H. Campbell's, and waking up in the morning, I was thinking about the debate that was soon to come off. I then saw the following: I was walking along in a beautiful green pasture, clear of stumps, shrubs or anything else, except one large beautiful tree, clear and tall, with a beautiful shaped top. When I came within about eight feet of it I saw a large snake, its tail coiled around one of the limbs near the top, and its head touched the ground. I looked around for a stick, and at my right I saw one about three feet long. At one end it was about three inches through, the other end about half that size. I took it by the small end, and as the snake raised its head I struck it. Its head dropped. I watched it. Presently it raised up its head again, and opened its great mouth and hissed. With both hands hold of the stick I struck it with all my might. The tail let loose the limb, and the snake fell, making a great noise. There it lay in a heap, with its head stuck out a little from the body. I struck it again on the head; smashed it open, and then went off and left it.

I think when I struck him first, was at the first debate. It did not hurt him very badly. The second debate was when he fell. What was done then finished him.

There were over two hundred and twenty-seven teams counted. And it is supposed there must have been about two thousand people present. I am glad it happened, for many came out to hear who would not go before. I received many a warm hand-shake from those who were once our enemies. Much good was done. Some two weeks after that, in Gore, after preaching a few times I delivered a lecture on Mormonism. In that place there was much prejudice against the Saints, more especially with the so-called Christians. One man, a Baptist, spent three days with his team running around to get his preachers out to upset Mormonism; and this, too, right in the midst of harvest. The time for the lecture came. It was a fine evening and there was a large congregation. This Baptist man came with two of his preachers. I gave the history of the rise of the latter day work, the apostacy, and of the present work, etc.; after which I gave the privelige to any one to ask any questions upon what had been said, for further information, stating that I did it because sometimes something might have been said through the discourse that would need a further explanation, and also to leave people without excuse. For often in the past we have had people to say,—"If they had given me a chance to speak I could and would have upset the whole thing." One of the ministers arose and said he was glad he was there, for he had learned much; had nothing to say against it; etc. I left the next morning for another place, and two days from then I received a letter stating that that same preacher had given out an appointment for Thursday night to lecture against Mormonism and upset the whole thing. Several unmanly tricks like that has been played on the Saints this summer; but as it has happened, I have been able to get there every time and meet the effort, and it has always turned out to the good of the great work.

I have another debate to take place in Canada; this time with a Rev. Mr. Steeples of the United Methodist Church of Canada, on the following: Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the doctrine of Jesus Christ taught eighteen hundred years ago, both in respect to doctrine and organization. I affirm. He affirms as much for his church, word for word. The articles are signed by both parties. I expect to have another here soon, with a Disciple minister, on spiritual gifts and the Book of Mormon. The press and the preachers are opposed to the work; but it is onward! There is great excitement here. I have baptized forty-one since last April. I would like to say more about the work, but this is too long now. May God bless his Saints.

JOHN J. CORNISH.

SAN BERNARDINO, Cal.,
October 8th, 1885.

Bro. W. W. Blair:—As I am traveling most of the time over this southern district, I thought a a line from me would be read with some interest. Our conference held at the Covena Branch, in Los Angeles county, was a good one, the Saints all feeling encouraged because of the manifestation of God's Spirit. By it His servants were exhorted to warn the people, and prepare for the many changes that would soon take place among latter day Israel, etc.

In company with Bro. E. J. French I preached four discourses at San Gorgonia, which is situated on the summit in the pass between San Bernardino and San Jacinto mountains. Having been refused the Presbyterian Church, we rented a Hall, paying five dollars for four meetings, after which the proprietor said: "Come and hold all the meetings you please, free of charge." We think good was done there, at least, in the way of removing prejudice. We are expecting Bishop Blakeslee and company in a few days. We hope to be then set in good working order. As his agent I have been preaching and collecting tithing since June. The Saints, generally, accept of the principle.

I love to see the work prosper, and hope and pray for its ultimate triumph.

Yours in the gospel of peace,
J. R. BADHAM.

ELDORADO SPRINGS, Mo.,
October 4th, 1885.

Dear Herald:—It may be that some of your readers would like to hear a word from this part of the wide, busy world, though I might say this immediate vicinity is not over run with a great amount of business, but plenty of work for those that want, and will work. The Saints here are doing very well temporally and spiritually. We met together this afternoon and were greatly blessed, the Spirit of the Lord cheering us, and telling us to trust in Him; that we would be tried, and that if we only would be faithful in our duty, how great would be our reward. Dear Saints, how thankful we should be to our blessed Savior for not only the promise of, but in reality having the Comforter to speak to us and encourage and strengthen us when our life is almost a burden with temptations, cares and troubles.

I am a young man, but have met with many sore temptations; and this I bear testimony to, that when I did try and do my duty, God did bless me and has answered my prayers many times. Dear Saints, I know I am engaged in the

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true work of God, and have a firm determination to work out my own salvation; to work, watch, and pray; and my prayer is for all Saints, that God may bless them.

Bro. C. M. Schroder, our Branch president, and Bro. A. Loyd, is preaching at a school house five miles north of here. Aside from that there has been no ministerial labor performed here since last February, Bro. F. C. Warnkey came down from Independance and preached three times, once to the Saints—which was an eye opener, "just grand," on tithing, and twice in the Campbelite Hall in Eldorado Springs, to large and attentive congregations. And it was said by many to be the best sermons they ever heard. We would like to have him come again and stay longer, and I think he would baptize some.

I have circulated some tracts that I think has done some good, for some of the Elders of the Christian Church took care to tell their flock that laying on of hands was done away! Dear Saints; pray for us here. That God will bless all his people is my prayer.

E. W. LLOYD.

PITTSBURG, Kansas,
October 12th, 1885.

Bro. Blair:—Since I last wrote, Bro. J. M. Richards baptized one at Galesburg, Missouri, and Bro. J. Thomas baptized one at Pleasant View Branch.

On the nights of the 1st, 2d, 3d and 4th inst. the debate at Opolis came off between Elder Peak of our church and Elder Lewelyn of the First Day Adventists, or "Restitutionists," and ended in as complete a victory for the truth as I ever witnessed. Propositions discussed were, 1st: That the Church of Jesus Christ of Latter Day Saints is the same in faith, ordinances, organization, and blessings, as the Apostolic church. 2d: That the Adventists are the same in faith, teachings, ordinances, &c., as the Apostolic church.

Bro. Peak affirmed the first and Elder Leewelyn the second. You will notice that "organization" is left out in the second proposition, for the reason he would not affirm it. They claim no church. What a sound doctrine! Our opponent did his work with a good degree of fairness all through, except the second night, at which time he patterned after Clark Braden. In fact, he had the "Braden Kelley Debate," and used the Braden part to ridicule the Book of Mormon and Book of Doctrine and Covenants, and challenged "any Mormon to defend them," and said if he "could not overthrow them he would take down his shingle," etc. He confessed that he had never read the books, but used Braden's part as he would "Cruden's Concordance" to find a piece, and then would tell it off with a sneer. At the close I took occasion to tell him that we would fix up that challenge for him, and give him a chance to fulfill his promise, or we would pull all the "shingles" from the roof of his Advent house. It appears that this sect, like others, *form a theory* (form of godliness) and then go to the Bible to bend it to the theory, and if they can not bring the English version to it, they will turn to the Greek and give it their theological twist or two. Put the "Grecian bend" on and let it go—you know how funny they look! He denounced all existing churches as "human institutions—and no more;" denied the spirit part of man and of Christ; affirmed the restoration of Israel and all things, but spoiled this good point with the doctrine of annihilation, &c. The man was "smart," and a good scholar; but his ground was poor,—hence not productive of good. Bro. Peak is a promising young Elder of a little over a year's standing, and made a brilliant effort, both defensive and offensive. The people are greatly stirred up, and all agree that "victory is for the Saints;" hope they will obey as they profess to see. At the close we presented the following propositions: 1st: Are all existing churches and denominations human institutions and no more? 2d: Are the Book of Mormon and Doctrine and Covenants in their doctrinal parts, in harmony with the Bible? 3d: Are the above name books in their prophetical and historical parts, as far as the subject matters are equally or partially related, in harmony with the Bible? 4th: Is the book called "God's Plan of Salvation" in harmony with the Bible? Elder Leewelyn to affirm the first and fourth, Elder E. A. Davis to affirm the second and third.

You are aware, undoubtedly, that the 4th involves one of their books which gives a fair view of their belief. When the friend was asked to sign the propositions he hesitated to attack all churches, and was not prepared to defend their own book, and was not prepared to attack our books just in that form—that would bring forth the *contents* of the books, and not where they came from. When he refused, we told him to take down his shingle, and he did. Nearly every body would rather investigate how the Book of Mormon came and where from than what it contains; yet they pretend to know where it came from. And if they don't happen to know, they have plenty of uncles and aunts that do know, or at least ought to know. These make affidavits to assure everybody of the facts in the matter, and still they want to investigate that part more than *what the book contains.* The fact is they want some means of ridicule, and they think they can find it there. I heard one man say that he knew that it was fished out of a canal in New York. I thought he "knowed" that because Spaulding Manuscript is now found. What next in the way of invention? Still he wants to investigate.

All are well. I go to Webb City next Sunday; then west. In bonds,

J. T. DAVIS.

GLENDALE, Douglas Co., Oregon,
September 25th, 1885.

Friend Herald:—Perhaps a few lines from this part would interest some of your many readers. I arrived at this place the 3d of October, 1884; have spent the most of my time in Douglas county. At the present I am on a ranch, located on Cow Creek. This country is best adapted for stock raising, such as cattle, horses, hogs, and sheep. For cattle it is second to none that I know of. The price of cattle is about twenty-five per cent. less than in Iowa and Nebraska. Horses are very cheap; sheep can be bought for $1 per head; stock hogs two and a half cents per pound. There is some Government land here yet, where stock can find range, and by clearing the land of timber good farming land can be had. Wheat, oats, and barley are generally good crops here. This year, from drought we have but half a crop, something very unusual. Times are very dull here; no work can be had for love or good looks. Indolence seems to hold sway to a great degree. Morally, people here will compare well with those east. The health of the country is good, yet some sicken and die. The climate is very mild, some rain in the winter; seldom have a day without sunshine. We have plenty of deer, elk, bear, and panther. We have some churches of the different sects, and a very few Saints here. Generally we are known as Mormons of the Utah stripe. I wish some able Elder could visit these parts, I think some good could be done. Should any of the Saints come this way, be sure and stop with the Mormon on Cow Creek. They will be welcome. We feel very lonesome out here, have no Saints to visit with, no church to attend such as we had east. When I read in the *Herald* of the many camp-meetings, I often wish I could help swell their congregations and enjoy the company of the Saints as I once did. Dear *Herald;* I wish to say through your columns that I have not grown weary of the latter day work; and with one of old I can say, "It is the power of God unto salvation." May I ever live humble and serve my Master to the end. Then all will be well.

Your brother in Christ,

OLIVER HANSEN.

WHEELING, W. Va.,
October 14th, 1885.

Dear Brothers and Sisters in the Lord:—Our aged brother Ells is still living, but is very low at present, He can not last much longer, but he leaves this world with a bright hope, and we, if we live faithful until the end, will meet him where there is no sickness, nor pain, nor death. This latter day work is grand and glorious. It gives us a hope and a knowledge that passeth all understanding, and blessed are they that die in the Lord, for theirs is eternal life. Bro. Ells is at Bro. Griffiths' home.

I write these few lines with grief and sadness to tell you that Bro. and Sr. Griffiths are going to move away from here. It seems that I do not want to see the day come that I will have to say to them "goodbye;" for he has done a good work in this part of God's vineyard, which I will never forget. It was he that brought the glad news of the gospel. It was like bread to my weary soul, and it was in and through him and our Heavenly Father that we have our little chapel to worship in. I often think of how few it is that come in at the "straight gate." Reading in the Book of Mormon, 1 Nephi, chapter 3, verse 48, we discover that when Nephi was carried away in the Spirit, the angel of the Lord showed him many things that would come to pass, and he says: "And it came to pass that I beheld the church of the Lamb of God, and its numbers were few because of the wickedness and abominations of the whore who sat upon many waters; nevertheless I beheld that the church of the Lamb, who where the Saints of God were also upon all the face of the earth, and their dominions upon the face of the earth were small." Therefore we ought not to get discouraged at our small congregations, for so it was to be. I love the Book of Mormon. It confirms the Bible in all things. The more I read it the better I love it. Well, I must close, hoping that if we are not permitted to meet in this life, it will be our happy lot to meet in the world to come, where we will never part. Ever praying for the redemption of Zion and the welfare of all, I am ever for truth and right.

MARY S. GILL.

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TO KNOW GOD.

"JESUS answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 5:16, 17. The leading thought here suggested is, the knowledge of God, which we wish to consider under four heads, as follows: (1) Is the knowledge promised, actual and absolute in character? (2) Who may be the recipients of this knowledge? (3) The condition upon which it is promised. (4) How it is imparted?

The first proposition we affirm for sundry reasons. First, the nature of the case demands absolute certainty. If the Christian religion is not of sufficient force and vitality to secure to its recipients this, its deficiency is apparent, as the whole superstructure rests upon doubt and uncertainty. That which purports to be a savior of the soul, in the very nature of things, must not be ambiguous in character. Furthermore the gospel trumpet does not give an uncertain sound. Its facts, terms, and promises are positively asserted. The auxiliaries "may" and "can" are seldom, if ever, used. It is urged by some that the verb "know," as used in Job 19:25 and elsewhere, is to be taken in a modified or relative sense. Doubtless in some instances, it should be; but as it occurs in our text, we think not; from the simple fact, if no other, that the clause in which it stands contains a promise hinged upon a consideration before specified, which of itself involves all that could possibly be implied by this verb, used in a relative sense. "Know," relatively used, implies firm faith, implicit confidence, &c., all of which is essential in doing "the Father's will;" and upon this condition is promised—What? A repetition of the foregoing conditions? Certainly not. But just what we should desire, and have a right to expect—knowledge, in the full acceptation of the term. Not that its reception discloses to us all the mysteries of God's universe, nor the complete riches of his grace; but, "having tasted the good word of God, and the powers of the world to come," we can gladly, truly, understandly say, "Abba, Father," "I know my Redeemer liveth; "and to know God and Jesus Christ, whom thou hast sent, is life eternal;" the gospel being "the power of God unto salvation."

And here allow me to say that the crowning virtue of the fulness of the gospel, and its supremacy over the various systems inaugurated by human wisdom, reside in the fact, that while the latter may do good by creating embryo faith in God, leading, —though imperfectly it may be,—men up the mental and moral pathway, heavenward, the former does all this, and more; it places its happy beneficiaries as the "house built upon a rock," so they are "no longer tossed to and fro by every wind of doctrine."

As regards the second proposition, who may become the recipients of this knowledge? The Savior's answer is "any man." The promise is limited only by the condition upon which it is made, and extends to "whosoever will," coupled with the earnest entreaty, "Come all ye that labor and are heavy laden, ahd I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

The conditions upon which it is promised, in epitome, are, "to do the Father's will." This necessitates the removal of sectarian bias, repudiates every phase of worldlyism, condemns sin of every character, and leaves Jesus, our mediator, as prime expounder of the "perfect law," the exemplar of his Father's will, and the grand prototype of human perfection.

The gospel genius as exemplified by this glorious personage is, that its participants should not only be honest, one with another; but each must be willing to suffer that others may be blessed. The righteousness of men is to pay what you owe, and defraud not; the righteousness of God is, "to bear ye one another's burdens, and so fulfill the law of Christ." "Do," implies not only a proper exercise of the mind and condition of heart, but a faithful, voluntary discharge of every incumbent duty, a consistent and continued effort to please God.

We are not to become automatons, to be moved upon, but "new creatures," "lively stones," to act voluntarily. Passiveness is essential, nevertheless we must reserve judgment. (See 1st Cor. 14: 29; and 1st Cor. 10: 15). We are saved "by grace," but not in slothfulness, nor rebellion. "Grace" implies that God is pleased. "Enoch had their testimony, that he pleased God;" the secret of which was, he sought to serve him. Jesus was a beneficiary of "grace," because "he always did those things that were pleasing in His sight."

How the knowledge of God is imparted, is the next consideration. The position assumed by some is, that knowledge of the existence of anything, animate or otherwise, can only be communicated through the medium of the five senses,—that is, we must see, hear, taste, smell, or feel a thing, in order to be apprised of its existence. Granted that these physical faculties constitute the media by which the soul is brought in contact, and holds converse with its surroundings, it will be acceded that each and all of them are subject to deception. We aver, that it is not within the province of these faculties, to convey the absolute knowledge of God; and if men are dependent upon them alone, as a means of knowing and communing with Him, they will ever remain in comparative ignorance with regard to his character. It matters not in this issue, whether He is corporeal, or "without body or parts;" "in the wisdom of God, the world by wisdom knew not God;" and "by the foolishness of preaching," men are saved. In and through the gospel, then there are means, if not foreign to, that are not comprehended by the world, with its combined wisdom, by which we are saved through the knowledge of God. Moreover, the physical senses afore mentioned, are faculties belonging to the "natural man," and their powers do not range in proportion to the spirituality of those who possess them. Indeed, it often occurs that those of the most dissolute character, are highly endowed with all these senses, and yet the knowledge of God, and the purity of the gospel are matters as foreign to their comprehension, as the remotest star in the universe is beyond their gaze. And why? Because "the natural man comprehendeth not the things of the Spirit of God, neither can he know them, for they are *spiritually discerned*."—1st Cor., 2d chapter.

Paul here takes liberty to introduce an additional faculty, as the means, and the only means by and through which the knowledge of God can be gained. And in preceding verses he tells us, that "eye hath not seen, nor ear heard, [the foremost physical faculties], neither hath it entered into the heart of man, [through natural media], the things which God hath prepared for those who love Him. But He hath revealed them unto us by His Spirit; for the Spirit searches all things, yea the deep things of God. For what man knoweth the things of man, save by the spirit of man which is in him? Even so; the things of God knoweth no man, but [by] the Spirit of God. Now, we have received not the spirit of the world, but the Spirit which is of God, that we might *know* the things that are freely given to us of God."

When the prophet forecast the character of the coming Messiah, his excellence as "judge" was due to the fact that he should "not judge after the sight of his eyes, nor the hearing of his ears; but with equity,—such as the Spirit and wisdom of God inspires, should he judge for the meek of the earth." Right or wrong, Job seems to have cherished the idea of spirit intuition, and based his knowledge of God upthis principle. He speaks thus: "I know that my Redeemer liveth." "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Yes, the direct impact of spirit upon spirit, constitutes a means by which knowledge, pure and reliable, may be, and is imparted; and without this, the purity and true worth of the gospel, are hid to all men. "If *our* gospel, [Paul believed in revelation], is hid, it is hid to them that are lost," because "the God of this world hath blinded the minds, [not the eyes], of them which believe not, lest the light of the glorious gospel of Christ * * should shine unto them."

The gospel is not a dead letter to follow after, but that which we may and must participate in, else we are not materially benefitted. Being "the law of the spirit of life," it makes us "free from the law of

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sin and death," in that it gives to us the knowledge of God, through the revelation of its own will. The world, if full of error and extremes, (and theology is not without its share of them), unfortunately for them, we think, some suppose the Spirit of God is embodied in the written word, and is set fast, so to speak, in the volume called the Bible; and for proof we are referred to the Savior's statement, with others, "my words are spirit," &c., thus making the gospel simply a ceremonial law, to follow after, instead of a joyful experience to participate in. The *gift* of the Holy Ghost, promised to all true followers, is the New Testament. Though claiming to receive the Spirit "through the word," its office work, (which is to enlighten the minds and purify the hearts of men), is virtually denied, while intuition is regarded as a fantasy of misguided brains.

This extreme, for so we conceive it to be, has its origin, we think, in a labored effort to meet its opposite; which is to "get religion" suddenly, through a spasmodic effort of self and kindred spirits, by an entire or partial disregard of Bible precedents and commandments, making loud claims to all the felicities which the Holy Ghost is supposed to bring; and all this is realized by these modern Christians, without works or baptism, while Jesus, the head and chief, Paul, Peter, James, John, and all their contemporaries, "wrought out their salvation with fear and trembling," through a strict obedience to every requirement of the "perfect law." Of the honesty and sincerity of all we have naught to say. "God hath appointed a day, in which he will judge the world in righteousness, by that man [Christ] whom he hath ordained." Facts and principles are the things with which we have to do. The gospel does not teach or encourage either one of these extremes. Like a mirror in which we see reflected our own image, gospel light discovers the imperfections of that which is placed in juxtaposition with it. It teaches that while the letter of the law is essential, demanding strict obedience to all its requirements, without the luster and brilliancy of the Spirit, it is dead. "The letter killeth, but the Spirit giveth life."

Paul, as well as Timothy, was "acquainted with the Holy Scriptures, which were able to make him wise unto salvation," and evidently he had heard the gospel preached by the chosen servants of God; yet "he received it not of man, neither was he taught it, but by the *revelation* of Jesus Christ." It will not detract from the merits of the Bible, to the candid, thinking mind, to say that this book never gave to any man the knowledge of God. If simply reading its contents grants this knowledge, then we argue friend Ingersoll and his compeers have it. "But" says one, "Ingersoll don't believe it." No. But suppose he did, would that give to him the knowledge of its contents, or would it secure to him a knowledge of God? The Bible, when understood, and its precepts are appreciated and obeyed, is the happy means to a joyful end; but when people mistake the means for the end, they do err, as those who receive chaff for wheat. Again, to claim to have reached the end, though ignoring the only legitimate means given to this end, is ambiguous, to say the least. Paul prayed that his Ephesian brethren might "receive the spirit of wisdom and revelation in the knowledge of God." Jesus declared that none "knew the Father but the Son, and him to whom the Son would *reveal* him." When he made flesh his tabernacle, and dwelt among men, his entreaty was: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me;" yet, those who should have been the most conversant with these Scriptures failed to recognize in this meek and lowly personage, "God manifest in the flesh." They had eyes to see, and ears to hear, with other senses unimpaired, yet these "things" were "foolishness to them, because they are spiritually discerned." Oh, why will men content themselves with chaff, when the sweet bread of life is so near at hand? "The Spirit and the Bride say come." Oh come, ye, and drink the water of life.

G. S. HYDE.

A DIALOGUE

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCHES OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.

PART SECOND.

Elder D.—Good evening, Dr. Twinetext. As you so kindly proposed to renew our conversation on the the subject of the Church of Christ in former days, and also of the Church of Latter Day Saints, together with so-called modern Christendom, I thought I would visit you that we might the more fully investigate the matters in question, and, if possible, come to a better understanding of the subject.

Dr. Twine-text.—I am glad you have come, and I trust your mind will be open to conviction. Be seated, and we will at once enter upon the subject. Let us see; what were the points at issue when we parted?

D.—The possibility of the Church of Christ departing from the faith.

T.—That is true. Well, I must insist that when our blessed Lord uttered that memorable declaration, "Upon this rock will I build my church, and the gates of hell shall not prevail against it," he meant that it would not be possible for the gates of hell to prevail against it; and that the church should never depart from the order as established by him.

D.—My friend, in teaching the word of God it is always best to read it in the light of its own recorded truths, and not according to our imaginations of its meaning. The promises of God are conditional, whether made to individuals or to the whole body of believers; and so long as the conditions are complied with by those to whom the promises are made, God is bound by his unchanging word to fulfill his promises. Here is a promise in point: "If ye abide in me, and my words abide in you, Ye shall ask what ye will, and it shall be done unto you." (John 15:7). Suppose they did not abide in him, would he be bound to hear their prayers and grant their requests?

T.—Not in that case; but the promise to which I refer is unconditional.

D.—Unconditional promises of blessings, nor unconditional threats of cursings would either encourage virtue, nor discourage crime, (the very purpose for which blessings are promised, or threatenings uttered), and would be manifestly unjust and would frustrate the purpose for which God has revealed His will to man, viz, the elevation of man to an infinitely higher plane of goodness, happiness and glory.

T.—Your reasoning there is correct; but you forget that Christ, through His foreknowledge, saw that His church would remain true to Him in all ages, and hence the divine assurance was given, "The gates of hell shall not prevail against it."

D.—If you mean that Christ foresaw that the church organized in that day would maintain, in its individual membership, or as a whole, the integrity of the truth, and the order established by Him, you are wrong, from the fact that the Scriptures declare the unfaithfulness of many, and contain many severe rebukes such as Paul delivered to the Romans, Corinthians, Gallatians, etc., and John, on the Isle of Patmos, was commanded to write to the seven churches of Asia, warning them of their sins, and commanding them to return to their "first love." Moreover, Christ predicted concerning his church that during the persecutions it would pass through, as set forth in Matt. 24:9. "And then shall many be offended and shall betray one another, and shall hate one another. And because *iniquity shall abound, the love of many shall wax cold.*" (Matt. 24: 10, 11). And then by way of encouragement to faithfulness, He adds:—"But he that shall endure unto the end, the same shall be saved," thus confirming His word—"The gates of hell shall not prevail against it,"—and this upon the condition of faithfulness.

T.—I must confess that there were many who departed from the faith even in the Apostles' days; but surely the whole church could not have departed from it, or how could those words of Jesus to Peter be true?

D.—My friend, that assurance had reference to the final outcome of the people of God, and not to their immediate struggles or trials, and teaches that the church would ultimately prevail, and be crowned with eternal victory over all the powers of hell. And here it will be well to remember, that the Church of Christ was a body of true believers, accepting him as their head, and organized after the pattern ordained by Him, the description of which may be found in the sacred word, (1 Cor. 12 chapter, also Eph. 4: 1–16), and abiding in His doctrine, (2d John 9). Now, so long as as the body of true believers are found, with the same organic pattern, teaching and practicing the same doctrine, observing the same ordinances, and enjoying the like blessings, as found in the Church or-

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ganized by Christ, so long it is Christ's Church and can claim the immutable promise that the victory shall be hers. But whenever such a body departs from that holy order, and changes its organic form as given it by Christ, and introduces for "doctrines the commandments of men," then it ceases to be the Church of Christ. But this fact does not impair the promise to those who have lived and died in God's Holy order, nor to those who shall in the future, live and die in the same—"The gates of hell shall not prevail against them."

T.—Do you know of any scripture which directly declares that the people of God would, at all, be prevailed against?

D.—Please read Daniel, chapter 7, and you will find a prediction of events dating from Daniel's day to the coming up of the "Little Horn" whom your historians and commentators all recognize as the Papal power which came into existence after the establishment of Christ's church; and in verse 2 Daniel says, "I beheld, and the same horn made war with the Saints, and *prevailed* against them, until the Ancient of days came, and judgment was given to the Saints of the Most High, and the time came that the Saints possessed the kingdom." As the Ancient of days has not appeared yet, final victory has not yet crowned the church.

T.—I beg pardon; Christ was the Ancient of days, and when he came did he not give the kingdom to his church? and has not his church retained possession unto this day? And is not its dominion spreading day by day?

D.—Who is the personage to whom the appellation "*Son of Man*" is applied?

T.—Generally to Jesus Christ.

D.—Thank you. Now notice, that in verse 13 of chapter 7 after the prophet says, "I saw in the night a vision, and behold one like the *Son of Man* came with the clouds of heaven, *and came to the Ancient of days*." Here then two distinct personages meet face to face. One is "the *Son of Man*," the other is "the *Ancient of days*." Hence you are wrong in your conclusion that Christ was the "Ancient of days." Moreover, as Christ existed eternally in the bosom of his Father, he may be properly termed one of the Ancients of eternity! existing befor days were measured unto man, while the term "Ancient of days" would more properly apply to the first man who existed in time, or since time has been measured unto man.

T.—But, do you deny that Christ gave the kingdom to his church when He was here upon earth?

D.—The terms "Church," and "Kingdom," mean the same thing in some instances, but not in all. The term Church is in some instances limited to the body of believers in Christ organized according to the pattern, described by Paul to the Corinthians and Ephesians, as yet in the state militant, struggling to overcome the powers of darkness; while the term "kingdom," as used by Daniel 7: 14, 18, 22, 27, and also by Jesus and some of the apostles, has a much wider signification, and refers to the same church of Christ, in her triumphant state, who by faithfulness to her great captain will be given the victory, which victory embodies "dominion," or governing power, both civil, physical and spiritual. I deny that Christ gave the kingdom in this latter sense, to His people in that day; but He did tell them, by way of encouragement to faithfulness, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

T.—I confess that, according to Daniel's vision, the people of God were to be prevailed against until the Ancient of days should come; but even this does not prove the apostacy of Christ's church. And I admit the truth of your former statement that if she had departed from the true order as established by Christ, then she would cease to be the Church of Christ; but I deny that such has been the case, and can not conceive the possibility of it. You must remember that, although the "little horn" might prevail, it does not follow that the church would prove unfaithful to her trust.

D.—It is refreshing to hear you confess that there is a possibility of the powers of evil prevailing, in a temporary sense. That is all I ask; for I verily believe that God will give the victory, ultimately, to His church. But I am astonished that you should doubt the possibility of a departure of the church, as a church, from God. Doyou admit the possibility of individual members forsaking God? If not, why all the warnings, cautions and promises to the believers; and even the foreshadowing of the doom that awaits those who may depart from Him?

T.—I have thought it was not possible for believers to fall from grace, nor do I believe they will as long as they remain believers; but I now perceive the possibility of them losing their faith and falling into darkness.

D.—Thanks for your frankness. Since, then, the members constitute the body, if one member falls, may not another, and another, until the whole body has fallen into sin? And when all have thus departed, what becomes of the organized body or Church of Christ?

T.—In that case it would be no longer the Church of Christ.

D.—I have already shown that Christ predicted, as one result of persecution, that "Then shall many be offended and shall betray one another, and shall hate one another, and many false prophets shall arise [from among them undoubtedly], and shall deceive many. And because iniquity shall abound the love of many shall wax cold." This, then, establishes the possibility of a departure from God. Please read Paul's admonition to the elders of the Ephesian church. Acts 20: 28–31; 2 Thes. chapter 2; also 1 Tim. chapter 4; 2 Tim. chapters 3 and 4; Tit. 1: 9: 10; and 2 Peter chapter 2. You will find in these unerring words of prophecy confirmation of the words of Jesus respecting the great apostacy that would take place, showing that it arose, as it must do to be apostacy, among the Christians themselves. The facts of history establish these predictions as true. On page 42 of Mosheim's history, he declares that even in the first century "the system of corrupting the plain words of Holy Scripture was adopted." And on page 60, he, in speaking of the second century says, "The ministry changed their humble tone and sought dominion and authority." Again, on page 69, "A number of innovations were introduced in administering the ordinance of baptism;" also that in this the second century, "the church was divided into various sects." On p. 72, he charges that "In the third century divine justice was provoked to diminish his gifts, because some did not scruple to use them for mercenary purposes." Limborch in his "History of the Inquisition," says "several corruptions of doctrine were introduced in the first century;" and that "these corruptions were increased during the second." Further, "Mysteries were introduced." "Christian pastors obtained a power they did not rightly apply." He further testifies that Ascetics arose in the church in the second century." "And in after times a multitude of puerile observances were introduced which first beclouded, and then almost extinguished every Christian doctrine." Of the third century he says, "Ceremonies were increased, and alterations were made, in the manner of celebrating the Lord's Supper." Then speaking of the "union of church and state, he says, "The first effect appears to have been that of producing a great degree of pride among the clergy, who knew no bounds to their ambition." These testimonies are but the confirmation of the words of Christ and his apostles, and prove that even in the first century of the church's existence, the great apostacy had begun. Volumes might be given, and ten thousand facts presented, that would prove not only the *possibility* of apostacy, but the actual departure from the true order as ordained by Christ. "I trust your mind will be open to conviction" before we get through. We will continue this subject when we meet again, which I trust will not be long, and then we will examine the church as established by Christ, its form, doctrines and ordinances, and blessings. Farewell.

ORIGIN OF ALL THINGS.—No. 20.

BY S. F. W.

ONE half of the descendants of Noah must have lived on this continent, or else Noah was not the progenitor of all. Did God then after making known his purposes to Noah and the patriarchs, thereafter keep his eye on only one half of this infinitesimal globe, losing sight of toiling millions of his children, descendants of the patriarchs, heirs of the promises, and subjects of the threatenings made to them? "God shall enlarge Japhet and he shall dwell in the tents of Shem, and Ham shall be his servant." This is the situation—Noah a prophet, the parent of all; and half of his descendants living on this continent in cities that astonish travelers by their vast-

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ness, and whose number is not known, filling a land not yet explored. Again, What think ye of Christ? Does God indeed notice the sparrows when they fall? Does he hear the young ravens when they cry? Are the hairs of your heads all numbered? We can not philosophize without the idea of God in the mind. If God made man, taught him through patriarchs for many generations, pronouncing blessing and cursings reaching throughout all time, confounded their language and scattered them "abroad" upon all the face of the land, and unto every quarter of the earth, did he not keep trace of man's wanderings? Who were the builders of the ancient cities of America? Let the Bible answer—Children of Noah, those for whom Christ died, akin to us by blood and adoption, born of woman as we and as Christ. We can not remove the ancient Americans from the providence of God without robbing him of his dominion, restricting his plan of salvation and belittling his character. What! one half the globe unknown to God? One half the race unknown to God? One half left out the calculation?

Again.—If any man lack wisdom let him ask of God who giveth liberally and upbraideth not. The words "any man" shows that James thought that all men were much alike, and God's relation to them much the same.

God, before the flood, way back in that other world, made himself known to man—Enoch walked with God. After this he still communicated freely with men—Melchisedec, Abraham, Jethro. They were men of like passions as ourselves, like passions as those who lived on this other side of the water. The sea is not in God's way; it can not be supposed to separate him from men.

How probable then, in this view, that God knew all about the scene that Stevens looked upon in wonder. Again, taking another text: "Christ is the light of every man that cometh into the world." Did all those millions die, and Christ their light know nothing of them, nor they of him? Our Christianity ought to be more comprehensive. Our faith ought to be more full. The discovery of half a world makes necessary as a logical sequence the discovery of new facts in theology to apply to it; or a readjustment of the religious knowledge already possessed. If a new dispensation of the gospel is to ever be given to man, a seeming fitting time is when a new continent is being revolutionized, a continent whose past ages are a wonder, but whose annals are unknown. A dispensation is promised, called "the dispensation of the fulness of times," when all things are to be gathered in one.

The gospel is not cramped. We are to believe much, hope much, love much; love all men, all generations of men. The hearts of the children are to be turned to the fathers. It is a Christian grace to take an interest in the races that have lived before us.

Christ's sacrifice was for the sins of the whole world. Is it consistent with that fact to suppose that half the world never knew anything of that sacrifice till within these few hundred years? Christ's gospel was to be preached throughout the world; if the prevalent conception is right, the words should have been throughout half the world. The Catholic missionaries to Mexico believed that St. Thomas crossed the sea and preached on this continent. It is still more reasonable to suppose that the Lord had prophets and apostles on this continent, independent of those on the eastern continett. The world consists of two great continents—hemispheres. Shall we believe that a universal plan of salvation applied to one side only? What are seas to God? What to angels? aye, what to prophets and seers? When the angels sang above the shepherds of Judea were there no choristers on this side of the world over which they watched? If a star was seen in the east why not in the west? and when the sun was darkened did the enlightened nations on this continent have no intimation of the meaning? A standing objection of infidels is that the gospel confines the operations of the great God to this little infintisimal world, the objection gains force if we admit but one half of the world into the consideration.

Now that this other half of the world has been discovered and peopled by a new race of thinking, intelligent men, is it not time to begin to query about the relations of God to this country—what are his designs concerning it? What were his designs in bringing us upon it? What relation have we as a nation to him and to his general designs? and what have been his designs in former times? We find to our amazement that this continent has been peopled, as it is now, at a time we know nothing of. Cities as great as our own, are hidden from sight beneath forests thousands of yearc old! Nations have lived and perished here on this land where now God rules! Did they have any God? What was their fate? What shall be ours? Who were they? What relation did they sustain to God and to us?

I have been trying to meet these questions by showing the probability that as they were human they were like us, and being human the gospel plan applied to them, and this with their descent from patriarchs, makes it probable they had a knowledge of the plan of salvation. I have further hinted that they may have had covenant relations with God.

"God hath made of one flesh all nations of the earth, and hath determined the times before appointed, and the bounds of their habitations. That they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us."

The former of these verses is positive and plain and must be admitted to sustain the position of these papers or denied altogether; the second is not so plain because it referred to spiritual experience, but it is equally direct, and equally applicable, if its full meaning be admitted. It means that God can be realized by any man in some sense; the question only is as to degree. All the known ancient forms of faith have much truth in them, and must have been given by direct revelation, or obtained by tradition from the times of Noah. We know of one remarkable case of inspiration and divine guidance of persons who were not Israelites, and not within the covenant; viz., the three wise men who were directed to the infant Jesus by a star, and warned to avoid Herod by a dream. This single instance is proof of the text, and of the position that the ancient inhabitants of America were within the purview of this declaration. If we admit revelation at all, we must believe that the first settlers of this land, after the flood, had correct traditions. With those traditions, and with the strong faith peculiar to the early times, it becomes highly probable that they had knowledge of God by revelation. Surely man is adapted by nature for intimate relations with his Maker, and his Maker ever proclains his willingness to give liberally to them that ask; so it must be taken as granted that such relation existed between God and the ancient Americans, unless it can be shown that they had forfeited that right. We know they were civilized, for their works prove it. None but highly enlightened men could have made the grand structures that still amaze the traveler in those wild regions. Amid all the teeming thousands of those lands, who cultivated the earth, and navigated the waters, and reared temples, and palaces, and tombs; who reared children, married wives, and mourned departed friends, were there none who reached out by faith to God? None? Ah! then they were not like us! not like the ancients of Judea, Arabia, Persia; and if they did so reach out, and God did not answer them, then he is not our God as revealed to us. But if God fixed the bounds of the habitations of the ancients, and if they were like the patriarch from whom alone they could have sprung, God could have made himself know to them, and surely would have done so. Would he have peopled this great continent and withheld from it a knowledge of himself, and his designs in Christ? It belittles our conceptions to suppose so. He made the world, and made man, and made him capable of receiving instruction from him; appointed him his place to dwell, and by our text actually led or scattered men to all parts; and yet to all who came to, and grew upon this whole half of the globe, denied a knowledge of himself, and a knowledge of the plan of salvation made before the earth was formed,—Christ the lamb slain from the foundation of the world—preposterous! Such a belief is unworthy of God; is only half belief. We ought to rejoice in the thought that God is the "God of all the earth;" and we ought to rejoice in the thought that the ancient Americans were dear to God. We are commanded to love all men, why not love them, and feel an interest in them. Is it not a dictate of the Spirit of God to have a feeling of sympathetic interest in those who preceded us on this land that we love. And if by chance there were

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prophets among them, would not they look forward to our day? Would not they be interested in their posterity? and if there should arise a seer among them, or a kindred posterity, would not he be likely to be united by faith with them, and have a knowledge of them? Is there a communion of Saints? Are there guardian angels; and a cloud of witnesses above us?

Do we know the full meaning of the text, "They without us can not be perfected?" or of the promise, "He will turn the hearts of the fathers toward the children and the hearts of the children toward the fathers?" All this reasoning is based upon the claims of common humanity; but there is abundant proof in the Scriptures that the ancients of this continent had covenant relations with the Almighty. It is not my purpose to repeat these proofs now, but to rely upon reason as to the probability of the fact. The greater scope we give to God's covenants the more dignity and importance they assume. If we find the millions of this land in close relationship by covenant, with God, it enlarges our conception of the promise to Abraham, that "blessing I will bless thee, and multiplying I will multiply thee." If Abraham's seed are to be as the sands of the sea, we as true believers should rejoice in evidence of the literal and spiritual fulfillment of the promise. If one particular family or branch is to become a multitude of nations in the midst of the earth, as true believers we should rejoice to find the promise true. We ought in fact, seek to confirm all the promises of God, for if we do not know that they are true we can not profit by them. If those that do not directly refer to us are not true, we can not rely on those that do apply to us. We can not afford to give up to the infidel any promise of God, for if a breach is made all may fall to the ground together. We ought to be jealous of God's honor, and when he has made a covenant and confirmed it with an oath, and repeated it often, we ought to have confidence enough in him to reverently hold him to his word, and regard with favor those who are ready to maintain that he has kept his obligations, and that his oath is sacred, and his promises not forgotten, and not revoked, and not disregarded or violated. This is too plain to need emphasizing. We should persist in maintaining that his covenants are enduring and far reaching, and that his designs are vast, and his revealed purposes are great; that one age does not exhaust his resources, nor one hemisphere limit his operations, and that the plan of salvation is comprehensive. God is great and we need to enlarge our conceptions of his dealings with men.

THE END.

It is said that there were twice as many lynchings as legal hangings in the country last year—a fact which shows that the failure to reach the ends of justice in our criminal courts is undermining reverences for law and initiating a mode of vengeance at war with the safety of society.

Who would venture on the journey of life if compelled to begin at the end?

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Selections.

HOW A LITERARY MAN OUGHT TO LIVE.

THE business of health, for a literary man, seems to me to depend largely upon sleep. He should have enough sleep, and sleep well. He should avoid whatever injures sleep.

This means that the brain should not be excited or even worked hard for six hours before bedtime. Young men can disregard this rlue, and do; but as one grows older he finds it wiser to throw his work upon the morning hours. If he can spend the afternoon, or even the evening, in the open air, his chances of sleep are better. The evening occupation, according to me, should be light and pleasant, as music, a novel, reading aloud, conversation, the theatre, or watching the stars from the piazza. Of course, different men make and need different rules. I take nine hours for sleep in every twenty-four, and do not object to ten.

I accepted very early in life Bulwer's estimate that three hours a day is as large an average of desk-work as a man of letters should try for. I have, in old newspaper days, written for twelve consecutive hours; but this is only a tour de force, and in the long run you waste your strength if you do not hold every day quite closely to the average.

As men live, with the telegraph and telephone interrupting when they choose, and this fool and that coming in when they choose to say, "I do not want to interrupt you; I will only take a moment," the great difficulty is to hold your three hours without a break. If a man has broken my mirror I do not thank him for leaving the pieces next each other; he has spoiled it and he may carry them ten miles apart if he chooses. So, if a fool comes in and breaks my time in two, he may stay if he wants to. He is none the less a fool. What I want for work is unbroken time. This is best secured early in the morning.

I dislike early rising as much as any man; nor do I believe there is any moral merit in it, as the children's books pretend. But to secure an unbroken hour, or even less, I like to be at my desk before breakfast, as long before as possible. I have a cup of coffee and a soda biscuit brought me there; and in the thirty to sixty minutes which follow, before breakfast, I like to start the work of the day. If you rise at a quarter past six there will be comparatively few map peddlers, or book agents, or secretaries of charities, or jail-birds, who will call before eight. The hour from 6:30 to 7:30 is that of which you are most sure. Even the mother-in-law or the mother of your wife's sister's husband does not come then to say that she should like some light work with a large salary, as matron in an institution where there is nothing to do.

I believe in breakfast very thoroughly, and in having a good breakfast. I have lived in Paris a month at a time, and detest the French practice of substituting for breakfast a cup of coffee, with or without an egg. Breakfast is a meal at which much time may be spent with great advantage. People are not apt to come to it too regularly, and you may profit by the intermission to read your newspaper and lecture on its contents. No harm in spending an hour at the table.

After breakfast, do not go to work for an hour. Walk out in the garden, lie on your back on a sofa and read; in general, "loaf" for an hour, and bid the servant keep everybody out who rings the bell, and work steadily till your day's stent is done. If you have had half an hour for breakfast, you can make two and a half now.

It is just so much help if you have a good amanuensis; none, if you have a poor one. The amanuensis should have enough else to do, but be at liberty to attend to you when you need. Write as long as you feel like writing; the moment you do not feel like it give him the pen and walk up and down the room dictating. There are those who say that they can tell the difference between dictated work and work written by the author. I do not believe them. I will give a share in the Combination Protoxide Silver Mine of Gray's Gulch to anybody who will divide this article correctly between the parts which are dictated and those which are written with my own red right hand.

Stick to your stent till it is done. If Philistines come in, as they will in a finite world, deduct the time which they have stolen from you, and go on so much longer with your work, till you have done what you set out to do.

When you have finished the stent, stop. Do not be tempted to go on because you are in good spirits for work. There is no use in making ready to be tired to-morrow. You may go out of doors now; you may read; you may, in whatever way, get light and life for the next day. Indeed, if you will remember that the first necessity for literary work is that you have something to say before you begin, you will remember something which most authors have thoroughly forgotten or never knew.

This business of writing is the most exhausting known to men. You should, therefore, steadily feed the machine with fuel. I find it a good habit to have standing on the stove a cup of warm milk, just tinged in color with coffee. In the days of my bouyant youth I said, "of the color of the cheek of a brunet in Seville." I had then never seen a brunet in Seville, but I have since; and I can testify that the description was good. Beef tea answers as well; a bowl of chowder quite as well as either. Indeed, good clam chowder is probably the form of nourishment which most quickly and easily comes to the restoration or refreshment of the brain of man.

If this bowl of coffee, or chowder, or soup, is counted as one meal, the workingman who wishes to keep in order will have five meals a day, besides the morn-

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ing cup of coffee, or of coffee colored with milk, which he has before breakfast. Breakfast is one; this extended lunch is another; dinner is the third, say at half-past two; tea is the fourth, at six or seven; and, what is too apt to be forgotten, a sufficient supper just before bedtime is the fi th. This last may be as light as you medical gentlemen please, but let it be sufficient. A few oysters, a slice of hot toast, clam chowder again, or a bowl of soup. Never go to bed in any danger of being hungry. People are kept awake by hunger quite as much as by a bad conscience.

Remembering that sleep is the essential force which the whole scheme starts, decline tea or coffee within the last six hours before going to bed. If the women-kind insist you may have your milk and water at the tea-table colored with tea; but the less the better.

Avoid all mathematics or intricate study of any sort in the last six hours. This is the stuff dreams are made of, and hot heads, and the nuisances of waking hours.

Keep your conscience clear. Remember that because the work of life is infinite you can not do the whole of it in any limited period of time, and that, therefore, you may just as well leave off in one place as another.

Reading this over, I see that at the proper place I have not said that no work of any kind should be done in the hour after dinner. After any substantial meal, observe, you need all your vital force for the beginning of digestion. For my part, I always go to sleep after dinner, and sleep for exactly an hour, if people will only stay away; and I am much more fond of the people who keep away from me at that time than I am of the people who visit me.

Pardon me that I have used so often the first person singular in giving this advice, but your letter asks me what my habits are and does not ask for those of the Empress Semiramis. Believe me, dear sir, very truly yours,

EDWARD E. HALE.

THE LATTER DAY SAINT.

"LAST Sunday, Sept. 20th, 1885, Elder J. A. Robinson, of Peoria, Illinois, and a teacher of the Latter Day Saint orthodoxy, delivered three sermons in the Christian Church in our city; one in the morning, one in the afternoon and one in the evening. In the morning sermon the Elder assumed that Christ died for *all* who had lived upon this earth since the creation of Adam, or who will live until the end of time, and that they will *all* be saved. He also showed when a man *is* saved, and affirmed that *many will be lost who were once saved.* That the man who had the testimony of Jesus, (Rev. 19: 10,) confirmed in him, is saved, is elected, is foreordained, and remains so just so long as he lives according to the principles of salvation, election and foreordination, (which, he claimed, are the principles of the gospel of Christ,) and no longer; and pointed out what was the sin against the Holy Ghost. That Christ went and preached to the spirits in the prison. Bridged the gulph between the rich man man and Lazarus, and proved that there were three distinct heavens, typified as heaven No. 1, the glory of the sun; No. 2, the glory of the moon; No. 3, the glory of the stars. The afternoon sermon was a continuation; but the evening sermon was on the "Signs of the Times," and was full of interest and surprising statements, upheld and believed by the Latter Day Saints. As, for instance, he quoted one place in Isaiah, [Nahum.—*Ed.*] in which that prophet says that in the days when the Jews are to be restored to their own country the chariots would rush through the streets with flaming torches, that they would jostle together, and run with the speed of the lightning. The Elder claims that time is now being fulfilled, and the chariots there mentioned means our railroad trains. The above is only an idea of the many statements made, which were all interesting, and were proven up by the scriptures according to their way of thinking.

"The Elder is a very rapid talker and it took the closest attention to keep up with his line of thought, and many complained that they did not get all of the sermons on that account."—*Sangamon Valley Times.*

Conference Minutes.

INDEPENDENCE

The Independence District Conference convened at the Saints' Church, in Independence, Missouri, October 3d, 1885. F. C. Warnky in the chair; T. W. Chatburn, secretary. Branch Reports: Independence 406; 5 baptized, 1 received by certificate of baptism, 4 received by letter, 3 died, 3 marriages; F. G. Pitt, president; S. Crum clerk. First Kansas City Branch 18; James Tankard, president, L. A. Schmutz, secretary. Armstrong, report referred back to branch for correction. T. W. Chatburn, J. W. Brackenbury, J. Curtis, J. H. Lee, F. G. Pitt (baptized 1), J. B. Tignor, H. Faulk, J. C. Foss (baptized 6), B. Myers, S. G. Mayo, J. T. Clark, S. Maloney, S. Crum, F. C. Warnky (baptized 5), T. E. Lloyd, W. Smith (baptized 5), E. Harrington, C. A. Bishop, (baptized 4); Priests A. Munn, H. Etzenhouser, J. J. Vickery, G. Harrington and R. May; Teachers J. Scott, W. Barbee and F. Gerber. Whereas, Bro. C. St. Clair has for about one year been under the ministerial silence imposed upon him by the president of this mission; and whereas, we believe that justice has been satisfied in his case and the law magnified; and whereas, the conduct of Bro. St. Clair has been such as to assure our confidence in his integrity and entitle him to our sympathy and Christian fellowship. Therefore, be it resolved, that we hereby request the president of this Mission to remove the disability of silence now resting upon Bro. St. Clair, that he may thrust in his sickle and reap. Bro. E. Curtis recommended for ministerial labor was referred to General Conference. Brn. John Brackenbury, S. Maloney and T. W. Chatburn, were appointed to determine the boundary lines of Independence District, and report at next conference. Bishop's Agent A. White reported cash received $115.85; paid out $110; on hand $5.85. Election of Officers resulted in the election of F. C. Warnky president; T. W. Chatburn, secretary and treasurer; Bro. T. E. Lloyd appointed assistant president. Preaching on Sunday morning by Williard Smith. Saints' meeting in the afternoon; evening preaching by F. C. Warnky. Adjourned to meet at Independence, Missouri, on Saturday, the 13th day of February, 1886, at ten o'clock.

MOBILE.

The Mobile District Conference convened at the Three Rivers Branch, Jackson county, Miss., October 3d, 1885; F. P. Scarcliff in the chair, John Robinson, clerk *pro tem.* Reports.—Elders John B. Porter and F. P. Scarcliff; and Priest G. W. Sherman, reported. The president of the Mission, Bro. George Montague, was requested to labor some in this district if practicable. Bro. F. P. Scarcliff was sustained as president of the district and Bishop's Agent. The secretary of the district, Washington Boone, was released, and Bro. John Robinson appointed. Sunday forenoon a prayer meeting held, in charge of Bro. Warren Sherman, followed with preaching by F. P. Scarcliff. Preaching in the evening by John B. Porter and F. P. Scarcliff. Adjourned to meet at the call of the president of the district.

WYOMING VALLEY.

Conference of the above district convened at Hyde Park, Penn., August 29th and 30th, 1885. J. J. Morgan in the chair; H. S. Gill, secretary *pro tem.* Branch reports: Nanticoke 13; baptized 2, received by letter 5. No report from Dansville. Hyde Park 30; 3 baptized, 2 expelled. Elders D. Griffiths (baptized 4), J. Baldwin (baptized 2), J. J. Morgan (baptized 2), H. S. Gill and J. Edmonds; Priests J. Williams and J. D. Eckert; Teacher W. Harris, reported. Bishop's Agent reported $6.10 in hand. J. J. Morgan sustained as district president, J. D. Eckert as district secretary. Saints' meeting in the afternoon. Preaching in the evening by Jacob Balwin in English, David Griffiths in Welsh. Adjourned to meet at Nanticoke, Pa., November 29th, and 30th, 1885.

KENT AND ELGIN.

Conference of the above district convened at Blenheim, Kent county, Ontario, October 3d, 1885. John H. Lake, president; Richard Coburn clerk. Branch reports: Petrolia 28; 6 baptized. Ridgetown 21; 1 received by letter, 1 expelled. Baddertown 25; 1 received by letter, 1 removed by letter. Blenheim 38; 1 died. James Robb, Bishop's Agent, from January 1st, 1885, received $84.79; paid out $62; balance on hand $22.79. The above report was audited and found correct by J. H. Tyrell, S. Brown and Arthur Leverton. Elders J. N. Simmons (baptized 4), A. Leverton (baptized 1), B. Blackemore (baptized 5), T. Badder, J. H. Lake, S. Brown, J. Robb and R. Coburn; also Priests John Taylor, A. McKenzie and James H. Tyrrell, reported. The committee appointed at last conference on the Lindsley Church, reported that they had got it repaired, fenced, and seated; and all that they would ask the district to pay for would be the chairs to seat it, the amount being $22.30; the work and the rest was furnished by the Saints and neighbors in that vicinity. H. Leatherdale, P. McBrayne

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and A. Vickery, committee. The report was received and adopted, and the committee discharged. The clerk was authorized to draw up a subscription list, and if possible get enough subscribed to pay off the indebtedness. C. Badder, P. McBrayne and A. McKenzie, were appointed to define a new boundary line for the district, the old one not being satisfactory. After consulting the map they recommended that the counties of Essex, Kent and Lambton, constitute the Kent and Elgin District. The clerk was requested to notify the London District in regard to the boundary line. Bro. J. Robb tendered his resignation as Bishop's Agent, whice was accepted by the district, and R. Coburn recommended to the Bishop in his stead. Resolved that we tender Bro. Robb a vote of thanks for his services as Bishop Agent of the district. By request of the district president, Samuel Brown and Richard Coburn were appointed a Court of Elders to settle difficulties in the Howard Branch. Bro. J. H. Lake to be our delegate to represent the district in the General Conference; also, that it is the wish of this district that Bro. J. H. Lake be returned as president of the Canada Mission. Arthur Leverton was sustained as district president, and R. Coburn as clerk. Sunday morning prayer and testimony and sacrament meeting; preaching in forenoon by J. N. Simmons; in the afternoon by Arthur Leverton; in the evening by J. H. Lake. Before preaching in the evening two that had been baptized were confirmed. Adjourned to meet in the Zone Branch, on the second Saturday in June, 1886.

Miscellaneous.

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FIFTH QUORUM OF ELDERS.

On the 23d day of Novmber, the six months provided in notices of *Heralds* of May 23d and July 4th, expires; at which time, by act of the Quorum, delinquents, such as have not been heard from are dropped. There are now twenty who are still without License; nine of these have not been heard from at all. All have been written to personally by me, except Jacob S. Goble and Elisha McEvers, whose addresses, as also Robert Fuller's, are wanted. Please send them once, anybody. The quorum was organized April, 1884. Good soldiers should be ready for work in one and a half years. We want the delinquents to bestir themselves, and get in rank if they purpose to. Let us all diligently occupy the winter months, that the work and we be benefitted, while God is honored, and his purposes brought about.

R. ETZENHOUSER, *Pres. of Quorum.*
Box 58, RHODES, Marshall Co., Iowa.

QUORUMS OF ELDERS.

To the eldership composing the several Quorums of Elders, greeting:—Referring to the action of the Second Quorum, to-wit: "Resolved, that we request Bro. R. M. Elvin, president of the First Quorum of Elders, to call a general council of the Elders' Quorums at our next Annual Conference; and that notice of the same be given through the *Herald*." (See page 298 of *Herald*, May 9th, 1885.) Shortly after the publication of the above, I wrote to some of the officers of the several Elders' Quorums, upon the question of calling such a council, but up to date have received no reply. I therefore give due notice, that unless I obtain concurrence of the officers of the several quorums, I shall not feel at liberty to comply with the request of the Second Quorum. However, be it understood that I favor every means available for the increase of our mutual usefulness and unity of action in aid of preaching the gospel. We owe it to ourselves and the church, to make progression in our ministry, to improve upon the talent granted unto each of us. God hath been mindful of his church, in providing "governments" (1 Cor. 12: 28), and "organizations" (D. & C. 117: 12), that every one who is interested, by ordination, in any capacity to represent the church, shall be enrolled in one of the quorums provided. We therefore seek unity in compliance with the law. The contemplated call rests with those to be called.

In the priesthood covenant,
R. M. ELVIN,
Oct. 10. Pres. First Quorum of Elders.

A REQUEST.

By an examination of the last report of our quorum, you will see that the secretary and president were authorized to prepare "a circular letter," and as the initial step to complying with your instructions, I herewith make this personal request of each individual member of the First Quorum of Elders, that immediately upon the reading of this request, you send me your address. Your brother in Christ,

ROBT. M. ELVIN,
Oct. 10. Box 60, Nebraska City, Neb.

MARRIED.

FRYMAN—GOULD.—In Liberty Township, Holt county, Missouri, on Sunday, October 4th, 1885, by Elder Joseph Flory, Mr. Frank Fryman and Sr. Fannie Gould, both of Holt county, Missouri.

BRACKENBURY—CHATBURN.—At the Saints' Church, Independence, Missouri, July 5th, 1885, Bro. J. A. Brackenbury to Sister Myra Chatburn, Elder F. G. Pitt officiating. The church was duly decorated and many valuable presents received.

BROCKETT—PARK.—At the residence of Mr. James Park, Runnels, Iowa, October 10th, 1885, Mr. William S. Brockett to Sister Clara Park, Elder William C. Nirk officiating.

DIED.

HYLTON.—At the house of Mr. Milton Davis, at Vacaville, Solano county, California, May 19th, 1885, Bro. Alfred Hylton, aged 24 years, 4 months and 19 days. The decision of the coroner's inquest was that death was caused by sunstroke. He had been in the employ of Mr. Davis but one day. His father first heard of the death in the newspaper. Bro. Alfred was baptized by Elder T. W. Chatburn; was a young man of good reputation, and a member of the Platte River Branch, Southern Nebraska District.

SOULE.—In Little Compton, Rhode Island, October 2d, 1885, of dropsy, Ephraim Soule, aged 66 years. At his request when living, his funeral service was conducted by Elder John Smith. He never embraced the faith, yet when the writer visited that place with the gospel eighteen years ago, and was made the butt of ridicule by other Christian worshippers, he took an interest in the cause by circulating tracts, books, and notices of meetings, and did much in his way in removing the prejudice from his neighbors. Previous to his death he seemed conscious of his end, and gave himself to much prayer, and confessed that we had the truth, and if his life was prolonged he would try and make a cleaner page for eternity. He was not a member of any church. I shall never forget his kind hospitality to me when laboring in the ministry. His was a generous and liberal soul. There was a lady present at the service who had vowed she would never listen to an Elder of this church, yet she paid great attention to the service. "Man proposes, but God disposes."

PAYTON.—At Glen Alpine, Antelope county, Nebraska, October 5th, 1885, of inflammation, Charles A., infant son of Bro. G. W. and Sr. M. E. Payton, aged fifteen days. Funeral services by R. H. Wight.

MAY—At Alymer, Elgin County, Ontario, September 26th, 1885, Sr. Annie May, aged 27 years, 4 months, and 12 days. Her remains were conveyed to Blenheim, Kent County, on the 28th, and on the 29th to the Saint's Church, where Bro. Samuel Brown preached her funeral sermon to a large audience of Saints and friends, thence to Evergreen Cemetery where her body was consigned to the tomb, to await the resurrection of the just.

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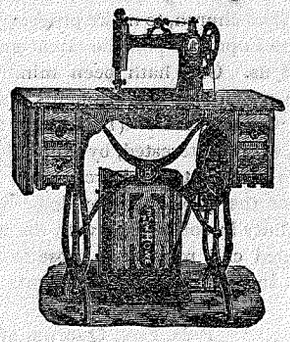

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THE SAINTS' HERALD.

Mrs. Stephenson

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 31, 1885.

THAT EPISTLE.

AN Epistle from John Taylor and George Q. Cannon, to the late conference, held at Logan, Cache County, Utah, and dated Salt Lake City, Utah, October 6th, 1885, was read before the people on Wednesday, October 7th. We have read this Epistle carefully, and have made the following extracts from it, believing it to be a public document when thus given to the public, and as such subject to examination and comment and criticism, whether such criticism be friendly or adverse. In order to place the matter treated of in shape so that our comments and criticism may be fairly understood, we insert the extracts in mass, numbering them, and referring to them afterwards by numbers.

1.—"All forms of vice, if not directly encouraged by those who are charged with the duty of administering the Edmunds law, are at least viewed by them with indifference. They appear to have no care as to the most flagrant sexual crimes, if they are only committed by non-'Mormons,' or outside of the pale of matrimony. "Mormons" also, under the present administration of the law, may do what they please with women, be guilty of the foulest injustice to them and their offspring, if they will only disown them as wives. The war is openly and undisguisedly made upon our religion. To induce men to repudiate that, to violate its precepts, and to break its solemn covenants, every encouragement is given. The man who agrees to discard his wife or wives, and to trample upon the most sacred obligations which human beings can enter into, escapes imprisonment and is applauded; while the man who will not make this compact of dishonor, who will not admit that his past life has been a fraud and a lie, who will not say to the world: 'I intended to deceive my God, my brethren and my wives by making covenants I did not expect to keep,' is, besides being punished to the full extent of the law, compelled to endure the reproaches, taunts and insults of a brutal judge."

2.—"Well-meaning friends of ours have said that our refusal to renounce the principle of celestial marriage invites destruction. They warn us and implore us to yield. They appeal to every human interest and adjure us to bow to a law, which is admitted on all hands to have been framed expressly for the destruction of the principle which we are called upon to reject. They say it is madness to resist the will of so overwhelming a majority. They say they see the gathering clouds, that they hear the premonitory mutterings of the resistless tempest which is about to break in destructive fury upon our heads, and they call upon us to avert its wrath by timely submission. But they perceive not the hand of that Being who controls all storms, whose voice the tempest obeys, at whose flat thrones and empires are thrown down—The Almighty God, Lord of heaven and earth, who has made promises to us and who has never failed to fulfill all His words.

"We did not reveal celestial marriage. We can not withdraw or renounce it. God revealed it, and He has promised to maintain it and to bless those who obey it. Whatever fate, then, may threaten us, there is but one course for men of God to take, that is, to keep inviolate the holy covenants they have made in the presence of God and angels. For the remainder, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust in God."

3.—"Speaking concerning law, the Lord, in a revelation given through the Prophet Joseph, August 6th, 1883, says: 'And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; And as pertaining to law of man, whatsoever is more or less than these cometh of evil.'"

4.—"We are expressly commanded, and it becomes our duty, to uphold and sustain every law of the land which is constitutional; we have always had a strong desire to obey such laws, and to place ourselves in harmony with all the institutions of the country.

"We repeat that we desire that all men should be aware of the fact that we have been the upholders of the Constitution and laws enacted in pursuance of that sacred instrument.

"We still entertain the same patriotic disposition, and propose to continue acting in conformity with it to the last. Neither have we any desire to come in active conflict even with statutes that we deem opposed to the Constitution both in letter and spirit. Whatever opposition has been offered in that line has been only of such a character as is justified by the usages and customs of this and all other civilized countries, and such as the laws and institutions of this nation provide Nor have we the least desire to shun the consequences of our acts in their relationship to the laws to which we refer, providing there were any assurance that our cases would be submitted to a fair and just adjudication. Events of the past few months give no ground for hope that such treatment would be accorded. It must be contended, however, that, as stated elsewhere, connected with this disposition to have or conduct passed upon as provided by law administered in the genius of justice, there never can be any hope of our yielding up, under any circumstances, a principle of conscientious or religious conviction. Were we to make such a surrender our conduct in that respect would not be in harmony with the guaranties of the constitution, which we are in duty bound to uphold."

5.—"This and other laws—notably the Edmunds act—inflict disabilities upon those of our people who are not in any way associated, by their acts, with polygamy. Thus probably about nine-tenths of our community are punished for alleged offences for which they are in no way responible, and in which they have taken no part."

6.—"Upwards of forty years ago the Lord revealed to his church the principle of celestial marriage. The idea of marrying more wives than one was as naturally abhorrent to the leading men and women of the church at that day as it could be to any people. They shrank with dread from the bare thought of entering into such relationships. But the command of God was before them in language which no faithful soul dare disobey.

"'For, behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory. * * *. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.'

"Damnation was the awful penalty affixed to a refusal to obey this law. It became an acknowledged doctrine of the church; it was indissolubly interwoven in the minds of its members with their hopes of eternal salvation and exaltation in the presence of God."

7.—"By the circulation of endless slanders and falsehood concerning us and our marriages, wrath and indignation have been aroused against us in our nation. The ignorance of the people concerning us and our doctrines and system have been taken advantage of. Constant attempts have been, and still are being made to induce the world to believe that our motive in espousing

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patriarchal marriage has been the gratification of gross sensuality—that our belief in and practice of the doctrine had its origin in licentiousness, and that the sanction of religion is merely invoked to furnish greater license for the indulgence of base passions and devouring lust."

8.—"Is there any necessity for lustful men and women in this age and nation to suffer martyrdom to gratify their passions? Whoever heard of a people preferring imprisonment and all manner of cruel treatment for the indulgence of appetites which they could gratify to the fullest extent in popular ways, especially when the judges upon the bench, the prosecuting attorneys at the bar, the juries who bring in verdicts, point out the way in which marriage obligations can be discarded and sensuality be gratified without risk or without punishment? The press and sectarian pulpits also echo the advice. The universal voice is: Put away your wives, cease to support them and their chiedren; *be as we are*, and you need not be put under bonds, be fined or be incarcerated in prison.

"Foul desire opens wide her arms and invites all to her lecherous embrace by easier paths than honorable marriage and the begetting of numerous children to be carefully trained and educated and made respectable and useful citizens."

9.—"Respecting the doctrine of celestial marriage, we could not, however much we might be disposed to do so, teach it to or enforce it upon, others not of our faith, without violating a command of God. We do not stand in the attitude of propagandists of polygamy. We never have believed or taught that the doctrine of celestial marriage was designed for universal practice. The Lord has made this clear, and recent events among us have also made it clear. 'Strait is the gate,' says Jesus, 'and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it.'

"There appears to be a fallacious idea abroad regarding this doctrine. It has been asserted that there was a design to propagate it outside of our community, and thus introduce into the United States an element opposed to the Christian views of this and other nations. On the contrary, our Elders have been instructed not to introduce the practice of that principle any where outside of the gathering place of the Saints; and they do not preach it abroad to any extent even in theory, except on occasions when it is called for, or when they are assailed on account of it. At such times they respond by defending it as a doctrine of the Bible and not inconsistent with the laws of nature. It should also be understood that the practice is not generally admissible even among the Latter Day Saints. It is strictly guarded, the intention being to allow only those who are above reproach to enter into the relationship. The practice of the doctrine is not for extension beyond the church, and is even limited within its pale. The idea, therefore, that plural marriage is a menace to the general monogamous system is without foundation. This fallacy is further exhibited by the fact of the popular antipathy with which it is regarded, people outside of our church exhibiting a disposition the reverse of favorable to its establishment in other communities, making the extension of its practice abroad impossible. Furthermore, being strict believers in free-will, you Latter Day Saints know that no man or women has ever been coerced into obligations of that kind, much less would we desire to enforce it upon any other class of people."

10.—"The Lord will not be mocked. He will not bear with hypocrites; but they will be spewed out. If all who call themselves Latter Day Saints were true and faithful to their God, to his holy covenants and laws, and were living as Saints should, persecution would roll off from us without disturbing us in the least. But it is painful to know that this is not their condition. There are secret abominations practiced by those who are called Saints, which the trials we are now passing through will reveal in a manner terrible to them. Open sins are also winked at and condoned by Presidents, Bishops, Teachers and parents in a manner offensive to God and grievous to man."

11.—"Marriage was encouraged, vice was repressed. Women were free to form connections with the opposite sex to suit themselves, so long as these connections were sanctified by marriage. But what a change we now behold! A tide of evil surges around us. It threatens to overwhelm us and to reduce us to ruin. The flood-gates of vice are opened upon us, and not content with the rush of this filthy stream into our cities and settlements, those who hate us would do more. They would invade our dwellings; they would destroy our families; they would loosen every bond which has held society together; they would array wife against husband, child against parent, friend against friend; they would make every man, woman, and child a spy, an informer and a betrayer; they would sap the foundation of faith, confidence and honor, and make every one distrust his fellow."

12.—"But, Superintendents and Teachers of of Primary Associations and Sunday Schools, and Presidents of Young Men and Young Women's Associations and Relief Societies, remember this, that God will never bless an unvirtuous people, and while a flood tide of corruption, destructive of all true morality and virtue, is sweeping over the land, we must erect barriers to stop its contaminating influence."

13.—"The only thing that ever disturbs our serenity is the report of wrong-doing by those who are called Latter Day Saints."

The Epistle as a whole we think will prove to be an unsatifactory document. The fact that it was penned by men who dare not or will not permit themselves to be subjected to the test of faith to which they exhort their followers to submit, will militate against its force as well as against the sincerity of the men who so evade the test. Taken in some of its features, such as we present in these extracts, it can not fail to give dissatisfaction.

1. The statement here made that officers of the United States either encourage vice, or are indifferent to its existence, is a foolish and idle charge. The police regulations of Salt Lake City, as well as all, or nearly all of the larger settlements in Utah, are under the control of the church members, and not the outside element. If the social evil, or the vice of drunkenness and brutal violence resulting from it, are not suppressed, or punished when discovered, it is not so largely the fault of those charged with the enforcement of the Edmunds law, as it is of those who are in charge of the municipal power.

It is true that persons who should live in the repute and habit of marriage, in the territory, who are not Mormons, might be punished for such lascivious living under the Edmunds law. If any such are known to the leaders of the Mormon church, those men should at once lodge information with the Grand Jury, or with the commissioner of the district in which those persons are living, and have them punished to the extent of the law. If the leaders have no personal knowledge of such transgression, then should they give public and direct instruction to the church, officers and members, that they if possessed of such information as will bring those offending to justice, to make the necessary complaint before the proper tribunal.

Besides this, if the statement made by these men in retirement is indicative that there is such a state of sexual vice existing within the domain of their spiritual supervision, as to be a subject of just complaint against the officers of the Federal Court for not prosecuting the offenders, whence comes it. The presidents of the church have long been the directors and moulders of the popular thought, the shapers of manners and customs, the reprovers of what they thought to be wrong. The outside element has been in the minority hopelessly so, in the ratio of one to ten in the city, and more than that elsewhere, down to the place where the voice of one is not heard. Nor is that outside element now sufficiently large or strong, as to prevent punishment by local and municipal authorities, of offences against the public morality and well being of the community.

The war is not made upon the legitimate religion of the people. No judge or jury asks a single man of the entire church to repudiate his faith in God, or his trust in Jesus Christ. No man is asked to break or disregard any obligation or covenant which he could legally make. Not one is asked by the courts to violate a single article of the faith upon which the church was founded, and within the exercise of which it existed and flourished for years. No man is asked to discard or turn away the wife of his bosom, whom he had the legal and God-given right to marry. Nor is any man asked to dishonor any covenant he can lawfully keep.

It is doubtless hard for men to say or do what may be construed into the admis-

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sion that their past life has been a mistake; that they erred both in precept and example. But the Elders of the Utah Church have been industriously asking men in the world, both in and out of religious circles, to make this admission; they have and are now asking them to admit that the covenants of marriage made by them in the world, were and are made null and void by the "new and everlasting covenant of marriage," commonly called "plural marriage." They ask that men shall so demean themselves in token of their willingness to do what they believe to be right, and because it is manly and honorable to retrace ones steps when a mistake has been made. This is all that the courts have asked.

2. Some of the friends of the people of Utah see the ruin impending, and invite those holding to "celestial marriage" to abandon its practice, not because the law to which obedience is demanded has been "framed for the destruction of the principle;" but because they realize that such principle is contrary to the law of God as given to the church, and also contrary to the law of the land, which law the church was commanded to keep. These friends who ask that the practice of plural marriage be renounced, does so because they see in the measures adopted by the makers and administrators of the law of the land, not the persecution of enemies to the people of God, or their righteous faith; but the tokens of God's displeasure against a people who have broken his laws expressly given; a people who have refused to hearken to the voice of the faithful and true teachers of the gospel covenant, and have heard and heeded those who have counselled them to wrong courses. These friends see in these efforts of the officers of the Government to stop the practice of plural marriage, an effort permitted by the Lord to enforce by rule what he commanded as a spiritual precept: "He that keepeth the law of God hath no need to break the law of the land." They do not look upon these measures as persecutions of the people of God for righteousness' sake; but as a scourge permitted, and possibly ordained of God, to stop transgression in Zion, to restrain and overcome evils against which the true Israel of God have cried in vain, for the punishment of which they held no right and no power.

It is the wrath of God, not the wrath of man that these friends who advise submission to the law would avert. They fear the fearful result which must ensue to Israel if longer continuance in this departure from God's holy law is persisted in. It is because they do perceive the hand of "that Being who controls all storms, whose voice the tempests obey." It is because they see the hand that holds the rod and fear Him who can and will punish transgressors, and who has promised that wickedness shall not flourish in Zion. It is for this that they advise and implore a departure from practices that are unlawful and a submission to the law, while yet the many may be saved from the tempest, though the few may be "tried so as by fire," or lost in the storm which themselves have invoked.

No power but the power of God could have given the Elders of the church the open doors and the prosperity of preaching unto conquest that they enjoyed for the first fourteen years of ministerial labor; and no power but that of God, or that exercised by his permission and knowledge for an end designed of him, could have closed the doors against the Elders of the plural marriage philosophy, as those doors have been and are being closed at home and abroad. And it is seeming folly to conclude and teach that it is but to try the faith and constancy of the few who are polygamists in practice that God is permitting those doors to be so closed. Those few are standing in the way of the onward sweep of the gospel of the Son of God in its simplicity, grandeur and power. "Judgment must needs begin at the house of God;" and until these men who are by precept and example bringing trouble upon the Israel of the Lord, do renounce that which is the cause of that trouble, the guilty and the innocent who uphold them in their guilt may expect to continue under that displeasure. Presidents Taylor and Cannon may not have revealed celestial marriage, but they are largely responsible for its continuance.

3. The "principle of freedom in maintaining rights and privileges" which belong to all mankind, is misapplied in any attempt to maintain a right, or a privilege that can appertain and belong only to a few. Any right or privilege which is not open to the acquirement and enjoyment of all who come under the constitutional law referred to in the passage quoted, can not be claimed by a few, exclusively, under that law, and be justified. The constitutional law of the land "belongs to all mankind;" and is enacted for their benefit and in their interest. The words "supporting that principle of freedom in maintaining rights and privileges," is a parenthetical one, and ought not to be construed as defining the intention of the lawgiver to set up any other tribunal to decide and pass upon the constitutionality of law, than the one provided for by the constitution itself. Hence, when Presidents Taylor and Cannon presume to arrest as unconstitutional the execution of a law of the land, which the Supreme Court has decided to be according to that instrument, they assume a prerogative not belonging to them, the exercise of which is pernicious.

4. All that can be made of this extract is, that those who wrote it have had and now have a desire to observe the law; but that they have in the past offered opposition to such laws, and that there is no hope that they will yield any religious conviction, "under any circumstances," by reason of which they have heretofore disregarded those laws, or shall hereafter do so. The sentiments expressed in the quotation are, that while they who wrote it wish to be understood as having a great desire to observe and obey constitutional law; but that themselves must be the judges both as to the constitutionality of the law and their action under it.

The statement at the start that the Presidency of the Utah church has a "strong desire to place themselves in harmony with all the institutions of the country;" must strike the popular mind strangely, when it is considered that the same parties "desire all men" to take cognizance of it. Especially must it strike strangely when it is considered that these men elsewhere state that it is not intended by them, or the people whom it is supposed they are representing in this epistle, to "introduce into the United States an element opposed to the Christian views of this and other nations."

The writers have mixed their meaning fearfully in the sentences here quoted, or it is intentionally a combination of words "fearfully and wonderfully made." As it stands without further explanation it means, We have not obeyed the law against polygamy heretofore, and we do not mean to hereafter.

5. This is a plea for mercy for the active participators in polygamy as against the enforcement of the Edmunds law; because of the distress and punishment inflicted upon the rest of the community not in its active practice. But it is a long and well established principle in law that he who aids and abets a crime, or misdemeanor, and that he who screens, hides and sustains a criminal, is guilty with the perpetrator. Hence, while the nine-tenths of the community for whom these apologists for polygamy claim immunity from the disabilities of the Edmunds law, uphold and sustain the one-tenth in actual practice of

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plural marriage, they are accessories by public endorsement to the violation of the law, and ought not to complain of the punishment. It would be far more consistent and in accord with the principle of gospel self-abnegation, that the one-tenth should cease the practice that is bringing disabilities upon the great majority and let that majority go free, especially as it is admitted that they are "punished for offences [commited by others,] for which they are no wise responsible, and in which they have taken no part."

An inquiry should at once be made as to what are the disabilities that men not in polygamy are laboring under; and if they do not in by far the larger part result from the imposition of spiritual and temporal burdens imposed by these very men of the "one-tenth" part, then should there be some weight given to this plea for immunity, but if they do let those who bear them ask relief from the source whence their difficulties rise.

6. It is this very feature in this celestial marriage theory that gives the contradiction extraordinary to all the doctrine before taught in the church upon the subject involved. It also renders void the statement of Christ, "Whoever believeth and is baptized shall be saved." Besides this the Book of Mormon is called the new covenant; and the gospel the new and everlasting gospel. The apostle Paul taught the Corinthians that "the gospel which they had received, and in which they stood" was that also "by which they were saved," unless had "believed in vain." This celestial marriage covenant was not in that gospel that the Corinthians had received, nor was it in that confided by the angel to Joseph Smith when the "fulness of the gospel" was given. By the terms of this alleged new covenant, whoever does not obey it is to be visited with the "awful penalty" of "damnation." It is very singular that Messrs. Taylor and Cannon can so coolly write such a sentence as that when they know that they had already stated that only one-tenth of their own people had obeyed that dogma. They knew then and know now that it is an impossibility for all the men of the church to obey it. They must know that God knew and knows that all can not obey it; that the Almighty himself had made it impossible for all to yield obedience to it, by so ordering his laws called natural laws, that there were more men than women born into the world. They knew that men of common capacity everywhere must understand the nature of this physical barrier to the practice of this so-called celestial law, and the fact of its impossibility brands it as not emanating from the Divine Being. It is not compatible with the attributes with which he is invested by men for him to give a law to men which he has made it impossible for them to keep, or command what men can not obey.

7. It is very unfortunate for this statement that the developments made in the trials of those arrested for infraction of the Edmunds law; the number of cases of plural marriage where unworthy men have more than one wife; the facility with which men and women are sealed for time and eternity, and are divorced from each other by ecclesiastical edict, thus removing the eternal obligation, shifting it from eternity to time; the ease with which one set of marital ties are cast off and new ones contracted, all give grave cause for suspicion that but few, if any, marriages are contracted in plurality that do not rest for their motive in the desires of the flesh. This forces the conviction upon its observer that such was its origin also. The argument is not hurt by the admission that there may be honorable exceptions, but they are exceptions only. The principle must be judged by its general operation and not by exceptional cases.

8. The fling at the one wife principle prevailing outside of Utah in this paragraph is pitiable, coming from the men it does. God gave his church the one wife rule in Book of Mormon times, and commended the class of men that practiced it as being more righteous than their brethren who practiced plural marriage. It is also a stricture upon the nine-tenths of the men of the Mormon church itself, if the statement made by Messrs. Taylor and Cannon be true, for that number is given as not being plurally married, and in no wise in fault for its existence. If monogamy outside of Utah, where chastity, virtue and the sacredness of the marriage covenant is as earnestly taught and insisted upon as they are in Utah, is such a corrupting and terrible thing, how is it any better in Utah. Divorces outside of Utah are matters of public record, and can not be obtained from an ecclesiastical court, nor of one man, where no record is kept and no public examination into the causes for which decree of separation is asked for is made.

The last clause is an unfortunate one, for the statistics of births in Utah must show that there are no more children born to one hundred women in polygamy, than to the same number in monogamy. The men who wrote seemed to have forgotten that the possible number of children in a community must be determined from the number of mothers in that community and not the number of fathers; that in a community where the sexes are equal as they are in Utah, if one-tenth of the men absorb three-tenths of the women as wives and mothers, then two-tenths of the men are without wives and can not be fathers in honorable marriage nor even have the love and help of one wife; and while there are no more wives and no more children, and consequently no greater increase of the kingdom in that community, there are fewer fathers, and more men to be cast adrift upon society as "superabundant" male material to brood over their lonely condition, and to plot and execute mischief when opportunity offers. In this connection it is pertinent to urge that if the absence of men in those places where the females are in excess, as in Massachusetts, Connecticutt and other manufacturing states, is conducive to the existence of the social crime, as has been much insisted upon by Utah polygamists in the discussion of the question, it is because of the disparity of numbers resulting from local causes, which unsettles the conditions as fixed by the Creator; and it is certain that a similar unsettling of the even balance of numbers between the sexes resulting in an excess of males must also be conducive to the same social evil, and for similar reasons. The history of Utah when fully known will discover this conclusion to be correct; as it is but the history of other settlements along the frontiers.

9. Presidents Taylor and Cannon have certainly forgotten the statement made by the Elders when first presenting celestial marriage. For instance, George Q. Cannon preached a sermon, October 9th, 1869, in the Tabernacle at Salt Lake City, in which he said:

"If there were no books in existence, if the revelation itself were blotted out, and there was nothing written in its favor, extant among men, still I could bear testimony for myself that I know this is a principle which, if practiced in purity and virtue, as it should be, will result in the exaltation and benefit of the human family."—*Journal of Discourses*, vol. 14, page 207.

On January 8th, 1871, the same man said:

"I fully expect to see the progress of this work in the future much more rapid than it has been in the past. I see the providence of God laboring to bring this about. Not to build up a people distinct from all the rest of the earth; not to build up some little, narrow sect or denomination; but this work and gospel is to embrace within its fold *all Earth's children, every son and daughter of God on the earth.* That is its mission, and it will accomplish it."—*Journal of Discourses*, vol. 14, page 28.

President John Taylor, December 17th,

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1871, in the Tabernacle, Salt Lake City, said:

"We live in a purer atmosphere, we breathe a purer air, we worship another God, we have another religion, one that is very willing and liberal enough to extend to all the rights that all men want."

Lorenzo Snow, in a sermon in the same Tabernacle, January 14th, speaking of the design of God, said:

"God loves his offspring, the human family. His design is not simply to furnish happiness to the few here called Latter Day Saints. The plan and scheme he is now carrying out is for *universal salvation;* not only for the salvation of the Latter Day Saints, but for the salvation of every man and woman on the face of the earth. . . . . It is for the salvation of every son and daughter of Adam."

And further of the future popularity and prevalence of polygamy, Brigham Young, the very man who forced it upon an unwilling people in Utah, August 29th, 1852, without even seeking their "common consent," then taught and predicted as follows:—

"The principle [polygamy], spoken upon by Bro. Pratt, this mornfng, we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of *the world*, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the constitution guarantees to us, for it will not be."

And then speaking of some not of the Mormon Church, he said:

"They are not ignorant of what we are doing in our social capacity. They have cried out, 'Proclaim it;' but it would not do a few years ago; everything must come in its time, as there is a time to all things. I am now ready to proclaim it. This revelation has been in my possession many years, and who has known it?"—*Mill. Star, Supplement*, vol. 15, p. 31.

The same man said, Feb. 18th, 1855:

"Whether the doctrine of plurality of wives is true or false is none of your business. * * * Our doctrine is a Bible doctrine, a patriarchal doctrine, and is the doctrine of the gods of eternity, and of the heavens, and was revealed to our fathers in the earth, and *will save the world* at last, and bring us into Abraham's bosom, if we ever get there."—*Jour. Dis.*, vol. 2, p. 187.

In regard to women being coerced into plural marriage, it is a curious statement, in view of the fact that the most strenuous efforts of the Elders of the church have been constantly put forth to compel a belief in the dogma, and to prevent the women from "breaking the chain cable of the church," as Jedediah M. Grant long ago declared that they would if they could. There needed to have been no more dreadful coercion exercised than has been to terrorize women to crucify their repulsion to the doctrine and "overcome self," which meant the revulsion of the womanly instincts in them by force of submission.

10. Were any one else, outside of the people whom these men are identified with, to allege that the Saints of Utah were guilty of the things of which their presiding officers here charge them openly, he would be decried by those same presidents as liars trying to defame an innocent people and incite their enemies to persecute them. If the allegations made in this extract are true and prosecutions before the courts are falling upon the ones who are guilty, why should those prosecutions be complained of by these absent but accusing leaders.

11. It does not appear that honorable marriage, where one companion only for each contracting party was contemplated, has been persistently taught; but in many instances this sort of marriage has been displayed, and plural marriage extolled to the discouragement of the one wife idea. Leading men have ridiculed the idea of men having but one wife; and an apostle has lately stated that the "man who was unworthy to have two or more pure women as his wives, was unworthy to have one." While it may be possible that a man who could not treat honorably three wives, might mistreat one, the inference seemingly intended to be conveyed was that an honorable and worthy man ought not to content himself with one wife, though she might be the "wife of his youth."

12. The statement here made challenges belief and acceptance. God will not indeed bless an unvirtuous people; and the environments now being thrown around the people of these valleys in the mountains, if permitted to culminate as it now appears they will, ought to admonish the great majority, who are not responsible for the incoming of the theory, that the Epistle from which these extracts were taken was written to enforce upon the minds of those to whom it was sent, should be satisfied that the accusations made in extract No. 10 by the writers are true, and that out of their own mouths they have convicted themselves. This majority should therefcre take such measures as will be adequate to remove the evils that they may not be justly subject to the punishment sure to follow.

13. What wrong doing is it reports of which are disturbing the serenity of these absent shepherds. If they are full believers in the theory that God will punish wrong doing in those called to be Saints as well as the wrong doers among the wicked, why should they be moved by reports of such wrong doing. It would be far more to the purpose if the acts of wrong doing had been specifically named, the places where they occurred, and direction given by which they could have been either punished, or avoided in the future.

One thing seems to be quite certain, and that is, if the people should be held to endure the purifying of their faith by bonds and imprisonments, and these are to be inflicted by the officers of the United States Courts as they now exist, it is hardly commensurate with fairness for the leaders of that people to refuse to be tried before those courts because they fear that justice will not be done them, and yet exhort and direct that their followers shall submit to the same alleged unjust courts. Consistency is indeed a jewel.

THE "MANUSCRIPT FOUND."

Now that the "Manuscript Found" of the Rev. Solomon Spalding is printed and on sale at this office, we think it should be noted that when Mr. E. D. Howe of late demanded this manuscript of Mr. L. L. Rice of Honolulu, Hawaii, he thereby admits it to be the very one he received from D. P. Hurlbut and Mrs. Spalding (Davison)—the notorious "Manuscript Found" so often and persistently cited by by anti-Mormons as the origin of the Book of Mormon. And it also should be noted that the endorsement by D. P. Hurlbut on said Manuscript identifies it as the very one, and the only one, which "Aron Wright, Oliver Smith, John N. Miller and others" are made to say by Howe and Hurlbut, that they heard Rev. Spaulding read so often to them, for they testify that they are "the writings," etc. This being true, it is certain that Howe and Hurlbut either manufactured or remodelled and corrupted the statements of Wright, Smith, Miller and others, where they make them say, in their "History of Mormonism," that they perceived a similarity in plot, names, praseology, and special statements, in both the Book of Mormon and the said manuscript; for all who read the two will see they are not alike in any of these respects. The Book of Mormon describes what occurred under two distinct civilizations in succession—the first coming out from the Tower of Babel about 2247 years before Christ; the other, Israelitish, coming out from Judea about 600 years before Christ—and both locating and flourishing in the northern part of South America, in Central America, and in the southern part of North America, chiefly; while the scenes

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of the "Manuscript Found" are located mainly in those limited regions adjacent to the upper Ohio river and tributaries, the chief actors in them being a few shipwrecked Romans and the Indians.

That Mr. Howe, and his fellow did change, and thereby corrupt the statements they published in their "History of Mormonism," may be further rendered probable, from the fact that, on page 288 of their book they say the manuscript they obtained from Mrs. Davison, the widow of Spalding, contained "about on quire of paper;" and now that we have that very document, well attested, we find it contains over 174 pages of foolscap, instead of a quire—twenty-four sheets!

Writers who will thus misstate facts of which they well know—and which they evidently intend others shall not know—are likely to manufacture any statement they may think will suit their theories and their purpose. Whoever reads this Manuscript Found and the Book of Mormon, will readily perceive that the author of the first was mentally, morally, religiously, and in point of essential learning, utterly incapable of writing the Book of Mormon, or anything like it. These, "the writings of Solomon Spaulding, proved by "Aron Wright, Oliver Smith, John N. Miller and others," whose testimony is witnessed by that chief of anti-Mormons, D. P. Hurlbut, furnish us the full measure of their writer in respect to his abilities, tastes, and qualifications, enabling all to see the falsity and the wickedness of the claim that Mr. Spaulding's "Manuscript Found" furnished Joseph Smith and Sidney Rigdon the leading and chief material for the Book of Mormon. All fair-minded persons will accede to this when they examine the matter. Dr. Hyde, whose article appears in this issue, concedes this point. The enemies of the Book of Mormon will in the future hardly use this self-refuted "Manuscript Found" theory. But their inventive genius is likely to evolve some other—and probably just as false and foolish. We shall see.

WE see by the Logan *Journal* of October 10th, that Apostle F. D. Richards said in the late conference at Logan, Utah:

"I want it understood that there was *no law* against this [polygamy] feature of our belief when it was adopted."

If this be so, why does he and his kind claim that it was a doctrine of the church in Nauvoo, Illinois, in 1843, and after? For it is a certain fact that polygamy, or anything of that kind, was prohibited by law, and punished as a crime, in Illinois, at that time, as it was also in Iowa. If any man practiced polygamy in Illinois in 1843, and after, he violated the law of that State. And if he practiced it in Iowa, he there violated State law.

But if polygamy was not adopted by the Utah Mormons till 1852, in Utah, as Mr. Richards seems to claim, still there was law against it—the law given to the church in the Book of Mormon (see Book of Jacob 2:6-10), and reiterated in the revelation given to the church, February 9th, 1831, in Doctrine and Covenants; the laws of the various States and organized Territories of the United States, which owned and governed the whole territory of the nation; and also "the common law" of all enlightened nations.

This view has been held by President Joseph Smith from the first, and is now held by the United States Courts. Whenever and wherever the Latter Day Saints have taught and practiced polygamy, they have violated written laws of both God and man.

EXTRACTS FROM LETTERS.

Bro. R. J. Anthony writes us from Ogden, Utah, Ocotber 13th, *en route* to Plain City, and thence to Albion, Cassia county, Idaho, to labor in that region for a season, saying:

"Last Sunday night Joseph preached the best discourse in Salt Lake he has delivered in Utah; so I think. We are bound to win. All goes fairly; but the clouds continue to gather over the polygamists."

Bro. J. J. Cornish writes from Manistee, Michigan, October 20th:

"Our conference is just over. It was a grand one, and we were much blessed. One was baptized. I came here last night and intend visiting the Saints in this region. There are many scattered through these parts, and they seem to be sound in the faith. We are growing."

Bro. M. H. Forscutt, in a letter dated Cheltenham, Mo., October 17th, says:

"I have been preaching here two nights, preach to-morrow in St. Louis again. Next week go to Pittsburg, Pa. Love to you and all in the office."

EDITORIAL ITEMS.

THE Utah *Journal* claims that the Brighamite Church "occupies a very conspicuous place among the people of this earth." Yes, it does; but not to its honor, nor to the honor of the work of Christ. Paul predicted (2 Tim. 3:6-9) that a certain class in "the last days" would "creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth," * * * and that such would "resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be *manifest to all men.*" This is now rapidly coming to pass, and the end thereof is drawing nigh.

Bro. John Pett writes us from Dow City, Iowa, October 15th, that on Sunday, the 11th, there were no services held at the Galland's Grove Re-union, but that a subscription paper was circulated, and $122 was subscribed toward the purchase of a wall tent suitable to seat one thousand to fifteen hundred persons, for conference and re-union purposes in the Little Sioux and Galland's Grove Districts. This is a most commendable work, and if carried forward with zeal and prudence, it will result well both in respect to the health and comfort of the people, and will also tend to call out some noble ones who are too aged or delicate to brave the rain and cold.

Sr. H. B. Emerson, whose pen has frequently edified the readers of the HERALD, has come to spend a few months at least among her relatives and the Saints and friends at Lamoni. She is now with her brother, (and our brother), S. F. Walker and family. We wish her a most happy and prosperous sojourn, and would be glad indeed to know that she will become a permanent resident here.

Bro. J. R. Cook, writing from Sacramento, Cal., October 12th, says of the *Herald:* "I think it is the best paper I ever saw." The endorsement of able and efficient ministers like Bro. Cook is gratifying and encouraging.

Bro. Jesse Mason of this place, an old-time Saint, says he heard Brigham Young say, after they had crossed over into Iowa from Illinois, in 1846, that the Bible, Book of Mormon and Doctrine and Covenants, were no longer of force with them; that they were "like a little boy's clothes for a man—they had out grown them;" and that "all past covenants and contracts were no longer of force."

We call attention to the article of Dr. Hyde, taken from the *Boston Congregationalist*, on the Solomon Spaulding "Manuscript Found," and its reputed connection with the Book of Mormon. Read it.

Bro. R. D. Coburn writes, the 10th inst., that the late Kent and Elgin (Ont.) conference was good, and that a pleasant and profitable time was had, the spirit of peace and love prevailing.

Bro. O. H. Brown writes from Omaha, Nebraska, under date of October 10th, that he goes out preaching in his district, finds many calls, has a large degree of the Spirit of the Lord, and hopes to continue

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to work zealously for the Master for all time to come.

Bro. S. O. Foss, writing from Jonesport, Maine, October 1st, 1885, that he is not aware of any meeting having been held until daylight, in the district. There was one held until about two in the morning, upon the occasion of the dedication of the chapel at Kennebec. Bro. Foss thinks that Bro. Sheehy may have been misinformed, and that his informant probably spoke without due thought, when referring to the late hour of holding meeting, in calling it daylight. Bro. Foss had not heard that the Maine Saints were taught that unless members had received the gift of tongues or prophecy they had not received the Holy Ghost, until he saw the statement in Bro. Sheehy's letter. He reports the Saints feeling bad over Bro. Frank's letter, and thinks some one ought to be sent who will aid the branches to a better condition of things. He thinks Bro. John Foss could help them, as he is well acquainted with the feelings of the people.

A BAD KIND OF "WILLING" ONES.

WE clip from the *Expositor* for October, the following, and premise that "the other" willing ones mentioned are not fit for the kingdom of God. Jesus says of that class: "It is neither fit for the land, nor yet for the dunghill; but men cast it out."—Luke 14: 35. The noble and good of earth, both in and out of the church of Christ, have patiently and cheerfully labored for the good of others in all proper ways. And no one is worthy of a place in the church in this world, nor in the world to come, who will not aid what that they can, wisely, to build up the church in its work to bless and save mankind.

"There are two kinds of 'willing' people in this world: one of them is willing to do, to labor and spend their time and money for the cause of Christ, and the others are willing they should. One is willing to sacrifice the comforts of life to sustain the work, and carry the gospel to those who are starving for the bread of life; and the others are willing they should. One is willing 'to face a frowning world' to benefit their fellow man; the other is willing they should. One is willing to suffer for the necessaries of life that the gospel may be supported; the other is willing they should. One is willing to visit the poor and needy, assist them to food and raiment, pray for and administer to the sick and afflicted, to watch over them and comfort and cheer them up; the others are willing they should."

ADDRESSES.
Presiding Bishop: G. A. Blakeslee, Galien, Mich.
Elder Joseph Luff, Box 307, Salt Lake City, Utah.
Elder Peter Anderson, Editor of "Sandhedens Banner," Box 1123, Salt Lake City. Utah.
Joseph C. Clapp, Bozeman, Gallatin Co., Montana.
Elder Alexander Hale Smith, care William Anderson, 1009 Broadway, Oakland, Cal.
Pres. Joseph Smith, Box 307, Salt Lake City, Utah.

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

BOX 427, SANTA ROSA, Cal.,
October 11th, 1885.

Dear Herald:—It has been a long time since I wrote you, so I thought a few lines from this part of the Lord's vineyard would not be amiss. I take this opportunity of writing to let my friends know where I am and what I am doing. Circumstances, which were unavoidable on my part, have prevented me from doing much for the cause of the Master since I returned from Hollister; but prospects look brighter, and more encouraging at present than they have for two years past. There is a better state of feeling existing among the Saints here than I have seen for a long time; and I pray earnestly it may continue and that there be no more such coldness as there has been in the past.

Bro. E. L. Kelley was with us from September 28th to October 2d; held three meetings, encouraging and strengthening the Saints and enlightening their minds in regard to the law of tithing, which was meat in due season. The Saints were well pleased with Bro. Kelley, and would be very glad to see him again. They were disappointed in not seeing Bro. Alexander H. Smith, and hope he will not return east without visiting us.

During Bro. Kelley's stay there was a business meeting held, in which I was chosen to preside over this branch, and now we hold regular meetings. We have succeeded in getting a small hall on the Main street, known as Klute's Hall, Fourth street, opposite the Hall of Records, where we will meet every Sunday at 2: 30 p. m. Prayer and testimony meeting at my house, Thursday of each week, at 7: 30 p. m. We will be glad to have the Elders in the distsict meet with us as often as they can, as this is a hard battlefield, and we need help. By the help of the Master we will try and do what we can to lead others into the kingdom; and we ask the prayers of all Saints in our behalf. I have spent with the Saints of the Watsonville, San Benito and Jefferson branches, some of the happiest moments of my life, and with the latter branch I attended one of the best sacrament and testimony meetings that it was ever my lot to enjoy. Ever praying for the redemption of Zion, and that I may always be found with my armour on and battling for the cause of truth.

Yours in gospel bonds,
C. W. HAWKINS.

CABOOL, Mo., Oct. 12th, 1885.

Bro. Blair:—I am sad that it is my lot to have to pen to you the los of our only daughter. Yet when I reflect on what she would say to me, I should not grieve. She often told me that Christ could heal her, but He didn't wish to. She saw a vision of angels in heaven—all girls about her size, playing music on instruments of gold. She said all that she desired to stay here for, was to help me. She said: "Ma; I must go; something draws me away." She dreamed she flew away up so high and looked down here. She said she could see all of us; but we couldn't see her. She had this dream after death was pictured on her face. I was all alone when she died, in her chair. It happened just as she wished. She told me frequently not to let any be near her but me when she died, as she could not bear to see them weep. She died praying. Her last words to me was: "Ma don't cry!"

Your sister in gospel bonds,
MARY A. ATWELL.

GRAND RAPIDS, Nebraska,
October 10th, 1885.

Bro. W. W. Blair:—It is with pleasure that I write to you of the welfare of the Saints in this part of God's vineyard. The Saints are but few, yet they seem to be good soldiers in the cause of Christ. We have been blessed with the presence of brother Caffall, who has been laboring with us, and I think his labor will result in good. We regret his departure from our midst, for it seems good to listen to one of God's servants. We have a branch of ten members hear. It is Grand Rapids Branch. May God's blessing rest upon us here. We ask the Saints to remember us in their prayers. I write these few lines to let you know that we are still striving to advance the cause.

Yours in the one faith,
P. W. PREMO.

SAN FRANCISCO, California,
October 10th, 1885.

Dear Bro. Blair:—We have just held our district conference, which I am happy to say was one of the best ever held on this coast. We enjoyed much of the Spirit of God during the session, particularly on the Sabbath, when it was present in much power, making all rejoice in the glorious hope of the gospel.

Apostle A. H Smith, Bishop Blakeslee and his counsellor E. L. Kelley, were present with us, giving advice, instruction and encouragement; driving many doubts from our minds, and explaining and making clear many points never before understood, and showing us our duties which had been long neglected through lack of an understanding of them. Many have made new vows for the future, and if the spirit that was with us on those occasions abide with us, you will hear better reports from us hereafter.

We are all thankful for the visit those brethren have paid us, and the good they have done in this district alone was worth the sacrifice. Many hearts have been made glad by the wonderful words of wisdom they delivered, energized by the Spirit of God. As far as I know we are all in harmony now concerning the law of tithing, a position we never occupied before. And now we all feel to say, God bless the brethren for the good they have done us, and the good spirit they brought with them. We had preaching by A. H. Smith, Bishop Blakeslee, E. L. Kelley, and H. P. Brown. Bro. Kelley spoke Sunday morning, and his discourse seemed to be specially suited to every member and stranger present. He truly was led by the Holy Ghost as was Peter on the day of Pentecost, for many were "pricked in their heart" while they listened to his calm words of instruction and reproof. Had he known the private feelings and the doings of all, he could not have rebuked and chastised more thoroughly; and had he not had the Holy Spirit, he could not have done it so kindly. It was just the instruction we needed, and all received it meekly.

In the afternoon there was a sacrament and prayer meeting, a time to be ever remembered by

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the Saints. How our hearts bounded within us as we listened to the testimonies of each, of the goodness of God to them! and how we rejoiced while listening to those who spoke in "unknown tongues," and in the interpretation of them; and to the promises made through them! Several times during the afternoon we were all melted to to tears by the sweet hallowed influence that rested upon us, and seemed to thrill through our very souls, while we listened to the experience of one another, and united in singing our soul-inspiring hymns. The meeting lasted three hours, and we then regretted having to close. Several sick were administered to, and prayers offered for others.

Our branch is in a good condition. We hold services every Sunday. One was baptized during conference. Our faith is strong; our hopes bright; and we are determined to hold on until the end.

Yours in the faith,

GEO. S. LINCOLN.

OBEWAING, Michigan,
September 28th, 1885.

Editor Herald:—My wife and I are all the Saints there are in this place; we have had two sermons since I have lived here; Brn. Edward Delong and Levi Phelps spoke to the people. I would like to have a Book of Mormon, but am not able just now. I had one of your best copies that I got from the Office in exchange for one of the Palmyra edition; but I gave it to an outsider, who expressed a desire to have it, and I hope and pray that he may read it, and do him good. We are trying to hold on to the rod of iron. Ever praying for Zion's weal, I remain yours in the faith,

JOHN COX.

CURRINSVILLE, Oreg.,
October 8th, 1885.

Editors of Herald:—I received a letter from J. C. Cox about a month and half ago, wishing me to drop him a card to Portland, or meet him there myself. I did both, and could not find hair nor hide of him; he was to come from southern Oregon here, and open the Bible and tell the people what Christ and the apostles preached to the people in their day. Now then if anyone else wishes me to meet them there, I will try it over again, twice, seven, and eleven. Who will come?

E. C. DOBSON.

"MANUSCRIPT FOUND."

We now offer for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spalding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. This book of 144 pages 8 mo., is now in the hands of the binder, and orders for it are solicited. Single copies, in cloth 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each. Liberal discount to dealers.

REPLY TO LITTLEFIELD.

We have now on sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

Selected Poetry.

A APEEL FOR ARE TO THE SEXTAN OF THE OLD BRICK MEETINOUSE.

BY A GASPER.

The following lines, which originally appeared in the Detroit *Tribune*, were published over thirty years ago, but the philosophy they contain is just as good and applicable now as then. While the writer was seemingly rather a poor speller, he was evidently in earnest and possessed keen wit:

O sextan of the meetinouse, which sweeps
And dusts, or is supposed too! and makes fires,
And lites the gas and sumtimes leaves a screw loose,
in which case it smells orful—worse than lampile;
And wrings the Bel and toles it when men dyes
to the grief of survivin pardners, and sweeps pathes:
And for the servases gits $100 per annum.
Wich them that thinks deer, let em try it;
Gettin up befoar star-lite in all weathers and
Kindlin fires when the weather is as cold
As zero, and like as not green wood for kindlers;
I wouldn't be hired to do it for no some—
But o sextan! there are 1 kermoddity
Wich's more than gold, wich doant coast nothin,
Worth more than anything exsep the Sole of Man
I mean pewer Are, sextan, I mean pewer Are!
O it is plenty out o doers, so plenty it doant no
What on airth to dew with itself, but flys about
Scaterin leaves and bloin men's hatts;
in short, jest "free as are" out doers.
But o Sextan, in our church its scarce as piety,
scarce as bank bills wen agents beg for mischuns,
Wich some say purty often (taint nothin to me,
Wat I give aint nothin to nobody) but o sextant
u shet 500 mens wimmen and children,
Speshally the latter, up in a tite place.
Some has bad breths, none aint 2swcete,
Some is fevery, some is scrufilus, some has bad teeth,
And some haint none, and some aint ovar clean;
But every 1 on em breathes in & out and out and in,
Say 50 times a minit, or 1 million and a half breaths an hour.
Now how long will a church ful of are last at that rate,
I ask you, say 15 minits, and then wats to be did?
Why then they must breathe it all over agin.
And then agin, and so on, till each has took it down,
At least 10 times, and let it up again, and wats more
The same individible don't have the privilege
of brethen his own are, and no one's else;
Each one mus take whatever comes to him.
O sextant, doand you know our lungs is bellusses,
To blo the fier of life, and keep it from
goin out; and how can belluses blo without wind,
And aint wind are? i put it to your conseens.
Are is the same to us as milk to babies,
Or water is to fish, or pendlums to clox—
Or roots & airbs unto an injun Doctor,
Or little pils unto an omepath,
Or boys to gurls. Are is for us to breethe.
Wat signifies who preeches if i cant breethe?
Wats Pol? Wats Pollus? to sinners who are ded?
Ded for want of breth? why sextan, when we die
Its only coz we cant brethe no more—that's all.
And now, O sextan let me beg of you
2 let a little are into our church.
(Pewer are is sertan proper for the pews)
And do it weak days and Sunday's tew—
It aint much trouble—only make a hole
And the are will come in of itself;
(It luvs to cum in whare it can git warm;)
And o how it will rouse the people up
And sperrit up the preacher, and stop garps,
And yawns and figgits as effectooal
As wind on the dry Boans the Profit tells of.

THE petrified body of an alligator, or some other monstrous amphibious creature, was found near Bismarck, Dak., August 12th, by a farmer named Chapman. The jawbones of the petrefaction measure over two feet, and the whole length about thirty feet. This is considered another of many proofs of a past tropical existence here. It is by far the finest discovery of the kind ever made in this country.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

JOSIAH ELLS.

IT is with many regrets that we are required to communicate to the church the sad news of the loss it has sustained in the death of our aged and beloved brother, Josiah Ells, which occurred at the residence of Elder G. T. Griffiths, Wheeling, W. Va., Thurday, October 15th, at 5:45 in the evening.

While our sorrow is great by reason of the fact that we are now deprived of his genial presence and wise counsel, we are nevertheless comforted in the thought, nay, in the knowledge, that the time of his departure was at hand, and that though a prince and a mighty man in Israel has fallen, yet his work was fully completed, and that he went down unto death with a hope and assurance that utterly forbade the presence of a fear. The subject of our brief sketch was born in the county of Essex, England, March 4th, 1806. In early life he came to America with his wife and children, locating in the state of New Jersey, where, with that zeal for righteousness and truth that was an early characteristic of his life, he zealously sought for spiritual light and progress in the Primitive Methodist Society.

The writer well remembers hearing him narrate how that during that religious connection, the Spirit of God spoke plainly to him, indicative of his future life, that he should yet "ride upon the high places of the earth and be fed with the heritage of Jacob." His first acquaintance with the latter day work was brought about through the labors of Elder Benjamin Winchester, of the old organization, with whom he held a public discussion, in which he recognized the voice of the Master and the fold of Christ. Entering into the great work, he earnestly espoused its active interests, traveling extensively and preaching the gospel in various localities. Locating finally in Nauvoo, he and his companion were witnesses of those trying scenes incident to the martyrdom of the Prophet and Patriarch, the church dispersion, etc.

He often related the incident of his accompanying Joseph and Hyrum while *en-route* to deliver themselves to the state authorities. Riding on horseback, Joseph turned to Hyrum and the others, as the party stopped at a spring of water to quench their thirst, remarking: "Well, brother Hyrum, we must go and lay our heads upon the sod. The mob want blood, and blood they will have. And if they do not have ours, they will kill our women and children." To brother Ells and others he said: "You, brethren, need not go

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further and expose yourselves to useless danger."

In his strong faith in the latter day work, and while passing through the dark and cloudy day, he was markedly blessed with divine manifestations pointing to the successorship to the presidency of the church, many of which we would relate did space permit. Suffice it to say that his connection with the Reorganization was early made, [1860.—Ed.], and that he with others was largely instrumental in its establishment and progress. Being early commanded, prior to 1860, "to preach to, and baptize all that would come to him," he actively engaged in that work at Pittsburg, Pennsylvania, at which place he established a large and important branch of the church, which for the past twenty-five or thirty years has been of great and lasting assistance to the church at large, becoming as it did the nucleus from which a large and successful district has grown, and from which others have been formed and the word proclaimed to many, adding hundreds of precious souls to the church. At various times he was sent on extensive and important missions, of which we mention the following where his effective and beneficent labors are remembered by many: England, Wales, Utah, Maine and the Eastern Mission.

During the past ten years he did not travel extensively; yet, though passed the allotted age of man, he continued to journey during the mild seasons of the year, strengthening and building up the Saints in Ohio, Pennsylvania, and West Virginia, also attending the General Conferences, and aiding by his presence and wise counsel in many of the important deliberations of his quorum.

The days of our brother, as promised him through the Patriarch, were "lengthened out," and were "many." His sickness covered a period of six weeks, and was borne with a patience that was remarkable. His death was like a calm sleep, so gradual and peaceful was the transition. Retaining to his last moments his strong mental powers, he gave full directions concerning the details of his funeral, selecting the Scriptural texts for the services.

Yielding at last to the inevitable, he pointed upward and said: "Father, into thy hands I commend myself."

By his reqnest, Bro. Gomer T. Griffiths conducted the funeral services at the chapel of the Wheeling Branch, in the presence of a large concourse of Saints and friends. The interment was made in the city Cemetery at Bridgeport, Belmont County, Ohio, where resting beside the remains of his sainted companion, who five years ago preceded him, he awaits in glorious assurance the appearance of the great Judge of the quick and the dead. His last injunction was, in effect, that in the memorial services he should not be too highly extolled, saying, that all that he was, or had been, was by the mercy of God, and giving as texts for such services, Rev. 14: 13; Titus 3: 5. With this lofty sentiment of humility, there closed a life rich in wise words and good deeds that reflect the love and grace of our Heavenly Father and his son Jesus Christ, to whom be all the glory.

From the lesson of his life may we be strengthened to live the sentiment he so frequently repeated during his illness, viz: "For our conversation is in heaven from whence also we look for the Savior, the Lord, Jesus Christ."

Did your space permit, I could narrate many items of interest concerning the spiritual and temporal experiences of our dearly beloved brother and sister Ells, who were always towers of strength to all the Saints in this section of country, and our brother a veritable Patriarch in our midst.

They ever held dear to them the memory of their early acquaintance and connection with Joseph the Seer, and always retained an abiding testimony and confidence in his personal character and divine mission. I well remember hearing sister Ells tell how that during the prevalence of so many factions that arose from the scattered elements of the old church, the voice of the Spirit to them was, "Be strong in the truth as delivered unto you by Joseph the Seer." And so they continued, expectantly looking forward to a reorganization of the church and the final triumph of the faith, with a confidence born of the Holy Spirit and constantly nourished by a faithful life of duty, nobly performed.

The death of Bro. Ells leaves a great void among the Saints in this section. We are comforted, however, in the knowledge that it is well with him; and as he expressed himself shortly before his demise—"I praise God that the work I have tried to do seems to have borne fruit and remained."

In hope of the gospel,

Yours respectfully,

RICHARD S. SALYARDS.

THE KINGDOM OF HEAVEN;

OR, "THE STONE CUT WITHOUT HANDS."

No. I.

BY ELDER T. W. SMITH.

"AND in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume these kingdoms, and it shall stand forever."—Dan. 2: 44.

There are three important points or propositions in this text that demand our careful and candid consideration. 1st, The period of time in the world's history, referred to by the word's "*in the days of these kings.*" 2d, The nature or character of the "*kingdom*" to be "set up" by the God of heaven. 3d, The everlasting state of the kingdom when "set up."

In the vision of the "great image" seen by Nebuchadnezzar and by Daniel, and interpreted by him, we are clearly informed that the "image" represented events that should happen or "come to pass hereafter" (verse 29), and that God designed to make known what should be "in the latter days." One fact that affects the whole case must not be lost sight of in the examination of the matter, but should be always kept in mind, and that is, the "stone" which smites the "image," and destroys it, does not appear until the "image" is seen fully developed in all its parts; and that the smiting is done upon the *feet*, and not upon the legs, belly, breast or head, of the image; and again, as the *stone* does not become a kingdom *until after* it smites the image on its feet, it follows of necessity that the God of heaven does not set up his kingdom until the entire image is developed from head to feet. And again, the phrase "these kings," or the "days of these kings," clearly shows that there must be at least two kingdoms, if no more, existing at the same time, and in the case of the kingdom represented by the "head of gold," the one represented by the "breast and arms of silver;" the one called the kingdom of brass were each an universal kingdom, and only one of necessity existed at the same time; so the kingdom of heaven could not be set up in the days of either of these kingdoms, for there was but *one* existing at the same time. Not until the kingdom was developed that was represented by the two legs could the language apply, "in the days of these kings." So for these reasons it is folly to talk of Christ setting up the kingdom, eighteen hundred years ago, by the organization of his church, either by John the Baptist, or by Peter on the day of Pentecost, or at any time previous to the division of the fourth or iron kingdom into two divisions, represented by the legs. And again, instead of Christ or the church of Christ smiting the image on its feet at that time, (when there were no feet in existence), the iron kingdom smote him and put him to death, and smote and scattered the church everywhere, killing the Apostles, and slaying men and women and children of the church, by the thousands. And the persecution and destruction did not cease while the church remained true to the doctrine, laws, and fellowship of Christ; but when it had so far departed from the faith, as to be no longer the bride of Christ, it became a corrupt church, under the figure of a harlot, and is seen by John the Revelator ruling this very iron kingdom, called by John a scarlet colored (blood colored because blood covered) beast. I repeat that the iron kingdom (Rome its capital and Roman its name) persecuted the church of Christ, so long as she remained pure and true; but when she became fallen and corrupt, she married her former persecutor, and very properly assumed his name, (as every woman takes the name of the man she marries), and she glories in that name till to-day.

Whether the church as organized by Christ and the Apostles remained loyal to her marriage vows—or in other words "kept the faith," and preserved the form or order that God gave her, and retained her beautiful garments, and her costly ornaments, we will shortly see. We affirm that she did not, and no one can prove that she did. But let us see first what the various kingdoms were, as represented by the head of gold, the breast and arms of silver, the belly and thighs of brass, and legs of iron, and feet and toes of iron and clay (miry clay)

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mixed. Daniel in giving the interpretation of the dream or vision, declared that the "head of gold," represented the kingdom of Babylon, over which Nebuchadnezzar reigned. He then declares that another kingdom should arise after Babylon, inferior to it, as silver is to gold. History informs us that this was the Median and and Persian kingdoms combined—represented by the breast and arms,—one arm representing Media, the other Persia. Then there was to arise a third kingdom, represented by the brass part of the image, which third kingdom was that of Greece. After this a fourth kingdom, represented by the legs of iron, which was the Roman Empire, divided in time into Eastern and Western Rome, or two kingdoms, as the legs indicate. The Capitol of the Eastern Division was Constantinople, named after the Emperor Constantine, who ruled over the Roman Empire before it was divided. The Western Division had for its Capitol the City of Rome. Thus far these several kingdoms were represented by a single metal: gold, silver, brass and iron, neither of them mixed with any other substance, showing that whatever the character of the government—whether political or religious—it was unmixed, that is, not a religio-political government; and history clearly shows that each of the four were purely political. But we find that a change comes over the fourth kingdom, in two particulars: first, it is sub-divided, as represented by the toes; and secondly, that the toes with the feet to which they were attached is found to be mixed, or formed of iron and miry clay—miry clay you will observe. The iron element, representing the political part of the government, and the *miry clay* an opposite and unadhesive principle, something that in its nature does not mix with iron; this element we understand to be a religious one, and as it is *miry clay*, it must be a corrupt or impure religion. Now these two contrary elements are joined or married as it were, and even if they do not agree, they still form one kingdom, as a man and a woman of conflicting tastes, habits and inclinations, may become "one flesh."

The time would come then, as seen by the prophet Daniel, when the Roman kingdom, sub-divided, would become a combination of Church and State, or a religious and political government, or number of governments. The *fcet* were mixed as well as the toes, so it would appear that Eastern and Western Rome, would be composed of Church and State, and we find it to have been so, and both Church and State were Roman—known as the Church of Rome, as well as the Kingdom of Rome. In time the church divided, the eastern part called itself the Greek Catholic Church, and the western part called itself the Church of Rome, or Roman Catholic Church. Both were united to the political element, and if the church that Christ and his Apostles established at this time, it had married another husband than Christ, and hence was living in adultery, and would of course be rejected by the Savior. It was no longer the "Lamb's wife," or bride of Christ; but just as John the Revelator saw her, a harlot seated on a scarlet colored beast (see Rev. 18). But we will look at that subject more fully after a while. After the division of both Church and State into two great divisions, as we have seen, there was to be a subsequent sub-division into smaller governments, but still political and religious, or Church and State united; each subdivision having a national religion, sustained by the government.

The territory occupied by the two great divisions, Eastern and Western Rome, must be found therefore to be occupied by a number of kingdoms of iron and miry clay—or composed of politics and corrupt religions combined. The territory once occupied by these two great divisions of the Roman Empire was Europe, Western Asia and Northern Africa. But before we examine that feature of the case, we should understand that fragments would break off from the religious element, as well as from the political part; so we find different churches growing out of the Roman Church, and of course carrying with them some, at least, of the traditions, practices, and forms of worship found in their "mother church." If she was properly represented as "miry clay," they of course would partake of the same nature. All the authority they have to preach, baptize, ordain, &c., they have drawn directly or indirectly from that source, and yet they denounce the "mother church" as being corrupt in practice, wrong in doctrine, unscriptural in name, and unapostolic in organization. But if so, inasmuch as that church has not changed for the past five hundred years at least, all of this was as true of her before, and at the time they left her bed and board, or forsook their mother's house, as it is now; and if she was rejected of Christ, and had lost all the priestly authority that she had ever received from the Apestles, how could they receive any? Take nothing from nothing, and nothing remains, if nothing could remain.

It is certainly unbecoming for children to curse the mother who brought them in to being, and gave them all the energy and vitality they possess. But if she was a "harlot" as they say, and if she is one now, she was when they were born, and if her legal spouse, the Lord Jesus, had repudiated her centuries before they were born, we simply ask, if the Church of Rome was their mother, who was their father? But we must look at these "toes" of the image, or the sub-divisions of the Eastern and Western Roman Kingdoms. What has grown out of these kingdoms? Let us see. Russia and Greece with the Greek Catholic faith; Turkey with the religion of Mohamet; Servia and Bulgaria with Armenianism as the ruling religion; while Romanism, Lutherism, Church of Englandism, German Reformed, and Calvinist doctrine prevails in Europe. In Spain, France, Austria and Italy, the Roman Church rules. In Germany the Lutheran faith. In Great Britain the Church of England faith. In Belgium and Holland the German Reformed faith. In Switzerland, Calvinism.

In parables or figures like the "image," it does not necessarily follow that every part of the figure must have a corresponding substance. Some leading characteristics are to be noticed only. The feet of the image were divided as represented, by toes. It does not follow that there were to be just ten divisions. But we find that the legs of iron represent two great political divisions of the Roman Empire; that the feet represent a mixture of politics and religion—or iron and miry clay mixed, and that a number of sub-divisions (and they are certainly not less than ten) have grown out of the feet, and the territory once occupied by the Roman Empire is now covered with fully ten kingdoms, and with fully ten different faiths existing in them, which have grown out of either the Roman or Greek Catholic faith.

The question now is, *When shall the God of Heaven set up his kingdom?* The answer is, in the days of these kings." What kings? Clearly the kings or kingdoms represented by the toes of the image. But when were they developed? We are told, "somewhere about the year four hundred of the Christian era;" but that could not be, for the various barbarian hordes that overran the Roman Empire at that time were all of them purely political governments, and not iron and clay, or politics and religion mixed. And at this poriod of time it can not be shown that the church which Christ organized, existed, which church consisted of Apostles, Prophets, Evangelists, Pastors, Teachers, &c., and possessing various spiritual gifts: such as faith, wisdom, knowledge, prophecy, miracles, healings, tongues and interpretation of tongues. (See 1 Cor. 12. Eph. 4: 10. Rom. 12: 6–8. Mark 16: 15, 16.) We repeat that it can not be shown that at the time when these barbarian tribes from the north of Europe invaded the Roman territory—about the year 400 A. D., that this church of Christ was in existence, much less did it smite the image, and become a great mountain, and filled the whole earth, as the "stone" was to do when it smote the image.

John Wesley, the founder of the Methodist Church, declares that about the time that the Emperor Constantine embraced what was called Christianity, these spiritual gifts, or gifts of the Holy Spirit, (which of course embraced the apostolic, prophetic, and all other offices), were lost, or no longer found in the church, and that the church had "turned heathen again," and had "lost the Spirit," and had "but a dead form left." What a hopeless and helpless state for the church to be in, for Paul shows (1 Cor. 12: 27, 28) that the church was formed of Apostles, Prophets, Teachers, and the various spiritual gifts, just as a human body is formed of various members, and a child can see that if a human body lost its eyes, ears, tongue, arms, legs, and perhaps other members and organs of the body, it would be a useless, helpless mass, unworthy the name of a body; and above all, if the Spirit had forsaken the body, we all know that the body would die, and become corrupt, and turn to dust. Now Wesley affirms in positive terms,

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that the church (before the year four hundred) had "lost the Spirit," and as the Apostle James said, the "body without the Spirit is dead," referring to the human body and spirit, so the church which was the "body of Christ," having turned heathen again, and "lost the Spirit," became a "dead form," or a corpse, a "dead body," and this occurred *before* the time when the ten toes were developed by various tribes of savages, or barbarians—called Goths, Vandals, Franks, Huns, Visigoths, Herulii, &c., overran the Roman Empire. So it is folly to look for the setting up of the kingdom of heaven at this time, for in fact the "stone" was not in existence at the time, or in other words, the church of Christ had disappeared, having become united with, and formed a component part of the very image (or the iron part at least) which the stone was destined to destroy. The Roman legs had absorbed the church, or had married her, and gave her its name.

No; we must look for the church or kingdom of heaven at a time when the Roman kingdom,—divided into a number of kingdoms, composed of Church and State,—should be found; and such is now the case, as we have seen, in Europe and Western Asia to-day, which was once the territory of the Roman Empire. "In the days of *these* kings," therefore, will the God of heaven set up a kingdom.

To be continued.

APOSTACY.

WHAT a terrible thing it is to depart from the faith of Jesus Christ! And yet, men of excellent qualifications to do good among their fellow men have done so; and it would not be remarkable if others should share a similar fate. Can it be that intelligent beings will turn from the love of God and trample under feet the mercies of a loving Savior? Is it possible that some who have "tasted of the good word of God and the powers of the world to come," and who have borne a faithful testimony of the truth as it is in Christ, will be overcome and deny the faith! Alas, though sorrowful to contemplate, and ten thousand times more bitter in its reality, we must admit that such has been, and may again be the case.

How is it that men and women who once loved the truth, rejoiced in its beneficence, and glorified in the sweet hope of eternal life, can so change in their desires, and altogether become perverted in their purposes and general make up so as to lose their love for the gospel that once had made them free! Does the memory become so beclouded, and the mind so darkened as to lose sight of and forget the joys of the past? This seems impossible; nevertheless we sometimes see those who in times past have willingly suffered for the truth's sake and cheerfully borne the persecution of a sin-cursed world because they deemed the reproach of Christ as greater riches than the treasures of earth, walking as though they never knew the light of God and the illumination of the Holy Spirit. How terribly significant are the facts of man's agency and accountability to God! And what a strange mental phenomenon that men will testify against themselves!

I apprehend that the day of judgment will be one of serious reflection. Oh, the responsibilities and importance of that day which will surely come when the Great Judge shall pronounce the sentence which determines our eternal fate! We shall then know that as we have lived and labored, so will our happiness be.

What is there in the faith of Christ from which men can justly apostatize? Is there one precept that will not bear the test of reason? Is there aught but what appeals to the finer qualities of the soul? Is there anything required of men difficult to perform, or that any should deem too great a sacrifice? Is not the prize offered the gift of eternal life—God's greatest gift to man? Then, can anything which we may do, or any sacrifice that we may make, weigh with proper comparison to this inestimable gift of God? Surely not. Honesty of heart, purity of desire, holiness of purpose, and energy to accomplish, will secure to us the precious boon. And all along the pathway of life will be given the needful aid, the coveted assurance, and sweeter consolation, as "helps" to the tree of life.

Wandering pilgrim, as thou journeyest
To a land of perfect bliss,
Do not falter by the wayside,
Tempted by a world like this.

Jesus Christ, our Lord, was tempted,
But he ne'er gave o'er to sin!
When his work was fully finished,
Angels bade him then "come in."

Shall we then become unstable,
Wafted as the waves of sea?
Shall we wander from our shepherd
Who is pleading "Follow me?"

Oh, the joy of faithful tried ones,
As they enter through the door!
Blessed Jesus! Golden City!
Joy awaits them evermore!

G. S. HYDE.

Selections.

BOOK OF MORMON.

Now comes the Rev. Dr. C. M. Hyde, of the North Pacific Missionary Institute at Honolulu, H. I., who in his correspondence to the Boston *Congregationalist*, of July 30th, last, makes the question the text of his whole letter, which we present as follows:

WHO WROTE THE BOOK OF MORMON?

SOLOMON SPAULDING NOT ITS AUTHOR.

BY REV. C. M. HYDE, D. D.

Just now many inquiries have come to Honolulu in regard to a manuscript in the possession of Mr. L. L. Rice, who came from Ohio to this city in 1879, to reside with his daughter, Mrs. J. M. Whitney. Mr. Rice was at one time editor of the *Painsville* (O.) *Telegraph*, having, in connection with his partner, Mr. P. Winchester, in 1839, bought that newspaper, with all the appurtenances of the printing office in connection with it, from Mr. Eber D. Howe, the former proprietor. In the mass of material turned over to Mr. Rice was a small parcel that was labeled in pencil, "Manuscript Story—Conneaut Creek." The parcel never had been opened till last summer, when Mr. Rice was looking over his papers, in search of memorabilia, in in regard to the early anti-slavery movements in Ohio, in which he had actively engaged. He then found that it was the story written by Rev. Solomon Spaulding, who, it has been claimed, wrote the "Book of Mormon," which Joseph Smith, Jr., published as an inspired translation of certain records, in regard to the American Indians and their connection with Christianity, engraved on golden plates, and found by him on the top of a hill in Palmyra, N. Y. In the rubbish of a printing office that manuscript of Mr. Spaulding's for which diligent search has hitherto been made in vain, has been as effectually lost as if it had been entombed in some forgotton Indian burial cave, to be strangely resurrected in these islands out in the Pacific Ocean.

When President Fairchild of Oberlin College visited Honolulu last summer, he had the opportunity of examining this manuscript. In the *Bibliotheca Sacra* for January, 1885, he inserted a brief paragraph, expressing the opinion that this was not the original of the Book of Mormon. The Mormons came to the Hawaiian Islands in 1846, seeking proselytes, and have now on Oahu quite a settlement, with fifteen "missionaries." They are anxious to secure and publish the manuscript, as the best refutation of the claim that has been made that Rev. Solomon Spaulding was the real author of the Book of Mormon. The statement of a few facts, however, will be convincing proof enough to any unprejudiced mind, both that this manuscript can not be the original of the Mormon Bible, and that Rev. Solomon Spaulding has no valid claim to have written any such book. It was through an article by Rev. D. R. Austin in the Boston *Recorder* for 1839, that the claim was made for Mrs. Matilda Davidson, of Monson, that the Book of Mormon was written by her former husband, Rev. Solomon Spaulding.

The facts in regard to Mr. Spaulding are briefly these: He was born in Ashford, Conn., in 1761; graduated at Dartmouth, 1785; was pastor of a church in Connecticut, 1787, but left the ministry and went into business with his brother Josiah, in Cherry Valley, N. Y. In 1809 he removed to Conneaut, O., and thence, in 1812, to Pittsburgh, Pa., where he resided two years. Thence he removed to Amity, Pa., where he died in 1816.

Conneaut and Painesville are in the northeastern corner of Ohio, not far from Kirtland, where, in 1831, Joe Smith established the Mormon Zion. He professed to have been told of the existence of the plates in 1823, but did not obtain them till 1827, nor was the translation finished till 1830. Then the first Mormon church was organized April 6th, 1830, of six members. In October four Elders set out on a mission to the Indians in the far West, and on their way, at Kirtland, O., made 130 coverts to the Mormon faith, the number being increased the next

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spring to 1000. This was largely through the influence of Sidney Rigdon, formerly a Campbellite preacher, then residing at Kirtland, and an acquaintance of Parley P. Pratt, one of the four Mormon Elders, who gave him a copy of the Mormon Bible that had then just been printed. Early in 1831 Rigdon visited Joe Smith, and, in consequence of his representations, Smith removed to Kirtland.

Mr. Howe published, in 1834, from the office of the Painesville *Telegraph*, a book called Mormonism Unveiled, in refutation of the pretensions of Joe Smith. This book was prepared by Dr. D. P. Hurlbut, now or lately residing in Sturgis, Mich. He had been at one time connected with the Mormons, but had left them and wrote this expose of their foolish and absurd notions. It was in this book that it was first claimed that Rev. Solomon Spaulding was the real author of the Book of Mormon. The claim seems to have originated in the statement of Henry Lake of Conneaut, at one time a partner of Mr. Spaulding. Mr. Lake, on hearing the Mormon Bible read, exclaimed that it was the same story that Spaulding had read to him twenty years before from his Manuscript Found. John Spaulding testified that his brother Solomon, about the year 1812, was writing a book called the Manuscript Found, showing that the American Indians are descendants of the Jews. "Their arts, sciences and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. [After their battles] they buried their dead in large heaps, which caused the mounds so common in this [section of the] country." His wife corraborates this testimony and says: "The names of Nephi and Lehi are yet fresh in my memory as being the principal heroes of his tale." These testimonies are confirmed by Messrs. Aaron Wright, Oliver Smith, Nahum Howard, Artemas Cunningham, John N. Miller and others, and also, as has been said above, by the widow of Rev. Solomon Spaulding.

After Mr. Spaulding's death this widow removed to her brother's, Mr. Harvey Sabine, Onondaga Hollow, N. Y. In 1820 she married Mr. Davidson and removed to Harwick, N. Y., removing thence, 1832, to Monson, Mass., to reside with her daughter, Mrs. Dr. McKinstry. She had up to this time in her possession a small trunk with some manuscripts of her husband, but left it, in 1832, with Mr. Jerome Clark, in Harwick. At Mr. Sabine's solicitation, she authorized Dr. Hurlbut to examine this trunk, and take the manuscripts he might find for comparison with the Book of Mormon. Only one manuscript was found, which purported to be a short unfinished romance, deriving the origin of the Indians from Rome, by a ship driven to the American coast while on a voyage to Britain, before the Christian era.

It is this manuscript which, through the purchase of the Painesville printing office, fell into Mr. Rice's possession, has been kept by him all these years in ignorance of its character, and is now brought again into public notice. On the last leaf is written: "The Writings of Sollomon Spalding. Proved by Aaron Wright, Oliver Smith, John Miller and others. The testimonies of the above gentlemen are now in my possession. D. P. Hurlbut." The paper on which the manuscript was written is of poor quality, yellowed and softened by age, six and a half inches wide by eight inches long. One hundred and seventy-one pages are numbered and written out in full, but the threads which kept them together are broken, and pages 133 and 134 are missing. On the back of page 132 is the beginning of a letter in different handwriting. "Hond Parents I have received 2 letters this jan 1812."

The story has not the slightest resemblance in names, incidents or style to anything in the Book of Mormon. Its first nine chapters are headed: Introduction; An Epitomy of the Author's Life, and of his Arival in America; an account of the Settlement of the Ship's Company; Many Particulars respecting the Natives; A Journey to the N. W.; A Discription of the Ohons; Discription of the Learning; Relion; An Account of Baska, Government and Money. The Introduction begins thus: "Near the west Bank of the Coneaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character, situation and numbers of those people who far exceeded the present race of Indians in works of art and inginuety, I hapened to tread on a flat stone." This is then described as being the cover of an artificial cave, eight feet deep. In the side of this cave a recess is seen, in which an earthen jar is found, containing twenty-eight parchment sheets, "written in an elegant hand, with Roman letters and in the Latin Language." Then follows what purports to be a translation of one of these sheets, relating the adventures of Fabius, a young Roman sent by the Emperor Constantine from Rome to Britain, but driven by a storm to the coast of America. The wanderings of the shipwrecked party to the west are next described, and account given of the people, the Ohons, then living in the interior, with their manners and customs, and their wars with King Bombal and the Kentucks, Hadoram, king of Sciota, the Emperor Labmak and the allied nations under Habosan, king of Chianga, Ulipoon, king of Michegan, etc. Here is a specimen of the style: "While Labauko was engaged in conflict with another chief, Sambol thrust his sword into his side. Thus Labauka fell, lamented and beloved by all the subjects of Kentuck. His learning, wisdom and penetration of mind, his integrity and courage had gained him universal respect and given him a commanding influence over the emperor and his other counselors."

There is no attempt whatever to imitate Bible language, and to introduce quotations from the Bible, as in the Book of Mormon. On the contrary, Rev. Solomon Spaulding seems to have been a man who had no very high regard for the Bible. There are two manuscript leaves in the parcel of the same size and handwriting as the other 171 pages of manuscript. A few sentences will show the views of the writer. "It is enough for me to know that propositions which are in contradiction to each other can not both be true, and that doctrines and facts which represent the Supreme Being as a barbarous and cruel tyrant can never be dictated by infinite wisdom. . . But, notwithstanding I disavow my belief in the divinity of the Bible, and consider it as a mere human production, designed to enrich and aggrandize its authors, yet casting aside a considerable mass of rubbish and fanatical rant, I find that it contains a system of ethics, or morals, which can not be excelled on account of their tendency to ameliorate the condition of man." It would seem improbable from such avowed belief that Rev. Solomon Spaulding was an orthodox minister, who wrote the Book of Mormon in Biblical style, while in poor health, for his own amusement. The statement is more probable that he wrote this Manuscript Found, with the idea of making a little money, if he could find some one to print it for him.

It is evident from an inspection of this manuscript, and from the above statements that whoever wrote the Book of Mormon, *Solomon Spaulding did not.* The testimony of the Conneaut people after the lapse of twenty years, as to their knowledge of the contents of Spaulding's story, the Manuscript Found, *is not to be relied upon*, imperfect and contradictory as it is. The supposition that Spaulding wrote another story, which he carried with him to Pittsburgh, to the office of Patterson and Lambdin, to be printed; that he left it there, where it was found in 1822 by Rigdon when he worked in that office, and that Rigdon took this manuscript with him and published it through Joe Smith in 1830 as the Book of Mormon, is a most violent supposition, unsupported by any evidence whatever; Rigdon, in fact, having never met Smith till after the publication of the Mormon Bible. That Spaulding ever wrote any other romance seems to be disproved by the date, 1812, found in the latter part of this manuscript, and by the correspondence of its contents with what it was found Spaulding had actually written. While, on the contrary, all that is known of Joe Smith, his money-digging, his religious ranting, his schemes for getting a livelihood, corroborate the belief, in view of all the facts of the case, that he, and he alone, is the author of the Mormon Bible, and the founder of the Mormon Church.

THE ANTI-POLYGAMY BOOM.

THE Saints in Utah apparently have decided to defy the Government and to refuse to obey the anti-polygamy law. The official organ of the church recently printed an address by its leading Bishops, Taylor and Cannon, affirming their devotion to celestial marriages, saying that they could not abandon them as they were matters of divine revelation, and hence, according to their logic, they would be exposed to everlasting damnation if they confined themselves to one wife—an assumption, by

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the way, of the knowledge of divine punishment which is not very complimentary to the Christian world in general.

The annual Mormon conference which has just closed, took the same position. Indeed, Bishop Taylor and Cannon, who for several months have been hiding to escape from Government officials, came out from under cover and urged their views upon the conference. They were followed by seyeral other Bishops and Apostles, who exhorted the Saints to keep their wives and live up to them and thus hold fast the covenants of the church and the illuminations which have come to it through alleged revelations. Those who were worthy to enter into celestial marriage were assured, upon the old doctrine, we presume, of strength in numbers, that the Government was not strong enough to put down Mormonism, and that it would eventually triumph over all the earth. Those who are not worthy enough or wealthy enough to set up a celestial harem will probably have to be content with one wife, though they will have the consolation of reflecting that a man with one wife at home is better off than a man in the penitentiary with any number of wives outside of it. Measures of ostracism were also adopted, and methods of punishment for those who agree to obey the law, though if the law is enforced it is not exactly plain how the leaders can ostracize or punish any one after they themselves have been put in striped suits.

Under the circumstances, the most that the Saints can do is to go to the penitentiary as martyrs rather than reduce the number of their wives. They can not be any more willing to go than all honest, virtuous, law-abiding people will be to have them go, and the more of them the merrier. It would be a time for millennial jubilee if all other violators of the law were equally sensible and could feel the same want of regrets in separating themselves from the community. The Government and the courts should promptly avail themselves of the willingness of these polygamous convenanters to go to the penitentiary, even if it requires an enlargement of legal facilities and an increase of prison area and accomodations. As a Salt Lake dispatch says: "In one year just closed there has been more accomplished towards breaking up the vile practices of Mormonism than in the ten years prior. The Mormon leaders have done more foolish things in this time than ever before, and their acts are causing a gradual disintegration which is working ruin to the church." It only needs now prompt action on the part of the courts and the perfection of the system of rapid transportation to the penitentiary to crack the church from top to bottom. Before the prisons are half full the Bishops and Apostles will experience a new revelation that will illuminate their souls and bodies and convince them that a house with but one wife in it is a well-spring of pleasure. The multiplex ties of matrimony are not strong enough to make martyrdom attractive very long.—*Chicago Tribune.*

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Conference Minutes.

LONDON.

A conference of the above district was held in the Corinth Branch, Elgin Co., Ontario, in the Saints' Church, October 10th and 11th, 1885. J. H. Lake presiding; S. Brown, clerk. Branch Reports.—Usborne 28; 1 died. Egremont 49; 3 baptized, 2 received by certificate of baptism, 1 expelled. St. Thomas 14. Corinth 29; 1 baptized, 1 removed by letter, 2 died. Cameron 55; 3 baptized, 2 died. London, Carlingford, Allis-ton, Walsingham, McKillop and Riverview, no reports. Your committee appointed to take into consideration the matter referred to this conference by the Cameron Branch, beg leave to report as follows:—The ordinations previous to May 2d, 1885, we consider them duly or legal ordinations, but the four ordained on May 2d, 1885, we consider their ordinations premature, for the following reasons: (1) It was contrary to a resolution of the conference. (2) There being a sufficient number ordained in the branch to form a quorum or grade of officers, for the government of said branch. (3) If such officers refuse to act, and the president of said branch was not capable of getting them in order, he should of so repoited to the president of the district. We therefore recommend that the officers previous to May 2d, 1885, take charge of the branch until further instructed by the president of the mission, or president of the ditrict. The report was received and adopted. Bishop's Agents Report: Moneys received from January 1st to October 10th, $132.57. paid out $120.07; balance on hand $12 50. Examined and found correct. Elders William Jenkins assisted C. Pearson in holding two grove meetings in Houghton, also reports branch labor. S. Brown preached in St. Mary's, Ellice, McKillop and Blenheim; preached one funeral sermon, baptized 2, confirmed 1, blessed 2 children. J. McKenzie, no labor done. R. C. Evans preached at Cameron, St. Mary's and London; baptized 4, blessed some children. Priests C. Pearson labored in Corinth and Houghton. G. Hanley reported local labor. A request was read from the Kent and Elgin District Conference: "At our conference held here a committee was appointed to determine a boundary line between the Kent and Elgin and the London Districts, and the following conclusion was arrived at: The counties of Essex, Kent and Lambton, to constitute the Kent and Elgin District. If this meets your approval, please forward the same to me, and I will lay the matter before the district conference." The request from the other district was received and adopted. The funeral sermon of Sr. Jennette Pearson was preached by A. Leverton, to a large and attentive audience of Saints and friends, who anticipated meeting with her at the conference, and though deprived of the privelege in this life, are assured that she has gone to meet with faithful ones gone before. She stood faithful to the gospel of Christ for over forty years through many scenes of trial and persecution. Her remains were interred in the cemetery at Corinth, by the side of five of her children, to await the resurrection of the just. The Carlingford Branch being in a scattered condition it was disorganized for the purpose of organizing into two branches. Part of the members constitute a branch in St. Mary's. The balance to constitute a branch in Ellice. S. Brown was sustained as president of the district; R. C. Evans vice-president; S. Brown Bishop's Agent and district secretary. On Sabbath morning prayer and sacrament meeting in charge of brethren Lake and Leverton. Preaching in the forenoon by S. Brown; in the afternoon by A. Leverton; and in the evening by R. C. Evans. It is the wish that General Conference place Bro. Lake in charge of the Canada Mission again. Adjourned to meet at Usborne, on the 3d Saturday and Sunday in June, 1886.

NORTHERN NEBRASKA.

Report of district conference held at Platte Valley, Nebraska, September 18th, 1885. W. M. Rumel, president, I. Sylvester, secretary. Evening session was devoted to prayer and testimony; a good spiritual feeling was manifested. Branch Reports.—Platte Valley 35. Lake Shore 26; 1 expelled. Omaha 95; 1 baptized. Elders N. Rumel, Sen., J. Gilbert, O. H. Brown, J. Brown, and W. M. Rumel, reported. Bishop's Agent had on hand at last report $20; received since, $49.50; total, $69.50; paid out $5. Balance on hand, $64.50. The district president's action in disorganizing the Platiford Branch was endorsed. The president to appoint a committee to investigate the charges preferred against Aaron Benson, who subsequently reported finding ample cause for severing him from the church, which was done. N. Rumel, Sen., to labor in North and South Omaha. O. H. Brown and E. Boulson to labor any where in the district that the Spirit may direct. W. Rumel, president, and I Sylvester, clerk of the district, were sustained the coming quarter. The spiritual and temporal authorities of the church were sustained in righteousness. Preaching on Sunday morning by O. H. Brown; collection $4.75. Sacrament service in afternoon; collection $2.66. Preaching in the evening by Wm. Rumel. Adjourned to meet at Omaha, Nebraska, December 18th, 1885.

SOUTHERN CALIFORNIA.

The above district conference convened at Griswold's Hall, Covina, Los Angeles county, California, September 19th, 1885. D. S. Mills, president; W. M. Gibson, assistant; N. W. Best, clerk; J. R. Badham, assistant. Official Reports.—High Priest D. S. Mills, Elders W. M. Gibson, J. R. Badham, D. L. Harris, S. L. Crane, A. W. Thompson, John Houk and R. R. Dana; Priests W. P. Pickering, S. H. Eye and D. E. Landers, reported. Branch Reports.—Los Angeles 35; 1 died. New Port 120; 12 removed by letter, 1 died. Laguna 39; 2 baptized, 5 received by letter, 1 received by vote on evidence of membership in first organization. Covina 12. Santa Maria 15; 9 scattered. San Bernardino 200; 12 baptized. Bishop's Agent reports received $223.05; expended $36 30; balance on hand $186.75. J. R. Badham, Bishop's Agent. The district president was requested to hold services at Green Meadows and Los Angeles, or see that it is done, the first Sunday in each month. A. W. Thompson was requested to preach at New Port Branch the first Sunday of every month. Bro. D. S. Mills was requested to meet with the San Bernardino

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Branch the fourth Sunday of every month, or see that the appointment is filled. That this conference appoint Bro. D. L. Harris to labor in and around San Bernardino as circumstances permit. D. S. Mills was sustained as district president, W. M. Gibson as assistant, and N. W. Best as clerk. The Bishop's Agent was requested to pay to W. M. Gibson any deficiency that may be necessary, and in case of the agent failing to do so, the district will be responsible. The evening preaching by J. R. Badham. On Sunday morning a prayer and testimony meeting. Preaching in the forenoon by D. S. Mills. Sacrament meeting in the afternoon. Preaching by D. S. Mills in the evening. Adjourned at the call of the president as to time and place.

KEWANEE.

The above district conference met at the Saints' Chapel, Millersburg, the 19th September, 1885. J. W. Terry, president; J. L. Terry, clerk. Kewanee Branch 70; 1 died, 1 expelled. Peoria 19. Elder J. A. Robinson, as president of the branch, requested that conference should take steps to disorganize the branch, as the members had become scattered, which was by vote declared disorganized, and the district secretary authorized to issue letters of removal to the members thereof. Bishop's Agent reported, and his report was referred to an auditing committee. Elder J. A. Robinson reported by letter. Elders M. T. Short, D. S. Holmes, J. T. Kinnaman, I. B. Larew, J. D. Jones, E. T. Bryant, J. W. Terry, J. L. Terry, and J. L. Adams, reported in person. The district president and D. S. Holmes were authorized to visit Henderson Grove Branch, and if possible adjust the trouble existing. The agents of the Bishop's Agent in the different branches were requested to report to the Bishop's Agent one week prior to the setting of each quarterly conference. Elder J. F. Adams gave notice to conference that he wished to appeal his case to General Conference; the appeal was granted. Preaching in the evening by Elder D. S. Holmes. The morning prayer and testimony meeting was conducted by Elder J. W. Terry. The forenoon preaching was by Elder J. T. Kinneman. At noon the ordinance of baptism was administered to an aged sister, by Elder D. S. Holmes. Met in the afternoon for prayer and testimony, conducted by Elder J. D. Jones. Preaching in the evening by Elder M. T. Short. Adjourned to meet at Kewanee, Illinois, the 19th December, 1885, at half-past ten o'clock.

Miscellaneous.

GALLAND'S GROVE RE-UNION.

On the 3d inst., there began to assemble on the grounds of Bro. Benjamin Homer, in Galland's Grove, Shelby Co., Iowa, many from different localities to attend the Anual Re-union of the Reorganized Church of Latter Day Saints. Services were held in the afternoon and evening, but the campers were too busy in getting settled to devote time thoroughly to religious services. The weather was dry, cold and crisp, making warm tents and heavy apparl necessary. The following minutes, as amended, were taken chiefly from the Council Bluffs Daily *Nonpareil*.

On Sunday, the 4th, the regular services opened at 10:30 a. m., Elder J. W. Chatburn presiding, and Elder E. C. Brand preaching the morning sermon from the epistle of James, on the esseniality of good works. At the close, Elder W. W. Blair having arrived was chosen permanent president, with Elders J. W. Chatburn and C. Derry assistants. John Strauss, Geo. Saulsberry, Benj. Crandall, Bradley McCord, Jas. Emerson, Luther McCord, Geo. Young, David Lane, and A. M. Newberry were chosen and sworn in, to preserve order and prevent mischief on the grounds.

At two p. m., Elder C. Derry delivered an earnest and excellent discourse to a large and very attentive congregation, from Isaiah 55: 6–11.

Oct 5.—Prayer service at nine o'clock, John Hawley presiding. The morning was cool, but quite a general attendance was had at the service.

At eleven o'clock there was a large audience, President Blair was speaker, He said he should not sermonize, but talk to them in a conversational way. He urged the necessity of history, testimony, etc., being dealt with at times, and then began to present the prophetic utterances of the Bible, relative to God's great work of this dispensation; spoke of the unlettered boy of Palmyra, N. Y., his bringing out the Book of Mormon under the inspiration of God, the various missions of the Reorganized Church, prominently that of Utah; how Brigham tried to repulse the men sent there, and how they persevered and were successful in gathering many from the evils taught there.

The closing years of Joseph Smith's career at Nauvoo was narrated and abundant proof brought from the record, showing that Smith understood the crafty character of Brigham; mentioned Joseph's charge to his bosom friend, Wm. Marks, that at the downfall he saw would come, he should keep as many together as he could, and move up north.

Mr. Smith told his wife to remain where she was, or go to Kirtland. At his departure from his family, he told them he should never see them again. Elder Blair did not claim for Mr. Smith infallibility, but that the doctrines taught by him were of the good, noble, and true, and that of polygamy, as his writings abundantly show him opposed to polygamy.

Elder J. S. Roth was speaker, Matt. 7: 21, 22 was read as text. The speaker averred that those who say "Lord, Lord" were not all Christians, and neither can it apply to any but professors. Elder Roth said that the penitent thief on the cross was a baptized believer, for he realized that Jesus was the Christ, which, according to 1 Cor. 12: 5, he said was through the Holy Ghost, and that was to be had subsequent to baptism. He also averred that since Christ made the utterance of St. John 3: 5, it could not be otherwise, as Christ there said no man could enter the kingdom without baptism, and he did not believe Christ would stultify his record.

At seven p. m., Elder J. F. McDowell was speaker. His theme, "Indoctrinated Christians." Text, Roman 6: 17. Elder McDowell said it was common to say everybody should belong to some church, and that then the question very naturally rises, Is it not possible that some church would be outside the pale of *the* church. Then would it not be better to be in quest of *the* church rather than *some* church? Paul's charge, "Examine yourselves whether ye be in the faith," was urged, and that it was applicable to preacher as well as people; to those who had been on the way one year, or scores of years. Numerous citations were made in proof of this. Elder McDowell urged that there was no variance in the teaching of those of the time of Christ, and that Paul had written that "all scripture was for doctrine, reproof, correction, instruction in righteousness." How there could be a mincing of matters, accepting or rejecting at their pleasure, he could not see. Elder McDowell showed clearly that Christians should be thoroughly indoctrinated with the Christianity of the kind found in the Bible.

Oct. 6th.—At nine a. m., prayer service was held, E. Curtis in charge. At the close of this service some sick were administered to.

At eleven a. m., Elder J. C. Crabb preached the sermon. Text: "Ye shall know the truth, and the truth shall make you free." He urged that freedom was desirable, and that those nations who had it, made best development, but that it was *freedom within the law*. The fowls, the fishes, and all animate nature were said to be within the law ordained for their existence, and that any change worked disastrously. How various societies could maintain only a portion of God's truth and yet hope for eternal life, the speaker could not see; but that all would certainly be safe by getting on the exact platform given by Christ.

The dinner hour in the Cotton City to-day was pleasant, the air being quite balmy.

Intoxicants having found their way onto the ground, several arrests were promptly made and the parties await trial under guard, in the absence of bail.

Good order is being maintained, although as at all out-door doings there are those who would disturb the quiet if allowed.

At two p. m. President Blair, as speaker, began by urging the interest there should be taken in Christianity; that God had implanted in man a longing for a better condition of being. It is manifest in all the departments of nature that progress is ordained by Diety. This attached to the race of man pre-eminently, for they are found at the lowest possible plane of helplessness, the helpless infant, being more dependent than any other of the animated species. The wonderful achievements of man were arrayed, and the high privileges God had endowed man with in his development from infancy to manhood. As development from the nothingness of childhood to the acme of human greatness is by self-denial and perseverance, so of the divine life. In this the individual is blessed, as also the society and the race. The tangibility of the future home of the blessed, the speaker urged, was one of the most scriptural facts. Promises had been made that the "meek should inherit the earth." History is now just the reverse; the proud, haughty and warlike had depopulated, but in God's providence the meek should be more fortunate in the future state, and occupy the earth.

Elder Blair has been editing the *Saints' Advocate*, specially devoted against the evils of Utah, and is a pleasant speaker.

Oct. 7th.—At the morning prayer service four children were blessed by the Elders after the pattern set by our Savior.—Matt. 19: 13–15.

At eleven o'clock Elder J. C. Crabb preached an able and practical sermon from Matt. 28: 18–20; and at 2: 30 p. m. Elder J. F. McDowell interested a large and attentive congregation from the text—"But seek ye first the kingdom of God."

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At 7: 30 p. m., Elder M. T. Short spoke with force and acceptance on Romans 6: 1–6, showing the relation and conection between water baptism and the resurrection.

Oct. 8th.—At the morning prayer and testimony meeting the Spirit of God was present in great power; three persons spoke in tongues, the interpretation of which was encouraging and edifying. Many bore testimony to the truth of the latter day work, for it had been confirmed to them by the promised signs following the belever. At the prayer meeting the day before it was predicted that the Spirit would be poured out upon the Saints in the camp to a great degree. Twelve baptized previously, were confirmed.

At two p. m., Elder J. F. McDowell preached the word from John 3: 1–12. He held that men of sense engaged in business pursuits felt the need of knowing they were secure in their work, and were building rightly and safely; and that this same principle should apply when serving God and seeking for life eternal. God has promised this security and confirmation to every faithful believer; hence the fact and the necessity of the promised signs following the gospel believer. In the evening, Elders C. Derry and J. C. Crabb occupied the stand acceptably.

October 9th.—At the morning prayer service there were nine prayers, one prophecy and thirty testimonies.

At ten a. m., by vote a committee of three—P. Cadwell, D. Hall, and J. C. Crabb, were appointed to locate the place, fix the time, and make all the necessary arrangements for a Re-union in the Fall of 1886, and to call to their aid others to assist, if they shall need; they to have full control of the grounds, and to see that no nuisance of any kind be allowed on or near the place of meeting; also to negotiate with the railways for rates to said Re-union, and report to the next Spring conference, at Lamoni, Iowa.

At 2: 30 p. m., Elder J. S. Roth addressed the assembly in a spirited and instructive discourse on the literal resurrection of the dead, arguing that God who made man was quite able to effect his resurrection.

The evening sermon was preached by Elder E. C. Brand, from Acts 17: 26, as his text, "And God hath made of one blood all nations and hath set the bounds and times of their habitations." Mr. Brand observed that the Latter Day Saints were not time-setters, never having once set the time for Christ to come, yet he believed that God worked by figures. Reference was made to the four hundred years of captivity shown to Abraham; the seventy years of Babylonish captivity, also several others, where special times were set and worked to by God himself. The peopling of this land was at a set time of the Lord. The coming forth of the work the speaker represented, he argued from Isaiah 29, and Joel 2, was just before the return of fruitfulness to Palestine, which was shown to have taken place in the year 1852 and since, there now being two and three crops per year. The exile and oppression of the Jews was dwelt upon, as also the present prominence they enjoy. The Rothchilds are now consulted by the eastern world, especially in case of war, on finances. From Isaiah 29, and Ezekiel 37, Elder Brand argued the coming forth of a record, the Book of Mormon, not to supplant the Bible, but to be a companion to it. He made a fine defense of the Book of Mormon.

Saturday, 10th, opened with a strong wind rustling through the forest. The camp now had one hundred and eight tents pitched, besides a goodly number of covered wagons, also booths for refreshments, etc. The prayer service was hindered some by a few tedious testimonies, yet the participants were numerous, several persons of seventy years and more giving an experience that reached back through the dark and cloudy days since the martyrdom of the Smiths. It is interesting to see the fervor that these old veterans manifest. No reasonable person can be in their assembly and not feel that with them is the true spirit of worship, though they have long been maligned as fanatics and a deluded people. Acquaintance with them presents just the reverse.

Elder P. Cadwell requested the Saints to pray for President Joseph Smith, that he may have the blessings and tender care of the Lord in his mission to plead the cause of God in Utah, in calling the Brighamites back to the law of the Lord and the fulness of the gospel.

At two p. m. hymn 835, "Asleep in Jesus," an impressive prayer by Charles Derry, and hymn 864, "Sister thou wast mild and lovely," ushered in the funeral service of Martha Ellen McIntosh, wife of Cornelius G. McIntosh. President Blair, pronouncing the sermon, read first the history of the sister, which was fraught with interest as one that had seen the hard fortunes that persecution of Mormonism afforded in Missouri and Illinois.

Elder Blair said that the present abode of the departed faithful one was a matter of interest to the relatives, friends, himself and the auditors. The question whether the state of the departed spirit was that of a conscious, contented, happy one, was of interest, and he would try to satisfy them it was from Bible and other testimony. He asked, Why not believe the living witnesses of to-day as quickly as those of other years? He related the apparent death of a lady of his acquaintance, who when dead, as was supposed, awoke, and after taking nourishment related that she had been absent from her body, had seen the sanctuary of the redeemed, but was told that she could not then enter. On her descent she saw her body as plainly as in her natural state she could see another. "Paul's seeing a man in Christ above fourteen years ago, whether in or out of the body," was stated as a parallel. He explained that Paul was conscious that a man could be taken to paradise in the body, or without it, and have a view of the future state. Elder Blair here related a similar experience of another acquaintance.

President Joseph Smith was next referred to, he having lost a daughter just a year ago, having left her well when starting to the reunion and finding her dead at his return. After bearing the pangs of sorrow for several days, prayed, and in answer was permitted to see and converse with her. The anguish was removed, as also the desire for her to return, as he was conscious of her happiness. Mr. Smith's credibility, Elder Blair said, would not be challenged by either friend or opposer, among those who know him. The longing that is in man calls for a future, and God, who created man with that longing, had not left an aching void, but prepared that it be satisfied. The three Hebrew children in the fiery furnace, and the fourth, "like unto the son of God" that appeared there, Mr. Blair urged, was in proof of the fact that the people in those times believed in spirit existence in the form of man. Socrates and other philosophers were referred to as conscious of such satisfactory fact relative to the future. Jesus' testimony referred to—the rich man and Lazarus. Mr. Blair observed that the record put them far apart, the rich man conscious of his sad condition, and Lazarus of his rest and joy. Moses, Christ and Elias appearing on the mount, was related. There were many testimonies that Moses died, (Num. 20: 24, 28, with 27: 13, 14; Deut. 32: 48–52; 34: 5, 6, 7; Josh. 1: 1, 2); and Christ had not been crucified and resurrected, hence the appearance of Moses in a spirit-conscious state, the intermediate between death and resurrection.

The service was concluded with hymn 896,

"O how sweet is the soul cheering thought,
There is rest for the pure and the good,"

and benediction.

The entire service was a most excellent one.

At seven p. m., Elder R. Etzenhouser preached an able and instructive discourse on the antiquities of America in connection with the Book of Mormon.

Sunday the 12th.—The rain began falling heavily in the night, and morning opened dark and stormy.

A council covened in the tent of Bro. John Pett, and resolved, that Presidend Blair appoint a committee of four—two from the Galland's Grove District, and two from the Little Sioux District—for the purpose of soliciting aid and purchasing a tent for the use of reunions and other camp meetings in these districts, said tent to be owned and controlled by said districts. W. C. Cadwell, James Putney, J. W. Chatburn, and John Pett were appointed said committee.

A vote of thanks was tendered the committee appointed to locate the site of the present reunion; to the friends and Saints for their kindness to those attending these meetings; to the police, and all the officers of the reunion, for their services; to the C. & N. W., and C. M. & St. Paul R. R., for reduced fares, and that the secretary be authorized to send each of them a copy of said resolution.

Resolved, that the minutes of the reunion be published in the *Herald*, and that the minutes so published be sent to the Council Bluffs *Nonpareil*, Omah *Herald*, and such other papers as may see proper to publish them.

One more was baptized and confirmed, after which the reunion on vote, stood adjourned *sine die*. This was a most excellent and profitable meeting, and will be joyfully remembered by those in attendance.

JOHN PETT,
CHAS. BUTTERWORTH, } *Secretaries.*

MARRIED.

TRUMAN—BUCKINGHAM.—On September 13th, 1885, at the Saints' Chapel, Lamoni, Iowa, by Elder J. P. Dillon, assisted by Elder H. A. Stebbins, Bro. George Truman and Sr. Victoria A. Buckingham. The marriage ceremony was performed at the close of the afternoon service when the bride and bridegroom entered the chapel attended by the bridesmaids, Anna Buckingham and Eliza Bently, and the groomsmen Isaac Monroe and Frank Dillon, and friends. At the altar, the happy couple were made one. After the usual congratulations and good wishes of their many friends, invited guests accompanied the bride to her home, and there partook of a

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bounteous feast. Suitable presents given. It was the first marriage performed in the new chapel, and the marriage bells rang joyfully.

Oh may constancy of heart
Be like their Master's whom they serve,
Nor aught in life ill thoughts impart
To cause them from this bond to swerve,
Lord keep and lead them by thy hand;
Uphold them by Thy mighty arm,
Till in thy courts they joyful stand,
Called to the marriage of the Lamb. A.

DIED.

ATWELL.—Departed this life, October 6th, 1885, at Cabool, Texas county, Missouri, of consumption, sister Lilly May, the beloved daughter of Bro. B. A. and Sr. M. A. Atwell, aged 15 years, 1 month, 3 days. She was baptized in the spring of 1884, at Edenville, Iowa, by Elder J. F. McDowell. She died in the full assurance of the first resurrection. Below are words she left for a memoriam.

Afflictions sore long time I bore,
Earthly help it was in vain,
Till God did please my soul to take,
And ease me of my pain.
Mourn not, dear parents, that my life is spent,
I was not given, but only lent.
The Lord he gives and takes away;
We shall meet again at the judgment day.
Farewell, dear friends and schoolmates all;
Prepare to meet me when you are called.
Evil shun, and all its train;
Goodness seek, then life is gain.
Mother; you are tired, I know,
Watching o'er me night and day;
Mother, mother, do not weep;
Kiss me as I fall asleep.

BELCHER.—At Wilmott, Ray county, Missouri, October 16th, 1885, Sr. Belcher, wife of J. B. Belcher. She was born March 1st, 1843, and was bap ized and confirmed by Elder W. C. Kenyon, Decembe 17th, 1870. A devoted wife, a kind and loving mother. She leaves a husband and seven children to mourn her departure. Funeral services were conducted by Elders David Powell and E. W. Cato.

EDWARDS.—At Llanelly, Wales, July 12th, 1885, brother Henry Edwards, aged 20 years. He was a Teacher in the branch, and a good, virtuous young man. Our great expectations of him were clouded through his early death.

HUGHES.—At Carnaervon, North Wales, July 29th, 1885, Elder William Hughes, aged 62 years. He was a liberal, kind-hearted man.

WILLIAMS.—At Llanelly, Wales, September 10th, 1885, Elder William Williams, president of Llanelly Branch, aged 49 years. Bro. Williams was not a great speaker, but a solid, useful, godly man. We deeply mourn the loss of these three good men, but not without a bright hope of seeing them at the first resurrection.

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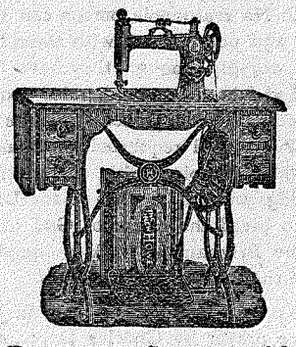

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THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE ANY MORE WIVES THAN ONE, AND IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPTION IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 7, 1885.

FACTS AND CONCLUSIONS.

GEORGE Q. CANNON is credited with delivering a discourse in the Assembly Room, Salt Lake City, Utah, Sunday afternoon, March 30th, 1884, in which he stated:

"Plural marriage must in the nature of things, be limited in its operations. We do not believe in its universality; it is not possible to be practiced universally."

"We do not believe that every man is entitled to more than one wife. The very fact of numbers prevents this."

"Statistics prove that the number of men and women in the world is about equal, and as more women are to be saved than men, it is necessary that we have this system of plural marriage, in order that these women may receive the highest exaltation."

It is not many years since Elder Orson Pratt, and others of the Utah polygamous elders, maintained that one of the chief reasons why plural marriage was instituted was that there were a great many more women than men born into the world; therefore, in order that these women in excess might attain the object of their creation, it was necessary that men be allowed to marry two, or more. Now that Orson Pratt is dead and his logic of numbers is silent, the prosaic intellect of chief apostle Cannon admits a fact, easy of proof, that the *men* and *women* are about equal. He might as well admit what may as easily be proved, that in Utah the men are in excess. Solid fact has shouldered that much of Utah sophistry out of the way.

What next? Why, that plural marriage is necessarily limited in its operations. Yes; only a few, about one in ten of the men of Utah have more than one wife—that is—only one in ten of the men folks among the Saints of Utah is worthy to have more than one wife; worthy to be thus exalted; worthy of such celestial salvation. The men and women being equal in number; but one man saint in ten only being worthy to have more than one wife, this one worthy gets two; then there are eight who may have one each, because worthy of no more, and one is so unworthy he can not get any, because worthy number one has got her! Or if the one worthy man has five wives, then five others are worthy of but one each and four are unworthy, and have none!

But it "is not and can not be universal." Just so. And this is one of the strongest arguments that can be made against the practice and the divinity of the so-called revelation claimed as the authority for its institution. For all the offers of salvation and exaltation made in the gospel of Jesus Christ are of such a nature that they are universal in their results to all who choose to accept of that gospel. Neither God, nor Christ, ever authorized an addenda to that gospel, the addenda to which "in the nature of things" is limited in its application, or operation.

One thing more ought to be told us by Elder Cannon, and that is, who is it that declares which one of the ten is worthy, and decides the rate of his worthiness, whether two, five, or ten wives; thus deciding the other nine, four, or one other of the ten to be unworthy? And what are the qualifications of worthiness?

How does Mr. Cannon know what he so broadly states: that "more women are to be saved than men?" Whence comes this idea? Where and with what teacher did this theory originate? If we gather the idea correctly it is, that in the world to come there will be more women than men who have been saved; and for this reason Mr. Cannon, Mr. Taylor, and some others, one man in ten is to be designated by somebody as being worthy to have more than one woman as wives, in order that, in the happy land beyond death, these women may have a husband. If the statement was not intended to convey that idea, is it to be understood as stating that there are more women than men in the world to whom salvation is to be offered, or that the proportion of women needing salvation is larger than that of men? If so, what means the inexplicable logic of the fact that God has made the sexes equal?

Elder Charles W. Penrose also made a speech on the same occasion, from the report of which speech we excerpt the following expressions, illustrative of the beauties (?) of a system that calls for such defences. Speaking of the religious character of their Utah marriage system, he said:

"God performed the ceremony for Adam and Eve when they were immortal beings before the fall, and it was for eternity, and not for time. It was in no sense a civil contract."

The church in 1835, in an article specially prepared to present the attitude of the church on this very point, declared that marriage is "regulated by laws and ceremonies" "in all civilized countries;" and that all "legal contracts of marriage made before a person is baptized into the church, should be held sacred and fulfilled;" thus recognizing marriage as a civil contract. Whence comes this flat statement then, that "marriage is in no sense a civil contract."

Mr. Penrose further said:

"Eve was a daughter of God, and he gave her to Adam. He had a right to a voice in this union of the sexes which was to have eternal consequences."

"When we join a man [to a woman—Ed] for time and eternity, they should look upon it as a sacred rite, and one to last for eternity. The woman should give her whole heart to the man, and he should cling to her forever. It is because we are of the earth earthy, that we do not always act up to this principle, and descend to the practices we do. Ours is the good old way that God has ordained."

"The great majority of men marry for improper purposes. You listen to the conversation of the Gentiles when one of their number is married. Their conversation is of a lascivious and lustful character, and they judge us by themselves. I won't say what some of us do under like circumstances. I am not going to judge or criticise our people on this point."

"It is not bigamy that we practice. The essence of bigamy is the fraud contained therein. There is no fraud in our marriages. We get the consent of the first wife, and the second woman and the officiating clergyman is not deceived."

"But our marriage is a part of our religion. We don't take it from the Bible." "It would not be right for an inhabitant of India to come here

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and offer up human beings as a religious sacrifice, because it would be interfering with the rights of others. Just as soon as men interfere with our right to take plural wives, they interfere with our right to the pursuit of happiness."

If God performed the ceremony that united Adam, the first created man, with Eve, the first created woman, it is evident that he fixed the status of that union to suit himself; that in fixing it according to the right to a voice in the matter which he undoubtedly had, as stated by Mr. Penrose, he did not consult the whims, caprices, "notions and vagaries of men;" nor "adopt the customs and forms which the people choose to invent." He fixed the conditions of that union to be two persons only in the marriage bond, and for time and the earth only.

Why Mr. Penrose should go out of the record to make the statement that this first marriage was for eternity only, when the command was to "multiply and replenish the earth," and not heaven; and to fleshly bodies, not spiritual; the whole earth, and not the Garden of Eden the sphere; and the added condemnation for transgression, "I will greatly multiply thy conception, and in sorrow shall thou bring forth"—showing clearly that the institution was for time, and the purposes of time,—is like some other crotchets of his eccentric brain,—something difficult to account for.

For the celestial character of that union between Adam and Eve, Mr. Penrose may plead; but the record is clear, that if it was the type, that God fixed it, then it must have been in accordance with the spiritual law of its design; hence shows but two, one of each sex in celestial marriage. And if it was fixed by God upon his own idea and notion, and not to suit the notions of men, for time; then the plan of God for time is two persons in the union, one of each sex. So let Elder Penrose take either the celestial or the earthly horn of the dilemma into which his appeal to this first marriage under God's supervision plunges him, he is hopelessly stranded in his argument.

Mr. Penrose strives very assiduously to convey to his hearers that the marriages solemnized by the Utah priesthood are indissoluble, are "celestial," for "eternity," "forever and forever." He affirms that the woman should give herself to the man unreservedly; her whole heart;" and that the man should "cling to her forever." We give Mr. Penrose the benefit of the statement, that if the so-called revelation on plural marriage confers any authority, it is the authority to marry; but none is conferred to divorce. Hence, if it is not to the Bible that polygamists look for sanction to marry a plurality of wives, but to the revelation; they are not entitled to the Bible provision for divorce, but must abide the terms of the revelation to which they appeal. The man who marries one wife under the Bible law and revelations of 1831, may be divorced, or obtain a divorce; but he who marries celestially, marries plural wives, can not be divorced. But Mr. Penrose, Mr. Cannon, nor Mr. Taylor will dare to state that there was not in President Young's time, and is now, the most continuous divorcing. Mr. Taylor himself stated publicly that *he* divorced two wives from a man who had been everlastingly married to them. Only a few, says Mr. Penrose, are worthy to receive plural wives. When men are decided to be worthy and they receive the gracious boon,—privilege to marry the second, third, or fortieth wife,—he is married for eternity. What business then has John Taylor, or any body else for that matter, to claim and exercise a right to disannul that everlasting bond? Mr. Penrose, however, unwittingly admits that the eternal nature of this celestial marriage business claimed by him, is not observed, when he states: "it is because we are of the earth, earthy, that we do not always act up to this principle and descend to the practices we do." To what practices does he here refer? Can they be other than those attaching to the "earth, earthy?" How much better are those practices in Utah Saints than in Gentile sinners. "Ours is the good old way that God has ordained!" Which, Mr. Penrose, your celestial theory, or your "earthy" practices?

Is it not true, Mr. Penrose, that hitherto and now, persons who have been known to be unworthy have received permits to plurally marry?

Is it true as once affirmed by you that any one is at liberty to marry more than one wife, if he can support them? Is wealth a qualification of worthiness? Is it not true that men of standing in the Utah church have married more wives thau they could support? Is it not true that Heber C. Kimball stated that his wives were self-supporting? Is it not not true that men of the church all the way from Pres. B. Young down to an Elder, have divorced wives by an appeal to Pres. Young, or John Taylor, and for which divorces a money consideration passed to President Young, which wives so divorced afterwards married other men? Is it not true, that as plural marriages were not and are not sufficiently sacred and binding to be observed for the term claimed for their duration, but are broken at the will of the parties, that such marriages in practice are for *time* and the *flesh* only.

Mr. Penrose knows that in a great many instances the consent of the first wife has not been obtained before the marriage to a second or third woman was consummated. He knows that there are plenty of instances in which men have taken the second wife where the first wife has not only not consented, but has refused, absolutely, to do so. He knows that there are cases, and not few either, where men have been married to the second, or third, unknown to the first; and the fact of such marriage kept from the first wife, until it was necessary for the husband to account for his absence from the side of his lawful wife.

DIVISIONS.

PAUL said, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ."—Rom. 16:17, 18. And John the Divine said,—"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is partaker of his evil deeds." Those who endorse or encourage lawless teachers, help the evil work of division and heresy. If Latter Day Saints had heeded these instructions and had steadfastly adhered to those sacred books which God gave to the church through that man whom He says was "a choice seer," and like unto Moses," "like unto" Joseph in Egypt, esteemed highly by God's Israel, who would also be mighty in "convincing" God's Israel of His word, (evidently through personal preaching, teaching, and sending his word all abroad by other ministers), and of whom the Lord further says, "And I will make him great in *mine* eyes; for *he shall* do my work;" if the Saints had heeded those teachings, there would have been no hateful, hurtful apostasy. The various issues which have sprung into existence would never have been.

Besides this, if these teachings were heeded by the Saints now, they would be at rest, and would flourish, progress, and prevail. But so long as they will permit those whom God has not appointed, to fill their ears with guesses, rumors, surmises,

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evil reports, private interpretations of Scripture, light speeches and damaging tales concerning those whom God called and sent to introduce and build up his work, just so long they will be darkened in mind, disturbed in spirit, and divided in their faith and service toward God. And if this is persisted in, such parties will wander away into utter disbelief and eternal ruin.

Why is it that after all the instructions, admonitions, and examples of the past, some who once knew the way of truth will allow themselves to be seduced and ensnared by fault-finders, busybodies, and those who in effect profess to know more, and to be wiser and better than those whom God has chosen to lead in building up his "great and marvelous work?" Has God made a mistake in his choice? Will his promises fail? Is not his choice, his judgment, and his endorsement of his chosen ones far better than the cavillings, dark insinuations and fault-findings of conceited, restless, lawless ones? One man is as good as another, if he does as well; but yet God has reserved to himself the right to choose whom he will to be his servants; and the bickerings of envious, self-conceited ones will not change his will, nor frustrate his designs. And when Saints murmur against God's chosen ones, they dishonor God's wisdom and goodness, disturb the church, distract themselves, and destroy those who follow their evil ways. Those who undertook to correct and dictate Moses and interfere with his work, (Numbers 16:2–11), met a just fate for attempting to thus obstruct the Lord's purposes. Those who opposed and withdrew from Christ (John 6:60–66), because his sayings were not in harmony with their notions, have ever been objects of condemnation and pity. They assumed to know more than him whom God had sent.

Those misguided and misleading ministers who arose in the church during and after Paul's time, who determined to carry out their own peculiar notions, "Speaking perverse things, to draw away disciples after them," (Acts 20:30), did harm to the church, corrupted the faith and destroyed the hope of many, and left a dishonored record to succeeding generations. History repeats itself among the Saints in these times, and it is surprising that the admonitions of the past will not deter them from yielding to the "cunning craftiness" of those who "lie in wait to deceive."

There are signs by which these "blind guides" and "false teachers" may be known; for they begin their evil course, usually, by *privately*, and in an insinuating manner, attacking such doctrines and principles as they dislike, and also by "privily" attacking the character and work of God's chosen servants. This they continue till detected, or until they think their position is sufficiently strong and popular to resist conflict and investigation—they "*privily* shall bring in damnable heresies"—(2 Pet. 2:1;—and "*creep* into houses" with their corrupting theories. Paul has wisely said, "avoid them, for they that are such serve not our Lord Jesus." Will the Saints heed this?

PASSED AWAY.

A TELEGRAM from Bro. Richard S. Salyards, Wheeling, West Virginia, announced that on Thursday, October 15, at 5:45 in the evening, the spirit of Bro. Josiah Ells, of the Twelve, passed peacefully away from the earthworn frame. A card from Bro. Richard states: "So peaceful was the transition that it was scarcely more than like a calm sinking to sleep."

Bro. Josiah Ells was one of the earliest members of the church in the rise of the church, and came to Hancock county soon after the Saints began their settlement in that county. He was a trusted Elder, a physician skilled in his profession, a careful, kind man. At the death of Joseph and Hyrum, he returned east to his old home; associated with Elder Sidney Rigdon for a time, but soon withdrew, and was ready to accept and welcome the Reorganization. He was called into the quorum at the Conference of April, 1865, and served the church in that capacity faithfully. He filled a mission to England, and one to Utah, besides having charge of the work in his immediate neighborhood, and further east for many years. His home was at Pittsburg, Pennsylvania, until the death of his wife, a few years ago; since which time he has been at Wheeling, Benwood, and other places in Ohio and Pennsylvania, among the Saints, though his permanent home was at Pittsburg, with his son Josiah, a practicing lawyer of that city.

Bro. Ells was in his eightieth year at the last April session, but was vigorous in intellect, and sufficiently strong in body to attend all the sessions of Conference and the meetings of his own quorum. His place in the active duties of the ministry may be filled by another, but his bishopric and stewardship are his forever. He served the Master, who never forgets his faithful servants. In conversation with him at the Conference, in the sitting room at Bro. Joseph Luff's, Bro. Hiram Rathbun and myself being present, he said, "Bro. Joseph, I can not expect to live much longer. My days have been lengthened out beyond my utmost expectation. But, thank God, I have been permitted to see the church in a position far in advance; and I have been able to aid a little, though but little, in the work. My time of usefulness is now past, and I am ready to go when it may please the Lord." We suggested to him that he might live several years to still bless with counsel the Elders of the church. "No," said he, "I do not flatter myself with that thought. I know that the great God could prolong my days; but it is hardly for the best. I am willing to stay; but I have no fear to go."

The record of such a life is fitly closed when attendant watchers can say: "It was like a calm sinking to sleep."

ANOTHER REASON.

ONE strong reason why the Utah dominant Church should stop and seriously consider the abandonment of the plural marriage system is the fact that the rapid settling of the lands in Utah available for agriculture, is now making it decidedly impracticable and inconvenient, if not impossible for men to obtain and occupy land in sufficient quantity to maintain large polygamous families, as may have been done when there were fewer people in the Territory. It is not to be thought of, that the system will be permitted to spread into States and Territories when statute enactments already exist against it. Presidents Taylor and Cannon, have in their last Epistle admitted that it is not so intended; therefore its practice must be confined to Utah, and here its limits must necessarily become more and more confined, as the population increases. Besides this, some of the influx of settlers on the public domain is from the monogamous hosts of the United States, and this portion must make the practice of what is unlawful by existing statutes more and more precarious and dangerous; the inevitable result of which must be to put it out of fashion and countinance, and hence out of public confidence, and into final disuse; or it will drive it into the perilous confines of darkness and secrecy, with other crimes against society and its laws.

THE Committee of the Cincinnati Noonday Prayer Meeting, has sent us a circular to the following effect:

"The Christian people of Cincinnati, represented by the Members of the Noon-day Prayer Meeting Committee of that city, send forth to the Christian world, a request for their prayers for Cincinnati, its ministers and people."

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ALWAYS UNLAWFUL.

WHEN I. B. Nash, A Bijorn and A. Peck were arraigned before the United States District Court at Blackfoot, Idaho, October 21st, for a breach of the Edmunds law, their lawyer pleading to the jury stated that "polygamy was not a crime until the passage of the Edmunds law." Judge Hays, presiding, stopped him, and said he wished no attorney to claim before a jury in his court that there ever was a time when polygamy was not a crime.

This would indicate that Judge Hays rules that plural marriages were never lawful in territory belonging to the United States. Judges Zane of the Third and Powers of the First Districts of Utah rule in the same way.

President Joseph Smith has always held and taught the same, as may be seen in his reply to Orson Pratt on polygamy, and in other of his writings. His pulpit utterances, when treating of that matter, have been accordingly. It is gratifying to know that his views, expressed long before these matters were brought before Congress and the Courts, are now found to be in exact accord with their action in the premises. It must be allowed that, if there was no divine inspiration enlightening him, then his practical judgment or legal ability is found to be all right.

As to polygamy being a crime and having been a crime before the laws of 1862, and 1882, the Book of Doctrine and Covenants, as early as 1835, in its article on marriage, denounced it as a crime. The Book of Mormon, in the second chapter of Jacob, denounces it as a gross "crime." President Smith is in good company on this topic, and is amply sustained in his position by the word of God, the covenants of the church, the common law of the enlightened world, the acts of Congress, and the decisions of the Courts. Is this the result of destiny, superior sense, legal acumen, or the inspiration of the Almighty!

DISAPPOINTING.

THE Utah Mormons built high hopes of relief from national censure and legal prosecution for polygamy and its like, on the incoming of the present administration. The following from a late Washington letter going the rounds can but add to their disappointment already exhibited.

"Hon. S. S. Cox, in Turkey, not only does not assent to the religion of that country, but belongs to a political party, which, in its National declaration of principles, denounces polygamy and every custom akin to it in emphatic terms, and is committed to an extermination of it under the law."

EXTRACTS FROM LETTERS.

Bro. Charles Alford writes of late saying:

"Please insert in the *Herald* that we have moved to Worthington, Minn., and should any of the Saints happen in said place, would be glad to have them call at Azom Forbes', lumber dealer, and inquire for us.

Bro. Justus Minthorn writes us from Gaines, New York, October the 16th, inst., he says:

"We don't see how we can get along without the *Herald*. It is our only preacher. We have not seen but two Latter Day Saints for over ten years, Brn. Lanphear and Whitehead. We want a smart Elder sent here, one full of the Holy Ghost. Prejudice is strong here."

We thank Bro. Minthorn for apples and quinces sent to the employees of the Herald Office. The apples raised here are far superior to those sent, but we thank the brother for his generosity just the same. And in this connection we may say, that this region bids fair to be a very good fruit region, for both large and small fruits, such as are suited to this latitude. Though not very abundant, there has been a fair supply, and very sound and healthy at that.

WE glean from the *Deseret News* of October 16th, the following:

"It is well known that locusts, in alarming numbers, have recently made their appearance in this and the adjoining Territories. They came too late to do any general injury to crops this year, although many fields of lucern and other green stuff were devoured by the ravenous insects, before laying their eggs. Unless something unusual happens to prevent the eggs hatching out, we may naturally look for myriads of the "ironclads" to devastate a large area next year."

"DROUTH, ETC., IN ARIZONA.—A correspondent writing to us from Tempe, Maricopa county, Arizona, says: 'The health of the people is generally good and all are moving on in the even tenor of their way, trying, to the best of their ability, to live their religion. Not a great deal of stir on the outside; court sits on the 19th inst., when brother Leavitt will appear before the court on a charge of unlawful cohabitation. The segregating principle is somewhat talked of by lawyers, and our brethren who have served a term in Yuma are again threatened, and the end is not yet; neither is the judgments of God.

"'The country is drying up, and there is a good prospect for a long siege of drouth. No rain has fallen since last March, except in spots here and there, which was no material benefit. The river is nearly dry, and should it fail to rain in the next two months, next season's crop will be a failure; there is but little grain being sown so far, and should the drouth continue, breadstuff will have to be shipped into this valley inside of eighteen months, as our last season's wheat crop was nearly a failure. Wheat and barley have already advanced fifty per cent. since harvest. Let the people of Utah take warning and save their grain. The Indians for the first time since our advent in this country are gathering hay for stock.'"

WRATH IN UTAH.

The tribulations the Utah Mormons are now suffering, and those they are menaced with, are very great, and should cause them to seek for the root of these evils. That they are under the wrathful, chastening hand of God, is evident. Will they profit by it? There is not one calamity that is upon them but what is the result of their treating lightly the Sacred books endorsed by the church in the days of Joseph Smith, the Seer, and the end is not yet. Had they carefully read and heeded the teachings of those books, they would never have gathered to the mountain—desert regions of the west; they would not have practiced or taught polygamy; they would not have disobeyed the laws of the land, nor evaded and resisted the officers of these laws; they would not have allowed their leaders to mix Church and State affairs; they would never have accepted and endorsed Brigham Young as *the* President of the Church of Christ; and, in fine, they would not be "as salt that has lost its savor, * * * good for nothing, only to be cast out and trodden under feet of men." (Rev. D. C., Dec. 16th, 1833). But they would enjoy the "grace and favor" of the people, and would "rest in peace and safety," while "the army of Israel becomes very great," (Rev. D. C., June 22d, 1834), and the "gospel of the kingdom" be sent speedily and successfully to the nations to gather the Israel of God and prepare the way for the second and glorious advent of our Lord Jesus Christ. Must that people "learn obedience" to God's written word by the things they suffer? We greatly wish they would learn without the suffering.

THE *Utah Christian Advocate* (Methodist) has this to say of President Joseph Smith:

"Joseph Smith, son of the famous Joseph Smith who was murdered, delivered an excellent gospel sermon at the Josephite Church on the evening of October 6th; and afterwards, with the Elders, anointed with oil and laid hands on a sick lady. At the same service three young women were confirmed by the laying on of hands by the Elders. The goverment has no battle with the Josephites."

DR. STORRS, at the great missionary gathering at Fremont Temple, Boston, Mass., October 14th, says as follows concerning Utah polygamy:

"Polygamy will go from the regions which it defiles as surely, perhaps as suddenly, also, when the time has come, as Slavery went."

Of this we have never had a doubt, and it now seems imminent.

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EDITORIAL ITEMS.

"BRADEN Unmasked" is the title of a pamphlet sent us of late. It is the production of Rev. L. L. Luse, who with Mr. Braden proposed to make a full end of Mormonism at Wilber, Neb., and after that at Kirtland, Ohio. If Mr. Braden is one-tenth as bad as Mr. Luse paints him, he should repent speedily and thoroughly if he can. Why did not Mr. Luse learn of Mr. Braden's badness earlier?

By letter from Bro. J. T. Kinnaman, Stewartsville, Mo., we learn that himself and wife had of late been to Aledo, Illinois, to attend the funeral of his wife's father, Bro. J. Bear, and that while east he did some preaching, and would go to St. Joseph, Missouri, October 30th.

A Mr. Charles Wells, of Kane, Greene Co., Illinois, is anxious to have "the right kind of a preacher" call and labor there. Let those Elders near see to it.

We note that Charles J. Strang, editor of the Charlevoix (Mich.) *Journal*, has been appointed postmaster at that place.

President Joseph Smith wrote from Pleasant Grove, Utah, October 21st, saying he spoke in the Opera Hall, in Lehi, the evening of the 19th, and "had a most excellent audience. Hall full to overflowing. I also had most excellent liberty, and I spoke plainly, or tried to. Bro. Luff gave us a stirring discourse here last night. It was a searcher. I will try to-night."

Writing from Downs, Kansas, October 26th, Bro. A. H. Parsons says: "The work is onward in this Western Kansas."

The Associate Editor made a Sunday call at Saint Joseph, Mo., on the 25th ult., preached in the morning and evening to fair congregations in the Saints' Hall, enjoyed largely the light and liberty of God's Spirit, also the fellowship of the Saints. Two promising young men were baptized by presiding elder, E. T. Dobson. May heaven bless the church at Saint Joseph.

We have devoted much space to articles on Utah affairs in this issue. The wrath of heaven and of the nation has fallen upon the misguided people there, and it is well for the HERALD readers to know the causes and cure of the evils existing there. Though unpleasant and painful in some respects, the information offered here will prove of great value to the thoughtful ones.

Bro. John Shippy has returned of late from Michigan, bringing his wife with him, and they have settled down here with a view to making this their permanent home. Bro. Shippy intends to practice dentistry here, and in all this region, as occasion serves. His card will be found in another column.

Much solid improvement has been made thus far this year in and around Lamoni. And now it is proposed to have the village duly organized with mayor, etc., etc.

MISSED THE POINT.

IN every question there is a point to seize which is to determine the question. The *News* of Wednesday discussed at length the grand jury matter, but it missed the point. The point in the grand jury matter was not whether certain men should be re-indicted and whether the grand jury could be packed so as to accomplish such re-indictment, but was whether or not the power to say what was the law and what was not, appertained to the grand jury or the Judge. That was the main point. The other was whether the Judge had power to remove three jurors who refused to accept his interpretation of the law as being incompetent and issue an open *venire* to fill their places after they had been removed as incompetent. The three grand jurors undertook to say what was the law in defiance of the construction of the Judge, and they were so indiscreet as to openly claim that right if their object was to prevent the re-indictment of certain men. Had they chosen to rely upon their right to decide whether or not the evidence was sufficient to warrant the finding of an indictment, no person on earth could have compelled them to bring such indictment. It was folly for them to assume to say what the law was or was not, but it was the greatest indiscretion in the world tor them to assign the reason they did for their non-action. Truly, discretion is the better part of valor. The grand jury discharge certain functions in the administration of justice, and in some of the States their functions are discharged by the prosecuting Attorney. Would any one assume to say that the Prosecuting Attorney can bring an information regardless of the Court's interpretation of the law? The chief point in the grand jury matter was as to whom belonged the right to construe a law, the Court or the grand jury? Common sense and the authorities say to the Court.

There is published in Salt Lake City a newspaper called *The Democrat*. This paper is edited by Mr. Alfales Young, a son of Pres. B. Young. The ostensible object had in view in establishing the paper was the separation of Church and State in Utah, and the creation of such conditions of moral and political sentiment as should be conducive to the admission of Utah into the sisterhood of States.

The Mormons are Democrats as a rule, and hence the natural outgrowth from such a party in Utah, would be the Young Democracy as a conservative political party. This party is represented by the *Democrat*. The choosing of Alfales Young, a son of the former president of the Mormon Church in Utah and first Governor of Utah, as editor of the organ of the new party, may have been a stroke of policy; but we believe that it was for the reason that he was of the progressive element, and had talent fitting him for the place at the time.

An editorial in the issue for October 17th, we give above, because we conceive that Mr. Young sees the real point at issue in the controversy now going on between Judge Zane, representing the United States in the Territorial Court, and the *News*, the organ of the church in Utah. The point involved in the discharge by Judge Zane of Messrs. Moritz, Davis and others from the Grrnd Jury was not whether these jurors would find verdicts according to the evidence produced, or indict any way; but was as to whether the jurors as individuals and citizens, or the courts were the proper judges of the law by which they were empaneled, and under which they acted, whether the Supreme Court of the United States was the proper tribunal to examine, and determine the constitutionality of the laws of the United States, or John Taylor, G. Q. Cannon, Moritz, Davis, and every other citizen as such. This point the *News*, the church organ, and the Elders who so loudly denounce the court and Judge Zane, fail to see; but the *Democrat* sees it clearly, as is shown in the extract.

If every man is to be permitted to decide as to the constitutionality of the laws of the State, or Nation and determine his action, whether to regard and obey, or deny and disobey, without inquiry and without penalty, then is law a nullity and courts a burlesque too dearly paid for.

Should the Government recede from the stand taken in the passage of the law of 1862, and the Edmunds law, and the attempt to enforce them, it does not require much of the spirit of prophecy to predict that the statement made in the epistle of President Taylor and Cannon that "it "should also be understood that the prac- "tice is not generally admissable even "among the Latter Day Saints. It is "strictly guarded, the intention being to "allow only those who are above reproach "to enter into the relationship. The prac- "tice of the doctrine is not for exten- "sion beyond the church, and is even "limited within its pale" and that it can never be a "menace to the monogamic institutions of the United States," will be revised, and a bold aggressiveness in presenting it will be insisted upon on the part of the itinerant ministry of the Mormon Church. For these leading men will then assume that the retirement of Government from the contest concedes the point of constitutionality;

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and hence all States and Territories alike must be open to popogandists of the dogma of polygamy.

By the Columbus (Nebraska) *Democrat* we see that Bro. H. J. Hudson, for a long time postmaster at that place, has been succeeded in that office by Mr. H. N. Hensley, of them the editor remarks:

"While we rejoice in the fortune of Mr. Hensley we can not but regret that we shall miss the cheery beaming face of our genial friend, H. J. Hudson from the place, where smilingly he distributed us the mail."

Correspondence.

BOSTON, Massachusetts,
October 8th, 1885.

Editors of Herald:—I left home September 17th, to visit the Saints of the East. By the request of Bro. G. T. Griffiths I called at Wheeling, West Va., to see father Ells and spend a Sunday with the Saints of that place. Three pleasant meetings were held on the Sabbath, the 20th, though the audiences were not large. A good interest is kept up there, and Brn. Griffiths, Salyards and others are bravely supporting the cause. The brethren expressed confirmed confidence and contentment in the faith. Bro. Ells was better, or at least seemed so—sat up the most of the day—and we left him with the impression, judging from appearances, that he was out of immediate danger. Taking into account his advanced years, it would be quite easy to be misled in this regard, however. But the old soldier was firm in the faith of the gospel, and wept and rejoiced as we conversed together about the great latter day work and its prospective success and triumph. May God be with him and the Saints there.

On the 22d I joined Bro. C. Scott at Buffalo, New York, and after scanning the wonders of the great Niagara Falls we proceeded eastward, arriving in Brooklyn in time to attend the Saints' meeting at the house of Bro. Squires, on the evening of the 23d, Bro. Potts in charge. The Saints expressed themselves as in the faith; yet, like others, they have some discouragements to contend against, but are hopeful for the future. They exhibited an excellent spirit. We did what we could to cheer and comfort them, and listened with interest to their view of the needs and demands of the work there. It will be a most gratifying thing when we can have proper men to labor constantly in every place where there are urgent demands for them.

In this great commerial metropolis, of course, the "green ones" from the west had to take in some of the sights of the city, that they might be wise thereafter; so spent the 24th, mostly, contemplating the marvelous achievements of inventive genius and wonders environed in this modern Babel. The mammouth suspension bridge, elevated railroads, beautiful parks, statues, the Egyptian obelisk, high towers, magnificient buildings, Castle Garden, the big ships, fine harbor, islands and forts, were all objects of attraction and great interest to a "Hoosier" and "clodhopper." We walked about, looked, craned our necks, and scanned the scene with gleeful interest, endeavoring to take in the whole thing in a few hours. Visited Bedloe's Island, and climbed upon the top of the pedestal, then being built, upon which is to rest the great Bartholdi statue—"Liberty enlightning the world." A fine view is had from this point. It was upon this little island, in war times, that the writer had the opportunity of preaching to a large assembly of soldiers, who listened with intense interest, and was so favorably impressed that the speaker was transferred from "hard tack" and salt pork to the cook-house, and served with beef steak, apple sauce, baker's bread, &c., and withall it secured him a berth in the great transport ship that conveyed us from that place to the fort near Savanna, Georgia. It is historic ground to us.

The morning of the 25th found us in Providence, R. I., where we met with a cordial reception at the house of Bro. M. H. Bond, soon to be assigned to Bro. Wm. H. Blood's as our home during the conference; fortunate again. The Saints soon began to arrive, so that by two p. m., Saturday the 26th, a large number had convened from various parts, to participate in the business of the conference. It did us good to see them flock in with such manifest interest and devotion to the great cause of God. Among the chief workers in the ministry of various grades noted, and who reported mostly in person, and "seemed to be somewhat," were presiding officer John Smith of excellent memory, E. N. Webster, Cyriel Brown, G. S. Yerrington, John Gilbert, M. H. Bond, John Potts, H. H. Thompson, Charles Coombs, Thomas Whiting, Frank Potter, Joseph Woodward, John Holt, Albert Nickerson, Joseph Pierce, J. Halstead, A. O. Tripp, A. J. Perry, Frank Steffe, U. W. Green, Hiram Robinson of New Jersey, T. H. Moore, the Brn. Ames, Talbot, J. C. Hoxie, Wellington Bearse, Nehemiah Nickerson, Wm. Bradbury, E. O. Toombs, N. C. Eldridge, J. F. McKenna, Erwin Perthel, Geo. Fisher, Henry Arnold, Wm. H. Blood, Geo. Ruemart, Geo. A. Yerrington, A. W. Glover, Geo. Lovell, John Potts, Thomas Andrews, Brn. Moore and Soule, Frank M. Sheehy, etc. Some of these have had a greater experience, and are much abler than others, as teachers and present helps, but all are doing something to help sow "the good seed of the kingdom" and give permanence and stability to the work. These, with the noble band of brethren and interested and devoted sisters who stand by and encourage them, are marching along and making some conquests; so that the Massachusetts District seems to have become the great "light-house" of the work east, so far as we have visited. Promising young Saints are growing up who may be of great benefit to the church yet, if contented to let patience, trial, and effort, have their perfect work.

The business, social, sacramental and preaching sessions of conference were well attended, and a deep interest manifested in all that was done. A good spirit with unity of action prevailed throughout. Seven or eight were baptized. In a word, the conference was a great success, and the Saints returned home pleased, comforted, cheered and confirmed in the faith to go on in the good cause. The district officials are men of experience, and worthy of trust. They take delight in seeing the work prosper. There is no friction existing between the general church authorities and the district and other local authorities here, but all work together in unity, each esteemed in his place, to the attainment of the one great end, the conversion of the world and the triumph of the cause, according to the rules of law and order. This condition is attributable, doubtless, to the good sense and love of order, in a great degree, of the chief workmen, which might be imitated with great benefit to the cause, and would be most becoming in many other localities. The work is gaining, and the prospects of success, good.

Wednesday evening the 30th, I met in prayer meeting, at the house of Bro. Toombs, with the Saints at Providence. This was a remarkable meeting in some regards. The house was full to its utmost seating capacity, and a most excellent spirit prevailed. The gifts of tongues, interpretation, and prophecy, were manifest in an orderly and beautiful manner, and was comforting and assuring. All present seemed to be illuminated and reassured in their faith. It is pleasant to remember such seasons. The following day I separated from my genial companion, Bro. C. Scott, leaving him in the hands of the Saints in general, and Bro. Bond in particular, to make a tour of the district, and then called on Bro. John Gilbert at his home, and in company with him and his very pleasant family went to New Bedford, where we were kindly entertained by Bro. John Smith and his industrious and worthy household. We stayed two days, tried to serve the Saints, but not very effectually; had a pleasant visit with the brethren and their families and had to move on.

Sunday, October 4th, I was at Bro. E. N. Webster's, in Boston, and preached twice in the Saints' hall, there, with good liberty and seemingly excellent effect on the hearers. There are few places where we have felt better, and more at home, than in Boston. Long live the work there! On the evening of the 7th I attended a most excellent and cheering prayer meeting at Bro. E. N. Webster's. He takes great pride in the work in Boston. The good Spirit was present, and every one seemed to catch the heavenly fire, and wished to take part. Brothers and sisters talked like skilled preachers, and were not tedious. This meeting was most comforting. I am indebted to Brn. Webster, Mortimer, Raynor, Glover, and Steffe for kind care while in the city. Thanks. God speed the work. More anon.

W. H. KELLEY.

EAST DELAVAN, Wis.,
October 18th, 1885.

Bro. W. W. Blair:—A word of consolation always comes acceptable to the Saints of God, therefore I will say in regard to the work here in this branch, that I believe the Saints are united, and the most of them are prayerfully and zealously working for the cause, and trying to let their light shine so that others may see their good works and be led to see the gospel plan as it is in Christ Jesus our Lord. It is a little over a year since I received my ordination as a minister of the gospel of Christ, and during that time there has been eight souls added to our number, and I believe many more are near the kingdom. Brother John S. Patterson has been with us some, and has helped to remove a great deal of prejudice, for which I am truly thankful, both to him and my Heavenly Father. Ever praying for the welfare of Zion, I remain your brother in the one faith.

HENRY SOUTHWICK.

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SHENANDOAH, Iowa,
October 21st, 1885.

Dear Herald:—Since my last writing I spent three evenings with the Saints and friends in the vicinity of Palmyra, Nebraska. The people turn out well there. Brn. Joshua Armstrong and Thos. Nutt has kept the work moving there during the summer months. I visited Lincoln; some few are quite anxious for meetings, but the prospect is not very encouraging, as the want of funds forbids an effort there. Attended a part of the confierence at Wilber; full house Saturday evening. Sunday meetings were well attended, considering that it rained all day. During the business session I was summoned by telegraph to preach the funeral sermon of Bro. Eber S. Wilcox's little girl. We know not what a day may bring forth; but we should be ready and prepared for every change, and this is accomplished by our keeping all of God's laws.

In bonds of peace,
ROBT. M. ELVIN.

WESTON, Pottawattamie Co., Iowa,
October 18th, 1885.

Bro. Blair:—I have just been reading Bro. Anthony's appeal to sustain the *Advocate*, *Expositor*, and *Banner*, for distribution in the Rocky Mountain Mission. I realize this is of the greatest importance, and trust it will be responded to by the Saints, for we ought to esteem it a privilege to help forward the cause of truth. Right now is a golden opportunity to cast in our mite, for I am satisfied that these silent messengers, if distributed freely among the people, will do much good in bringing light and truth to many souls who would not, for fear of priestly rule, go to hear our Elders. This seems to be the very time when those led astray by the latter day apostasy should be made acquainted with the doctrine of the Reorganization, that those who love truth and peace may be made free from bondage through the unchangeable gospel of Jesus Christ. The price of *Sandhedens Banner* has been reduced to fifty cents a year, not because of a surplus of money in the treasury, but to make it as cheap as any paper of the kind, trusting that those who have so willingly sustained it in the past, will not slacken their willingness to help the cause, either by donations or by subscribing for several copies themselves, relatives, and friends. Let all who can, help to make it a "Banner of Truth" indeed; and let it go forth for the deliverance of the pure in heart. There are thousands of Danish people in Utah who can not read English, who are totally ignorant as to the work of the Reorganized Church and church history. They have been led to believe the United States is their enemy, and they blindly follow their "blind guides" in transgressing and defying the laws of the Nation. The *Banner* is only fifty cents per year, we trust many can and will help in sending it out, and surely the little cost will return in tenfold blessings. It is due Bro. Andersen to say, that though when he commenced the editorial work of the *Banner* he was both young and inexperienced in that kind of work, he has made rapid progress, and he is giving us a paper of which we need not be ashamed. Others who can write, ought to assist more by furnishing articles for publication. The work in our district is moving only slowly; we need laborers who can spend their time in the work. I am trying every Sabbath to tell the good news of the gospel, and have more calls than I can fill. There have been two elders from Utah preaching in Council Bluffs and neighborhood. I have not met with them, but sent them word by one of their friends that if they had any good things to tell us they could have our meeting house, and I would see that they had a stopping place if they came; but as yet I have heard nothing from them.

Your brother,
H. N. HANSEN.

PLEASANT GROVE,
October 19th, 1885.

Bro. Blair:—Bro. Luff and I reached here at 9:10 this morning. Our meetings in the city yesterday, were characterized by good feeling, though the audience at two was slim; yet at night it was much larger. The attention was good. Bro. Luff spoke in the afternoon to good effect from the text: "Study to show thyself approved unto God; a workman that needeth not to be ashamed." His discourse was a close contrast between the claims of faith and infidelity. The listeners were chiefly Saints, and we listened with profit. I spoke in the evening, from the text. "If ye continue in my word, then are ye my disciples indeed." The congregation was a mixed one, and I tried to leave no false impression as to how I stood on the main question. A great many faces were new to me. Elder Thomas Job was present, I was told; but he went out before I could get a chance to speak to him. Mr. Benedict, the doctor's father, and Mrs. Benedict were present; Ezra Pettit, also. I saw Delos Nicholson in the crowd, but did not get a chance to say good by.

There is an appointment at Lehi, in the hall you and Bro. Anthony debated in, we are informed, for to-night. We will go down this afternoon. How long we will stay depends upon our reception, of course. Bro. Anderson left for Provo this forenoon. He baptized two here. We go to Provo about Wednesday or Thursday. Thence to Springville.

JOSEPH SMITH.

ANGUS, Boone Co., Iowa,
October 28th, 1885.

Editor Herald:—May I ask the favor of a few lines in the letter department of the *Herald*. I wish to speak for a few lonely Saints of Angus and vicinity. There are some five or six families, parts of which are identified with us. We are holding church service at private residences each Lord's day. Bro. J. Batt is our speaker and he is just one of those good, old time, immovable pillars, whose preaching has the right ring. We earnestly ask the ministry to call on us whenever it is convenient for them and give us a helping hand. Nearly every one of us have very severe trials, and not the least of encouragement from without, but shall persevere.

GEO. M. JAMISON.

PLANO, Ill., Oct. 28th, 1885.

Bro. Blair:—I have just returned from Mission where we held a profitable conference on the 17th and 18th inst., after which I remained a week, and held some preaching meetings; and on last Sunday three more precious souls were added to our numbers by baptism. Bro. Thomas Hougas officiating. I am feeling well in health and spirits, and shall move soon again in the interest of the Lord's cause. I learn with much regret the departure of our much loved brother, Josiah Ells. May he rest in peace. More anon.

Yours in bonds,
JOHN S. PATTERSON.

SONORA, Hancock Co., Ills.,
October 22d, 1885.

Bro. W. W. Blair:—Since our departure from home on the 22d ult., I have been able to do something for the advancement of the cause we love so dearly. During the progress of the "Reunion" at Montrose, I spoke four times. I am satisfied that good will result from the effort at Park Bluff. The Saints were confirmed and blessed, and others had an opportunity of hearing the word. I spoke five times in the Chapel at Rock Creek, and felt well in declaring the word. How cheering it is to find even a few who are willing and anxious to serve God in his appointed way. I spoke twice in Keokuk, Iowa, and once in Burnside, Ill. Have spoken twice in the Union Church at this place, and am to speak again to-night. Had good turn out last evening. To-morrow we expect to go to Burlington to remain over Sunday, and then on home, I love the work of God, and am confident that that work is represented by the Reorganized Church. But it makes my heart ache to know that some of long standing in the church will bite and devour each other instead of living together in peace and love.

Yours in hope,
J. R. LAMBERT.

CHICAGO, Illinois,
October 19th, 1885.

Brother Blair:—I arrived here last Saturday, to labor in Northern Illinois for the Winter. I spoke here yesterday in the hall, to a small congregation. At the close of the meeting I was invited by Mr. S. Townsend and his estimable lady to their dining room, 205 Washington Boulevard for refreshments. He has brought many to our hall to hear the gospel, although he and wife have not yet obeyed it. I was invited to call at any time. I learn by the Saints here, that he serves all the Elders that way. May our God bless and prosper him. I have not seen the president of the branch yet, he being away. I hope to meet with brother Patterson ere long and learn where the most good can be done, as he is acquainted in this district. I baptized two September 27th, and five more October 4th. I feel myself happy in the cause of Christ, and hope to make myself useful.

Yours truly,
J. C. FOSS.

AVENNE CITY, Andrew Co., Mo.,
October 11th, 1885.

Dear Herald:—I have been made to rejoice many times by reading the testimonies of the Saints in different parts of the world, and I wish to add my testimony to the truth of this latter day work. I know that the God the Latter Day Saints worship is a God worth serving and a God that does hear and answer the prayers of his people, and that when we ask in faith believing, we will receive. About two years ago one of my children was taken with inflammatory sore eyes, and they were so bad that many times she could not see, and had to be led about from one room to another. She was administered to many

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times and her eyes would get better, but not well. They would get better, then worse for over a year. At times she could not see anything; but her faith was in God, and her parents' faith also was in God. We prayed God to heal her eyes; and we concluded to take her to St. Joseph and have her administered to. We went there, and to sister Eldridge's house to stay all night. Sister Eldridge sent for Elder Dobson who came and anointed my child's eyes with oil, laid his hands upon her head and prayed God to heal her. The result was that she could look at the sun that evening, and could see anything she looked at. When brother Dobson went to anoint her he asked her if she could see him. She said no. But we can truly testify that this blind child received her sight that very day, and we know it was God that did heal her eyes; and to him be all the praise. We think brother Dobson ought to be encouraged when God bestowed so great a blessing through his administration, that even the blind receive their sight. The child can now see as well as she ever could. May God continue to bless His people, is the prayer of your sister in Christ. ARTILLA HAILEY.

PERRY, Dallas Co., Iowa,
October 21st, 1885.

Bro. Blair:—I desire to say through the *Herald* that if any of the Saints desire to visit us now, that we live a few rods north of the switch which has just been finished between Woodward and Perry, on the C. M. & St. P. R. R., on the line extending from Marion to Council Bluffs. The name of this station is Bouton. The Adventists are stirring up the people a little at Woodward, so I hear. Perhaps now would be a good time for the Latter Day Saints to make an effort to show the people the true gospel. Our fall term of school will close the 30th of this month. The winter term commences the 7th of December, I think. I mention this so the Elders can know what chance there will be to get their appointments circulated. I believe we ought to make an effort here once more. Please, Bro. Nirk, meditate and pray for this far-off corner of the district. I don't know as we can get a house in Woodward, yet I do think we ought to try. This is for any one who wishes to come to see us, the Saints and friends as much as the Elders: now don't all come at once.

Your sister in the one faith,
SARAH E. BOUTON.

HERSEY, Mich., 28th Oct., 1885.

Bro. Blair: A mistake occurs in *Herald* in my late letter. The "two men" appointed served in the debate: one was a Methodist, the other Mr. Sims' member. "Five hundred dollars" should have read five dollars. I have just visited Manistee, delivered six discourses in Sherman Branch. One more baptized. J. J. CORNISH.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE BOOK OF MORMON.

PRES. W. W. BLAIR:—I am pleased to see the quotations from the Book of Mormon which you occasionally publish in the *Herald.* It is impossible to say too much in favor of that blessed book, or to present its glorious truths too repeatedly or too often before the public. The children of men will find, in the great day of accounts, that it contains the sacred truths of heaven, the fulness of the everlasting gospel of our Lord and Savior Jesus Christ. It contains within itself evidences of its truthfulness, which carry conviction home to the hearts of those who read it prayerfully with honest motives, as will be seen by the following statement:

Sister Phebe Corlis, who died near Lamoni, Iowa, on the 15th of June, 1878, at the advanced age of 73 years, 2 months and 3 days, obeyed the gospel in Canada in 1834, started for Missouri in 1836, and when as far as Coldwater, Michigan, heard of the trouble of the Saints and their persecutions, settled in Michigan and lived there through the dark days of the church, remaining firm in the faith. She was impressed at one time to take the Book of Mormon to a lady friend of hers, and ask her to read it. She went as directed, and the result was four precious souls were ready for the waters of baptism before there was any Elder there to administer the ordinance of baptism to them. When an Elder came, these four persons were baptized and rejoiced in the precious liberty of the gospel of peace.

This aged sister has gone to her rest, and how great must be her joy in contemplating the salvation of those loved ones. As the Lord said to Oliver cowdery: "If a man should spend his whole life and be instrumental in saving but one soul, how great will be his joy in the eternal world with that soul!" Her joy must be fourfold. Respectfully you brother,

E. ROBINSON.

DAVIS CITY, Iowa, October 22d, 1885.

THE KINGDOM OF HEAVEN;

OR, "THE STONE CUT WITHOUT HANDS."

No. II..

BY ELDER T. W. SMITH.

BEFORE we proceed to consider the question, what is the character or nature of the kingdom the God of heaven was to "set up," we wish to dispose of a position assumed by some, that the "kingdom" represented by the "stone" is the future kingdom of Jesus Christ, which will be, (we are told) the earth when made new, and restored to its Edenic purity, and Paradisaical condition. We would ask the advocates of this doctrine, this simple question; What is to become of the ten kingdoms, or the kingdoms represented by the toes of the image, when Christ comes to set up His kingdom? They answer us: "They are all to be destroyed, they will cease to exist as kingdoms of the world, and become the kingdoms of Christ." Very true, and so we believe; but we ask them, how can Christ set up his kingdom, *in the days* of these kingdoms of the world, if they are all destroyed at the day of his coming? and if he comes from heaven to a new earth—which they say is his kingdom? "In the days of these kings," does not mean *after* their days have ended, by any means. An event that occurred during the presidency of Arthur, certainly did not occur after his term of office expired. The words of the prophet are clear: "And *in* the days of these kings will the God of heaven set up a kingdom." Sometime, therefore, while these kingdoms—represented by the toes, or the iron and miry clay kingdoms, the church and State governments of Europe exist, or in *their* days will the God of heaven set up a kingdom.

We call attention to an indisputable fact, and that is, that in every case the kingdom that superceded and destroyed the kingdom existing before it, began its existence *in the days* of the kingdom which it destroyed, as it must of necessity have done; one kingdom can not overturn another unless it exists contemporary with it. If the "stone" represents a kingdom, as all must admit that it does, then for the stone kingdom to smite the image on its feet, it must exist before the smiting is done, or in the days of these kings. It will be noticed that Daniel plainly states that the God of heaven would set up a "*kingdom*," and that this "*kingdom*" would break in pieces all these (other) kingdoms; and thus we agree that as the prophet says, the God of heaven will set up *his* kingdom "*in the days* of these kings."

Again, the "stone" became a "great mountain and filled the whole earth," *after* it smote the image. And the kingdoms of this world become the kingdom of Christ when he comes again (Rev. 11-15), or at *that* time the stone becomes a great mountain and fills the whole earth. The smiting is done by the "stone," and not by the "mountain;" in other words, the image is destroyed while the "stone" is a *stone*, whatever it may represent. The idea of the stone rolling and rolling, increasing continually, until it fills the whole earth, is an error, and a big one at that. When the stone becomes a mountain, it fills the earth; but as before remarked, the image is smitten by the "stone," as a stone, and not by the mountain. The stone is not a mixture of opposite elements, as the toes and feet of the image are; it is not a Church and State organization; it is a stone, simple and pure, just as the head was of gold, and gold only; the breast and arms were silver, and silver only; the belly and sides (margin) were brass, and brass only; and the legs were iron, and only iron; so the stone was a stone, and that alone. Therefore, the organization in Utah, or a church controlling the political power of

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the territory, is not the "stone cut without hands;" but is clearly of the same composition as the feet and toes of the image; the clay part of the Utah mixture being *miry* enough to suit anybody. The point we wish to establish is, that the stone remains a stone; or the kingdom, a kingdom; just as God set it up, or cut it out of the mountain. It does not change its form or character; a kingdom is a kingdom, large or small; a republic is a republic, whether composed of one state or one hundred; a church is a church, when lawfully organized, whether located in one spot, or scattered over the world in local organizations.

We will now endeavor to learn what this kingdom "set up *in* the days of these kings" is. As it can not be a kingdom of Christ, for that is to be established when He comes to earth, in the clouds of heaven, with power and great glory, and the kingdoms of this world become his. It can not be *heaven* for obvious reasons. It can not be the kingdom of the Father, or the kingdom that Christ delivers up to God, the Father at the end of the Millennium (see 1 Cor. 15: 24). There is but one other institution that can be called a kingdom, and it is called so repeatedly in the New Testament, and that is the church of Christ. For proof of this statement, see the following passages of Scripture, among others: Matt. 13: 24–59. Matt. 11: 12; 16: 19; 20: 1–16; 25: 1–30. Mark 4: 26–32. Luke 16. Col. 1: 12, 13. Rev. 1: 9.

From these portions of Scripture it is evident that the church of Christ is meant by the terms: "kingdom of God," kingdom of heaven," "kingdom of his dear Son," "kingdom and patience of Jesus Christ."

We have given abundant reason for not accepting the doctrine that this church was "set up" in the days of these kings, eighteen hundred years ago; or that it smote the image on its *feet*, for they were not developed at the time Christ organized his church; and beside this, the Roman Empire absorbed the church after she had fallen from her virgin and wifely condition, and by the time the "feet and toes" were developed she had ceased to be the church of Christ, and had become a harlot, or the wife of a political power, and that power had always been a hater of and persecutor of the church of Christ. The setting up of the church of Christ was to be done "in the days" of the feet and toes of the image, or sometime after the toes were developed; and as all students of history concede that it was between the middle of the fourth and fifth centuries that the toes were brought to light, and not earlier; it is evident therefore that it must be sometime since that period that the kingdom of heaven must be set up, and that it could not have reference to the church in the days of Christ and the Apostles of the former day.

Now the most important matter to settle at this stage of our examination, is to learn what were the distinguishing features or characteristics of the church of Christ eighteen centuries ago, for if God who is an unchangeable being, formed that church, clothed her with suitable apparel, and adorned her with jewels, we can decide then whether she has been on earth for the entire eighteen hundred years past, or if not, and she has been brought to light on earth again; whether she is the same beautiful virgin-bride or not. That she has not been seen on earth during many hundred years past is evident from the plain statement that "in the days of these kings (the divided Roman kingdom into sub-divisions) will the God of heaven set up a kingdom." For what necessity could there be for God to set up a church at any period of time that had already been set up by him for centuries, and had never been overthrown or destroyed? A setting up of a thing can mean either a creation of the thing for the first time, or a restoration or revival of what had been up set, or overturned. In this case it is a restoration, or a setting up of what had fallen down.

But right here we are met by an objection from a certain quarter, that the "gates of hell" were to never "prevail" against the church (See Matt. 16: 18).

So the question now is, did Christ mean that the gates of hell should not prevail against the church. If he did, then the church as He and his Apostles organized it, with all the officers, ordinances, doctrine, gifts, &c., which God gave to or put in the church, must have been found on earth during the past eighteen hundred years without the loss of a single officer or gift; without any change in doctrine, ordinance, or form of worship. She must remain unchanged in form or feature; but who that is at all informed on the subject will claim that such has been the case. The Protestant portion of the religious world will not assume that ground for a moment, for they know that it can not be sustained, as it is absolutely untrue. Did Christ mean that the church would remain true to him, and hold fast the faith and form of doctrine he gave her? If he did mean that, then either he or Paul and Peter were led by a false spirit, for they teach contrary doctrine to that, as we will hereafter see.

But if they were of the same spirit, inspired by the same Holy Ghost, they could not teach conflicting doctrine; therefore, Christ could not have meant that the gates of hell would not prevail against the church, if by the gates of hell is meant the power of Satan exhibited, either in persecuting the church, or by change of tactics, in instilling corrupt doctrine and practices into the church, till the leaven of error leavened the whole lump. Grammatically considered, the prunoun "*it*" can refer as well to the "rock" on which Christ said he would build the church, as it would to the church, and theologically considered it would much better apply, for whether the "rock" be the Holy Spirit, or the principle of revelation, or truth, or the knowledge of the truth as imparted by the Spirit, in the very nature of the case, the gates of hell could not prevail to their overthrow; but against the church as an organization, the gates of hell *have* prevailed, remains a sad and certain truth. If Peter was the "rock," as some vainly assert, the gates of hell prevailed against him; for the agent of hell, namely, the Roman power, put him to death. But let us see "the Bride, the Lamb's wife, before she yields to the embraces of the "kings of the earth," or before she bacame a harlot, and seated herself upon the scarlet colored beast.

THE CHURCH AS THE BODY OF CHRIST, OR THE "LAMB'S WIFE."

The apostle Paul in 1 Corinthians, twelfth chapter, represents the church as a body or human form, and as the church is the bride of Christ, as a woman we will consider her. Her form is perfect, for God made her; he placed every member of her body "in the body as it pleased him"; and as everything that God has made is perfect and beautiful, so of this work of his creation. "*Every* member" of her body is placed as it "pleased" God, and who can improve His work by adding members to her body, or by taking some away? Not erring, weak, and fallible man, surely. Is God an unchangeable being? If so, has He ever become dissatisfied with the form He was once pleased with? Never; and if any change has been made in her form or features, God has had no hand in the work. Well; what were the members of her body? What are they called by Paul? Hear him addressing the church; he says: "Now ye are the body of Christ, and members in particular. And God has set some in the church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12: 27, 28. In Ephesians, Paul mentions Apostles, Prophets, Evangelists, Pastors and Teachers, as being given to the church; elsewhere we read of Elders, Bishops and Deacons. Others may think as they please, but the writer believes that the Evangelists spoken of in Ephesians were what we call Seventies, for the term comes from the same root as the word "gospel," and it signifies ministers of the gospel, and will apply especially to that class of men who are to be on the move continually.

This bride is to be clothed with the "robe of righteousness"—and Paul says that "righteousness" is revealed in the gospel. She is "arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."—Rev 19: 8. Various are her jewels, the "gifts" of the Holy Spirit, such as faith, wisdom, knowledge, prophecy, healings, miracles, tongues and interpretation of tongues. Such is the New Testament description of the bride, the Lamb's wife. She had passed through the "washing of regeneration" (Titus 3: 5), and had received the "anointing"—the "unction from the Holy One."—1 John 2: 20, 27. Thus beautiful in form and features, clad in fine and costly garments, ornamented with precious gifts or jewels, cleansed and perfumed, is the church of Christ. Has she remained so during the past eighteen centuries? Nay. Is she visible now? If so; where? Let the reader ponder well the question. Where is the church to-day with the officers, gifts,

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ordinances, form and faith, of the church eighteen centuries ago, as the New Testament exhibits her? What was her name then? What should be the name of a wife? That of her husband, certainly. What was her name then, as the wife of Jesus Christ? What else but "the church of Jesus Christ." His name is neither Jesus only, nor Christ only, but Jesus Christ, or Jesus the Christ. (See Acts 2:38; 6:6; 4:10-12; 7:12; 8:37; 28:31.) Among the blessings of the church at Philadelphia, (Rev. 3:8), the Lord said, she has "kept my word," that is the gospel, and "hast not denied my *name*." Now when a woman calls herself by the name of Brown, or Jones, while her husband's name is Williams, and takes pleasure in these other names, and especially when she prefers the ideas, and delights to follow the principles of Brown or Jones instead of her husband's, her fidelity to her marriage vows may well be questioned. And so with a church which so acts toward Christ; it makes no difference whether her name is that of England or Rome, of Calvin, Luther, Wesley, Campbell, or Mormon, or any other man, or the name of a principle, or form of government, or a simple truth, such as baptism, or a congregation, or the unity of the Godhead, or the universal salvation of mankind, or the second advent of Christ. The name and the only permissahle name for the church, or the "Lamb's wife," is that of the church of Jesus Christ. The term Latter Day Saints at the best is only definitive of the character of the people who compose the church, and of the period of time in which they live. It is no part of the name. We say "Mrs. Blair, an upright lady of Lamoni, Iowa," would any one say that the phrase that follows the words "Mrs. Blair" is a part of her name? As the people themselves are Latter Day Saints, or as that is the *character* of the woman (the church) and the time in which the lives, it can not be the name of her husband.

Now a church with Jesus Christ's *name*, clothed with the robes he gave her, even the *fulness* of the gospel; (for she must not be scantily clothed); and with all the members of her body placed and shaped as God designed, with all of her ornaments, is the church of Christ, and that she only is. Christ is not a polygamist, and has not a hundred or more wives, and especially not wives of all shades of color, of all shapes, and conditions, and some superabundantly clothed, others not half enough on, or of too thin a texture entirely, and those with sufficient garments on, have them made of the wrong material, or cut in some unorthodox style. Nay, he is not a polygamist, or even a bigamist, and if there are two churches who call themselves after the name of Jesus Christ, one must be a rejected or divorced wife, and hence forfeited the name, or else is a mere pretender to the name. As for the so-called Church of Jesus Christ of Latter Day Saints in Utah, it was rejected of Christ for disobedience and transgression, and has no legal right to the name. She has thrown her robes away—that is, the gospel, and covered herself somewhat with a "new covenant." Her members are corrupt or diseased—through frequent fornications—and have lost their vitality, and her ornaments have faded and perished; and having lost the "unction" or "anointing" from on high, she is dead, although she claims to be alive, it is merely galvanic vitality.

To be continued.

A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.

PART THIRD.

DR. Twine Text.—Elder, when we parted the other evening you thought you had proven the fact that a departure from the true order as established by Christ was possible on the part of the church. I now wish to call your attention to the last great and immutable promise made by our Lord to his disciples. You will find it in the last chapter of Matthew and last verse. "Lo, I am with you always, even to the end of the world. Amen." Nothing can be more conclusive than this, that since Christ would be with his church to the end of the world, that church must exist to the end; hence no possibility of a departure from the true order by the body as a whole.

Elder D.—I see you still want to destroy the agency of the individual members, which agency you have already admitted, and the whole tenor of Scripture abundantly proves. But you *must* destroy that before you can establish the impossibility of a departure by the entire body. For, if the members individually are not infallible, how can the body as a whole be infallible? Every member being fallible, the whole body must be so, of necessity.

T.—But did not Christ give them the Holy Ghost: and that being infallible, would it not render them infallible?

D.—The Holy Ghost was indeed given, but upon conditions of obedience: "Whom God hath given to them that obey him."—Acts 5:32. And nothing less than continued obedience would secure the continued presence of this divine guide. Paul admonishes the Ephesians thus: "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30). In 1 Cor. 6:19, He says: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" And, 1 Cor. 3:16, 17. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *If any man defileth the temple of God, him shall God destroy.*" From these and many other parts of God's word it is evident that every individual member is held responsible, and hence may so live as to cause the Holy Spirit to leave them; and, we repeat, if one member posesses this power, every member does; and certainly the body entire may exercise it even to the total destruction of itself. For further proof read John, chapter 15. If the agency of the church is destroyed, as pertaining to the individual members, or to the whole body, then the preaching of the gospel is rendered unnecessary; for the term obedience has no meaning to him or them who have no power to disobey. And your vocation as a preacher is a useless one so far as the people are concerned, whether in the church or out.

T.—I am not to be driven from my position by your sophistry. Come to the text. Did Christ promise to be with his people to the end of the world? Could he be with them, if, as a church, they ceased to exist?

D—Be calm, Doctor; a cool head and a calm mind are indispensible in the search for truth. I cheerfully concede that He did make that promise; but I insist the conditions must be considered. Let us read them. He is giving them the great commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen. The first part of this duty was to "*go and teach all nations, baptizing them*" etc. The second was, "*Teaching them to observe all things whatsoever I have commanded you.*" If they failed to "go and teach all nations." they could not claim his presence. If they failed to baptize them as directed, they could not claim it. And when the people were baptized, if they, the apostles, had failed, or if the church at any period should fail to teach "all things whatsoever he had commanded them," they would forfeit their right to His divine presence. Not only must they refrain from teaching their own imaginations, or the doctrines of men, but they must see to it that they do not omit a single item, or truth, which He had commanded them. It is not enough that they should use pious phrases, or sanctimonious expressions; but they must "declare the whole counsel of God;" neither adding to nor taking from His holy word. Nothing less than the full compliance with this command could secure the Divine presence. I now demand of you to show that these conditions have been fulfilled from the days of the apostles until the present. But bear in mind the admissions of your historians.

T.—I think it can be established that the church has maintained its integrity, and faithfully performed the duties enjoined upon it, and that it exists to-day in greater glory even than in the days of the apostles. In those days the church consisted of but a few thousand; and with few exceptions its ministers were unlearned men. Now that church numbers its hundreds of millions, and the mightiest minds of the world are within its pale, and do homage at its shrine. The learning of the nineteenth century, which may be fairly said to combine the wisdom of all ages and of all lands, is concentrated around the sacred altar of the church; and at her nod goes forth to extend her borders still further—into every land, proudly bearing aloft the gospel banner and proclaiming

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the unspeakable riches of Christ to a dying world. Look at our Missionary Societies, our Bible Societies, and our Sabbath Schools. Consider our seats of learning, our temples of worship towering to the skies, and remember that in all these God is worshiped, Christ in glorified, and the Holy Spirit's power is magnified and enjoyed. These are the tangible evidences of a true church, a pure doctrine, and a faithful observance of all things whatsoever the Lord has commanded, from the beginning until the present day.

D.—I must acknowledge your eloquence, if not the truthfulness of your assertions. I do not deny your sincerity, but I question your understanding, and am satisfied that when we have examined the matter more thoroughly by the light of God's word, you will be less ready to magnify and applaud the nondescript thing, (composed of contradictory creeds, vain imaginations, and human dogmas), called Christianity, or, as you would term it, the church of Christ, than you are now. Your boast reminds me forcibly of a religious power whom John saw would "glorify herself, and live deliciously," saying in her heart "I sit as a queen, and am no widow, and shall see no sorrow." But her doom was, to be burned with fire. (Rev. chapter 18). But the emptiness of your boast, and the falsity of your reasoning, will be better seen by examining the church as organized by Christ, and comparing your system with that, if indeed anything can be called a system that is so destitute of any established order, and so conflicting in its creeds and practices as so-called modern christendom is. In order to get a correct view of the ancient church we will read Paul's description of her in his day. You are aware that the word church, signifies "that which is called out." God called out a people to be "a peculiar people," (Titus 2: 14). "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2: 9). Again, Paul compares it to the body of a man; "for as we have many members in one body, and all members have not the same office. So we, being many, are one body in Christ, and every one members one of another." (Rom. 12: 4, 5). "For we being many are *one* bread and *one body*." (1 Cor. 10: 17). "For as the body is *one*, and hath many members; and all the members of that *one body* being many are *one body*, so also is Christ. For by *one Spirit* are we all baptized into *one body*. * * * For the body is not one member, but many." (1 Cor. 12: 12, 13, 14). "There is one body and one Spirit." (Eph. 4: 4). You now see that Paul recognizes but "one body;" and he declares that the church is the body of Christ. (Eph. 1: 22, 23). This establishes the fact that that body, or church, can have but one organic form, and one rule of faith and doctrine. Hence, if we find two churches, or more, differing in their organization and form of government, we may know they are not both Christ's church. Indeed, neither of them can be, unless the precise form and order which he established, be found in them. Now, let us examine the particular form of Christ's church as described in the sacred record. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers. After that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12: 27, 28). The verb "set," signifies put, placed, appointed, established; and God is the one who appoints. Paul tells us what purpose they were set in the church for. After declaring that Christ ascended up on high," he says, "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: *till we all come in the unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things; which is the head, even Christ." (Eph. 4: 8–15). The above, then, was the organic form of the Church of Christ in Paul's day, and the purpose to be answered by it is plainly stated by the apostle. Do the Holy Scriptures contain any account of a change being made by the All-wise organizer? Or is there any intimation that such a change would be made by his authority? If not, would man, unauthorized by God, have any right to make a change? And would not an authorized change render additional revelation necessary? And since all Christendom denies that any revelation has been given since the present scriptures were written, and since they repudiate in loudest terms the idea of any more revelation, is it not evident that God has never authorized any change, but remains true to his eternal and immutable character? Since God has neither made nor authorized any change, if no church can be found bearing the form described above, is it not evident that there has been a departure, on the part of those claiming to be the church of God, from his established order?

T.—Our learned divines do not understand that apostles and prophets were to continue in the church in all ages; but that apostles were the first in the order of time, and after them prophets were to fill their places in the church. You will remember the apostles were the first called to the ministry. After prophets had answered the purpose for which they were called, then evangelists, pastors and teachers were to succeed them, and by these latter the work was to be carried on to the end.

D.—If your view was correct, that this arrangement was one of rotation in time, that is, that when one order died out the next mentioned should succeed them, until first apostles, secondarily prophets, thirdly teachers, etc., had all filled their times, then after the apostles had passed away the prophets would begin their work, viz., receiving and declaring additional revelations. But you declare, and all Christendom with you, that when the Apostle John had finished the Apocalypse that closed the sacred canon of scripture, and that there was to be no more prophesying, no more visions from the Almighty. If you are right in the view you have just expressed, you must be wrong in denouncing all revelations that should be received after the death of the apostles. A prophet without a prophecy, or vision, or revelation from God, would be a strange thing in the earth. You must either renounce your order of time theory, or believe that God has spoken through prophets since the apostles passed away. But that is not the only dilemma your order of time theory gets you into. After the teachers have succeeded the prophets, (in your view), then comes miracles, and after miracles "gifts of healings, helps, governments, diversities of tongues"—of course, succeeding each other in the order of time, according to your theory. You not only denounce revelations, but you also loudly declare that the age of miracles ceased with the apostles, and yet you have these things coming long after the apostles and prophets are dead.

T.—I confess I never thought of that. It does appear that if these were placed in the church, as succeeding each other in the order of time, then prophesying must take place after the apostles' days; and then teachers must succeed the prophets, for they come thirdly. After that miracles then gifts of healings, etc., that would bring "helps" (in the divine life) and governments, (means of governing the church) at a very late period, and "diversities of tongues" last; whereas miracles, gifts of healings and diversities of tongues were all in the apostles' days; and surely the church could not be left without the divine aids, or helps; and without government all would be anarchy and confusion. And as you have quoted, "God is not the author of confusion." I must abandon my theory as to these things coming in rotation, or succeeding each other in the order of time; for I still believe that miracles, healings and tougues ceased in the early ages of the church, and that revelations ceased with the close of the apocalypse.

D.—Doctor, I am glad you are beginning to see a little light and have the courage to acknowledge your mistake. Now let us take the inspired view of the matter. "*God hath set*," (not will set, in future times), "some in the church, first apostles," etc. Here you will see that all these orders of the ministry, as well as the miracles, healings, helps, governments, and diversities of tongues, were all *set in the church* in Paul's day. They were not to succeed each other in the order of time; but the language used indicates the rank, or order they were to occupy in the church; and he compares these various officers to the eye, ear, hand, foot, etc., of the human body; and signifies that they occupy similar positions in the Church of Christ that the eye, hand, etc., occupy in the human body, and that all are dependent upon one

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another. And if the eye, ear, hand, foot, etc., of the human body are essential to the perfect form and well being of the same, and as their absence renders the body imperfect, and as these members are so closely connected with the body as to form parts of it and are at the same time dependent in their turn upon it for the continuation of their existence and usefulness, so the eye, ear, hand, foot, etc., of the church, (apostles, prophets, evangelists, pastors, teachers, etc.), are essential to the perfect organization of the church, and to its well being. And as they, like the physical members, grow out of and form parts of the church, they are indispensible to the perfect organization of that spiritual body. Moreover, as no substitutes have ever been found that could take the place and perform the duties of the members of the physical body, so no substitute can take the place and perform the duties of the members whom *God shall set in* the church. To take these out is to destroy the church, or render it a helpless, crippled trunk, without means of growth or progress, subjecting it to the impositions of men and demons, and making it incapable of filling the position God has assigned to it. As to miracles, etc., ceasing with the days of the apostles, if they did, then either the church rendered herself unworthy of those gracious favors, or God was unfaithful to his promise; for these were among the things that He "set" in the church. (1 Cor. 12: 28). And they were to continue "till we all come in the unity of the faith," etc. (Eph. 4: 8–16). You will not charge the Almighty with falsehood; hence you must admit that at whatever time these blessings ceased, those who should have enjoyed them had become unfaithful to their trust, and departed from the true order of God.

T.—Well, I must take more time to consider these things. I see you have studied these matters more deeply than I have. The hour for my appointment has come, I must bid you farewell.

(Continued.)

Selections.

THE following very able sermon was pronounced by Henry Ward Beecher in Plymouth Church, Brooklyn, New York, October 25th, and contains so many points in harmony with the doctrines taught by Joseph Smith the Seer, from 1830 forward, that we have deemed it wise to give it to our readers that they may see how men of research, untrammeled by creeds and going directly to the teachings of the Master, are coming nearer and nearer to the light as revealed through the "choice seer." His remarks concerning the sorrow of Jesus over the self-doomed city of Jerusalem are very beautiful, but in point of pathos and power they fall far below the following in Enoch's version of the sorrow in heaven over the self-procured punishment of the wicked.

"And it came to pass, that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? And were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations: and thy curtains are stretched out still, and thou art there, and thy bosom is there; and also, thou art just, thou art merciful and kind for ever: Thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end. How is it that thou canst weep? The Lord said unto Enoch, Behold, these thy brethren, they are the workmenship of mine own hands, and I gave unto them their knowledge in the day that I created them. And in the garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father. But, behold, they are without affection, and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them; for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Council is my name; and Endless and Eternal is my name also. Wherefore I can stretch forth my hands and hold all the creations which I have made, and mine eye can pierce them also. And among all the workmanship of my hands there has not been so great wickedness as among thy brethren; but, behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands. Wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which thine eyes are upon shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them, and that which I have chosen has plead before my face; Wherefore he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment. Wherefore for this shall the heavens weep, yea, and all the workmanship of my hands."—Insp. Trans., Gen. 7: 35–46.

Mr. Beecher's conclusions in respect to the moral agency of man, the undeviating justice of God, the absolute immutability of God's laws, all stand forth in much clearer view and in more pronounced terms, in the translations, revelations, and teachings of the Seer. The dawn of the latter day dispensation is scattering its beautiful, saving truths on many souls, and the Sun of Righteousness is enlightening the world preparatory to his glorious appearing.

WHY THE SAVIOR WEPT.

Mr. Beecher's text comprised Matthew 11: 20–24, and Luke 19: 41–44—the lament of Christ over Chorazin, Bethsadia, and Capernaum, and his sorrow over Jerusalem.

It would seem to the superficial observer, said Mr. Beecher, as if the weeping over Jerusalem stood in sharp opposition to the denunciation of Capernaum and Chorazin. But they are part of one and the same thing. The denunciations of our Savior were not loud, harsh, and red-faced. There is nothing in the text which prevents as mild an impression connected with one as with the other. The compassion of Christ is for a self-destroyed city, is breathed just as much in the heart and meaning of woe as his compassion for Jerusalem while he wept over it. In the midst of the popular acclaim, as he stood looking toward Jerusalem and beheld the city, its history and the memory of the fathers came to his mind, and with a sudden gush of feeling to which He was subject, for the waves broke high on Him after, he broke into tears and with struggling words said:

"If thou hadst known! if thou hadst known."

It was a lament, it was sorrow, and it was irremediable sorrow; for the doom was pronounced, and the day was not far distant when it was accomplished. We are to bear in mind the state of heart which Christ had toward those who had injured him and were about to destroy him. It was in Jerusalem that he had been rebuffed more than any where else. In fact, he was exiled, for though it does not lie directly upon the face of Scripture, it may be clearly shown that there was a conspiracy formed in Jerusalem in this last visit of Christ there, and it had been determined that he should be put to death. He was therefore marked, and knowing it he withdrew to the eastward. He was now returning, for he knew that his time was come, to this city that had murderous thoughts against him, where the shouts: "Crucify him!" were awaiting him, which had persecuted the prophets and covered itself with guilt—it was in view of all this that he felt such a movement of compassion that he could not repress tears, and he beheld the city without one emotion of wrath; with the full consciousness of doom, and with a sympathy with these wicked men and this great community stained with the blood of the saints.

GOD'S INNER FEELINGS REVEALED.

In such circumstances He made manifest his compassion in words that will to the end of time be a revelation of the inner feelings of God. We are to consider, if we are believers in the essential divinity of Christ, that while the accidents of time and its limitations are not to be transferred, the voluntary life of the Savior represents substantially the *thoughts*, *feelings*, and *conduct* of the Father—God. And it is not by any violent stretch, therefore, that we say that we perceive in this experience of Christ not earthly weakness, but supernal exaltation; and we have a right to say that *God is sorry*, for those who are hopelessly lost. There have been men who have so far forgotten the sympathy

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and compassion of God that they have represented Him as stern, vengeful, looking upon the destruction of the wicked with as much composure as the shambles look upon that of flocks and herds. It has been taught even that there will come a time in the other life when parents will be so lifted up into the admiration and glorification of the Divine nature that they shall be able to look down into Hell and see their children damned there, and rejoice and glorify God; so brutalized may men become. For if any man standing in Heaven can find anything in the character of God that shall enable him to look upon wife damned, and children damned in Hell, he ought to go to Hell himself and be damned. But where, in the whole economy of Divine government as made manifest in Scripture, is there anything that justifies such a thought of God, even when looking upon men that are sinful and lost in their sinfulness? The voice of the Old Testament is, "I have no pleasure in the death of him that dieth." "Why will ye die?" "Let the unrighteous forsake his unrighteousness, and let him come to me. Though your sins were as scarlet, they shall be made white as snow." Only repent, only take yourself out of the stream of consequences which inevitably bears men down, step by step, to fate and death. We have the better reading of the Divine nature in the example of Christ, when he drew near to Jerusalem and wept, and said: "O, if thou hadst known the things which belonged to thy peace!" It was yearning, heart-breaking sorrow. "Now they are hid from thine eyes." It is not far to see that the Divine nature is one that yearns over men that have *destroyed themselves*, and whose destruction is irremediable.

THE REVENGE IN THE FUTURE.

Whatever may be the future, whether men may drop into annihilation—and there are large numbers and learned men of the Church of Christ in our day who believe that immortality is the gift of God through faith in Jesus Christ and not the natural economy of the world, and that men unstained by this power of grace in them die as the animals die—or if you regard the other life as one in which men enter upon a probationary period again, and through spiritual evolution work their way up by and by to a higher standard and to admission to glory—in whichever way you look upon the condition of the future, one thing is certain: There is no revenge there; no wrath, no smoke of indignation, and no heartless hating, rejoicing over the sufferings of any creature. A being that can look upon intense suffering which has *no remediable power in it*—suffering without any other end than that they shall suffer—a being that could look upon that and snuff it up as a sweet incense, ought never to be called God. It is cruelty, it is the embodiment of the very hatred and bitterness which are forbidden by the whole teaching of the Bible; and calling such character and such conduct by the Divine name does not make it Divine. It is abhorrent to every element and every conception of the Divine nature. For, as Christ wept over Jerusalem when there was no chance for it, you may very well understand that God looks upon men, too, and *sorrows for them* when there is no remedy.

Christ recognizes, then, *the certainty of law;* that things will follow the lines laid down for them from the beginning. The certainty of moral law is just as great as the certainty of physical law. We know perfectly well that certain courses pursued in regard to the bodily health will terminate in a certain way; that if men do not repent and turn from violation of physical law, the result is inevitable. And the tendency of moral law is just as certain. Men that live through appetites and passions and to the flesh shall of the flesh reap corruption. If he sows selfishness, pride, and passion, he is putting himself under the ban of those great laws established from the beginning. Christ recognized that there were irremediable conditions. Why did he not convert Jerusalem?

MAN AS A FREE MORAL AGENT.

If you will take notice, there is not in the whole history of Christ's miracles one single instance in which he wrought a miracle to *change a man's mind.* He had control of the physical laws by which he changed their bodily conditions, but in no single instance did he work a miracle that should change the will or the purpose of men's hearts. That he never invaded or touched. There are a great many instances in which he influenced and incited, but never once in which he *overthrew a man's free choice*, his own agency and care of himself. So we are not to suppose that at any time on earth there will be such an intervention of the Divine will as will prevent the legitimate consequences of the violation of great spiritual and natural laws in the moral kingdom. We can of our own experiences come into some comprehension of this state of the Divine mind. We mourn for and have compassion for friends whose every step is downward, whom friendship, household love, business prosperity, nor any motive of pride or self-respect can hold back. Have you never felt such compassion for one that you knew to be doomed? And what must be the feeling of compassion in the Divine mind when that process of destruction is going on in many, and for generations and centuries!

God is called the long-suffering God. How much has he had to suffer? He is declared to be a Father. What a household He has had! And, while we urge the sternness of the law, the inevitableness of the penalty that surrounds human life and society, over and above it all is the spirit of Christ. He knew that Jerusalem was doomed. He wrought no miracle to change it; nevertheless He poured out His heart in sorrow over the inevitable. And it is such a one as that that men sin against!

We might defy arrogance and rude wrath, but to defy the tenderness and loving kindness of a Savior that rather than that men should perish, was willing to offer up His own life—how heinous is transgression against such a love!

WHEN ONE MAY JUDGE GOD'S WORKS.

God influences, but *does not compel*, moral states. The question is often put by men: "If God can do anything, why does He leave the world as it has been left, to work out its own destruction? Why does he not compel things to be right?" This is simply unsolvable, because no man can tell what a machine is by seeing the scattered wheels lying around. No man can tell what a picture is going to be by seeing the canvas and the mere ground rubbed in. No man can tell of this world, which is a part of God's universe, what relation it holds to other worlds; and it is the completed administration of God over the whole universe, when all the various beginnings—the genesis in this world, and in that world, and in the other world—when all these various colors and development of the power of the soul shall have been marshalled and become together, and you see the totality of the administration of God, then perhaps a man may be in such a position that he can form some judgment why God did or did not. But one thing is certain; that, so far as the world is concerned, there are *certain great laws* that lead to righteousness, to safety, and to happiness, and certain great laws that lead through transgression to dishonor, disgrace, and suffering immeasurable.

Why does not God interfere? That you can not tell, nor I. When it is said that God can do anything, that is an extravagant phrase. If you take it literally, God can not do everything.

My brother Charles and I were profound theologians when we were about ten years old, and we used to discuss that very question: "God can do anything." I held high grounds, until Charles said one day: "God can't make a sheet of paper with only one side to it." It seems very foolish, but it is no more foolish than the discussions that have been held in books and sermons. In the very nature of things impossibilities can not be done. To be in a place and not to be in it at the same time—that can't be. To be at one and the same time entirely loving and entirely hating—that is impossible. God can do anything according to those great outlying laws which He has Himself imposed upon the universe, and under which He Himself acts and moves, and it is a mere wanton declaration, "God can do anything, therefore why don't He?"

LAWS THAT ARE UNCHANGED.

We see how physical laws are conducted, the laws of winter and summer; they are never changed; and the laws of society. There are certain great outlaying tendencies, and great laws, and they are permitted to run on because in the long sequence—in the everlasting history, when it shall be gathered up—it will be seen that that was the way of wisdom, the way in which the power and wisdom or God were made glorious in the apprehension of all beings that are pure and holy. But one thing we do know; that God will not, by vio-

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lence, change men's courses and careers. By influence, if he can; by violence, never. Therefore, if men enter upon an evil course, *they may change*, and God in that case may help them; but the result is inevitable if they do not thus rectify the evil which they are pursuing. In this life in part, and by analogy in the life to come, these great careers must run out in their own nature and to *their own final results.* It is the testimony of God's work and of human experience and observation.

There has been preached in days gone by the doctrine of reprobation, and as that has been stated it would seem as though every man of honor should reject it with scorn and indignation. But there is a reprobation foreshadowed in this history of Jesus Christ—namely: men that set themselves apart to do evil will go on until they come to a period in which the resiliency of their moral nature is lost, the moral stamina on which all change takes place is gone, and while there are outward health and physical prosperity they are corpses inside, with only an external animal life, and they are on courses that certainly lead to destruction. There is no mercy that is imperative and absolute in God to change men. The tears of Christ had no power. The sorrow of Christ had no power over corrupt Jerusalem. She was made a heap of desolation, and knowing this, still Christ lingered over her and wept.

Are there no persons among you over whom Christ might weep? Who have given themselves up to sin and hate? They are reprobate. While we do not deny that God may snatch men as brands from the burning—that is, that there may come influences that may snatch John Newton from being a slave-trader, and bring a man out from the depths of intemperance and make him a reformer—yet the exceptions are so rare that the great probabilities move on with giant strides, and when a man has given himself over to a career of vice and spiritual wickedness, and has held it through the years against the influence of friends, church, and the strivings of God's Spirit, there is a fearful probability that he is reprobate, given up; and I think sometimes I almost hear God saying to the angels of mercy: "Cease your beneficence, it is wasted; why should there be dew falling on the rock? It can not make it sprout and grow." But even in their perishing God's heart is *grieved*, and God is *sorry*, not only for sinners at large, but for those that are doomed irrevocably.

Behold the tender mercy of your God. May he give you grace to be wise in time; for the wise man foreseeth the evil and hideth, fools pass on and are punished.

"MANUSCRIPT FOUND."

We now offer for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spalding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. This book of 144 pages 8 mo., is now in the hands of the binder, and orders for it are solicited. Single copies, in cloth 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each. Liberal discount to dealers.

REPLY TO LITTLEFIELD.

We have now on sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

Conference Minutes.

NORTHERN CALIFORNIA.

The semi-annual conference of this district convened at San Francisco, Cal., October 2d, 1885. Elder A. H. Smith, president; Elder T. J. Andrews, secretary. Branch reports.—San Francisco 48; received by letter 3, baptized 1. Stockton 62; baptized 18. Uniontown 18. Spruce Grove 22. Sacramento 95. Santa Rosa 63. Oakland 107; baptized 4. Elders' reports.—W. Potter, president of district, found an inquiring spirit among the people, and was extremely sorry that more Elders could not be sent into the field; had baptized 4. Thomas Daily baptized ten in Stockton, found the people willing to investigate our doctrine, and quite anxious to hear preaching. W. Anderson, D. J. Philips, G. S. Lincoln, A. Haws, J. H. Parr, S. Robinson, J. Nightingale, G. W. Harlow, J. R. Cook, J. B. Price, A. Nethercott, J. Roberts, Thos. J. Andrews and H. P. Brown, reported their respective labors. Bishop George A. Blakeslee delivered an instructive address upon the obligation all members had assumed upon entering into the solemn covenant of the gospel. Elder E. L. Kelley reported his travels through the district; had visited the various churches, and everywhere found the great need of an active ministry. Had endeavored to present the temporal law in the manner as understood by the Bishopric, and had not found any one individual who was not satisfied with the views as now held by the church. In the evening Elder E. L. Kelley discoursed from 1 Cor. 12: 28, ably defending God's method of salvation, showing that apostolic and prophetic privileges and duties are gifts to the church, unto which men are called, qualified, and empowered to act, and are as essential now in the church as at any other time, when Christ had a church. At the morning session a resolution prevailed, directing the Bishop's Agent to present an itemized report to our district conferences. Elder Thomas Daily was appointed president of district. In the evening preaching by Elder H. P. Brown from Matthew 9: 23, Inspired Translation. The parable of new wine and old bottles was ably used to prove the utter incompetency of the unregenerated mind to entertain the new and Divine word of God. Preaching by E. L. Kelley on Sunday morning, from Matthew 5: 20. The discourse was replete with wise instruction to the members of the church, showing beautifully the distinction and force of Christ's words, "My kingdom is not of this world." That whilst the civil governments of the world was intended to govern and restrain man in his unredeemed and carnal character, the kingdom of God was sent to train up the heart in the precepts of the living God, that we might be like him, and share in the glories of the world to come. Resolution prevailed that all members moving from one branch to another must take letters of removal, before they unite with another. The request of San Francisco Branch to be granted: Priest C. A. Parkin be ordained an Elder, and Richard Webber, a Deacon. On Sunday afternoon Bishop Blakeslee offered prayer, and delivered an opening address on the importance of the Sacrament. Bro. C. A. Parkin was ordained an Elder by E. L. Kelley, and Bro. Richard Webber a Deacon by A. H. Smith. Sr. Phylanda Bradbury was confirmed a member of the church by E. L. Kelley. Subsequent to the Sacrament, many earnest and devout testimonies from young and old were given in the power and demonstration of the good Spirit, creating a perfect time of rejoicing and joy in the gospel of peace toward all men. On Sunday evening preaching by Elder A. H. Smith. Conference adjourned to meet in Stockton, on the first Friday of the full moon in March, 1885.

CENTRAL NEBRASKA.

The conference of this district met on Saturday, September 26th, 1885, at the Saints' Chapel, near Clear Water, Nebraska, president G. S. Hyde in the chair; J. H. Jackson, chosen secretary *pro tem.* Elders B. Kester, O. Bebee, W. S. Barbee, G. S. Hyde, J. Caffall, present, reported. Elders C. Brindley, H. J. Hudson, J. B. Williams, O. A. Richey and R. H. Wight, reported by letter. Priests J. H. Smith, J Smith, C. H. Derry and M. Cain reported in person, and C. N. Hutchins, by letter. Of the Teachers: J. H. Jackson, J. Mill and A. Hollenbeck reported in person. Bro. G. S. Hyde was sustained as president of the district for the next three months, and Levi Gamet as secretary. Saturday evening and Sunday morning, Elder J. Caffall dispensed the word to attentive audiences. The afternoon session was devoted to prayer and testimony; a pleasant and peaceful waiting was had. On Sunday evening Bro. Hyde spoke to the few who ventured through the rain to the church. Adjourned to meet with the Clear Water Branch, Nebraska, December 26th and 27th, 1885.

Miscellaneous.

THE EXPOSITOR.

If you will allow me through the columns of the *Saints' Herald* to address the Saints upon the subject of continuing the *Expositor* another year, you will confer a favor. There remains now two more numbers to be issued to complete the first volume. The amount of good the *Expositor* has accomplished on this coast can not be estimated; but all know that it has been of great benefit to the cause, in placing the Reorganized Church properly before the world, and showing the difference between us and the polygamous Utah Mormons. This Pacific Slope Mission has more people in it, probably, who have come in contact with the polygamous Mormons, than any other part of the United States; and consequently there is more prejudice and bitterness against the name of Latter Day Saint, or Mormons, than any other place in our country, and therefore a harder field to labor in than any other. It has

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taken a long and laborious work to show the people here, that we are not of the Utah Church, and that we are opposed to the doctrines characteristic of that people.

The *Expositor* has done much in the past year in educating the public on that subject, and in showing the difference between us and them, and yet there are thousands who from lack of opportunity to know and understand this difference, or from prejudice, have failed to put forth the requisite amount of inquiry to know, are today as ignorant of our true position, doctrines, and work as though we never existed. Our people have kept and honored the laws of the Government in which we live, and therefore have not because conspicuously notorious for evil doing; and the people have been led to believe that the Utah Polygamous Church was the embodiment of the Latter Day Saint Church, and that there were not enough of any others to notice; while the facts are, that the Reorganized Church numbers nearly twenty thousand communicants, while many thousands more of old time Saints who could not brook the Utah doctrine and leaders, like the children of Israel at the Red Sea, are "standing still to see the salvation of God."

By the efforts of the *Expositor*, newspapers on this coast now give us favorable notice; Christian Churches and private houses and halls are now opened to our Elders; the Macedonian cry "Come over and help us," is heard on every side, and we have not ministers enough now to fill the places where preaching would be listened to with deference and respect.

The question now is, Shall the *Expositor* now go down from lack of energy and patronage?

The Board have turned the paper over to us, and we propose to keep it going if sufficient encouragement is accorded us. If the old subscribers will all renew their subscriptions, either by forwarding the cash for volume two, or pledging their word where they can not immediately remit the money, that they will soon remit a year's subscription, and send it forward to us as soon as the first day of December, we will commence volume two, on the first of January, 1886. A little economy and self-sacrifice on the part of the Saints and we can publish a good paper on this Coast, to the great benefit of the work here. As we shall have given one years's labor in the current volume, we do not feel able to take the risk of publishing another volume unless we shall receive sufficent pledges which are tangible to justify the undertaking.

Subscribers for volume two will say so in their orders, and send them to me at my office, 859 Broadway, Oakland, California. Those sending for volume one must send to Bro. Geo. S. Lincoln, 1801 Polk street, San Francisco, California. Dear Saints, let me hear from you early.

H. P. BROWN, *Editor Expositor.*

NOTICES OF APPOINTMENT.

The Saints of the Central California District of the Church of Jesus Christ, will please take notice that Elder John M. Range, of Hollister, is the duly appointed agent of the Bishop, and empowered to act as such in said district, in the place of Bro. Daniel Brown, resigned.

Also the Saints of the Kent and Elgin District, Canada, will take notice that Bro. Richard Coburn, box 72, Blenhem, Kent County, Ontario, is the duly appointed agent, and he is empowered to act under his instructors as such for said district, in place of Bro. James Robb, who has resigned. Praying ever for the spread of the gospel work, I am truly in hope.

G. A. BLAKESLEE, *Bishop.*

LOS ANGELES, Cal., Oct. 22d, 1885.

BRANCH REPORTS AND RECORDS.

According to the published minutes of the District Conferences some branch reports have come into the hands of District Clerks during the past spring and summer which have not yet been forwarded to me for placing upon the General Church Record. I would therefore like to urge upon the district officers that they will kindly send all reports to me and continue to do so as fast as received, after recording in their District Records. If they will please bear it in mind and attend to it I will be greatly obliged.

H. A. STEBBINS,
Church Sec. and Recorder.

LAMONI, Iowa, October 29th, 1885.

A CARD.

Whereas, it has been reported that I, F. W. Curtis, have used language, which has been either misunderstood or misconstrued, whereof some members of the church have taken offense; therefore, I do humbly ask one and all, in the name of Jesus of Nazareth, to forgive me, as I have no desire whatever to injure or offend any one. My greatest desire is to live my religion, and do unto all people as I would have them do unto me, love my neighbors, and pray for my enemies, if any I have. Asking for mercy and peace, I remain,

Yours truly,

F. W. CURTIS.

MARRIED.

BROWN—LAIN.—At Boonesboro, Boone county, Iowa, by Elder J. F. McDowell, on Thursday, October 22d, 1885, Bro. Fulton A. Brown and Sr. Lyda D. Lain, both of Boonesboro, Iowa.

DIED.

WILCOX.—At Shenandoah, Iowa, October 18th, 1885, of membraneous croup, Clara Hattie Belle, only daughter of Bro. Eber S., and Sr. Clara A. Wilcox, aged 6 years, 5 months, 2 days. The departed was only ill twenty-four hours. A little time before dying she said she "felt so good," and was going to "die and go home." Funeral from the Saints' Church, Elder R. M. Elvin officiating. There was a large attendance, and the service was solemn and impressive. One more is added to the redeemed host on the other shore.

PEARSON.—At Corinth, Ontario, Canada, October 8th, 1885, Sr. Jannet Pearson, aged 60 years, 2 months and 18 days. She was born August 21st, 1825; was baptized into the original church in March, 1844, by John Shippy; afterwards came into the Reorganization August 25th, 1863, having been baptized by George Cleveland, after which she stood alone amid all the trials and evils that surrounded her, which were many, for six years; at the end of which time her prayers prevailed with God, and her sister Rebecca was baptized, and they together have stood the storm, and have lived to see that dark day of persecution roll away, and in the place where once the mob stalked defiantly, peace prevails, respect is tendered, and now a flourishing branch of the church exists, and worship held in a neat little church erected at considerable sacrifice, dedicated free; and now after a noble and consistent Christian life of over forty-one years, she returned to the world of spirits, departing this life peacefully, leaving many friends both in and out of the church. She was looking joyfully forward to the time appointed, October 10th, when the Saints were to meet in Conference within a few rods of her home; but her fond hope was not to be realized. Two days previous to the convening of conference she was summoned away to meet in the conference of the spirits of the just. The funeral services were conducted with profound respect, and great credit is due, and was tendered to Mr. Connor for his management. The funeral sermon was preached by Elder Arthur Leverton, who seemed to be filled with the Holy Spirit, and a strain of humble, deep felt sympathy, amounting to pathos, accompanied his effort, which was edifying, comforting, and instructive to all. Many outsiders expressed a desire to hear more from Bro. Leverton. Sr. Jannet Pearson leaves a wide circle of sorrowing friends and brethren, sorry to lose the companionship of our sister, yet glad to know that she lived and died a saint. Her husband bears testimony that many times he has entered the house when all seemed quiet, but as he passed from room to room to see if any one was there, he would often hear the voice of his wife in secret prayer pleading with God.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be:
But thine is still a blessed sleep,
From which none ever wake to weep."

J. A. MCINTOSH.

BOOTH.—Near Davis City, Iowa, November 28th, 1884, Sr. Phebe Booth, wife of Bro. Robert Booth, aged 75 years, 9 months and two days. Sister Booth was baptized into the Reorganized Church of Christ, on the 30th day of April, 1863, at Little River, Decatur county, Iowa, by Elder W. W. Blair. She was a faithful wife, a loving mother, a good neighbor, and very kind to the poor. Funeral services by Elder Z. H. Gurley.

BOOTH.—Near Davis City, Iowa, July 26th, 1885, Bro. Robert Booth, aged 76 years, 3 months and 14th days. Brother Booth was baptized into the Reorganized Church on the 30th of April, 1863, at Little River, Iowa, by Elder W. W. Blair. Both himself and wife were members of the old church. He was a firm believer in the Book of Mormon, consequently never could endorse the doctrine of universal salvation; it always grieved him to hear it preached. He maintained his integrity to the last. Funeral service by Elder E. Robinson.

CLARK.—At Davis City, Iowa, September 12th, 1885, of membraneous croup, Mildred H., youngest daughter of brother and sister William H. Clark, aged three years and seven months. Little Mildred was a special favorite with all who knew her. They loved her for her sweet and pleasant ways. She has gone home to mingle with the angels, and be with Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Funeral services by Elder Z. H. Gurley, assisted by Elder J. R. Lambert.

BALDWIN.—Tudie, daughter of John J. and Margaret N. Baldwin, died October 18th, 1885, in Butler county, Alabama, of bilious fever; aged about 4 years.

BALDWIN.—October 23d, 1885, in Butler county, Alabama, of bilious fever, Bro. John J. Baldwin, aged 49 years; was baptized November 30th, 1873, by G. T. Chute. Dr. Baldwin was

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born in Lumpkin, Stewart county, Georgia. He leaves a wife and six children to mourn his loss; He was highly respected by all who knew him; was a firm believer in the great latter day work; a faithful and kind husband and father. The church feels his death deeply. Prayer was offered at the house, and a short discourse at the grave, where a number of Saints and friends had gathered.

G. T. CHUTE.

ADDRESSES.

Mark H. Forscutt, care 138 Fifth Avenue, Pittsburgh, Pa.
Presiding Bishop: G. A. Blakeslee, Galien, Mich.
Elder Joseph Luff, Box 307, Salt Lake City, Utah.
Elder Peter Anderson, Editor of "Sandhedens Banner," Box 1123, Salt Lake City, Utah.
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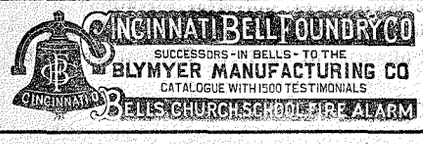

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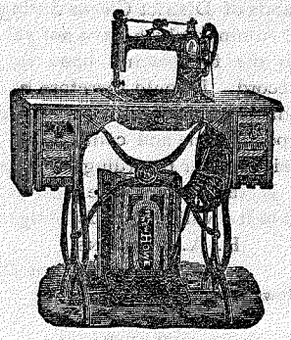

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THE SAINTS' HERALD.

Reprint 1893

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 14, 1885.

NO LAW, NO TRANSGRESSION.

"WHERE there is no law, there is no transgression,"—*Romans 4: 15.*

The Utah Saints have utilized this saying of the apostle Paul "with a vengeance," to use a trite saying. For, proceeding upon the hypothesis that the territory where they had pitched their tents after the exodus from Illinois and Iowa was a land unknown to law, they enacted laws and set up statutes thereon. In these statutes there were no provisions declaring who might and who might not contract in marriage, nor who might celebrate the rite; no re-enactment of the Mosaic declaration concerning consanguinous marriages; no statement of what incest was, and providing for its punishment. Rape and the crime against nature only were recognized as deserving of punishment.

An act providing for proceedings in cases of separation for divorce was passed; but in this act, marriage with another is not given as a just cause for separation. And a provision in another act by which the time-honored right of dower accrued to the wife, is made void; thus making the tenure of the marriage bond more and more insecure to the wife legally taken, the wife being left without legal claim upon the properties to which her youthful service and her child-bearing have entitled her.

In the absence of clauses in the statutes defining the age at which persons might lawfully contract in marriage, children all the way from eleven years upwards were taken to wife, not in one or two instances, and in one or two localities only, but in many instances and in various localities. By reason of there being no clause defining the degree of consanguinity within which marriage is forbidden, men took to wife: mother and daughter; sisters, two or more; and in one instance at least, a man took his own half sister to wife, having children by her. The design seems to have been to so leave the laws that acts elsewhere unlawful were permissable, because there was no law against them.

A SUM IN NUMBERS.

IT is now currently reported about Pleasant Grove and Provo, that Joseph F. Smith, one of the now absent presidents of the Utah Church, taught and preached that unless a man had at least *three wives*, he could not be saved with a celestial salvation,—could not enter into the celestial kingdom and obtain celestial glory.

If this teaching is true, with reference to the Utah Saints, not to make an attempt to apply it elsewhere, it must follow that as the sexes are equal in Utah, only three men in every ten can possibly hope to attain unto that celestial salvation. Three men in ten, each having three wives, leaves seven men and one woman to fail of salvation, one of the men with one wife only, and six without any! But as it is said that John Taylor has had ten, and Joseph F. Smith has four, (though it is thought that he has married three since), in the ten from which they are numbered there would be eight men wifeless; and four women would be taken from the ten next in numeration to supply the fourteen which these two men have. This would leave eighteen men out of the twenty with six women only, to wed; and if two out of the eighteen were lucky, or wise, or smart enough to get these six, three to each, it would leave sixteen men who could not hope to attain to the celestial glory—and yet this institution does not interfere with the rights of any, to life, its blessings and its home, peace and happiness! What do these monopolists of the wife-supply suppose these sixteen wifeless "fellow men" and brethren are made of? Have they the affection and desire for home, the joys of companionship, the love for children and their endearing ways, the ambition to be saved in the highest and best that God offers to man, celestial salvation. How are they affected by the logic of numbers as stated above?

CURIOSITIES.

APOSTLE Franklin D. Richards, of the Utah Mormon Church, in an "elaborate discourse on law and the Constitution," before the conference held at Logan, Utah, October 8th, 1885, among other things said: "When celestial marriage was re-"vealed there was no law against it. Con-"gress had passed laws to entrap the "Saints, who had no desire to break any "constitutional law of the land."

This extract is taken from the report of the conference proceedings published in the Deseret Daily News for October 8th, 1885.

Did the Apostle forget, or did he think other folks did not know, or would not remember, that July 12th, 1843, is alleged to be the date of the receipt of the so-called revelation; that the Saints did not leave Illinois till 1846, nor Iowa for a year after that date; that it was not till July 24th, 1847, that the pioneer corps reached the banks of City Creek in Salt Lake valley; that it was not till 1852 that the said revelation, claimed to have been given in 1843, was presented to the people; that both in Illinois and Iowa, from which States the church did not remove until as late as 1847, there were strict laws declaring it to bigamy and unlawful for a man to have two or more wives living at the same time? When and where did the Apostle wish his hearers to understand celestial marriage was first revealed?

In the report of the same day's proceedings, published in the *News* of the 9th October, the same Apostle is reported to have said:

"It had never been held against us that we violated any law save one, a law framed especially against our marriage relations. Wherein, he asked, consisted our crime? Before the revelation on marriage we were married according to Sectarian rites, until death did us part. At the proper time, the Lord told his servant Joseph that all old covenants should be done away, that they were not of binding force is His sight; and as the people became prepared for the doctrine it was revealed to us of God; that the marriage covenant was eternal; as we were eternal, and we were commanded to receive the new and

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everlasting covenant, and govern ourselves accordingly."

Contrast this with what apostle Orson Pratt said in a sermon preached in the city of Salt Lake, October, 1869, as reported and published in pamphlet form:—

"God created man, male and female. He gave to man, whom he created, *a* help-meet—a *woman*, a wife to be *one* with him, to be a joy and a comfort to him. . . . In the early rise of this church, February, 1831, God gave a commandment to its members. . . . . Wherein he says: 'Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.' . . . It was given in 1831, when the one wife system prevailed among this people."

Then read the word of the Lord in regard to the institution of marriage in the church:—"I say unto you, that whoso for-"biddeth to marry, is not ordained of God, "for marriage is ordained of God unto "man; wherefore it is lawful that he "should have one wife, and they twain "shall be one flesh, and all this that the "earth might answer the end of its crea-"tion; and that it might be filled with the "measure of man, according to his creation "before the world was made."—Revelation of March, 1831.

Was all this commanded of God, according to "Sectarian rites," Mr. Richards?

On the same day, and at the same meeting, October 8th, 1885, another apostle, Francis M. Lyman, addressed the assembly, and his remarks are reported thus:

"The speaker spoke of marriage and the sanctity of the marriage covenant; he dwelt also upon the worthiness of men to engage in the marital relations, and said that a man that was not worthy to be the husband of two or more pure women, was not worthy of a single wife; and, should his just deserts be meted out to him, he would be deprived of entering the married state at all."

One who was worthy (?) of more than one, Edward Brain, lately arraigned before the Courts of the United States for a violation of the provisions of the Edmunds law, had had three beside the first wife given him. Of these two had left him, as he stated to the Court: "They abandoned me, I did not abandon them." One of those who thus left him had married another man since leaving Brain. Another worthy man, John Daynes, had two given him; and he, to show his worthiness, when convicted and promising to obey the law, proposes to abandon his first and lawful wife, and live with his plural, or unlawful one, the one for living with whom he was arraigned. Another, because his two daughters by his lawful wife were subpœnaed before the Grand Jury and testified as honest witnesses should do, turned the girls out of doors, and when they took refuge with their grandmother, succeeded in turning them out of that refuge; and but for an aunt, a Mrs. Erhard, the young women would have been homeless. Another still. In the Third District Court, Utah, (Salt Lake), Mary Swain sues for a decree of divorce from her husband, Robert Swain, whom she married in January, 1866. She alleges in her plea that they have been members of Mormon Church, and residents of Salt Lake City. That ten years ago her husband was married (or sealed, Ed.) to Julia Johnson, and two years after took Julia's sister, Sophia Johnson, also, to wife. That she had borne to Swain four children, Julia Johnson had borne him eight, and Sophia three. That for more than five years, last past, Swain has neglected to provide for her the common necessaries of life, and has compelled her to work and support herself and family, and educate her children. This is a "worthy" man it is to be presumed, or no permit would have been given him to have more than one wife. He is under indictment for a breach of the Edmunds law.

All this is very curious. But this apostle stated to the conference two instances where unworthy men did not get certificates entitling them to have extra wives. One succeeded in getting the consent of the first wife and that of the parents of the girl whom he wanted as a reward for his worthiness; but on his way to consummate the contract it was discovered that he had not paid his tithing and had sent his children to a Gentile school; so his wife, that was to be, "had to apply to the priesthood to have her agreement to marry this unworthy man made void. The other man could not get a certificate because he "had not paid his tithing and had not treated his other two wives properly. How he was known to be worthy of these two wives whom he mistreated is not stated.

DEFENSIVE.

Bro. Z. H. Gurley, by the following letter to the *Deseret News*, the chief organ of Brighamism, has forced upon us a duty absolutely painful, and one we would most gladly avoid, if the interests of the Church of Christ would permit.

Why he should fly to aid a journal which has done more to blind and mislead the masses of Utah, and to forge fast the chains now galling them to the very vitals, is a matter the reader must judge of for himself. The motives which prompt men are usually seen in what they say, and do. We expect to be measured and judged after this manner. Others will be.

He berates us for what we quoted and wrote in "A Timely Warning" in respect to Utah affairs, in the Herald for last September 19th, and he charges that the article we quoted, and our comments thereon, tended to incite an "outbreak," a "mob," against the Utah Mormons. To this we reply that no such thing was *intended*, and furthermore, that neither the quotation complained of nor our comments can be twisted or tortured into meaning any thing of the kind. The extract from the Salt Lake *Tribune* advises the Mormons to "make terms with the *authorities* here while yet they can, for there will come a time when the people will rise up behind the Government *even as they did in 1861*," etc. Certainly, there is nothing in this that can be distorted to mean an "outbreak"—a "mob;" for when the people rose up "behind the Government" in 1861, to crush out the rebellion, it was a lawful, orderly, national movement, and proved eminently successful. And yet it did "smash" not only what was bad in the rebel States, but also much that was good.

While we endorsed the views expressed in the *Tribune* extract, we remarked that its words were "harsh," and we then said we had looked "since 1865 that the time would come when, if the Utah leaders did not put away polygamy and church rule in affairs of State, that the *Nation* (not a mob) would crush it out in hot wrath." We would remind brother Gurley that, our "Nation" is not a mob, neither was it in 1861; and further, that when we said "the *Nation* would crush out" polygamy, etc., he had not the slightest reason for charging that we meant anything but the Nation. It is cruelly unjust to say we fan "the flame of mobocracy" by the warning given in the article complained of. We never penned an article, and never preached a discourse, in which we said anything calculated to excite mobocracy. Our efforts, in word and deed, as many thousands who will read these articles will bear us witness, have ever and always been to remove the errors and evils complained of by moral suasion, and by the force of truth as contained in the sacred books of the church. And while we have fervently advocated this, we have felt assured "the Nation" would yet assert the majesty of its authority and compel obedience to its laws in Utah. That is all. As for the prophecy we cited, given in Crescent City, about 1860, in respect to some of the wicked leaders of the Utah Mormons fleeing to the mountains and becoming the Gadianton robbers of the last days, it was delivered by Elder E. C. Briggs, in the

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presence of hundreds, in the Odd Fellows' Hall. Elder Briggs, at the late Wheeler's Grove Reunion, September 5th to 11th, inquired of us to know if we remembered the prophecy, and suggested that its fulfilment was at hand. Very much seems to tend that way now.

If we were to retort on Elder Gurley in kind, we have ample grounds for doing so; for in an address in Kirtland, Ohio, April 6th, 1883, in a popular assembly of Saints and others, he said as follows, (and some things much worse, which Pres. Joseph Smith dropped from the Press Reports when republishing them in the HERALD): "All those who give countenance to the doctrines of Utah, are giving aid to the foulest system that ever cursed the race; so I say, and wish to be understood and go upon the record; for I do not propose to handle that thing any longer with gloves, *it must and shall be stamped out*, and if we so labor, the people of this State, and these United States, will seal it with a loud Amen. * * * I would rather my child should die an infidel, than to accept the doctrine of Mormonism as taught in Utah." These remarks, and some far more cutting than these, sent a thrill of pain throughout the Conference, which found expression in many words of regret; for though the Saints deplored the evils of Utah, they thought the remarks untimely and uncalled for. But none, not even the editors of the HERALD, either said or thought that Elder Gurley intended to incite an "outbreak," a "mob;" neither did they nor do they say such words would fan "the flame of mobocracy" in Utah, nor that the "inspiration" of them is "that of ruffianism."

President Joseph Smith, who never speaks harshly of any one, and who always deprecates grievous words and ways, has been in Utah much of the time the past summer, seeking by words of Christian kindness and truth to persuade the Utah Mormons to obey the laws both of God and the Nation, and so escape further tribulation and distress. Elder Gurley should know that such letters as his to the *Deseret News* will have the effect to create prejudice, incite hatred, and blind the minds of the Utah Mormons against President Smith and his fellow missionaries there, aud that they strengthen the hands of those who mislead and oppress that people, and that in many ways they will obstruct the work of reforming the misguided ones. We do not charge that Elder Gurley intends to effect these hurtful, deplorable ends, but we simply point out the results which will naturally come from his letter.

And now, in order that Elder Gurley and all who read may see the exact state of the case, and see that neither the *Tribune* extract nor our comments can be made to encourage or to even allude in any way to mobbing the Utah Mormons, we print below the article he so ruthlessly denounces, and then what he has to say of it in his letter to the *Deseret News*, and thus leave all to judge for themselves. Here is our article:

"A TIMELY WARNING.

"THE Salt Lake *Tribune* of the 28th ult., utters these harsh words in respect to Utah Mormonism:

"'The Mormons should remember * * and make terms with *the authorities* here while yet they can, for there will come a time when the people will rise up behind *the Government, even as they did in 1861*, and smash not only what is bad, but what is good in Mormonism. Church rule and polygamy are two things which will never be accepted, and will not long be tolerated by the American people.'

"We have been thoroughly impressed since 1865 that the time would come when, if the Utah leaders did not put away polygamy and Church rule in affairs of State, that *the nation* would crush it out in hot wrath. And since 1869, and more especially since November, 1879, we have been convinced that wrath would be visited upon Utah with heaven's approval, and that the *abominations complained of* would meet with desolation and destruction. We remember distinctly that, as early as 1860, at Cresent City, Iowa, it was foretold in great power and with much assurance, that fierce judgment would overtake the Utah *leaders*, that many of the *wicked among them* would flee to the mountain fastnesses for refuge, become the Gadianton robbers of the last days, and be a scourge to this nation. Some who heard this at the time are still living. We have pondered these things, and watched with painful anxiety the approaching storm for the past years, and it now appears nearly ready to burst forth with terrible and resistless fury, sweeping down 'not only what is bad,' but much that is good among the Utah Mormons.

"The storm gathers force and volume daily, and the course of the Utah leaders in hiding, skulking, evading, resisting, boasting, threatening and advising their followers to violate *national law*, serves only to widen and deepen the gulf that lies between them and *the Government*. They are daily making reconciliation less and less possible—their every act for the past thirty years has tended in this direction—and now the indications are that they have reached a point beyond which they can not count on *the nation's forbearance*, and tbat unless they make a complete surrender to 'the powers that be,' the worst will come, and with it much harm to ignorant innocence and the fanatically blind. Utah seems blind to the fact that this is the day of her visitation. She must abide the results for the good and the bad."

And here is the letter of Elder Gurley, which so utterly misstates and misrepresents both what we said and what it is manifest we intended to say:—

"*Editor Deseret News:*—In the *Saints' Herald* for the 19th ult., I notice a clipping from the Salt Lake *Tribune*, in which it predicts a time 'when the people will rise up behind the government, even as they did in 1861, and smash not only what is bad, but what is good in Mormonism,' etc. Now it is just possible that some religious and irreligious fanatics in Utah might project just such an *outbreak, just such a mob;* but I am fully satisfied that they would get but very little, if any, assistance outside of that Territory, as all who live far enough removed from Utah to allow time to think before acting, would understand and know that all such conduct would be punished by law, and that it would receive the indignant censure of almost the entire populace of the Republic. However, the *Herald* tells us that 'now the indications are that they (the 'Mormons' of Utah) have reached a point beyond which they can not count on *the nation's forbearance*, and that unless they make a complete surrender to the 'powers that be,' the worst will come, and with it much harm to ignorant innocence and the fanatically blind.' If the editor means by this, to convey the same idea contained in the *Tribune* by which the 'bad and good in 'Mormonism' is to be smashed!' then without hesitation I undertake to say that he is profoundly ignorant of the will and intention of the government. The idea that the government, ('nation') might or would tolerate a *mob* to rise up in Utah and destroy not only the fruit of many years of hard toil and privation, but the lives also of helpless women and children is preposterous in the extreme, and the inspiration which fans such a flame is that of *ruffianism* and not of Christ.

"No, gentlemen that will not do, crime in Utah must be punished by law, as in other Territories, all being equal under it, and the government can not afford to, and I have good reason to believe never will allow *the people* to rise up to perform any such work, the courts and the law being the only proper mediums and power by which it should be effected, for in seeking to have criminals brought to justice in Utah, let us be sure that the innocent be protected not only in life, but in their property.

"I for one have opposed Utah Mormonism because I believe it in error, and shall continue so to do, but I will not encourage any sentiment knowingly, nor fan any flame which looks to the extirpation of Mormonism (practices growing out of it) by any means other than that which is legally right, And when I say this I believe I but voice the sentiment of a very large majority to the citizens of the Republic, and that I but repeat, in part, the statements of many members of Congress made during the discussion of the Edmunds law.

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"The law and the courts may finally solve the problem, but religious fanatics and bigots *never;* and when the editor of the *Saints' Herald* tells of the strange prophecy which makes 'Mormons' of Utah become 'the Gadianton robbers of the last days,' and how he has 'watched with painful anxiety the approaching storm,' and that now it appears nearly ready to burst forth with terrible and *resistless* fury, sweeping down 'not only what is bad, but much that is good among the Utah 'Mormons' (which things probably could only occur through the violence of an armed *mob*). I think after thus emptying his vials of wrath that he had better bathe his feet in warm water and cool his head with the proper lotions, for *such talk but fans the flame of mobocracy* and is very much in the way of a peaceful and proper solution of the 'Mormon' problem, for, we all ought to know that peaceful and kind words will as a rule avert the storm of wrath while inflamitory speeches invariably stir it up, and to those of the experience of years there is no excuse. Before courts or some proper authorities hot speeches may be tolerated, but for a Christian paper to use them in the above mentioned way, seeking at the same time to reclaim the erring, to my mind it is entirely out of joint.

"Desiring the right to prevail I am sir,

"Very truly etc.,

"Z. H. GURLEY."

PLEASANTON, Iowa, October 15th, 1885.

BISHOP SHARP.

IN the following purported statement Bishop John Sharp is made to say he don't think the issue between the Utah Mormons and the Nation will be satisfactorily disposed of until representatives of the United States and the Mormon Church meet and discuss the matter, etc.

We ardently hope this may be done, if it be thought for the best by those having charge of "the great issue." There has been quite enough of bitterness and scandal engendered by it. Had the Utah leaders proposed this step with the Reorganized Church any time in the past thirty-five years, or had the Utah Mormons carefully investigated the doctrines of the Reorganization, and had not rejected and repulsed them, "the great issue" would have faded away into clear skies and peaceful progress.

"Bishop Sharp of Utah, who passed through Omaha, Neb., November 8th, *en route* East, said excitement over the prosecutions of the polygamists is deep and spreading. Although the trials for this term of court are over with, the Grand Jury is still taking evidence. Bishop Sharp says that it is true, that his course in pleading guilty and paying a fine and promising to obey the law, has gained for him the enmity of the elders of the church and his former friends. Friends with whom he has associated for a lifetime, and men with whom he has long been linked on church work, have turned against him.

"'I am now comparatively ostracised,' said he, 'but I acted according to the dictates of my conscience, and just as in all wisdom I should have acted. My letter, which I published at the time, explained my position exactly. I do not renounce my religion, or any part thereof. I simply give up the practice of polygamy because the United States laws forbid my indulging in it any longer. As long as I am a citizen of the United States I do not see how I can do otherwise. If I were unwilling to comply with the statute, I would be at liberty to go outside the United States' limits and continue the practice of polygamy. I think in due time there will be a reaction, and people will see I have pursued the best and wisest course. If those who are so bitter against me could be induced to read the letter which I wrote, they would, I think, see the wisdom of my pleading guilty, as I did; but they do not read it. As to any serious results from the present trouble, I am unable to predict anything. There is some rebellious muttering in certain quarters, though others are inclined to acquiesce. The Mormons are stubborn, but when they are threatened with the penitentiary, as I was, it is reasonable to suppose they will come to their senses. The Edmunds law is a severe law; but it does exactly what it was intended to do. It sends men to prison who refuse allegiance to the United States, in declining to give up polygamous practices. I don't think this great issue will be satisfactorily disposed of until representatives of the United States and men of the Mormon Church meet and discuss the matter, as men of wisdom and justice should, to devise some means of solving the question in as speedy a manner as is possible.'"

EDITORIAL ITEMS.

CONTRIBUTORS to our church papers should bear in mind that we may not publish everything sent us for the press. The Editors, and the members of the Board of Publication, are charged by the church with the duty of choosing what shall and what shall not be published. No one else has this responsibility, and no one else should attempt to dictate in the premises. Contributors who fail to see their articles in print soon after they send them, need not conclude that their articles are rejected. We have now on hand manuscript sent here many months ago. Some of it is not yet timely, and some has been crowded out by more important matter. In selecting articles we shall seek for the greatest good to the greatest numbers; and we must be left to follow our own judgment and not the judgment of those who have no direct authority in such matters. Send us well digested, clearly defined, and plainly written articles on timely and important subjects, and then be patient.

We visited Lucas, Iowa, last Saturday, remained over Sunday, preached twice, attended Sunday School and sacrament meeting, and was well refreshed with the society of the Saints and friends. Church interests there are onward.

The Associate Editor was called by telegram on the evening of the 5th inst., to Galien, Michigan, Sr. G. A. Blakeslee being very ill. His daughter-in-law, the daughter of Bro. and Sr. Blakeslee accompanied him.

We thank Bro. Thomas McKee for a box of large, nice, tasty apples, raised we suppose, near Stewartsville, Missouri. In respect to size, they are superior to any we have seen this year, and they are fair in meat and also in flavor.

By letter from Elder Joseph Dewsnup dated Manchester, England, October 21st, we learn that their late district conference was an excellent one and "bespeaks much good in the future."

Bro. J. W. Johnson writes us the 1st inst., saying he has located permanently in McFall, Gentry county, Missouri, and is pleased with his new home. He says there is not so much prejudice there against the Saints as in some other places, and hopes to see a branch of the church there shortly, and would be pleased to have some of the Saints locate there. He would like to hear from some of the district officials soon. He thinks there are good opportunities to purchase homes at easy rates.

EXTRACTS FROM LETTERS.

Bro. Watson Chapman writes from Mansfield, Pennsylvania, the 29th ult., and says:

"The Spirit has visited us often, and we find we have to be very watchful and prayerful. Our branch numbers about fifteen white and colored members. We would like to have a conversation with that colored sister in Clinton, Iowa."

MOSES THATCHER *vs* "YOUNG JOSEPH."

WE herewith present our readers with the sermon of "Apostle Moses Thatcher" on "Young Joseph" and the Reorganized Church. While it will be evident to the careful reader that many of his statements are incorrect, and much of his logic bad, yet they will perceive that he exhibits a spirit of fairness and manliness quite in contrast with his former file-leader, Brigham Young, who said of dissenting A. A. Smith and others, in Salt Lake City, March 29th, 1853,—"I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration]. Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, "Go it, go it."] If you say it is right, raise your hands. [All hands up]. Let us call upon the Lord to *assist us in this*, and every good work."—*Journal of Discourses*,

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vol. 1, page 83. But Mr. Thatcher advises his people to let "young Joseph" perform his mission in Utah in peace." This advice is well; but it is a pity there is need for such to professing children of God, and especially with reference to the eldest son of the "choice seer," who claims to have a mission touching the peace and salvation of the Saints in these times of peril and distress.

Mr. Thatcher charges that a "scheme" was planned by "young Joseph" and his fellows in 1869 to invade Utah and attack Utah Mormonism. Here he is mistaken; for it was planned as early as 1863, and began to be carried into effect by two missionaries—Elders E. C. Briggs and Alexander McCord; and they went armed with the word of God as contained in the Bible, Book of Mormon, Doctrine and Covenants, the history of the church, aided and enlightened by the Spirit of God. As for the "Godbeite movement," Joseph had nothing to do with it, rejecting it from the first.

Brother Tullidge hit it when he said, "The Nation will trust young Joseph," etc. Egypt and its rulers trusted the other Joseph who was despised, hated, and opposed by his brethren, yet who in God's providence, by means of his favor with that nation, proved to be the Savior of his father's house of despisers and many others. The Persian nation trusted Ezra and Nehemiah who by reason of this fact saved restored Israel to their former sacred institutions and to their lands of promise. Daniel and his brethren were trusted by the nation where they were taken and held as captives. And why should it be thought a thing incredible, or even strange, that our nation, founded in the special providence of God to shield and favor His "marvelous work," should trust God's servant Joseph, when professing to build and carry out that work! When the nation trusts and favors him, is it not good evidence that God is overruling it thus for great and wise and good purposes? We think so. The work of God founded by Joseph the Seer needs the favor, and not the hatred; the confidence, and not the rod of our great nation. And Bro. Tullidge hit the mark again when he said: "I verily believe that Grant would have given them [Utah Mormons] the sword of justice had we not committed to the vice president, before he left the city, * * * this great Mormon schism in the name of young Joseph Smith; for strange as it may now seem, all was done, and our movement organized, in young Joseph's name." And thus it was that the very name and prospective work of young Joseph probably saved the Utah Mormons from the sword of President Grant and the nation in 1869, and this on the ground that they knew he maintained the teachings of the sacred books of the church as to marriage, loyalty, and good citizenship.

The Utah Mormons should be thankful for this, and should note the fact that the fruits of Joseph's influence and work tends to their salvation and peace. When Mr. Thatcher says young Joseph was "prominently mentioned as an anti-Mormon agitator," he misstates the facts, and misleads those who follow him. Joseph was mentioned, and prominently too, as an anti-polygamy agitator, and as a warm advocate for the supremacy of our Nation's laws, while he at the same times and in the same places advocated and maintained the doctrines of the church as set forth in the sacred books of the church. Mr. Thatcher should state the facts as they are, and say that Joseph sharply opposed polygamy, and at the same time defended his position on that subject and the faith of the church by appealing to the accepted books and the authoritative writings of the church. He should be fair and honorable, if he does differ with Joseph. Mr Thatcher denies that the Saints were commanded to obey "all the laws that should be passed after that revelation was given which says —"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land;" and yet the very next clause of that revelation proves that it *was* designed of God, that the Saints should obey all the then future "laws of the land," for it says: "Wherefore, [because keeping the laws of God does not lead to breaking the laws of the land], be subject to the powers that be *until* He [Christ] reigns whose right it is to reign, and subdues all enemies under his feet." Christ has not yet subdued "all enemies." He does not yet reign. It therefore follows that the Saints are *now* under that command of God to "be subject to the powers that be"—namely—the "laws of the land" administered by civil rulers. There is no evading this. God has set the limits, and has demanded that His Saints shall "be subject to the powers that be until" Christ subdues all enemies under his feet and reigns as Lord and King. In this same connection the Saints are commanded to hold the laws of God, simply as "the laws of the church," and not as laws opposed to or conflicting with the laws of the land, and concludes by saying,—"Behold, here is wisdom." Will the Utah Mormons see this "wisdom" and profit by it? Yes, Mr. Thatcher; God did "mean to bind His people by instructions to obey any and all laws which might be passed in the future," That is precisely what He has done; and He foresaw that herein was "wisdom" for His Saints. The case of Daniel and the three Hebrew children has no more to do with this matter than the hewing of Agag to pieces by Samuel has to do with the conduct of God's servants in this age, or than the polygamous practices of David and Solomon would justify the Nephites in the same crimes. The Saints are under specific command to "be subject to the powers that be, until" Jesus comes; and this should be an end of all controversy to all and by all who profess to be Latter Day Saints.

Mr. Thatcher thinks the anti-polygamy laws are unconstitutional. But who are authorized by the Constitution itself to judge of such matters? Certainly it is no one person; no quorum; no church; no Congress; but only, and solely, the Supreme Courts. The Constitution itself has placed this power and prerogative in these Courts, and in these Courts alone; and when Mr. Thatcher or his church opposes this, and assume the duties and powers of these Courts, are they submitting to "the powers that be?" Are they honoring and sustaining that Constitution? Certainly not. Those who violate the laws, and especially such laws as are decided by the Supreme Courts to be Constitutional, are violating the Constitution itself in one of its most essential provisions. We most sincerely wish Mr. Thatcher and his kind may soon see this, and profit by it.

Mr. Thatcher exhibits how little respect he has for God's written word when he says as follows:—"When a man comes claiming to have revelations and then goes to the books for confirmation, I have my doubts about the source from whence came the inspiration." If this be so, why don't he doubt the inspiration of Jesus? He claimed to be sent of God, and to teach the word of God, and yet he appealed to "the books" for confirmation of His claims, and He rebuked the Jews and reproved his disciples for not believing what the books said of him and his work. To the Jews he said—"There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. (John 5: 45:46). And to his disciples he said: "O fools, and slow of heart to believe all that the prophets have spoken; * * * and beginning at Moses and all the prophets, he

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expounded unto them in *all* the Scriptures the things concerning himself."—Luke 24: 25, 27. And when the Savior was assaulted by Satan, He maintained himself by an appeal to God's written word, (See Matt. 4: 4, 6, 7, 10). The Apostles had it revealed to them that Jesus was the Messiah and Savior, and yet they appealed to "the books" for confirmation of their teachings: See Acts 2: 16–36; 3: 18–24; 7: 1–53; 10: 42, 43; 13: 26, 27, 29, 32–35; 15: 14–17; 17: 2, 3. The angel Moroni had his mission to the "choice Seer" given him of God, yet he appealed to the Scriptures for confirmation. Joseph the Seer had his call and mission revealed to him, yet he appealed to the sacred books for confirmation of his work. The Elders in these latter days have had revelations as to the truth of the gospel and God's "marvellous work and a wonder," and yet they give confirmation by appealing to the sacred books. And now young Joseph comes and claims to be sent of God, and, like all of God's servants before him, he appeals to the books for confirmation, when, lo! the Utah leaders question and condemn such appeals! "Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." "Young Joseph's work is founded in and sustained by God's "sure word of prophecy." Young Joseph is in good company; for, when a servant of God is well sustained by "the books" given of God, he is safe. But what must we think of those professing to be servants of God, who contemn the confirmation of God's written word?

If Brigham Young spoke with "the voice of Joseph" the Seer, it was of itself first-class evidence that he then was not inspired of God, but of an opposite power; for none but mimics or spiritual mediums pretend to speak with the voices of the dead. Satan transforms himself, and causes others to appear as those dead did when living, and to act and speak as such. This work of impersonation is not of God, but of men or false spirits.

Mr. Thatcher says, "the scorn and contempt and persecution which they [the Utah Mormons] have always borne is a testimony" that they were God's special favorites. Mr. Thatcher ought to know that the calamities which came on Israel from Moses to their dispersion after Christ, and from then till now, was the result of their *disobedience to God's* written word, as predicted in Leviticus, chapter 26; Deuteronomy, chapter 28; and by all the prophets, including Jesus of Nazareth. He ought to know further, that the wrath that has come upon the Latter Day Saints from the first has been very largely the result of their folly, disobedience to God's word, and the crimes of some against the laws of the land. If he does not know it, he should read the last revelation in August, 1831, those of August 2d, 1833, December 16th, 1833, June 22d, 1834, July 23d, 1837, January 19th, 1841, all found in the Doctrine and Covenants. There he will learn that persecution, tribulation, driving, etc., frequently is an evidence of the wickedness of the people suffering such, and that peace, rest, favor, and prosperity are the promised blessings of God to those who keep his commandments. It is a pity Mr. Thatcher and his kind have not more confidence in the teachings of the sacred books they profess to revere; for the light they contain would dispel the fog and darkness in which he and his fellows are walking.

Mr. Thatcher says, "If Joseph Smith organized that kingdom, it did not need any reorganization." Why then did Brigham Young seek to reorganize it in 1847? (See *Millennial Star* for that period). And why was it predicted November 27th, 1832, that God would send "one mighty and strong," to "set in order the house of God?" And why the promise of God, February 24th, 1834, that He would raise up a man to lead the Saints "like unto Moses" and deliver them from "bondage?" Why all this if a reorganization is not needed?

The church was broken and scattered upon the death of Joseph the Seer, and it remained for God to send a man to lead His people out of bondage and reorganize His church on its original and unchangeable basis—in other words "set in order the house of God;" and that is just what "young Joseph" has been doing and is doing now. His work in this respect is in exact fulfillment and accord with the promises and pattern in God's written word, and consistent with the accomplished facts of history.

Mr. Thatcher finally concludes that, under certain conditions, he could accept "young Joseph" as their leader."

In the first place, young Joseph has never given the least intimation that he desired or expected to ever lead the Utah Mormon Church, as such. In the next place it does not belong to Mr. Thatcher and his fellows to provide the conditions upon which "young Joseph" shall lead the church of God. These are matters which heaven arranges, and it remains for the Utah people to either accept or reject them, and abide the consequences. The signs of the times are full of fearful portent to Brighamism, and those within its pale should examine themselves and see whether they are in the true faith or not, and see whether God is "working with them," or against them. We have no hesitancy in saying that if the Utah people would faithfully and prayerfully read the sacred books endorsed by Joseph the Seer and the Saints in his lifetime, all the tribulations and doubts and darkness and unrest of the Utah Saints would vanish as the darkness before the light. "Young Joseph" is laboring in the love of Christ, in purity of purpose, in gentleness, in meekness, and in long suffering, to do the Saints of Utah good, and to deliver them from "bondage." That is all. Will they receive him?

Here is Mr. Thacher's discourse:—

"My brethren and sisters: I desire this afternoon to speak briefly upon a subject which may be of some interest to the most of you; and, in order to reach what I feel desirable, I will have certain extracts read from a little magazine entitled the *Saints' Advocate*, published in Lamoni, Iowa. It is a periodical of the Josephite or Reorganized Church. When certain things were published in that paper six years ago, from the pen of Edward W. Tullidge, with whom a great many are acquainted, and whose facile pen has touched upon almost every subject within reach, his expressions I thought but the expressions of a visionary mind; but recent events which have transpired show connection with his writings of six years ago, revealing clearly the whole programme. From these extracts I desire to show you the reason for the presence in this Territory of young Joseph, son of the prophet Joseph Smith. You will all remember that ex-speaker and Vice-President Colfax visited Salt Lake City in 1869, and that he came with the Book of Mormon, expecting to turn the Saints from their religion by their own books. Now 'brother' Tullidge says: 'But what a terrible shame that the American nation, herself, through her vice-president, with Grant seen behind with the sword of justice drawn, should have offered the Utah Apostles' judgment upon the Book of Mormon and Doctrine and Covenants (and this mind you was the terms of defense) as they did in 1869.' I will now ask brother Carlisle to read a few extracts:

"'I verily believe that Grant would have given them the sword of justice had we not committed to the vice-president, before he left the city, the secret of our intended schism. The blood of Vice-President Colfax was boiling with indignation and quick justice; but he took carriage with Stenhouse and drove out of the city to hear from him of this great Mormon schism in the name of young Joseph Smith; for strange as it may now seem, all was done, and our movement organized in young Joseph's name. * * *

"'The Vice-President thus learned that there was secretly forming a revolution of Mormon Elders, headed by W. S. Godbe, Henry Lawrence, Kelsey, Shearman and Harrison; and that the Utah *Magazine* would prepare the way and open action while the *Telegraph* should sail in the wake of this new ship of Zion; besides the Walkers, Chislett, and the merchants and Gentiles generally, would all rally to break the back-

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bone of the terrible hierarchy, and polygamy would go by the board. But better than all was the fact that it was to be in the name of 'young Joseph Smith,' who was expected in due time to make his advent to consummate the movement to be begun by Godbe and his compeers. The Vice-President was satisfied. The name of Joseph Smith prevailed. He could appreciate that a genuine revelation from Joseph to do away polygamy was better than a false one from Brigham Young; and he knew that under such home leaders as Godbe, Harrison, Lawrence, and others, the movement would be potent, and might be trusted by the Government. In fine, Vice-President Colfax pledged his word that the Mormon leaders should not be allowed to send the Mormon people to the shambles for the slaughter, to preserve their miserable and guilty selves; (this is substantially Colfax's own words); troops should not be sent in any crusade to force the issue, but the mildest possible should be preferred. Moreover, to make this still surer, Mr. Godbe went to Washington, and obtained a similar pledge from President Grant; at the same time we forwarded to him a well digested and lengthy budget on Utah affairs.

"'Grant and Colfax nobly kept their word. * *

"'The historical consistency of 'young Joseph' and the Reorganized Church for the last twenty years is most admirable, and the policy pursued wonderfully sound and sagacious. I will give it as explained to me by Joseph himself, and also by the presiding Bishop, Israel L. Rogers, of Sandwich, Elder Mark H. Forscutt, and President Blair, and it just accounts for what we in Utah have not been able to understand. We have all well known that 'young Joseph' (as he is still called) could at any moment, if backed by his people, conquer Utah and overthrow polygamy. For instance—to make the case pungent—supposing the Josephites were to direct an emigration for that given purpose to Utah, to be turned back again, if they so pleased, when that purpose was accomplished. Can there be a doubt as to the result? Thinking men in Utah have never doubted it; for Joseph's force, combined with the Gentiles and those whom we generally style 'out-coming Mormons' could redeem Utah at the polls without the conversion of a single soul from the Utah Church; but it is just as certain that such a result would give the Reorganized Church fifty thousand converts. But we have not comprehended the wisdom, the integrity, and the personal pride of these Josephite leaders. They have been literally *wiping out the stain* from their own names and Church,—stains made by others, and not by themselves, and yet cruelly attaching to them by the very integrity of their faith; for Mormonism was divine though Utah had been ten times deeper dyed! Thousands of us in Utah have felt this just as keenly as Joseph and his brethren—nay, perhaps not as keenly as Joseph, but, O, God, keenly enough!—and we have felt that Joseph, as the son, at the head of *his father's church*, had duties toward us. And we were right; but his first duties were towards his own—"the remnant" who would not follow the Twelve in their exodus—and duties towards the integrity of the Church as founded by his father. This was truly wise; for in *proving* that integrity, and the monogamic purity of the Latter Day Saints in the States by the righteousness of a twenty years' probation, he has not only redeemed his own Church, but made it worthy in the sight of God and man to redeem even Utah, whose sins are as scarlet; and to be worthy enough is to be potent enough.

"'*The nation will trust 'Young Joseph' Smith to solve the Mormon problem and to give the people of Utah the word of the Lord to do away with their polygamy.* He will be there in his place to receive that national trust, and to execute God's judgment in righteousness.

"'The first commandment that will go forth from your Prophet, Oh, Israel, will be—'OBEY THE LAW OF THE LAND! OBEY THE LAW THAT YOU MAY BE SAVED BY THE LAW.'

"'This is not my wording. It seems to be the ruling axiom of Joseph Smith's philosophy of church government, that the Saints must obey the law that they may be saved by the law.'"

Here Mr. Thacher resumes his discourse.

"In these extracts we have revealed the *plans* of young Joseph as he is still frequently called. When I first read the *scheme* as here mapped out, I did so with a smile, as over other writings of the author; but noting now its gradual development, I desire to direct your attention to the fact that *the scheme* written out six years ago is being worked with a precision that bespeaks method.

"Without any disposition to cast reflections or say anything that would in the least degree discredit a son of the greatest prophet since the days of Jesus, I deem it nevertheless to be my duty to note a few things, and among them the fact that *those most bitterly opposed* to the Saints here, fell weeping, as it were, on the neck of young Joseph, where he reached Salt Lake City a few days since. I have never seen him to my knowledge, and only form opinions regarding his character from a few of his written productions which I have read, and from remarks said to have been made by him. When at Chicago just before the Edmunds law was passed by Congress, I remember that Joseph was prominently mentioned as an *anti-Mormon agitator*, and if the Chicago *Times* and *Tribune* correctly reported remarks made by him in Farwell Hall, if I remember correctly, he said harsh and untruthful things about our people for which, under no circumstances, could he find warrant. Still, as this is considered a land wherein is guaranteed free speech, I suppose he and others might feel to use it without restriction or limit against this people, and especially against their leaders. But I do not wish to refer further to these, but rather to the text read at the Salt Lake Opera House a few evenings since by young Joseph, and which would seem to indicate in the reading the fulfillment of that part of the programme written out six years ago. I will now read the text found in Sec. 58, Book of Doctrine and Covenants, Liverpool edition page 219, paragraph 1: 'Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that, be *until He reigns* whose right it is to reign, and subjects all enemies under his feet. Behold the laws which ye have received from my hands are the laws of the church, and in this light ye shall hold them forth. Behold here is wisdom.'

"Now then we acknowledge these to be the words of inspiration; we acknowledge them to have come from God through His great Prophet Joseph Smith, but does it signify that the Lord meant that we should obey *all the laws that should be passed after that revelation was given?* Did God mean to bind His people by instructions to obey any and all laws which might be passed in the future? For if our law makers have authority to enact laws in reference to marriage and fixing limits thereto, they may pass laws prohibiting any marriage at all. And if they have that power they may also pass laws prohibiting the taking of the sacrament of the Lord's supper. God never meant to bind his people thus; he referred to the laws that were then in existence only. But for the sake of brief argument let us suppose, as it seems young Joseph's mind is led to think, that *it did have reference to the future* as well as to laws then existing, and that in the book of Doctrine and Covenants there is thus a direct commandment of God for us to obey all the laws on the statute books to-day, including that law which restricts the eternity of the marriage covenant. If the revelation applies to the future it must also apply to the past, leaving those guiltless who entrapped Daniel under the enforcement of a special law. God having according to young Joseph's interpretation commanded Daniel to obey the laws of the land, acted, it would seem, inconsistent in delivering him from the lions. It was contrary to law to pray in the way that Daniel prayed, when he knew that the edict of the king was made like unto the laws of the Medes and Persians, unchangeable. If God designed to bind past and future generations in obedience to human enactments, regardless of the rights of conscience, was not closing the mouths of lions to save a law breaker, an act inconsistant? And so in reference to the three Hebrew children delivered from the fiery furnace, who also were violators of the law of the land. In a similar manner we find scores of instances when obedience to God had been disobedience to man.

"Taking another view of the subject, who is there here to-day ignorant of the rule of jurisprudence that has obtained for centuries, and is acknowledged among all intelligent people that an old law conflicting with a new or later law, is repealed by implication in all its conflicting parts by the later enactment. If it were otherwise, confusion and chaos would result.

"Now then, looking at it in this light, you will readily comprehend the wisdom and forsight displayed by the Amighty in frusterating the designs of Satan. God comprehending the pressure that would be brought to bear on Congress by religious bigots for the passage of special laws with which to entrap His Saints in this day, as the wicked sought to entrap Daniel and others anciently, repealed portions of the law which was read to you this afternoon, by enacting another in which there are certain defined *conditions* governing obedience to the laws of the land. In order to make this entirely clear, I must give you the date of the two revelations. The first, the one from which I have read, was given August 1st, 1831—the second was given August 6th, 1833, two years and five days later. This revelation reads as follows: Doctrine and Covenants, section 98, paragraph 4, page 342, 'And now verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land which is *constitutional* (mark the

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amendment), supporting the principal of freedom in maintaining rights and privileges, belongs to all mankind and is justified before me; therefore, I the Lord justify you and your brethren of my church in befriending that law which is *the constitutional law of the land.*' The first act is modified by the second. God foresaw, as George Washington feared, that in the latter times the degenerate sons of noble sires would override the Constitution of the United States, using the weapons with which traitors destroy free governments.

"This nation is ruled to-day by an expedient which is called public opinion. Christ was crucicified under public opinion. The blood of Joseph the great prophet of the latter days was shed in Carthage Jail because public opinion demanded it. Public opinion drove the Saints into the wilderness barefooted and half starved. Public opinion to-day is driving the best people we have either into exile or prisons. Public opinion in the shape of car-loads of petitions inspired by religious bodies caused the Edmunds law. Public opinion in the courts of Utah to-day, permits the Government to prove sexual commerce for the sake of the prosecution, but denies the right to disprove it for the sake of the defense. Public opinion has always been wrong, except when it has been inspired by God. The motto of this great and mighty nation is vox populi, vox dei; the motto of the Latter Day Saints is vox dei, vox populi, that is to say, the nation says the voice of the people is the voice of God. We transform it and say that the voice of God should be the voice of the people; that is the difference. If young Joseph has a mission, *let him in peace perform it.* I can not bid him God speed, for I think him in the wrong, but, in his stay in Utah, for the sake of his noble father whose blood sealed the testimony that has cost us so much, let him be treated with kindness and courtesy. If there are any Latter Day Saints in Utah who want to cast their lot with the Reorganized Church, let them go; it is their prigilege. You in these mountains are a free people in these matters because God has made you free; and if you do not at this stage know upon what rock you have builded, sorry is the day for you. I have read some letters of 'young' Joseph which are inconsistent, but somewhat touching. When a man comes claiming to have received revelations and *then goes to the books for confirmation*, I have my doubts about the source from whence came the inspiration. Burn all the books there are in this world, consume them, and I would still know Mormonism to be true, and I know that Brigham Young was the lawful successor of Joseph Smith, the Prophet. There are hundreds in the world to-day who can bear testimony before God, men and angels, that when he stood in the presence of the people as their leader, *they saw in him Joseph*, they heard *the voice of Joseph*, with that same chear ring that they had been accustomed to, and the testimony of the people was that the mantle of Joseph had fallen on the shoulders of Brigham. But we do not need that testimony; the history of this people, the *scorn* and *contempt* and *persecution* which they have always borne, is *a testimony* of the truthfulness of the words of Jesus Christ. They will hate you 'because you are not of the world.' If they loved you and spoke well of you, as they do of the Reorganized Church, it would be an evidence that you are not of God. Oil and water do not mix. God and Belial are not one, never have been and never will be. Remember this, my brethren and sisters.

"You can send to the office for Nos. one and two of the Saints' *Advocate*, and read if you choose the history of the Reorganization, and draw your own conclusions. I do not wish now to make any comments on it. I will say this, however, that the Prophet Joseph Smith had the authority to organize this Church, because John the Baptist, who was the forerunner of Jesus Christ, came in person and conferred upon him with his his hands the Aaronic Priesthood: because Peter, James and John, came and conferred upon his head the fullness of the Melchesidec Priesthood, the Apostleship. Joseph Smith was, and is, the Prophet of the dispensation of the fullness of times, because Moses the prophet of God, came and gave to him the keys of the gathering dispensation. Joseph Smith will stand at the head of this dispensation, because Elias came to him and gave him his keys; because Elijah came and gave him authority to turn the hearts of the children of their fathers. Joseph Smith had in his hands all the keys combined that others held in generations past. Not a few of them, but all of them, centering in him. Do not forget the statement. And when he had these keys he organized the kingdom of God which Daniel saw typified by the stone cut out of the mountain without hands, a kingdom which should never be thrown down nor given into the hands of another people. If Joseph Smith organized that kingdom it did not need any *reorganization.* If Joseph did *not* organize that kingdom, then there could be no reorganization, and the whole religious world is a fraud, including Mormonism. But it is not a fraud. It is the kingdom of God, and it is growing and increasing. It is in the mountains, *thence to roll forth* and rule; and long before this *scheme* to which I have referred today, and which originated in the brain of Joseph or Edward W. Tullidge, I know not which, shall be accomplished, the Kingdom of God will stand as the head, and the light of Zion will shine to the whole earth, illuminating the south, the north, the east and the west, until it redeems this continent and fills the whole world with its divine destiny. Once more, for the sake of the memory of the great modern prophet, I desire to express none but kindly feelings toward his son to whom I would do good, if I could. In my feelings I can go even further than that and say; *If the Lord should hereafter bring young Joseph into the straight gate and narrow way*, showing him things as they are, and indicating to the Saints that the mantle of the Prophet Father has fallen on the shoulders of the son, making him *the successor of President John Taylor*, as Brigham Young became the inspired successor of the Prophet, *we will gladly follow young Joseph as our leader.* But when that day comes, if it ever should come, Joseph, the son of the Prophet, will have ceased to *teach false doctrine*, stand at the head of a Reorganized Church, or be the recipient of the plaudits and love of the world. Amen."

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Correspondence.

SPRINGVILLE, Utah,
October 29th, 1885.

Bro. W. W. Blair:—At Provo we held three meetings in the M. E. Church, the use of which was kindly permitted us by Mr. Lincoln, Pastor in charge. The first meeting was on Sunday afternoon, October 25th, and was quite well attended. On Monday and Tuesday evenings, there was not so large an audience present, though the attention and interest were equally good. Bro. James Goff, seventy-eight years of age, was sick when we reached the place; but being administered to on Sunday morning, he was helped to such a degree that he was able to attend the meetings; and on the day of our departure from Provo, he walked down to Bro. Gammon's to bid us "God speed."

My cousin, Mrs. Martha Harris, was presen on Tuesday evening, and was much displeased with the way I treated the main question in dispute. Some others present were pleased; or at least so stated. My text was, "God is no respecter of persons" &c. Bro. Peter Andersen had held some meetings already, and had arranged for others for Friday the 30th, and for Sunday evening November the 1st. He expects to baptize, also.

We came to Springville yesterday at noon. Found that "Uncle" William Huntington, as he is familiarly called, had been attacked by hemorrhage from the nose, some two weeks since; and yesterday evening he had a fainting spell. He sent for me, and I went at once to see him. He was pleased to see me; and though he could not talk much, owing to weakness and fear of exciting the flow of blood, I was glad that I had called. Bro. Luff and I called again this morning and found him better. We did not stay long, as my presence seemed to cause him to make exertion to talk that was not beneficial to him. I am in hopes that he will recover so that I can have a talk with him; he desires it very much.

Elder Roberts, the one who went to Tennessee and brought back the bodies of the Elders killed there two years or so ago, lectures here to-night and to-morrow night. We thought best not to attempt meeting until after that; but have arranged for Saturday night, Sunday three services and Monday night, in the City Hall. There is great curiosity in the place, and it is thought that the attendance will be large. Of that further on.

The District Court is in session at Provo, Judge Powers presiding. Four or five indictments have been found, but it is not known who they are against. Yours in bonds,

JOSEPH SMITH.

PEMBROKE, Potter Co., Dakota,
October 26th, 1885.

Dear Herald:—I take this opportunity to inform your many readers of the progress of this glorious latter day work in this out of the way corner of the vineyard. Brn. Charles Sheen and Gomer Reese came up from Highmore and organized us into a branch, to be known as the

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Pembroke Branch, with Bro. J. Cook as Teacher, S. Lovett as Priest, and your humble servant as Elder of the branch. Bro. Sheen held forth in the afternoon service, dwelling most particularly on authority. Had fair attendance considering the short notice. The effort was well received and many have asked me when the Elders are coming again. In the evening, house was crowded. We had prayer and testimony meeting—a real spiritual feast. Eight of those I baptized last Spring were confirmed. We now number twelve. The Saints feel greatly indebted to Brn. Sheen and Reese for their effort on our behalf, having come seventy miles by team. When the last hand-shake was given, we felt sad.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

Yours in gospel bonds,

W. SPARLING.

EXCELSIOR, Richland Co., Wis.,
October 12th, 1885.

Dear brother Blair:—Your reply was received some time ago. If you understood me to mean that I desired an appointment now, I did not so intend. I only wanted to learn what the prospects would be by the time we could dispose of our crops. Bro. A. V. Closson and I have a fine crop of tobacco, (now cured and beyond danger from shed-burn or pole-rot), which we can not market before January, besides corn, and other farm produce to dispose of. Present prospects bid fair. I have one year's provisions ahead to support my dear ones. My object in writing to you was first, to get myself in a position to give my time unreservedly to the work of the Lord; secondly, for two years past Saints in Illinois and Wisconsin have continually insisted that I should be in the field, and expressed the belief that an appointment could be had from General Conference, or from you and brother Joseph Smith. I am satisfied as it is; for I doubt not but there are those whose abilities excel mine, who can not labor extensively because of financial disability, both at home and in the church. I shall be content in doing all I can according to my circumstances and feeble ability to do. Though engaged very busily upon the farm since Spring, I have not been idle upon the Lord's day. I have alternated local Sabbath efforts with Bro. W. A. McDowell, besides holding a discussion of five Sabbaths' duration with Elder Bell, (Independent), and made other efforts at Excelsior and Eagle's Corners. A discussion was published in the *Richland Rustic* during the winter and spring upon the question, "Does the literal interpretation of the Bible teach that God is the author of evil?" Infidels, Independents, and Spiritualists upon the affirmative, Catholics and Protestant ministers upon the negative. The debate "waxed hot," and Elder Bell, desiring to come to closer quarters, published a challenge to discuss orally with any minister arguing the negative of the question. I accepted his proposition, and he broke down during the forenoon session of the fifth Sunday of debate, under the pressure of twenty unanswered negative proposition, and twenty-seven self-evident contradictions. Rev. Stamp, the Pastor of the M. E. Church, attended whenever his appointments would permit; besides, a number of other preachers were present, during the debate. The Infidel element disappeared at an early stage of the debate. The preachers all complimented me at the close, and by request, and the vote of the people, I remained and preached in the afternoon upon the mission of Christ. Mr. Stamp invited me to preach in his pulpit, which liberal invitation I have fulfilled, and he has since then invited me to return. Elder Keepers (Christian) invited me to occupy his pulpit any Sabbath convenient. The committee of arrangements invited me to deliver the oration at Port Andrew, this county, July 4th. I responded to the best of my ability, and was liberally compensated by the committee for the effort, besides being invited to preach the gospel in a half dozen different localities. The request to preach at Eagle's Corners was accepted; but subsequently on going there, we found the Christian Church locked, through the warning influence of the Pastor of the church; but not by the will of the people. But the big hearted, liberal people of the place had seated and lighted in good shape a large tobacco house, where we preached to a fine attentive audience. Upon our departure they said "Come again; we will see whether the will of the people will triumph, or Elder Mark's manifest bigotry." A recent card from a Mr. Drew informs me that the will of the people has prevailed, that at a recent "big" meeting held at the "Corners," Marks made a motion to exclude the Mormons the privilege of the church, but it was voted down by a heavy majority; preachers and members voting in the negative. At present we have appointments at that place for the 24th and 25th inst. I have also been invited a number of times to speak at Soldiers' Reunions, in different parts of the county; but the construction of a large tobacco house, and the time necessary to harvesting our tobacco, has made it difficult to comply.

In conclusion, Bro. Blair, I would love to see you, and talk with you upon two things which trouble and perplex me more than all of the Bradens, Beadles, or Howes, who ever pronounced against Mormonism. I mean conflicting, spiritual manifestations, and the scores of inefficient ministers who throng the Church. The former strikes at the very life of the brightest witness Saints can claim—the Spirit of God. Issues are made by them, and parties confirmed in their conflicting ideas by these manifestations are as fixed in their purpose, and opinion, as they are fixed in the knowledge of the truth of the work. They make a dead-lock among Saints, which may end in disruption, spiritual decay, dismemberment and death. Such incongruities can have no higher claims to divinity than can Spiritualism. To me, spiritual gifts from God must unify and build up the Saints—a glorious temple in which Jesus dwells by his Spirit,—fashioning their lives for the mansion he has gone to prepare.

As to the latter, there are many brethren who are the best of men, yet can not preach. They desire to preach the gospel, for they have been called, possibly by supposed revelation, and they feel it their duty. They are put upon trial, make effort after effort; the Saints pronounce them failures, and so does the world. What can intelligent men and women of the world think of such preachers and of the religion they represent, which claims that "No man taketh this honor upon himself except he be called of God as was Aaron." And what can even Saints think of the revelation by which they were called? Praying God's richest blessings to rest upon you in all your labors, and upon his people.

I remain in Christ your brother,

F. M. COOPER.

[IT does not necessarily follow that all who are called to be Elders should be attractive preachers. Elders are needed for many other purposes. The church has ever been warned to beware of spurious gifts, anciently and modernly.—ED.]

HASTINGS, Neb.,
October 26th, 1885.

Bro. D. Dancer: I could not do without the papers; they are all the preachers I have, now that I am away from the church; and truly they are a good one, always laden with sound doctrine and precious truths which fills the soul with gladness and love, for the work and the workers of the last days. I often go to other churches, and pick up other religious papers, but no where else do I find that spirit which characterized the Saints of old. Truly, this is a great and glorious work. I realize more and more the need of sacrifice and work going hand in hand, that its precious truths may spread until the "honest in heart" everywhere may be led to see and accept it. I know you are a man of prayer and strong faith, therefore I ask that I may be remembered by you at the "throne of Grace," that I, in my weakness, may be instrumental in doing some good in this great work, surrounded as I am by the world's people. May I live worthy the profession I make, and let the light of Christ shine, that some one with whom I associate may be led to investigate and obey. My prayer is for wisdom, as well as knowledge, that in all things I may be directed and led aright. I do not know of any Saints in this city, (and I miss them very much), but I hope the time is not far off when there will be some. I have loaned several books and the papers.

Yours in the gospel,

MARY J. CAZALY.

CONNEAUTVILLE, Pa.,
October 30th, 1885.

Bro. W. W. Blair:—The *Herald* is all the preacher or preaching we have here. We can not afford to do without it. We would be glad to have some of the Elders come this way, for the gospel of the dear Savior is precious to those that believe and understand it. You do not know what needy creatures those of us that believe in the great latter day work are. We do so much need some one to teach us. We have faith to believe we will be visited yet by those that carry the glorious news abroad to those who are famishing for the bread of life. We need something to comfort us that the world knows not of; for I am left alone in my old age. My husband died the 20th of January last, in his seventieth year. He was a firm believer in the gospel as taught by the Latter Day Saints. I am left to mourn the loss of a kind husband, and my children a loving father; but our loss is his gain. God has said he will be a father to the fatherless, and the widow's hope. So, dear brother, I ask an interest in your prayers that I may prove faithful and be saved in the kingdom of God, where there is no more parting. I did not intend to write so long a letter when I commenced. Excuse the liberty I have taken. May the work of God prosper, is the desire of your friend and well wisher,

SUSAN TYLER.

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No. 205 Park Ave.,
COUNCIL BLUFFS, Ia.,
October 28th, 1885.

Bro. W. W. Blair:—On the 28th ult., I was called to Boone, Iowa, to attend to the spiritual wants of Elder Pegg, an Adventist, who had been challenging most everybody on the immortality and seventh-day questions; but he backed out. Then many friends desired a course of lectures in reply, and arrangements were made for my return on the 12th inst. On the 5th inst., in company with others I went to the Galland's Grove Reunion, where I remained four days, and you know what a feast we had—

"How sweet communion is on earth,
With those who've realized the birth
Of water—who the Spirit's powers
Receive, in genial quick'ning showers."

In that grove were we not in a comparative wilderness? and did not "the Lord spread a table" there for us? Oh! how the manna fell all over the camp; and how our hungry souls received it! I have some of it yet. How rich, how blessed, and how lasting! O, I would God's people all hungered and thirsted after righteousness. No man craves food unless he's hungry. No man craves water unless he's thirsty. I sometimes fear we're not hungry enough, else we would eat more. God desires his children should be well fed—and they may be. Covetousness is only excusable in one sense—"covet earnestly the best gifts!" Let every soul ask God what is best for them, and then earnestly desire it, pray for it, seek for it, knock for it. I sometimes think there are too many Saints standing, waiting for something good to come. Jesus said—"Ask, and ye shall receive: seek, and ye shall find; knock, and it shall be opened unto you." Here then is something to do ere the blessings come! I can say—

"I've found a Friend; oh, such a Friend!
He bled, He died to save me;
And not alone the gift of life,
But His own self He gave me.
Naught that I have, my own I call;
I hold it for the giver:
My heart, my strength, my life, my all,
Are His, and His forever!

God asks for love like this—"Thou shalt love the Lord the God with all thy heart, with all thy strength, with all thy mind"—all or none.

"When I survey the wondrous cross,
On which the Prince of Glory died,"

I feel to love him more and more. As a young friend wrote me recently: "One word from heaven, one glimmer of light from that higher sphere, should be sufficient for a life's resistance of the most fascinating temptations." True; but how many have received more, and have fallen by the way! The blessed word we preach, given of God from heaven by the ministry of holy angels, is exceedingly precious and should be by us retained pure and true, and we being blest of God, prove worthy of its rich promises and blessings. His truth should be fully proclaimed; and all his truth lies not in the first principles alone—and should not be so narrowly restricted. Doctrine should be taught; and the doctrine of Christ is not narrowed down to six principles: (See Titus 2:1-10. 2 Tim. 4:1-4. 1 Tim. 1:9, 10). And I have found in my travels those who apply the language of "sound doctrine" not being endured by the sects; that some of our people do not care to endure the sound doctrine spoken of by Paul to Titus. And we have them in the west who have "heaped to themselves, teachers, having itching ears, and they shall turn away their ears from the truth and be turned unto fables." This can not apply to the sects, but to a people who once had inspired teachers, but who now "heap up teachers to themselves." They could not turn away from that which they possessed not—but these have "turned away from the truth unto fables," or falsehoods. God's word is broad, high, and deep. The first principles are the nucleus around which gather all the divine expressions of God's will. That grand, central unit of truth, from which and toward which diverge and converge the rays of divine light, and glory, and power. They are the initiatory principles, after which a life of earnest devotion to God is to be led; a constant looking after the spiritual interests, and moral, and social, and intellectual interests of the soul. (See 1 Tim. 6:3-5; 2 Tim. 3:1-6; Titus 11:1-8; Rom. 6:11-14; Eph. 4:20-32.

All departments of God's word should be treated of, and "shun not to declare the whole counsel of God." His word should dwell in us richly. The saving efficacy thereof should be manifest in our lives. We should allow it to exercise its benign influence upon our souls every day, and everywhere; letting it abound in us.

We should be in close communion with God; have fellowship with Him; hear Him inly speak; give heed to the whispers of His word; follow in the way of peace and life; seeking His guidance, instruction, warning, admonition, and all that is calculated to build us up, establish, strengthen, and firmly fix us in the faith of our blessed Master.

Now I come to the 12th inst. Went to Boone; commenced lectures the same evening, delivering in all eleven. Six on "Soul-sleeping," or "The immortality of mind." The rest on the "Seventh and First Day" question. Had good audiences, attentive and appreciative. A couple of Advent ministers were present nightly. Interrupted a little when positions were pressed rather tightly! Felt blessed of God in speaking in favor of his truth. The Saints I think felt encouraged and edified. I examined the questions from various points of view.

Yours, for the gospel,
J. F. MCDOWELL.

RENICK, Mo., October 27th, 1885.

Dear Herald:—As I have been greatly blessed since I united with the church, I thought I would drop you a few lines that the Saints may know how the work is going in this part of God's vineyard. Myself and wife were baptized on Sunday, September 20th, were confirmed on the 24th, and I was called to the office of a Priest, the week following, and was ordained on Sunday, October 4th. At night I preached to a large audience in the Town Hall, and have preached in the same hall every Sunday evening since. On Sunday evening the 25th, I preached upon the subject of my reasons for leaving the Christian Church, giving Bible reasons, and I was greatly blessed. The Spirit rested upon me in power, and for just one hour I stood before a crowded house. I never had better liberty. From the congratulations that I have received since, I think the people were well satisfied with my reasons, for all of which we give glory to God, claiming nothing upon our own merits.

But lest I weary you, I will hasten to a conclusion, and say to the Saints that I have had many testimonies of the truth of the latter day work. I have had some beautiful dreams and a glorious vision came before me on the night of October 23d, between the hours of ten and two o'clock. I saw a golden stem rise up out of the ground to the height of six feet and six inches; and there was a glorious light blazing out of the top of this stem of gold; and just half way from the ground to the top a branch stem came out on each side, but they arose not to the height of the main stem. There was also a very bright light blazing forth out of each of these branches, and they were also pure gold. I thought that I took hold of the main or center stem with my right hand, and as I stood, the light was very brilliant as it shone upon my head. Bro. R. R. Jones came up and took hold of the branch of the stem at my right hand, and Bro. Vincent, one of our Elders, came and took hold of the one at my left hand. I then saw Bro. Joseph, the seer, prophet, and martyr. He walked directly to me, neither looking to the right nor to the left, and when he stood just in front of us, he raised both of his hands and placed them upon my head, and said some words "in the name of the Lord Jesus Christ." Then he turned and did likewise to Bro. Jones, and also to Bro. Vincent. Then he waved his right hand towards the heavens, and then out over the earth, with a mighty sweep, seeming to cover the whole earth. He then gently folded his arms upon his breast, and calmly walked away.

I pondered this very seriously and prayed that the meaning might be made known, of this vision or dream, I can not say which, yet I am sure I was awake when the scene came before me. I came to myself just in time to hear the clock strike two. I was very anxious to know the meaning of it, so at our testimony meeting on Sunday following, I related what had happened to me, and while I was speaking the Spirit of God filled the whole house, and rested upon all present, and the Spirit of prophecy came upon Bro. Griffiths, our presiding elder, and he spoke in great power, calling Bro. Jones and myself to the office of an Elder. Then we had something like a Pentecostal shower. I never, in all my life, witnessed such a demonstration of the power of God; for all which we give glory to God. Then, let us with the poet say:

"My hope is built on nothing less,
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame;
But wholly lean on Jesus' name.
On Christ, the solid rock I stand;
All other ground is sinking sand,
All other ground is sinking sand."

Your brother in Christ,
W. H. BYBEE.

DELOIT, Iowa, Nov. 2d, 1885.

Dear Herald:—It has been a long time since I wrote you, yet I love to glean from your pages the truth therein written, and learn of the progress of the work. We are well, and feeling well, both spiritually and temporally. Bro. Etzenhouser has been administering "the bread of life" here. He is an able and efficient minister, and has made some grand efforts in setting forth that which is good, noble and true, and we highly appreciate it. He held his audiences in rapt attention, and has made many and lasting impressions for good on the minds of Latter Day Saints, and the world. We had one accession to the church, and many more were almost persuaded. We have been

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cheered, edified, and instructed in the ways of the Lord; and we feel grateful to Bro. Etzenhouser, for we know that it was good for him to be here. We hope that by and by he will return.

Yours in bonds of the everlasting covenant.

KATE TURNER.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

IN SCHOOL.

DEAR HERALD:—In this Government there is placed within the reach of every child, if they will strive for it, the privilege of becoming acquainted with and in possessing the knowledge of this world, which if obtained, and rightly used, will secure them this world's highest attainments, emoluments and rewards.

The youngest scholar, as well as those farther advanced, has it in his power, by steady perseverence and industry to become a useful member of society. Such may attain to the position of Chief Executive of the Nation; or a Legislator who makes the laws to govern the same; or a Governor of a State; or may fill the thousand and one offices of trust that exist in the Government. All may not attain to all or either of these positions, but they are free for all; all are eligible to these distinctions. But in every government there must be those who are governed, as well as those who govern; hence all do not attain to the position of Governors in this brief life, yet as the rulers are chosen from among the people to fill offices according to their capabilities to act in the same, all may, if they will, educate themselves up to the standard of those capabilities, and have a chance to be chosen to fill said offices.

To secure this knowledge, schools are established where children are instructed in all the different branches of the same, from initiation to valediction. Competent teachers are chosen to impart this knowledge,—one Principal, and others under his direction. Advancement to this desired goal will depend on many circumstances. It will require on the part of the student, strict attention, close application, perseverance, a due regard for the teacher's authority, and confidence in his ability to impart the required instruction. If a person goes to school for the purpose of fun, as the writer has heard some remark, or for any other purpose foreign to the desire to acquire knowledge, he may gain his object, but at what expense does he do it! At the expense of that which would fit him to associate with those who have the power to mould and regulate the affairs of government, instead of being "a hewer of wood, and a drawer of water," to those fellow-students who paid attention to their studies and acquired useful knowledge.

We have thus noted in a brief manner, some of the privileges and emoluments that may be obtained under a free government, especially the one in which we dwell—to the writer's mind the best form of government extant. It represents, to a certain extent, the kingdom of heaven—all may come, of every nation, and be adopted as citizens, enjoying the privileges and blessings of the same. Under its broad banner, all, of every nation, may find protection from tyranny and oppression. It is the asylum of the oppressed and down-trodden of every clime.

The kingdom of God, established on the earth, may be compared to a school, or college, where the elementary, as well as some of the higher branches of spiritual knowledge are taught.

Every child born into the world can enter this great school, when they arrive to the years of accountability—none are exempt. They can if they strive for it, obtain a knowledge, the practical use of which will secure to them eternal life, which God has said is "the greatest gift" He can bestow on mankind.

Men and women, as also children arrived at the aforementioned stage, are eligible of every class, of every clime, black or white, bond or free, to enter this great school and strive for the prize. "All that will come, may come and partake of the waters of life freely."

To enable students to secure this desired knowledge, teachers are appointed, the greatest of which is the Holy Ghost: "For He shall teach you all things," etc. But in the economy of God He hath chosen that this teacher should not dwell in bodily form on earth; but that He should have the power to choose as many teachers as he saw would be necessary to carry on the work of instruction in this institution, and separate them to what office he saw fit. "And the Holy Ghost said, separate me Barnabus and Saul for the work whereunto I have called them." "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We perceive then that from time immemorial, the Holy Ghost has done his own choosing and separating men as he saw fit, to fill the various offices in this great school. "And God hath set in the church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, helps, governments, diversities of tongues."

God separated them, through the agency of the Holy Ghost! all these officers, gifts, and helps, God has thought necessary to carry on this divine institution of learning. The institution, fully organized according to the will of God, advertises to the world, and agents are sent out with power to offer unto all who have arrived at the age to understand, the terms of matriculation, viz., faith in God and in His Son Jesus Christ; repentance, or turning away from all sin, from the service of Satan unto that of God; baptism in water for the remission of sins, laying on of hands by the teachers of the institution, for the reception of the Holy Ghost. These agents are authorized to say to all who graduate in this school, that they will receive the reward of eternal life, which embraces the life with God and Christ, and will partake of all the felicity consequent thereto.

The necessity of entering the kingdom, or becoming identified with the people of God in an organized form known as the church or kingdom of God, in order to obtain salvation, is made apparent by the Savior's sayings: "To you it is given to know the myteries of the kingdom of God, but to them that are *without* it is not given." "And I will pray the Father, and He shall give *you* another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world can not receive." "And this is life eternal, that they might *know* Thee, the only true God, and Jesus Christ whom Thou hath sent." Paul says, 1 Cor. 12—"No man can say that Jesus is the Lord but by the Holy Ghost." Jesus says, John 8: 19.—"If ye had known me, ye should have known my Father also."

In the foregoing language of the Savior and the Apostle, it is plainly taught: (1.) To obtain eternal life, a knowledge of the Father and the Son is requisite. (2.) To gain that knowledge it is necessary to obtain the Holy Ghost. (3.) To obtain possession of that Spirit of truth, a man must come out from the world, (for the world can not receive it), and be adopted into the family, kingdom, or church of God; and then he is entitled to a knowledge of the mysteries of the kingdom of God, which he would not be entitled to if he stayed out of that kingdom.

This seems to be a refutation of that oft repeated assertion,—"It mattereth not what church I belong to, if I am sincere; or whether I belong to any church, so that I live a good moral life."

After entering the kingdom of God, all are alike—babes in the work—and "have received the kingdom as little children," being born again, and as such have to be fed (taught) with such food as is adapted to their powers and capacity to understand. All have to learn the a'phabet, which is faith and obedience. As in the secular alphabet, the letters separate and alone, convey no knowledge; but when put together they form words replete with wisdom and understanding; so also in the spiritual alphabet; when the characters are used alone, either faith or works are of none effect in acquiring the knowledge and blessings of God; for, says the Apostle, "Faith without works is dead, being alone."

The standard books used in this institution are the Bible, Book of Mormon, and the book of revelations of God to his people in these days. Says the Savior, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." The apostle says, "The just shall live by faith;" and putting the two sayings together, we perceive that the children of God, who have become members of this institution, are to live by faith in every word of God. The words of God have been given, as recorded in these books, by commandment, admonition, and instruction, so that we may know how to *act* in this life of probation, and overcome that which is obnoxious in his sight, and grow in every grace, thrive in every virtue, increase in the knowledge and wisdom of God, be made perfect men and women in Christ Jesus, becoming God-

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like, and fitted to dwell eternally in his presence.

From incipiency to perfection there is a vast distance; but he who has entered into the service of God with a determination to succeed, keeping his eye steadily fixed on the prize at the end of the race, can by God's help span that distance.

In the secular alphabet are twenty-six letters, with the use of which we can transact any business in this life, no matter of what character. But we can not think one solitary thought; solve any problem in mathematics; nor descant upon the beauties of heaven or earth without them. Audiences may be captivated and carried away by eloquent discourses, either on politics, religion, or any other subject; and no matter how many changes are rung on the letters in the words used by the speaker to convey his thoughts, all is the result of the combination of those twenty-six letters.

Mathematical problems may be executed with figures, extending *ad infinitum*, and still the calculations depend on the use of those letters, although figures are used to represent them, yet those figures are the result of their combination, for the figures can not be pronounced without their aid, as one, two, three, &c. So in the spiritual alphabet; every blessing obtained, or that shall be; every promise realized, or in abeyance; in short, every thing enjoyable in this world, or in the next, has been, and will be, the result of the combination of faith and obedience.

Our first parents, according to the record, lost their exalted position in Eden through doubt and disobedience; although Paul says, that Adam was not deceived, but the woman was.

Eve believed the subtile enemy who taught contrary to the commands and sayings of God, consequently doubted what God had said, and reached forth her hand in disobedience, partook, and offered to Adam, who partook also of that forbidden; the consequence was they were driven out from God's presence, disinherited, became aliens, outcasts and wanderers upon the face of the earth. Their posterity being on the same level, inherited all the effects consequent upon their parent's fall.

God in his infinite mercy hath devised means by which mankind may regain their relationship with Him, becoming sons and daughters by adoption.

We have presented the means in the terms of matriculation in this great school. Faith in and obedience to those means are required. Doubt and disobedience made men aliens; faith and obedience make men sons.

But having been adopted, the foundation only has been laid; we have to build thereon; or, as the Apostle says, "go on unto perfection." And in this work of perfecting ourselves we progress step by step in proportion to our faith and obedience. One of the ancient teachers in this school commenced wisely we think, with those under his charge, who had just entered school. He commenced with the elementary principles—a sum in simple addition, viz; "add to your faith virtue, to virtue knowledge, to knowledge temperance," &c., and then says,—"If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of God."

It is this spiritual knowledge, that we as students in this spiritual school are striving to obtain, until "we know as we are known." As no problem in mathematics can be wrought without the simple rule of addition being used in some of its parts; so we can not solve the great problem of life without the use of Peter's rule of *addition* being applied to our every act when in pursuit of eternal life. And as no example in arithmetic can be solved correctly and correct answers obtained without observing the rules laid down in the books governing the working of such examples, so we can not in our spiritual life obtain the answer of a good conscience, in working those spiritual examples contained in the standard books, without we observe strictly the rules laid down in those books. If a student in a secular school when working an example shall add, multiply, or divide incorrectly, he will have to go over his work and search very diligently to see where the deviation from the rule occurred, and correct the error before the correct answer is obtained. If a student in the spiritual school should deviate in the least from any of the rules laid down in the books governing his working those spiritual examples, he can not obtain the required answer. As, for instance; one of the rules laid down for our government is,—"Thou shalt not speak evil of thy brother, nor do him any harm."

Now we may attend all the means of grace, and be anxiously and earnestly engaged in the service of God, be working part of the example nearly correctly, but this deviation from the rule prevents the required answer of a good conscience before God. This may serve to illustrate the rest of the examples to be wrought. It is folly to think to advance in the acquirement of either natural or spiritual knowledge, and leave any previous examples unanswered. It is laying the foundation for trifling with all the rules, if we neglect or trifle with one, and hence the object in entering school will not be obtained. And though we may continue to have a name and place in the school, when the examination day comes we will fall in disgrace, and it may be said of us,—"How came you in here not having on the wedding garment? bind him hand and foot and cast him into outer darkness." To graduate in this school, to gain the knowledge requisite to eternal life, will depend upon our diligence in learning what the word of God is, then our faith in and close application of that word, persevering to the end in its observation, then will be applied to us, by the great Judge at the examination day, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." May God grant that this may be said to you and I, dear reader, is the prayer of

E. STAFFORD.

LAMONI, June 21st, 1885.

THE KINGDOM OF HEAVEN;

OR, "THE STONE CUT WITHOUT HANDS."

No. III.

BY ELDER T. W. SMITH.

BUT we promised to examine the predictions concerning the falling away of the former day church of Christ. The Devil might not be able to push her off the rock where Christ had placed her; but if she chose to slide off herself, to eat of some forbidden fruit, out of curiosity to know what "knowledge of good and evil" meant, she could do that, and admitting the poison of evil into her system, she would, and did find herself sickened unto death. Not content with the "knowledge of the truth" she fain would learn the "traditions of men" and turned her ears "from the truth," and turned them "unto fables." Not content with communion with Christ, she desired the embraces of the "kings of the earth." Her ornaments, whose brilliancy and worth depended on the impress of the Holy Spirit soon faded, and decayed when the Spirit forsook the corrupted tabernacle of her flesh. Instead of being satisfied with the names and offices that Christ gave her members, she fain would change both, and call them Cardinals, Nuncios, Archbishops, Prelates, Deans, Curates, Rectors, Class Leaders, Stewards, &c., names unknown to the early church; but above all is the rejection of the name of Jesus Christ, and the casting away of her wedding garments, and her adulteries with men and devils. Now was this course of sin and shame revealed by Prophets and Apostles? Did Christ foresee her downfall? Hear what Isaiah says:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isa. 24: 5.

Future events as they appear in vision before the prophets, are frequently described as if already occurred, or were occurring. Christ said:

"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold."—Matt. 24: 10–12.

"Nevertheless, when the Son of Man cometh, shall he find faith on the earth."—Luke 18: 8.

Paul said:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20: 29, 30.

Again:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. . . . For the mystery of iniquity doth already work: only he who now letteth [or hindereth] will let, [or hinder], until he be taken out of the way."—2 Thess. 3, 7.

Again:

"And the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4: 1.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers,

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false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof; from such turn away. . . . But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 1–5, 13.

"For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4.

"They profess that they know God, but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."—Titus 1: 16.

"They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 John 2: 19.

"But there was false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Peter 2: 1–3.

Please read the words of Christ to the Seven Churches of Asia, and it will be seen that the "mystery of iniquity," was already at work before the year 90 of the Christian era, and the spirit of apostacy was largely developed, in the lifetime of some of the apostles, and after their death, the evil steadily grew, until as Wesley writes, the "Christians had turned heathens again," and had "lost the Spirit," and had but a "dead form" left.

Now with the word of prophecy before us, and its fulfilment vouched for by credible historians, it is evident that the kingdom of heaven, was not in a position to smite anything by the time the toes were developed—or the time understood by many writers, namely, about the year A. D. 400, so we dismiss that idea as altogether untenable. But as the division of the Roman kingdom in its religious character, into different forms of religion has occurred since the so-called Reformation under Luther, it is evident that the restoration of the kingdom of heaven must be subsequent to that time, and what could be more fitting than that God should reestablish his own church himself after men had tried to reform the Church of Rome for several hundred years, with the only authority to do that work, received from her hands, which she very naturally and properly withdrew from them, when they forsook her communion and fellowship. For if she had the authority to ordain a ministry, she had equal authority to declare that ordination, for cause, to be null and void. If she was the church of Christ, her priesthood had power to bind on earth, what God would acknowledge to the extent of binding in heaven, also of loosing on earth, what would be loosed in heaven. And whosoever sins they remitted through the application of the ordinances of the gospel, would be remitted in or by the authorities in heaven. Now in the exercise of this power (if she possessed it) the Church of Rome could declare Luther's ordination as a minister, and his membership in the church null and void, and the same would be true of all dissenters, and deserters from her faith and ranks, and if she possessed this power, and exercised it, what then? Simply that Luther, and others, were entirely without authority to officiate in any of the ordinances of the gospel, and of course could not organize the Church of Christ. But suppose that he did have authority, and organized the Church of Christ anew, in all its perfection, why then has Calvin, Wesley, Knox, Campbell and others, been tinkering at her ever since? If not fully and scripturally, or rather evangelically, organized by Luther, what members of her body, or what article of clothing, or jewel, or ornament, did she lack that these creators have added to her? But if authorized of God, as the former "master builders" Paul, Peter, John, James and others were, would Luther or any of these modern Jack of all trades have left anything unarranged properly belonging to the bride, the Lamb's wife? But were they divinely commissioned to *reform* the church? They do not claim it, and of course we are not required to concede or dispute the point. But let us look at this idea of Reformation. What was wrong with the Church of Rome to which Luther belonged? Did he discover and proclaim that she was not acknowledged of Christ as his bride, or that she was not the church of Christ? or did he merely seek to remedy some evils that he had discovered, some disease in her system, or some disarrangement or her apparel, or that she had lost some of her ornaments? His defenders say that he at first only intended to reform abuses in her mode of life, to redeem her character from some stains that had fallen upon it; but why or on what ground we ask did he essay this task? This only, that he considered her the true church of Christ. He finally left her, and she of course excommunicated him. But why did he forsake her if she was the church of Christ, even if somewhat under a cloud, and not altogether untainted? He could not *reform* her if he left her. But if she was the church of Christ why should he after establish another? Has Christ two or more brides? But what does the whole Protestant world affirm concerning the Church of Rome, this, that she is "Mystery Babylon, the mother of harlots," &c. They call the Papacy—the "Man of Sin," and the "Son of Perdition." Well, if this be so, then she is not in any sense the Church of Christ, and if not now she was not when Luther and his associate reformers belonged to her communion. Well then, what does the Reformation mean with this fact before us? A *reformation* of the Church of Christ, but why *re-form* what was not disorganized, or overthrown, or destroyed? If the Church of Christ needed *re-forming*—then our argument must be accepted; namely that there had been an apostacy, a falling away; a disorganization of the church because of transgression, and departure from the faith and order of the church as established by the Savior. The fact remaining that Protestants declare that the Church of Rome is a fallen, apostate, and rejected church, and what she is now was true of her, in and long before the days of Luther and other so-called Reformers, so that if a *reformation* was demanded at all, (the Church of Rome being the organized body claiming to be the Church of Christ), it was a complete re-formation or reorganization of the church, to be built on the "rock" that Christ designe l, and on which the original church was built,—and it must be of the same form, made of the same materials, and in all things an exact counterpart of the church in the days of Paul. But instead of finding such an organization as the result of their effort at re-formation —the "rock" itself on which the church must stand—and without which it can not possibly stand, even the "knowledge of the truth" obtained by *revelation* through the Holy Ghost, is as a principle rejected by all these "Reformers" and their followers. Further, the very first, the chief, the most important members of the "body"—the "Apostles and Prophets" are declared to be unnecessary, and of course they do not have any in their Reformed (?) Church. Teachers, the third, in God's order—according to Paul (1 Cor. 12: 28) are unknown. (Of course they call their Pastors, Elders, Class Leaders, &c.—all Teachers, but they are not gifts of the Spirit as in Paul's day). Gifts of miracles, healings, helps, governments, and diversities of tongues—form no part of their experience, order, and organization. The robe of righteousness—the gospel in its fulness is not preached, nor believed. Baptism by immersion for remission of sins, the order of laying on of hands for the gift of the Holy Spirit, are not received as being institutions in the church, and without which entrance into the church can not be obtained; for Jesus said, "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. Those who believe in baptism by immersion for remission of sins, do not accept the doctrine of the laying on of hands for the gift of the Holy Ghost. Those who believe the latter, do not believe or practice the former. Why, says one, we believe in being baptized of the Holy Ghost, or of being born of the Holy Spirit; but we ask when do you believe in being baptized of the Spirit, *before* or *after* the application of water, called by you, erroneously, baptism? O, before baptism by water, of course. Well, then you reverse the order of Christ, who under the figure of a birth, very properly presents the receiving of the Spirit of life after emerging out of the womb of the water, not as the modern idea of the birth of water and Spirit would necessitate, namely, the child receiving the breath of life before it is born into the world, and without which it could not be born—as they argue the necessity of the baptism of the Spirit to *precede* the water baptism.

And again Paul teaches that we are baptized into Christ, and Christ teaches that he is the "door" into the sheepfold, and so we enter into the door (Christ) by the baptism of water administered by the servants

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of God, and such, Christ baptizes (not man) with the Holy Ghost, and what follows? Why this: Paul says, "By one *Spirit* are we all baptized into one body"—the church. But if we are baptized by the Holy Ghost before we are baptized by water into Christ, why of course we get into the sheepfold or church by another way than by the "door," and are therefore not sheep; and if we then are baptized into Christ, he being the door, and we being already *inside*, if we pass through the door, we must go *outside* of the church, and therefore by human disarrangement of God's order they would have people get into the church in another way than the door, and then passing through the door by baptism of water, they get them out of the church. But as we are baptized into the "body" or church, by the Spirit, it is after we have passed into the door (Christ) by baptism of water.

Christ, in John 3: 5; John the Baptist, in Matt. 3: 11; Peter, in Acts 2: 38; Paul, in Titus 3: 5; teach the baptism of water to be followed by the baptism of the Spirit, or in substance, that the child receives the spirit, or breath of life, after it leaves its mother's womb. But in other matters that we have not space to enumerate, the co-called Reformers have utterly failed to fashion their work after the church that Jesus built. Well, the reason is obvious, Christ was inspired of God; He did what His Father sent him to do, and he that is sent of God, speaks the words, and does the works of God; but these "Reformers" do not claim to have been sent of God to rebuild his church, and it is fortunate that they do not claim it, for they have sadly failed to do a work of that kind; they have not made anything that resembles that church, any more than a cob-house resembles the capitol building at Washington. The church they undertook to amend, at the first presents a much better imitation than any they have yet made. But what else could be expected, for our text says that "in the days of these kings will the *God of heaven* set up a kingdom;" and as these Reformers say that God has not spoken—for the past eighteen centuries, either by the mouth of his Son, or by angels, or Prophets, or by Apostles, or by vision, or by dream, or by Urim and Thummim, he therefore has not called or commissioned any one to do anything, especially has he not authorized them to re-form the church of Christ. But as the whole Protestant world agrees that there was necessity for a reconstruction of the kingdom of heaven, and as neither Luther, nor Calvin, Wesley, nor Campbell, were commissioned from on high to do the work, how shall it be done, for the "*God of heaven*" is to do it?

John the Revelator evidently comprehended the plan of heaven, for he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people."—Rev. 14: 6.

Now let it be borne in mind that when John wrote this, the gospel had been on earth for fully sixty years, and was taught by John the Baptist, by the Savior, and by the Apostles, including John himself, and had been many years before the time that John wrote, preached in all the world. (See Paul to the Colossians, 1: 23). It is evident, therefore, from this fact, and from the connection that the verse above stands in, that it is an event to take place after John's day, or in the latter times. The event is to occur in close proximity to the downfall of Babylon, and when the hour of God's judgment had come, and when the harvest of the earth had come, and Jesus says the harvest is the end of the world. (Matt. 13: 33-43).

(Continued.)

THE BOOK OF MORMON,

ON THE RESURRECTION, IMMORTALITY, AND SECOND DEATH.

"O HOW great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead, which spiritual death is hell; wherefore death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel."

"O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.—2 Nephi 6: 4, 5.

Here Nephi declares that all men become incorruptible and immortal, and they are living souls. All men includes all, both the righteous and the wicked. And if incorruptible and immortal, they are deathless; the spirit and body can never again be separated, for they are living souls. Let us see what Amulek and Alma say concerning it.

"Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil."—Alma 8: 10, near end of verse.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided thus the whole becoming spiritual and immortal, that they can no more see corruption."—11th v.

Alma says in 9: 2, that Amulek had spoken plainly concerning death, and being raised from this mortality to a state of immortality and being brought before the bar of God to be judged according to our works. Alma speaks of the wicked, of the justice of the judgments of God, and of the second death, which is a spiritual death. "Yea, he shall die as to things pertaining unto righteousness." He tells of the terribleness of this spiritual death, and concludes thus: "Then I say unto you, they shall be as though there had been no redemption made, for they can not be redeemed according to God's justice; and they can not die, seeing there is no more corruption." On 314th page, Alma declares that the soul can never die; and Nephi says that in the resurrection they are living souls. Section 18 and verse 11 of Book of Covenants makes this subject very plain: "Wherefore it came to pass that the devil tempted Adam, and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore, I, the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."

Let none put off the day of repentance and obedience; for now is the accepted time; now is the day of salvation; soon the day of probation will be past, and the door be closed. E. N. WEBSTER.

Maj. Powell, Chief of the United States Geological Survey, has just returned from his first inspection of the cliff dwellings near Espanola. He reverses the opinion of other scientists, and concludes these caves were used by the Santa Clara Indians at a much more recent period than is generally supposed as a means of refuge from the annual raids of the Navajos and Apaches. The last time they were occupied was about 200 years ago, according to Santa Clara traditions.

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Conference Minutes.

ALABAMA DISTRICT.

This conference was held at Pleasant Hill Branch, Butler county, Alabama, 17th and 18th October, 1885. A. J. Odom, president; G. T. Chute, clerk. Branch Reports.—St. Joseph 24; 1 baptized; Perry Booker, president. New Hope 15; J. M. Patrick, president; A. M. Vickery, clerk. Lone Star (reorganized) 26; M. Harp, president; W. R. McKinley, clerk. Elders W. J. Booker, J. G. Vickery (baptized 1), G. R. Scogin (baptized 1), G. T. Chute (baptized 2), A. J. Odom; Priests J. M. Patrick, W. Allen, T. Minion; and Teachers Anderson, Vickery and W. S. McPhearson, reported. Bishop's Agent had $16 on hand. J. G. Vickery was sustained as Bishop's Agent, A. J. Odom as president of this district. George Montague, in charge of South-Eastern Mission, was sustained. A committee was appointed to draw up a petition to General Conference, asking that a missionary, resident here, be appointed to labor in this part of South-Eastern Mission. Preaching in the evening by W. J. Booker. Committee reported:—That whereas there is a great and growing interest in the great latter day work in this part of the South-Eastern Mission, the demands of the work here require that some one or more be constantly engaged in the ministry. We are not able to support an Elder's family by our free-will offerings without the aid of the Bishop, or his agent. We believe, however, that ample means will be paid into the Bishop's Agents hands here, as tithing and free-will offerings, to support an Elder's family if an Elder is appointed by General Conference to labor in this part of the mission. We further petition that Elder G. T. Chute be appointed to labor in the mission, under the direction of and in harmony with whomsoever your honorable body shall place in charge. We are satisfied with the present incumbant, Bro. George Montague, and ask that he be continued. Elder G. T. Chute is well acquainted all over this country, and has the interest of the work at heart. He has the love and esteem of the church here, and the confidence and respect of those not of the church. Preaching on Sunday morning by G. T. Chute; one came forward for baptism. Preaching in the afternoon by G. R. Scogin. Saints' fellowship meeting at night. Ajourned to meet at Butler Branch, on Saturday before the third Sunday in January, 1886.

SPRING RIVER.

Conference of the above district convened at the Columbus Branch, Kansas, September 18th–20th, 1885. E. A. Davis, president; W. Peek, clerk. Columbus 41 members, Pleasant View 94, Center Creek 21, Keighley 18 and Mound Valley 45. Official reports.—J. T. Davies, W. S. Taylor, W. Westerbilt, C. Ryan, E. A. Davies (baptized 2), J. M. Richards, W. Peek, E. E. Wheeler, Hinkles, Frances; Priest W. Lee; Teachers R. Bird, O. P. Sutherland, E. Lewellen, W. Martin; and Deacon Barmore reported. J. T. Davis was sustained as missionary in the district, E. A. Davis as president, and W. Peek as clerk. J. T. Davis and J. M. Richards to examine the Bishop's Agent's books next conference. Preaching by J. M. Richards, Hinkles, E. A. Davis and George Hicklin, assisted by E. E. Wheeler. Prayer and sacrament meeting in the afternoon; three children were blessed. Three baptisms. Adjourned to meet at the Pleasant View Branch, December 18th, 1885.

TEXAS CENTRAL.

The above district conference convened with the Elmwood Branch, Texas, the 17th and 18th of October, 1885. Bro. H. C. Smith was called to the chair. Elias Land, secretary. Branch Reports.—Elmwood 54; 18 added by baptism, 1 by certificate of baptism, 2 ordinations. Texas Central 29; 1 added since last report. Elders' reports: H. L. Thompson, Elias Land, I. N. Roberts (baptized 10), H. C. Smith (baptized about 14), W. G. Allen; Priests E. D. Thompson, S. R. Hays; Teachers C. A. Norwood, J. L. Dotson; and Deacon S. W. Simmons. Bishop's Agent's report: on hand last report $11.19, received $14.80; paid out $26.28; due agent 29 cents. The General Church authorities were sustained. H. L. Thompson was sustained as the president of the district, and E. Land as secretary. H. C. Smith was sustained as Bishop's Agent for the next three months. Preaching in the evening by H. L. Thompson, assisted by S. W. Simmons. Sunday morning prayer meeting in charge of Elder Heman C. Smith, preaching in the forenoon by Bro. I. N. Roberts, assisted by E. D. Thompson. Sacrament and prayer meeting in charge of H. C. Smith. The evening preaching was by Elder Heman C. Smith, assisted by Bro. C. A. Norwood. Adjourned to meet with the Texas Central Branch, 16th and 17th January, 1886.

Miscellaneous.

BORN.

HARRINGTON.—At Armstrong, Kansas, September 4th, 1885, to Bro. George E. and Sr. Mary E. Harrington, a son; named George Leonard. Blessed by Elder Edgar Harrington.

JAMISON.—At Angus, Iowa, July 30th, 1885, to George M. and R. J. Jamison, a daughter; named Ursula Pearl.

MARRIED.

THE following marriage notice should have appeared last spring, and the parties interested will please pardon any seeming neglect.

ALLEN—WELD.—At the home of the bride's parents, Mission, LaSalle county, Illinois, March 29th, 1885, Bro. Edwin S. Allen of Chicago, to Sr. Phoebe Ann Weld, of Mission. Elder Thos. Hougas officiating.

May wisdom guide both groom and bride,
To do each earthly duty;
And gospel love drawn from above,
Adorn their lives with beauty.

DIED.

JAMES.—Near Creston, Iowa, October 15th, 1885, of consumption, Sr. Ada F. James, aged 22 years and 9 months. She was a daughter of Bro. and Sr. Albert Bullard, embraced the gospel at the age of fifteen years, and remained firm in the faith until death. She realized from the first of her sickness that she had not long to live, but was resigned to the will of God. She leaves a husband, father, mother, four sisters and one brother, to mourn her death; but not as those without hope, for if we live faithful, we have the glorious hope of meeting again. Funeral services by the Congregational minister of Creston, to a large audience of relatives and friends.

MYERS.—At Philadelphia, Penn., September 29th, 1885, Sr. Clara Myers, aged 27 years. Funeral sermon by Elder Hiram Robinson.

ROBISON.—Litttle Johny and Bessy Robison, of membraneous croup, some two weeks apart. Johny passed quietly away on the 6th of October, and little Bessy followed him on the 22d. The baby was born June 28th, 1884; Bessy was born January 18th, 1880. This was a severe blow on Bro. and Sr. Robison. Bro. Batt preached baby's funeral discourse; and Rev. William Gibson, of the M. E. Church, preached Bessy's.

Oh! cruel grave, to hide those sweet babes away,
But as Bessy said, "I will not long there stay;"
May God's Spirit heal the parents' broken hearts,
And help them to meet where they will never part.

COBB.—Charles Elijah Cobb, born November 18th, 1830, in the town of Gerry, Chatauqua Co., New York; baptized in April, 1864, at Preparation, Harrison county, Iowa; was ordained an Elder at Council Bluffs, Iowa; was president of the Little Sioux Branch of the Reorganized Church at the time of his death. He departed this life after two weeks' illness, at his own home in Little Sioux, Harrison county, Iowa, on Sunday morning, October 25th, 1885. The disease was called by the doctors, functional derangement of the liver. Brother Cobb was a tender, faithful, and loving husband and father, a firm believer in the gospel of Christ, an earnest advocate for the same, a patriotic citizen, a brother indeed, and to the needy an ever willing friend. His hand was never closed against the honest poor. No weary pilgrim of the gospel ever sought his shelter in vain, nor went empty away from his hospitable home. Not alone the "cup of cold water," but the best his means afforded was cheerfully given. He was loved by all his neighbors and acquaintances. His noble qualities made him friends on every hand, and those who knew him best loved him most. His death is a misfortune to the community and to the church, and an irreparable loss to his patient, faithful wife and loving children. His sterling worth was testified to by the presence of a vast audience of weeping mourners at his funeral, while many returned sadly home for lack of room in the church, the drenching rain making it impracticable for them to listen outside. He leaves behind him a true and faithful wife, one married daughter—Sr. Lois Silsby—and four younger daughters, all members of the household of faith. They are blessed with the comforting hope of a blissful reunion at the resurrection of the just. Funeral took place on the 27th inst. at Little Sioux, Elder P. Cadwell conducted the services. The sermon was delivered by Elder C. Derry from the words, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."—Job 1: 21. C. DERRY.

NOTICES.

To whom it may Concern: By resolution of the Independence District Conference, I am requested to remove the silence placed upon Bro. C. StClair, about one year ago. As I have known but little of the conduct of Elder StClair since the silence was imposed, and as the district is supposed to have good and sufficient cause for the passage of said resolution, I do hereby com-

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ply with the request of the district, and for the present leave the responsibility with those who assume to have received sufficient evidence of the brother's fitness to represent the cause of Christ.

J. R. LAMBERT, *Missionary.*

LAMONI, Iowa, Nov. 1st, 1885.

Omaha, Nebraska, September 29th, 1885. To the Saints of the Northern Nebraska District. We, the undersigned, hereby give notice that we intend to present a petition to the next conference to be held at Omaha, on the 18th day of December, 1885, asking said conference to repeal the laws of representation. Signed: O. H. Brown, Jane Maning, Nelie McKnight, Annie Broun, Hestor I. Broun, Peter I. Broun, Emma M. Smith, Rosie Huston, Suanna Angenstein, John Angenstein, Joseph Gilbert, John Avondet.

The conference of the Fremont District will convene at Shenandoah, Iowa, November 21st and 22d. Elder Charles Derry will be with us. Let all attend who can make it convenient.

HENRY KEMP, *Dist. Pres.*

To the Saints of the Kent and Elgin District: I was authorized by the last conference to procure enough means by subscription to pay off the indebtedness on the Lindsley meeting-house. I have $14.75 signed, and $12.75 paid in. The amount we required was $22.30; and this leaves $7.55 yet unprovided for. All intending to help, please forward the aid to me as soon as the 15th of November, as the note falls due on the 19th.

R. COBURN, *Dist. Sec'y.*

BLENHEIM, Ont., 29th Oct.

The Sisters' Union Mite Society of Lamoni, Iowa, well serve a dinner on Thanksgiving day for twenty-five cents per person, and will also have for sale, on that day, quilts, tidies, mitts, &c. Place to be announced hereafter.

M. A. WHITE, *Sec.*

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The gentlemen whose names appear above are all members in good standing of the Latter Day Saint's Church and men whose recommendation are worth something.

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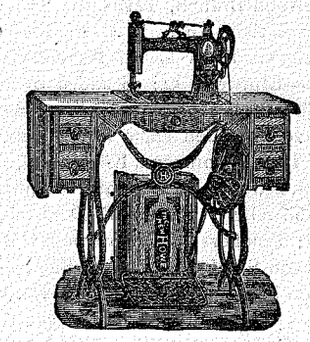

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THE SAINTS' HERALD.

36488 Maryland

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU ... SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: ... IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, p... 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 21, 1885.

UTAH FREE SPEECH.

THE following clipping from a letter to the *Daily Commercial* of Chattanooga, Tennessee, and republished in the *Deseret News* of the 30th ult., claims very much for free speech in Utah and the liberty extended to ministers to occupy Mormon houses of worship. When our readers reflect how few have been such opportunities for President Joseph Smith and other of our ministry, they will think the party who penned, and those who copy and endorse it, are sadly in need of godly conversion:

"Relative to free speech. We open our church doors to all denominations, or those of no denomination, and we have had Methodists, Baptists, Catholics, Infidels, Pagans, and a great variety of all classes speak from our public rostrum, and if G. C. C. has a man that he thinks can show us the error of our ways, Christian or Infidel, Deist or Atheist, Jew or Pagan, I will guarantee him the use of the Tabernacle at Salt Lake, and in addition to that, the use of four hundred other church buildings with a seating capacity of from 300 to 3,000, and good treatment while he sojourns with us. No danger of mobs or mob violence; not even traduced nor vilified, but treated as sensible, intelligent people should treat each other. Now, come on with your strong reasons, and show us the error of our ways."

THE ROCK.

MUCH has been said in respect to what Jesus intended by that word when he promised to build his church on a certain "rock"—what meaning did he place upon that word? The term rock sometimes applies to God, metaphorically; (Deut. 32:15; Ps. 18:2, 31; etc.); to Christ; (1 Cor. 10:4); to Abraham; (Isa. 51:1, 2); to the revealed word of God; (Matt. 7: 24, 25); also to the hard, impenitent heart of man; (Luke 8:6).

As to the meaning of that word in the text mentioned, we think the explanation given by Oliver Cowdery is correct, and that his opinions should be weighty with the Saints, for the reason that he was "the second elder" of the church, and was "spokesman" to the "choice seer," whose duty it was to teach the things of God to his people. (2 Nephi 2:2, 3). The "seer" and his "spokesman" are God's foreknown and foreordained teachers, and have God's appointment and guarantee in the clearest terms. Here are President Cowdery's teachings on the point.

"TO W. A. COWDERY, ESQ.

"*Dear Brother:*—I received of late, several communications from you, containing several questions. Not long since you wished me to express my mind, either publicly or privately, upon a few remarks of the Savior, as recorded in Matt. 16:16, 17, 18. 'And Simon Peter answered and said, Thou art the Christ, and Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.'

"It is plain that the Savior never did, nor never will build his church upon any other foundation, or sustain it upon any other principle, than he there represents to Peter, viz: of revelation from the Father that he was the Christ. Erect a church upon any other foundation, and when the storm comes it *must* fall. And the only reason why his church was not always on earth is, that men ceased to obtain revelations from heaven. And the only reason why they were deceived in time past, and will be in the last days, is because *they do not know that Jesus is the Christ!*

"Men say they believe that Jesus is the Christ; but the Lord said to Peter that the Father had *revealed* it to him, and upon that Rock he would build his church, and the gates of hell should not prevail against it. For if men *know* that Jesus is the Christ, it must be by revelation. To be sure, we may say that the apostles testify of him, and that we believe they tell us the truth; but will this save a people from destruction, when the cunning arguments of the adversary are leveled as a mighty shaft to shake man from the foundation? No; he must have an assurance. The salvation of man is of that importance, that he is not left to a mere belief, founded upon the testimony or say-so of another man! No; flesh and blood can not reveal it—it must be the Father. And query: If the everlasting Father reveals to men that Jesus is the Son of God, can they be overthrown? Can floods or flames, principalities or powers, things present or to come, heights or depths, swerve them from the foundation—the ROCK? No; said our Lord, the gates of hell can not prevail. There is an assurance in the things of God that can not be obliterated! There is a certainty accompanying his divine communications which enables the mind to soar aloft, and contemplate—not only contemplate, but *mingle* with the blessed in the blessed mansions, where all things are pure! It is this, then, which constitutes a certainty.

"There can be no doubt but that the true church did exist after the Lord's ascension; but the query is, how shall we reconcile this point, when we say that it did not exist on earth for a number of centuries, and yet say that the gates of hell did not prevail against it? To the answer:

"You will see above that I have plainly contended that the gates of hell could not prevail against a man or society of men while they hold communion and intercourse with heaven.

"I will now suppose a case, or propose a question: If Elijah had been the only individual on earth who kept the commandments of the Lord, he would have been *all* the church then upon earth. And you know that any and every people ceasing to keep his commandments, are disowned by him. If these points are admitted, I proceed:

"When Elijah was taken up to heaven, did the gates of hell prevail against the church of God? Did they overcome the holy priesthood? No; neither. Had Elijah been the last righteous man, and his enemies prevailed over his natural body, and put him to death, would the gates of *hell* have prevailed against the church? No; the holy priesthood would have been taken to God, and the gates of hell would have been as unsuccessful as in the case of his translation.

"In the church, said Paul, God has placed 'apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' But did that church exist? Are the fruits of that priesthood now to be found, or have they been among men from the apostles to the present? Where are the individuals who will pretend that this has been the case? And yet they say that Christ's church has continued on earth, and that the gates of hell have not prevailed against it! Here seems to be a trouble—To admit that the authority of administering ordinances on earth, has been taken away, would admit at once that they have no authority. This places men under

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the necessity of saying that the church of God has and does exist, in all these variegated forms and colors, scattered over the world—no more resembling the ancient church than the ancient church does that of the Hindoos.

"It is *revelation* which constitutes the church of Christ; for this was the declaration to Peter, that the Father had revealed to him, and upon that principle his church should exist. Show me any other, and I confess that you will show me a something, the pattern of which I have not found in the holy scriptures, as coming from heaven!

"You will begin to see my mind upon this matter. It is, that when men ceased to bring forth the fruits of the kingdom of God on earth, it ceased to exist on earth; and when it ceased to exist on earth, he took the authority to himself, and with it the holy priesthood. The gates of hell did not prevail against the church of God; and the *decree* of our Father is, that they shall not; but no man will pretend, (if he does it is in vain), that the pure church, as it existed in the days of Paul, and for a length of time afterward, has continued. If so, according to *his* theory, the gates of hell have prevailed against it; for he can not trace its existence here. He may trace a supposed authority through a succession of Popes and Bishops; but if the authority was *there*, where is and where was the fruit?

If we look into the twelfth chapter of John's Revelation on Patmos, we shall see the church represented in a striking figure, so plainly shown to be taken from the earth, that it is impossible his beautiful vision should be misunderstood.

OLIVER COWDERY.

SR. MARKS *vs.* ATWOOD.

LAST summer an Elder Atwood, a Utah Mormon Elder, tarried here and in this vicinity a few weeks, and shortly after his return to Utah the following report, said to have been given by him to the *Deseret News*, was published in that paper for August 29th. It says:—

"A RETURNED MISSIONARY.—We had the pleasure yesterday of meeting Elder W. H. Atwood, who returned a few days since from a mission to the States. . . . . On coming to Iowa he visited Lamoni, where the Josephites are congregated, and attended one of their meetings, at which, on requesting it, he was allowed the privilege of speaking a short time. He took occasion to testify that patriarchal marriage is a divine requirement, and was both taught and practiced by the Prophet Joseph Smith, which assertion was sustained by the private admissions of several of the members subsequently, who belonged to the church in the Prophet's day, among whom was a Mrs. Marks, who was formerly a plural wife of William Smith, married to him by his brother Joseph."

We thought the report was of doubtful character, and so inquired of Bro. Hogue if Sr. Marks was properly reported, and he said, promptly, No! We then procured the following statement, which makes the *News*' report look decidedly queer:—

"We were at Bro. Harris' at supper, in the presence of Bro. and Sr. Harris, Bro. and Sr. Hogue, Bro. and Sr. Rew, and Sr. Lathrop. Mr. Atwood said—'Sr. Marks, I want to ask you a question, and want you to answer me correctly.'

"I said, 'Of course I shall answer you correctly, if I answer it at all. What is your question.'

"'Did you ever hear polygamy taught in Nauvoo.'

"'Yes, Sir; *but not by Joseph Smith;*' with much emphasis. Whereupon Bro. Hogue raised up and said, 'Good! good! That is just what I wanted to hear.'

"I then said,—'Perhaps you would like to know who I did hear teach it.'

"'No, no; that is all I wanted to know,' with decision.

"After which I told him I heard Heber Kimball teach it, and not until after Joseph's death.

"As to my saying that I was a plural wife of William Smith, it is simply a falsehood. I never was a plural wife to any one; and the name of William Smith was not mentioned at all. J. A. MARKS."

MRS. DAVISON'S TESTIMONY.

ON page 429 of *The Family Magazine*, published in Cincinnati, Ohio, in 1839, occurs the following article in respect to the Book of Mormon having been manufactured out of Rev. Solomon Spaulding's "Manuscript Found." And now that this identical document, hidden away since 1834, after it went into the hands of the said "Dr. Philastur Hurlbut," who placed it with E. D. Howe of Painesville, Ohio, has lately been found and placed in the library of Oberlin College, Ohio, a copy of which is now published at this office, it seems fitting that the said article be given to our readers, that they may the better judge as to the reliability of these anti-Mormon witnesses.

Mrs. Davison, the widow of Rev. Spaulding, is here made to testify to the excellent character, refined culture, profound learning, and godly sentiments of her late husband—Rev. Spaulding. And now that we have the said "Manuscript Found," all can by a careful reading and consideration of its contents form a correct opinion as to just what Mrs. Davison's testimony is worth. Rev. Spaulding's pretended learning, moral culture, intellectual capabilities, and religious excellence, are thoroughly refuted by his "Manuscript Found." Mrs. Davison says it "fell into my hands and was carefully preserved;" and, that she put it into the hands of Dr. P. Hurlbut, to use against the Book of Mormon. Hurlbut, in turn, put it into the hands of E. D. Howe to use against the Mormons, and the latter sold it, unknowingly, to R. R. Rice, who, unaware of its character, kept it with other papers and documents he bought of Howe, for forty-six years, when he in turn, placed it in the hands of Pres. J. H. Fairchild of Oberlin College, Ohio, where it now is.

Yes; we can now judge, by means of this manuscript, just the kind of a writer Mr. Spaulding was, and also just how much credit should be given to the testimony of his widow and her fellow-witnesses, and further, just what the opinions, conjectures, theories, and arguments of the opposers of the Book of Mormon are worth. The "Manuscript" reveals their folly, and worse. Here is the article referred to:

"THE MORMON BIBLE.

"The *Boston Recorder* of April 5th, 1839, contains the following singular development of the origin and history of the Mormon Bible. It accounts most satisfactorily for the existence of the book, a fact which heretofore it has been difficult to explain. It was difficult to imagine how a work containing so many indications of being the production of a cultivated mind, should be connected with knavery so impudent, and a superstition so gross, as that which must have characterized the founders of this pretended religious sect. The present narrative, which, independently of the attestations annexed, appears to be by no means improbable, was procured from the writer by the Rev. Mr. Stow, of Holliston, who remarks that he has 'had occasion to come in contact with Mormonism in its grossest forms.' It was communicated by him for publication in the *Recorder*.

"As this book has excited much attention, and has been put up by a certain new sect, in the place of the sacred scriptures, I deem it a duty which I owe to the public, to state what I know touching its origin. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment: yet it is received as divine by some who dwell in enlightened New England, and even by those who sustained the character of devoted Christians.

"Learning recently that Mormonism has found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin, and to lay open this pit of abominations: Reverend Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula County, Ohio; sometimes called Conneaut, as it is situated upon Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and

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become objects of research for the curious. Numerous implements were found, and other articles, evincing great skill in the arts. Mr. Spaulding being an educated man, passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity, of course, would lead him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible.

"His sole object in writing this historical romance was to amuse himself and neighbors. This was about the year 1812. Hull's surrender at Detroit, occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and, assumed the title of 'Manuscript Found.' The neighbors would often enquire how Mr. S. progressed in deciphering 'the manuscript;' and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with this work, and repeatedly heard the whole of it read. From New Salem he removed to Pittsburg, Pa. Here Mr. S. found an acquaintance and friend in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P., who was very much pleased with, and borrowed it for perusal. He retained it a long time, and informed Mr. S. that if he would make out a title-page and preface he would publish it, and it might be a source of profit. This Mr. S. refused to do, for reasons I can not now state.

"Sidney Rigdon, who has figured so largely in the history of the Mormons, was at this time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he choose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington County, Pa., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands and was *carefully preserved*. It has frequently been examined by my daughter, Mrs. Mc Kenstry, of Monson, Mass., with whom I now reside, and by other friends. After the 'Book of Mormon' came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the 'Manuscript Found' was written.

"A woman preacher appointed a meeting there, (New Salem) and in the meeting read and repeated copious extracts from the 'Book of Mormon.' The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and recognized perfectly the work of his brother. He was amazed and afflicted, that it should have been perverted to so wicked a purpose. His grief found a vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends and others from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, signed by Messrs. Henry Lake, Aaron Wright, and others, with all whom I was acquainted, as they were my neighbors when I resided in New Salem. I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work.

"The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred scriptures, has been construed into a new Bible, and palmed of upon a company of poor deluded fanatics, as divine. I have given the previous brief narration, that this work of deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves.

"MATILDA DAVISON.

"Reverend Solomon Spaulding was the first husband of the narrator of the above history. Since his decease, she has been married to a second husband by the name of Davison. She is now residing in this place; is a woman of irreproachable character, and an humble Christian, and her testimony is worthy of implicit confidence.

"A. ELY, D. D., Pastor Cong. Church in, Monson.

"D. R. AUSTIN, Prin. of the Monson Academy.

"MONSON, Mass., April 1st, 1839."

EDITORIAL ITEMS.

WITH this issue closes the excellent article of Elder T. W. Smith, "The Stone Cut Without Hands." Those who will re-read the entire article will be well repaid.

"Elder D" is getting "Dr. Twine Text" into close quarters, and it is now probable that he will convert him by and by.

Lamoni is likely to have a secular newspaper shortly. We hope the effort may prove successful every way.

Bro. E. Morrison says: "Bro. Dancer, you will find enclosed five dollars, which I send for the best paper in the world —the HERALD." We shall strive to make the HERALD merit commendation.

Bro. E. T. Dawson thinks the editors of the HERALD were wise twice—"once when they printed so much of the Spaulding Romance, and twice when they printed no more of it."

An interesting letter on Utah affairs from President Joseph Smith, will be found in the letter department. Read it.

In the *Southern Utonian* of the 6th inst., we see President Joseph Smith and Elder Joseph Luff were to begin meetings in the Methodist Church, Beaver, on the 8th inst.

Bro. L. D. Ullom, of Benwood, W. Va., writes that he feels "strong in the service of the Lord." It is about three years since he joined the church, and he says, "The Lord has blessed me much with his Spirit." He aided well in building their new chapel.

Bro. D. Bowen writes from Friend, Nebraska, the 2d inst., and says: "We are all well and trying to hold up the banner of truth until Bro. R. M. Elvin comes."

Sr. Abbie A. Horton in a late letter informs us that Bro. J. C. Foss was holding protracted meetings at Plano, Illinois, and had large attendance, though the weather was cold and wet.

Bro. J. W. Johnson of McFall, Gentry county, Missouri, wants a partner in the boot and shoe business.

On our leaving Galien, Michigan, the 9th inst., Sr. Blakeslee was much better, and we trust will soon enjoy complete restoration to good health.

Sr. Columbus Scott and boy reached this place on Tuesday last, and will remain with her father and mother, Bro. S. M. Bass and wife, till next April.

Bro. Peter Muldrup and family, once of Plano, Illinois, but recently of Minden, Nebraska, have located here with a view to become permanent settlers. He will engage in his business as wagon and carriage maker and repairer. We wish him abundant success.

Our church papers should be in the hands of all our church members, and be read also by all who will read them. If the ministry, and such members as can, would rally around and get new subscribers, they would do a great good in many ways. Let all who read this try it, and see if they are not blessed in the effort. Patient, presistent effort wins, and now is the time to work.

Elder F. B. Moyers of Conejos, Colorado, asks the Saints to pray for the recovery of Sr. Humphries, who is sorely afflicted in on of her limbs.

Bro. R. J. Anthony writes from Malta, Idaho, the 7th inst., that he was just starting for American Falls and Oxford; also that Sr. Addie Condit, who had been very low, was now recovering. Her many friends will be glad to know this.

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We are glad to know that Elder I. N. White is again in God's great harvest field. Ministers of his make-up will preach, subdue prejudice, and convert hundreds, while wiseacres, hair-splitters, grumblers, and intermeddlers who profess to represent the Church of God, but who are most anxious to simply represent themselves, are worse than idling away the Lord's time, and heaping the cup of their own condemnation. Work! work!! work!!! This should be the watchword of every minister of Christ, and they should see to it that the Lord's work is done. The bickerings of self-conceited ones lead them and those who listen to them into the ways of idleness, darkness and ruin. All honor to honest workers.

Elder E. T. Dobson of St. Joseph writes that Bro. J. F. McDowell has began there a series of meetings, and they intend to circulate tracts and leaflets until the city has full notice of their work. Bro. John Burlington telegraphed for 10,000 tracts—making 30,000 pages—one half of which were sent on next train and the balance the day after.

Elder W. H. Bybee, now the district president of the North-East Missouri district asks that Elders in his district to correspond with him at Renick, Randolph County, Mo., on church affairs. See his letter in another place.

Bro. O. A. Richey writes from Hay Springs, Sheridan county, Nebraska, the 1st inst., saying to those wishing lands in Nebraska, that there is a good country where he is, that "the land is rich, plenty of timber and water, with some land subject to homestead and pre-emption privileges. It is known as the Pine Ridge country, and is 300 miles west of the Missouri river and near the line of Dakota." Parties wishing further information can address Bro. Richey as above.

Orders for the "Manuscript Found" are now coming forward, and can be filled on short notice.

QUESTIONS AND ANSWERS.

Q.—Did the spirits of all who are permitted to take bodies on this earth keep their first estate, or did any of them sin little or much?

A.—Put Jude 6 with John 8:44; 2 Pet. 2:4; Rev. 12:7-9; the vision in Doctrine and Covenants, sec. 76:2; 2 Nephi 2:8; 6:3; Moroni 7:2; and we are led to conclude that disobedient spirits were not permitted to enter upon this earthly estate—second estate—and have tabernacles of flesh as did Adam and his posterity, including Jesus. Joseph, the "choice seer" said: "All the spirits that God ever sent into the world are susceptible of enlargement"—progression. This can not apply to Satan, nor to his fellow-rebels. The seer further said: "The devil rebelled against God and fell, and all who put up their hands for him."—*Times and Seasons*, vol. 5:615, 616. To those who accept the Book of Abraham as authority, we offer the following, which we think explains and renders more intelligible those passages already cited and quoted: "And they who keep their first estate, shall be *added upon;* and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever." See Life of Joseph, p. 311, and Book of Abraham in Pearl of Great Price, and in *Times and Seasons* vol 3, p. 719 to 722. This earthly estate is man's second estate; and he can keep this estate in holiness, and be "enlarged" and "added upon." Satan and his fellows can not enter upon this earthly estate, first, for the reason they "kept not their first estate;" second, because they can not receive "enlargement" and "be added upon." The chief thing Saints should be careful about is, to be faithful to God and his righteousness in this their second estate. This done, and all is well. God will take care of the other matters.

Q.—Why is it that the Elders do not preach from the Book of Mormon and our standard church books instead of the King James' version of the Bible?

A.—Some do preach from them, and give them the preference. The ministry are authorized to use them when and where wisdom shall dictate and opportunity offer.

Q.—Where the preaching of an Elder causes division among the Saints what is the proper thing to be done?

A.—If it is serious, the Elder should seek another field of labor, and the matter be put in the hands of his presiding authorities.

Q.—Does Sec. 59, Doctrine and Covenants, teach the same as Isaiah, chapter 58, in respect to fasting?

A.—Yes; in all essential points. Read and consider them.

Q.—Is it right for a minister to teach that we can never enter the celestial kingdom by our good works?

A.—If our good works are those which God has ordained for us to do, then they are necessary in order to such salvation. See Eph. 2: 10; John 5: 17; Phil. 2: 12; 1 Thess. 1: 3; James 2: 17, 18, 26; Rom. 2: 7; Rev. 22: 12, 14.

A SPICY PICTURE OF CHURCH GOING.

THE Rev. Dr. Mark Trafton, a well-known Boston Methodist clergyman of pronounced views, appeared at the Methodist ministers' meeting and made a plea for non-church-goers. He took the ground that the seeming falling off in attendance in Protestant churches in Boston was due largely to the increase of the Catholic population and the increase also of Hebrews. The rapid growth of suburban cities—the bedrooms for Boston—also took away thousands of church-goers from the city churches. High pew-rents were another bar to large congregations, the speaker said, and he cited Tremont Temple and the People's Church (both free) to prove his assertion. "Let me start out, now, to go to church to worship God," he went on. "At home we have had our private devotions. We come to the church door—I'm saying what took place, exactly—and we see plenty of vacant seats. We ask one of the young snipper-snappers, with a rosette in his bottonhole, for a seat. He says, 'You wait awhile, and I'll see.' By and by when the bell stops tolling, the man says: 'I guess you can find a seat in the gallery.' In the gallery you see four young persons talking and laughing. Suddenly the organ starts, and then as suddenly the four grow solemn, jump up and begin to squall. You can't understand a word they say. They sing a hymn you never heard before, and never want to hear again. You can't sing with them. Call that singing God's praise! It's not only folly, but its blasphemy. You've no business to introduce such trash as that and call it devotion. Well, it was at last over and then the man read the Bible. [Here the speaker read in imitation in a monotonous, low and "sing-song" way a passage from the Scriptures]. Now, I said to myself: "What a fool you are to think that reading the Bible in that way has any other effect than to create disgust. There is a way to read the Scripture by which you can fix the attention of the people.'

"Then our hymns," continued Dr. Trafton. "We read them so carelessly that the people don't get the sense of the words. Then the prayer—in the old times the minister used to pray, to supplicate, to implore, just as if he expected something would come, and something did come. Now, this brother who prayed delivered a homily, an address to the people, a strained effort. It wasn't praying. I confess it didn't touch me at all. I kept saying to myself; 'O, nonsense, fiddlesticks.' I say this ought not to be. We ought not to go away disgusted, as I do. I won't say that; I ought not to. There is too much caste in our churches. What we want is the real old fashioned sociability; that will reach the people."—*N. Y. Tribune.*

The foregoing is most earnestly commended to the reading of the Saints. If the faults of the ordinary pulpit practice and choral and song service pointed out by this radical divine are found among us, let us amend them; for removing faulty fashionable devices from our religious service, will more likely be hearty and attractive rather than sensational. If formality is injurious to spiritual enjoyment, indistinct reading and speech either in prayer or sermon, and unintelligible song are destructive to spiritual growth.

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☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

No. 205, Park Ave.,
COUNCIL BLUFFS, Iowa,
November 7th, 1885.

Bro. W. W. Blair:—I have received excellent word from St. Joseph, as to prayer service of last Monday eve, when a young man who had been seeking God's way, received witness in "astonishing power" relative to the church. He had purposed leaving the city on Tuesday, but remained for obedience' sake. Bro. Eli. T. Dobson had a series of prayer services this week for God's presence to attend our preaching and "revival" meetings. Pray for us!

The proposed meetings for Council Bluffs I have made a matter of special and daily prayer, and feel blessed in it. May the meetings truly prove to be a reviving of God's work here. By the blessing of our Master, whom we profess to love and serve, we purpose doing our part.

Yours, hopefully,
J. F. MCDOWELL.

SPRINGVILLE, Utah,
November 3d, 1885.

Bro. W. W. Blair: Last night Bro. Luff and I closed a series of five services, beginning Saturday evening last, in the City Hall, a large and very pleasant place for meetings, in this city. The attendance was large, with one exception, that of Sunday forenoon. The evenings of Saturday, Sunday and Monday, the house was full, two nights packed. The attention was excellent and the interest seemed good. We had to pay Twenty Dollars for the hall for the five services; but the people paid the amount within sixty cents, in donations at the door, to brethren Grange and Burt. I have been kindly treated by all, and have had a pleasant visit and hearing.

Yesterday, an old-time Saint by the name of William Wadsworth, accompanied by Bishop Nephi Packard and O. B. Huntington, came to see me, and we had a long and pleasant conversation. I tried to answer all the questions that were asked me as best I could. They, at parting, expressed themselves as being pleased to have met us and conversed together. The feeling, so far as I could discover, was a pleasant one; I am sure it was on my part.

Last night I spoke upon the redemption of Zion, the fact and the methods, &c.; had quite fair liberty.

One thing has marred the pleasure of our visit here. Uncle William Huntington has been very ill. It was at first thought he would hardly survive; but hopes are now entertained that he will recover. He has had a strong desire to converse with me; and I was also anxious to learn from him of the past by seeing him face to face, as a man "talketh with his friend." I have called to see him frequently since I have been here. He seemed glad to see me, and I was equally well pleased to meet him. I knew him well when I was a boy, and remembered him well. He has lived here long and is familiarly called "Uncle Will."

I think I wrote you about listening to Elder B. H. Roberts, the one who went to Tennessee and secured the bodies of those elders that were killed there, and brought them back to Utah to their homes. He spoke in the meeting house here, and did excellently well the night I heard him; few could have excelled him. I write of things as I see them. His discourse was upon the evidences of the mission of Joseph Smith.

We have found the little band of brethren here standing steadfastly for the truth, in fair unity, and with some prospect of increase in numbers by additions. Brethren Thomas Burt and Joseph Grange took the burden of working up the meetings, and were successful.

We expect to go from here to Beaver, calling at Nephi on the way. I have met a number of Nauvoo acquaintances here.

As ever in Bonds,
JOSEPH SMITH.

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316 Capitol Avenue,
LANSING, Michigan,
October 10th, 1885.

Rev. W. H. Kelley, Dear Bro:—Your card of the 6th inst. came to hand last night. I had just come home from Webberville, where I had been laboring for two weeks—had sacrament last Sabbath, one child blessed, and a good time in general among the Saints. I think others will come in soon at that place. After three requests at different times, I called upon one Mr. Thomas Horton, a merchant in Williamston. He is a man of good appearance. By permission he spoke after preaching, at three different times in Webberville. In and about Williamston where he has been a merchant for twenty years, I made special enquiry, and found him to sustain a good religious reputation. He has quite a strong influence for good. I saw one man who had worked for him for four years, who spoke of him in the highest terms. As a business man, he is a successful and well-to-do merchant. In religious faith, he is a Latter Day Saint and nothing else. He was baptized by Elder Goodenough, and by him and Elder Wait was ordained an Elder, about the time of Joseph's death, or a little after. About the time of the scattering and going to Salt Lake, he having lived in Michigan, chose to go up to Beaver Island where Mr. Strang was, but could not indorse him, and so went to the State of New York, until something over twenty years ago he came back to Michigan, and soon set up his present business, and continued there in the same up to the present time. The question,—Is he eligibie, and would it be right, all things considered, to receive him into the church not only as a member, but also as an Elder? I was at Bro. Kelley's to-day. All well there. To-morrow we go to Dimondale to spend the Sabbath. Brother George Weston had a dream, and saw a school-house where they wanted him to preach; and he was told in his dream that the name was Bush School-house. He saw me and told me his dream, and asked if I knew of any such a place. I told him I did, and gave him directions to the place. He wanted me to go with him, but I could not at that time. He dreamed he would have good success. He went and commenced, and is having a good hearing right along, continuously. It is only about three miles from Lansing. O, I do pray God to bless brother George! I am sorry to tell you that I have lost three Sabbaths, from sickness. If the Lord is willing, I shall start next week for the conference at Clear Lake. I am sorry you could not be there. If only Bro. Scott could be there it would then have been all right. They will be so disappointed! But then, there is a God in Israel; in him we trust; and it is said, "He doeth all things well."

Your brother in the faith,
HIRAM RATHBUN.

PLANO, Illinois,
November 9th, 1885.

Dear Bro. Dancer:—We are having very interesting meetings. Bro. John C. Foss is with us, and has preached ten discourses to date, and will be with us for some time yet. I wish we had more like him in the field. I had the pleasure of taking two more precious souls down into the waters of baptism yesterday, young men. They are commencing to serve the Master in their youth, and if they shall continue unto the end of the journey, great will be their reward. We feel encouraged to go on in the good work of the latter days. It is a great comfort to me to be able to do something for the master, and I hope to do more, for this is indeed the work of the Lord. Asking an interest in the prayers of all Saints,

I am yours in bonds,
W. VICKERY.

SHERMAN, Mason Co., Mich.,
Nov. 6th, 1885.

Bro. Blair: I have not seen a letter from our branch in the *Herald*, so I thought I would write. I would like to have you know our branch is prospering. There are twenty-three members. We have preaching every other Sunday by Elder Shelly, and prayer meetings every Sunday. We can not meet oftener, for we live a good ways apart, and the roads are very bad in the fall. Elder Cornish was here two weeks ago, and we had a feast. He is a good man, and he came in just the right time. He baptized one, and left a good many believing. We all want him to come again soon. Last Sabbath we gave up our school-house to the Wesleyan Methodists to hold their quarterly meetings in, and four or five of us went to hear the sermon. It sounded rather dry after hearing Bro. Cornish. After meeting, one of our brothers asked their preacher Bliss a question. He put the brother off, and said he would make it all clear for him in the evening if he would come. So a few of us went out to hear him explain it, but he only went for "Joe Smith" and his followers, as he called us, and said he knew all about them at Nauvoo, and advised his people to stand by their preacher, spiritually and financially, and hastily closed his meeting. Brother Shelly arose and wanted to call the house to order, and asked him if he would come the next evening, that he would like to review his sermon. But no; he would not. So the boys in the crowd began to call Bliss a coward, and even called him a devil. There was no order after that. You could hear the noise a half a mile away. Some of the lady members of his church began calling "Joe Smith; chicken thief." But the rough ones in the crowd gave it back. One little fellow sprang upon Brn. Bogue and Gulembo, striking at them and calling them the worst names he could think of; but they just pushed him off and kept quiet, and it ended by doing them a great deal of hurt, and our side a great deal of good;

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for the outsiders say that they can see which side is for the truth. I am sure our branch will number a great many more before long. We know that when we stand for the right, victory will be ours. Our cause is gaining ground, and things look brighter all the time.

Ever praying for the welfare of Zion, I am your sister in the one faith,

MRS. ETTIE GULEMBO.

NORTH BROOKSVILLE, Maine,
October 29th, 1885.

Dear Herald:—Will you permit me to speak through your columns again? I have often desired to, and now ask, if some one of your readers can and will explain Ezekiel's vision of the wheels?

When at the conference held at Bro. Frank Carter's, September 19th and 20th last, I met for the first time Sr. Martha Murry, of Rockland. I had heard that she had been healed of a cancer, and on inquiring learned the following: "When a mere child," said the sister, "I had a cancer form near my eye, and had it drawn out. Years later I had one form in the side of the bowels, near the hip bone. It pained me continually for years. Much of the time the pain was severe. At length I made up my mind to have that one drawn out. For eleven days the suffering was almost unendurable. I did not have one hour's refreshing sleep for that time—merely an occasional disturbed drowse. When out, it took just the size of a cracker to cover the wound. A few years passed by and another began to gather in my right breast. In time that began to be in constant pain. I showed it to a physician and he said the whole breast must be taken off. If I submitted to such an operation, I must necessarily be etherized, which I feared would result in death. I thought the matter over and made up my mind to submit my case to the Great Physician, believing that I had faith to be healed. I had been healed several years before of a spinal trouble which the doctor had pronounced incurable. Accordingly I made preparations to go to conference held at Queen's Landing, in the summer of 1883. I had acquaintances there, besides friends—for Latter Day Saints are friends to one another as soon as they meet—so I was cordially welcomed. I called for administration from the hands of Brn. Wm. G. Pert, Frank M. Sheehy and W. H. Kelley. The pain ceased and on the following morning I lifted my hand and combed my hair, which thing I had not been able to do for two weeks. The thought of the trouble seemed to be taken from me as well as the pain and soreness. In a few days I examined and found it had rapidly diminished, and in one week's time it was entirely gone. I thought I had faith to be healed, and as it was so quickly done I had no chance for doubt to arise. I don't know how it would have been if I had been obliged to wait for the blessing. There is no one that has more reason to praise God than I have."

O what a blessed thing it is to have a physician free from charge, and so skilled as to perform cure without the aid of ether, lancet, or pain, was the language of her heart. I would ask here, which requires the greatest faith on the part of the individual, to be healed instantly, or gradually? O how it gladdens our hearts to know by His wonderful works among his children, that he is the same omnipresent, omniscient and omnipotent God that was adored by the humble children of the earth eighteen hundred years ago; and that Jesus the Mediator, is the same Great Physician sent by that same loving Father to bless through the instrumentality of his servants that he has called and commissioned, all who will believe in his word. That is, will fully believe in the fulness of the gospel as taught in his Word,—if ye believe ye will obey. Many believe that he has power to forgive sin, and in consequence receive forgiveness, but will stoutly fight against the idea of his healing. But if we believe one, why not both? One is as plain and as strong as the other; and one is needed as much as the other. We believe he will do all he has promised when the applicant meets all his requirements, if it is for his or her best good. If our trust is perfect, all will be well, whether we live or whether we die.

SR. ALMIRA M. SNOW.

CLINTON, Missouri,
November 10th, 1885.

Bro. W. W. Blair:—I have labored both early and late, preparing a home for my family, and arranging my affairs so I can be in the ministry. Again I am ready for the work! To those that have asked: "Why don't you go and preach?" My response is: To support a family of nine children and preach "without purse and scrip—'self sustaining,'" is no child's play. I am glad that I was born in the White family, where there is plenty of "grit."

"'Tis well for those, dear brother Jim,
With time and cash to spare,
To lift their hearts and hands to Him
In everlasting prayer.
But prayer alone won't win the fight,
In spite of Holy Writ;
'Tis acts that tell, or wrong or right,
And actions call for 'grit.'

I've seen some fellows in my time,
Good, noble men, and strong,
With hearts less human than divine,
Who couldn't get along.
No matter where you place them, Jim,
They didn't seem to fit:
They couldn't win, or sink or swim—
They didn't have the 'grit.'

I've seen in trial tests of speed,
The horse that balks or breaks,
Although he sometimes takes the lead,
He never wins the stakes.
While 'sure and steady on the stride,'
Though slower on the bit,
Is often on the winning side,
Because he's got the 'grit.'

Amid the countless ills of life,
Its pleasures and its woes,
The strongest factors in the strife
Are steady licks and blows;
And though we may not always win,
We never will submit;
But still wade in, dear brother Jim,
And die like men of 'grit.'"

We hope to profit by past experiences and cautiously, fearlessly and wisely move on the forts of error and prejudice until the battle is won.

The *Herald*, *Advocate* and *Expositor*, are just "booming" with ability and news. I either have a better faculty of appreciation, or the spiritual cogs of the Church are grinding closer. The news from Joseph and other Utah missionaries, is read with interest. Those in western Missouri desiring our labor can address me at Clinton, Henry county, Mo.

Truly, yours in the work,

I. N. WHITE.

CORNING, Iowa,
November 7th, 1885.

This great state is traversed with bands of steel upon which Nahum's chariots telescope space. The agriculturalist has a rapid and safe transit for the surplus products to mercantile centers; manufacturing districts; the seaboard and foreign ports. Here, too, seminaries of learning, and the district school, soften the asperities of the western home. The benign influences of a liberal education are self-evident. Intellectual labor is both a buckler and shield; whereas stupid brute force walks in a thorney, crooked path. The hardy sons of toil, by times, ought to rest the nerve and relax the muscle in the bowers of science, or their well selected libraries. Fires, suicides, murders, failures, roguery and other crimes; politics, gossip and personalities, locals, wit and romance, &c., should not engross our golden moments. We can but give them a passing notice and forget them with the dying day, or the outgoing week. Our memory becomes impaired thereby, and our relish and taste for solid facts, and grave realities is vitiated, becomes torpid, and oftentimes dead. How and what to study at leisure intervals, are questions of vital import. We should never read for mere diversion, or to simply kill time. We can well afford to touch quite lightly upon fashion and style; and give sickly sentimentalism a good letting alone.

When we study aright the discretion is refined, the judgment is sharpened, the vocabulary is enlarged, the recollection is strengthened, and the range of real knowledge is widening. Oh Lord, teach us how to tread the gold-paved paths of wisdom, and the flower-girt avenues of understanding; knowledge, power, and authority are wonderfully closely allied. This beautiful triplet, with wisdom to superintend, could vanquish the aliens, subdue the captives, and redeem the world. Yea, more; this holy trinity might destroy death, happify the heavenly inhabitants, and glorify the august Judge. These abstract principles want to affiliate and co-operate with material beings. Let us strive to be their willing mediums, or concordant vehicles of thought and action, purpose and design; and then the most happy and praiseworthy results will crown the efforts with ineffable joy.

I hardly thought to pen an eulogy on the powers of the mind, or the march of intellectual progress, on taking my seat; but the theme of learning fascinates and charms.

"Honor and fame from no condition rise;
Act well thy part, there all true honor lies."

An educator proper is a generator and originator of thought, instead of a sheer copyist, or a mere echo. To commune with great minds, however, will suggest parallel, or kindred ideas, that may justly be called your own. The latent powers of comparison will be aroused; thought will be crystalized and systematized, and individuality will mount the throne of reason.

However desirable these human attainments may be, if they are not subservient to the Divine Mind, they but defeat the aims of life. It is a high prerogative to be taught of God; but that boon is within the reach of all. It is a burning shame to be wholly destitute of the knowledge of God. His word and his work, his grace and his power, his love and his justice, are open to view and accessible to the feeblest. Ye Saints, remember that your bounden duty is to illuminate the moral horizon of a benighted world.

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Seek the Lord for aid, and he in turn will be found at hand to come. Help yourself, and the deficiency will be forthcoming. Work in earnest, and your weaknesses will be duly supplemented. Pray fervently, ardently, and ever, and the shroud of darkness and the band of death will dissolve. To the clergy I would kindly suggest, that seven days of each week, and twenty-four hours of every day, must be dedicated to the upbuilding of the kingdom of God in the world. The laity have no more right to be lazy, careless and indifferent, than the ministry. The Maker's works have no end; therefore we must work or do without salvation. There is plenty to do, and work for all. The field of charity is all unbounded. The solar system is both warmed and animated by the central orb. He travels forth to bless innumerable worlds, nor murmurs ever. The sacred heart of the blessed Jesus pulsates through the universe, and happifies his affianced bride. The sun will not shine in a cave, neither will the Son of Righteousness illumine the soul and vivify the heart, unless his gospel has free access and undisputed sway. As the pent up forces of the fiery earth struggle beneath the mountains, and under the sea, for earthquake expansion, or volcanic vent, so should the inmost soul seek to shake the very foundations of Paganism and blow up the walls of Babylon. The "untempered mortar" is crumbling, and cracks and fissures will contain enough of the dynamite of truth to blow out a worse "Hell Gate" than there was in New York harbor. The world is growing old, and is ready to vanish away or change. Uneasy and feverish brains are under the crowns, while republics are swayed by wire-working politicians, and rotten-hearted demagogues. European civilization requires more armed men to watch one another than in any age of the past. Scientific, beer-drinking Germany, is a nation of indifferent infidels. France is given to fashion, pride, and revelry; while indolent Spain is infested with land pirates. America is the theater for land sharks, railroad princes, and worshipers at the shrine of the almighty dollar. A saving feature to this glorious Union is, that we have no national creed; but honorable competition is vouchsafed to all decent institutions. Here then the Church of Christ can arise and gain a recognition. Here it can incorporate, flourish, spread abroad, and find sympathy and support. That this is a heaven-favored land and nation, is pleasingly apparent, for all which we should let the incense of gratitude arise from the altars of true devotion. The horn of plenty is teeming into the lap of swarming millions, while intelligence and industry are hovering over the "land shadowing with wings."

God's provident goodness, long-suffering, and mercies are around, above, and beneath. But amid bursting elevators and the seat of letters the people need the bread of life and the treasures of wisdom. God is so gracious and great, while man is often parsimonious and small. The field is far stretching, but the ardent, earnest, zealous, constant, consistent laborers, are both "few and far between." The wicked are honored, the profane and the drunkard are respected, and I fear the heathen are beginning to call in question the whereabouts and power of the Lord Most High.

At all events, I long to see the truth vindicated more thoroughly, and spread and subdue more rapidly. Since the last April appointment I have baptized more than I ever did in the same length of time. Several had been associated with the latter day movement, in one way or another, others were the children of Saints, and most all were the fruit of others' labors. While I was playing the role of an Apollos, I sowed, or tried to, with a liberal hand. Let us hope and pray that the blade, stalk, and solid grain will appear in due season. I became the gospel-parent of one twice my own age, Frances D. Piddington, who was born in Cudington, Buckinghamshire, England, June 15th, 1803. Owen W. Jones, a Welshman, who used to mine coal, wishes to be kindly remembered to his numerous friends in Illinois and elsewhere. Some time since he left off the use of intoxicants and "the weed," and now he is an innocent child, scarce a week old. I will enumerate in my annual report, for it does not appear fair to count more than once. I am returning to my field of labor, and feel happy in the conflict, and zealous for the overspreading of everlasting life. Ever supplicating for a broadening and deepening of gospel influences, the peace and prosperity of the Saints, the discomfiture and dismemberment of the wilfully wicked, the redemption of Zion and the glory of Israel, I remain steadfast,

Your co-laborer, friend and brother,

M. T. SHORT.

BUCHANAN, Tenn.,
November 3d, 1885.

Bro. W. W. Blair:—The work here is making progress slowly. Some interest at Foundry Hill, and I believe some additions will be made ere long. Late letters from Bro. Chute of the Alabama District represent the work there as in fair condition. They are calling for help both in Alabama and Mobile Districts. I have heard nothing from the Florida District, although I have written Bro. West twice, so I can say nothing of their condition. I am here without any means or prospect of getting any, and so far as I can see, will have to remain here all through the Winter, and it may be for the best, I do not know. Oh! how we need laborers in this mission.

GEORGE MONTAGUE.

ELVINA, San Benito Co., Cal.
November 2d, 1885.

Bro. Blair:—It has been three weeks since our conference convened. Brn. G. A. Blakeslee, A. H. Smith, and E. L. Kelley, were present. We were truly blessed and encouraged by the good preaching and instructions they gave us. After conference Brn. A. H. Smith and E. L. Kelley preached at Hollister for a week, and I think much prejudice is allayed; and I do hope ere long many will be added to the church, for I long to see the honest in heart acccept the gospel, that they, too, may have the same privileges as we do; for we do know that the blessings and gifts promised in the gospel do follow them that believe.

And now to be faithful in bearing my testimony to the Saints and the world, I will tell of a beautiful vision I once had in a Saints' meeting when I arose to speak of God's goodness and mercies shown to me. I had not spoken but a few words when, instead of seeing the congregation, I saw a valley, and through this valley lay, as represented to me, a straight and narrow path. It looked very much like a railroad track, with the exception of the ties and rails, for it was perfectly smooth on the top, so that any one could walk with perfect ease, if they would stay in this path; but on either side of this raised path or road, there were stumbling blocks of all sizes. And it appeared that one could not walk there without stumbling; and if they should try to go far, they would fall. While I was beholding this, there was a great deal conveyed to my mind, more than I can express. But it was impressed upon my mind that, as long as we stay in the path that leads to life everlasting, and not turn either to the right or left, there would be nothing in our way. So my prayer is that we may keep in the straight and narrow path, and not get out where the stumbling blocks are. I remain your sister in the one faith,

RHODA A. LAWN.

PROVO CITY, Utah,
November 8th, 1885.

Bro. Blair: It affords me much pleasure to write these few lines to you from Utah, to tell you how we are getting along in the latter day work. In one of the revelations in the Doctrine and Covenants the Lord says "after many days" he will feel after the Twelve, and if they harden not their hearts, he would "heal" and "convert" them, clearly showing that they would apostatize from the original faith as revealed to Joseph Smith the prophet. Now, the whole secret of the gospel is to get the Holy Spirit, and to keep it, and walk by its dictates, and to know for yourself, day by day, if the course you are pursuing is right before God. If we do this we shall never be troubled with false principles, nor have to shun the laws of the land through the practice of things that are not sustained by the Lord. Any one can soon convince themselves that they make God a changeable being, by turning to the last Utah edition of the Doctrine and Covenants, for in February, 1831, he gives a revelation for the government of the church, and tells the Saints they should have "but one wife" and to "cleave to her and none else," and it is claimed that in 1843 he gave another, one commanding men to take plural wives or be "damned." There seems to be a great mistake some where, and it becomes very necessary for every one to have the Spirit of the living God to know for themselves, and not to be led by "every wind of doctrine;" for the books say those that received the celestial salvation are those who take the Holy Spirit for their guide, and are not deceived; which they could not be. This is the gospel—faith, repentance, baptisms, and laying on of hands for the gift of the Holy Spirit, and to keep it and walk by its dictates.

Yours,

JAMES GOFF.

BRAIDWOOD, Will Co., Ill.,
November 5th, 1885.

Dear Herald:—I thought I would pen a few lines for your pages. Many times I have read your pages with joy and happiness, seeing how God has bestowed his marvelous blessings upon his people in this our day. I have felt sad to see how our church and people have been misrepresented by those who ought to know better. Their is a day of retrubution coming, and is not far distant when our church will be seen clear as the sun, fair as the moon and terrible as an army with banners. May our heavenly Father bestow his grace upon his people, so that we might all

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be able to stand purifying and scourging. The Lord has said that he will begin first at his own house. I am thankful that I have been brought to a knowledge of the truth as it is in Christ Jesus. I still have the desire to go on, to abound more in wisdom and heavenly things. May the Lord bless the efforts of brother Joseph and his co-laborers. Dear *Herald;* much wise and timely instruction I have received from your columns. May you ever shine bright, and be to the people as a beacon is to the mariner out on the ocean.

SISTER MAGGIE KELSO.

ARMSTRONG, Kansas,
October 29th, 1885.

W. W. Blair, Deor Brother:—After a long time I again take my pen in order to write a few lines to let you know my whereabouts, and what I am doing. I left Bevier on the 14th of July and came to this place, where I found a nice little band of Saints, and I have tried to make myself at home with them. Some are coming in now and again, and it looks as if the good work is onward in this part of the vineyard. Bro. Willard J. Smith is the president. He is a good man and does well. I am thinking of moving my wife here as soon as I can, and I must say that I am sorry to have to leave the work in the North-East Missouri District, as I had opened up a good field of labor there. But I can not help it. When my wife can be cared for I am ready and willing to take the field again at any time, for I love the work of God. It is all to me. I pray that the Lord will open up the way for me to do the work I should be doing in the church, that is in preaching the gospel, which I know is my duty.

Your brother in Christ,
GEORGE HICKLIN.

BUFFALO PRAIRIE, Ill.,
November 2d, 1885.

Dear Herald:—You are a welcomed guest to me. Often you have caused my heart to rejoice and lift my voice in praise to God, the Eternal Father, for the blessings and gifts that pleases him to bestow upon them that live worthy. Dear Saints, truly we are a blessed people and surely we have reason to rejoice. I thank God that through his mercies and blessings, that I can say as many of you have said before me, I know that my Redeemer liveth. And further, that the doctrine and faith as taught by the Latter Day Saints is in harmony with that of Christ and his disciples, and if we live worthy, we shall receive the same gifts and blessings that was enjoyed of old—the gift of prophecy, revelation, healing, vision, divers tongues, interpretation of tongues, &c. I am thankful that we as a religious denomination are not placed in the circumstances as many of our Christain friends are, but that we can be made to realize the fulfillment of the teachings of Jesus,—"If any man will do his will, he shall know of the doctrine, whether it be of God." I have been made to feel how willing God is to bless weak humanity, if they will humble themselves and come before him as he has commanded; for I know that through faith and by the laying on of hands, [and through that only] I have been raised, almost instantly from a bed of severe affliction. Bro. and Sr. H. C. Bronson can bear their testimony with me, as they and my parents were all that were present on the occasion.

Dear brothers and sisters: it stands us in hand to be on our guard continually. There is no rest in the path of life, but the mandate is 'Onward!' But often, under the heavy burdens and trials of life, we feel to give up in despair. Oh, how forgetful! Our trials may seem almost unendurable, and sufferings great, persecution and the finger of scorn may face us on every side; but have we any to compare with the sufferings, trials and persecutions of that meek and lowly Lamb. Will you for one moment reflect back to the garden of Gethsemane; or can our imagination extend so far as to realize the sufferings all along the path in which our Savior trod? My earnest prayer is that we may not grow weary in well-doing; but that we may press our way onward, and run with patience the race that is set before us, and receive the welcome applause,—"Come unto me, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Your sister in Christ,
MINA EPPERLY.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE KINGDOM OF HEAVEN;

OR, "THE STONE CUT WITHOUT HANDS."

No. IV.

BY ELDER T. W. SMITH.

IF the Spirit had forsaken the church, and she had but a dead form left, according to the founder of Methodism, then what could be more appropriate than for the gospel to be restored by an angel sent from heaven, where the authority to preach it alone could emanate, none existing on earth. The statement is that the angel was seen "having the everlasting gospel to preach to them that dwell on the earth." Not that he was to preach it personally, but that he brought it to be preached; but nevertheless he would preach it by agents whom he might appoint. The gospel as recorded has been on earth in written or printed form since the record was written, but the authority to preach it, and to baptize and confirm those who may hear and believe it was not on earth, for if so, then there must of necessity have been baptized believers (or the church) on earth at the same time, for if the officers of a government exist and exercise their functions, the government must exist of course. The fact of an angel being sent with the gospel to be preached to all nations is in itself a sufficient argument that it was not being preached at the time when the angel brings it, for it would be altogether unnecessary to bring what was already here, and in full force. That the church as organized by Christ and the Apostles of the first age, has come down unchanged in form or uncorrupted in doctrine, or unaltered in appearance, or in full possession of all her form and features, apparel, and ornaments, is not a fact; it is not true. But on April 6th, 1830, the church was revived, and the work of reformation begun. Like a grain of mustard seed, it was small when planted, but grew to be a great tree; it grew like a plant eighteen hundred years ago, and again in the last days. Organized with six members, it grew in fourteen years, or at the death of Joseph Smith, to number some one hundred and fifty thousand members. As soon as there was sufficient material, and the Spirit made choice, Apostles, Seventies, Bishops, Elders, Pastors, Teachers, Deacons, were ordained, God gave the gifts of prophecy, faith, knowledge, wisdom, miracles, healings, tongues and interpretation of tongues. All these came because of the Holy Ghost being given; the Holy Ghost was given because that the people had received the laying on of hands, and that they had been baptized for remission of sins, and they received baptism, and the laying on of hands, because they believed the gospel, and they believed that because it was preached by men who were authorized to preach it, and that that authority came from heaven, by virtue of the angel seen by John having come and brought the commission necessary. Angels are "ministering spirits sent forth to minister to them who shall be heirs of salvation." (See Heb. 1:14.) This being their labor, who sends them? Christ Jesus, for all power and authority is given him of the Father. God the Father through his Son created the heavens and the earth, and through his Son did he build the church eighteen centuries ago, and by his Son has he set up the kingdom of heaven in these days, even "in the days of these kings," as foretold by Daniel the prophet.

That such must be the case, that is, that the church must be set up before the second coming of Christ, is clear from what the revelator John says. After telling of the downfall of Babylon in the eighteenth chapter, he speaks thus in the nineteenth:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of Saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19: 6-9.

Another interesting fact is brought forth in connection with the downfall of Babylon, and that is, that in her, or on her garments, is "found the blood of prophets and of Saints," and that God calls upon "apostles and prophets" to rejoice for God has avenged them on Babylon (Rev. 18: 20, 24). Now what "apostles and prophets" has Babylon persecuted and slain? Not the early apostles—such as Peter, James, John, Paul, and others, nor any of the prophets of either New or Old Testament times. But she reverences them and names her churches and schools after them. Babylon did not exist while the apostles and prophets of the New Testament church were living, and according to Protestant writers, she did not come into existence prior to the year 500 of the Christian era; so accepting their conclusion, it follows that

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some time since the year 500—or 400 years after the apostles of the primitive church were dead, Babylon finds apostles, prophets and saints on earth, and kills some of them at least. That is to say that the church of Christ, and Babylon, are on earth at the same time; this is easily understood, when we comprehend that the church or kingdom of heaven is set up before Babylon is destroyed, as is clearly seen from Revelations, fourteenth chapter.

Who or what is Babylon? She is called the "mother of harlots." Is she a woman? Nay; but a church, and if so, who are the daughters, called harlots? Churches of course. Protestants declare that the Church of Rome is "Babylon." Well; have churches sprung from her? Who can deny that such is the case? and where are they found? There can be but one answer, and that is, in the person of the many Protestant churches. Why are they called harlots? Not because their female members are unchaste, for doubtlessthe purest and most honorable of women are found by the tens of thousands in the Protestant churches, and in the Church of Rome too, for that matter; but as these churches are called after the names of men, and are human institutions, believing and practicing to a large extent the doctrines and traditions of men, as organizations, they are spiritually adulteresses, or harlots; they have not the name, organization, or form; neither the apparel, nor jewels of the church of Christ, and there can be but one church or bride of Christ anyhow; and the church of Christ is not divided, nor can it be, and stand; a kingdom divided must fall, so Jesus taught.

The same charge is made by the Spirit against the daughters as against the mother—they are harlots, born of her, they resemble her, and partake of her spirit. Babylon signifies "confusion," and if a mixture of a little of the doctrine of Christ with a good deal of the doctrine of men, and a union of Church and State, and the assuming of men's names, &c., is not *confusion*, what is? Now, has Babylon slain any apostles, any prophets, any saints, within the past fifty years? Let the blood shed in Missouri, in Nauvoo and Carthage, Illinois, answer. But those that slew them did not consider them to be apostles of Christ, nor prophets of God, nor Saints of the Most High, say the defenders of these murderers. True, nor did the Jews believe that Jesus was the Christ, or the true Messiah, but rather an impostor. Nor did the enemies of Paul kill him because they considered him a good man. Paul in his time thought (but in vain) that he was pleasing God in persecuting those whom he considered the enemies of God; but who nevertheless were the children of God. That men do not know the true relation that some other men sustain toward God, is no proof that the relation claimed does not exist. The world did not know Jesus, and he said as it knew him not, it would not know his disciples. So it does not follow that because men did not, and do not believe that other men who claim to be apostles and prophets as such in fact, that their unbelief invalidates the fact. The Eternal Spirit declares that Babylon's garments are stained with the blood of apostles, prophets and saints, and whether the men slain in Illinois and Missouri were apostles and prophets or not, the fact remains that she has killed, or will yet kill them, and that they could not be any of the former apostles and prophets and saints is a fact that no one who understands the history of the past eighteen hundred years will deny.

The kingdom that the God of heaven was to set up was never to be destroyed, nor to be left to other people. A disorganization of the church in a measure took at, and shortly after the death of Joseph and Hyrum Smith, in June, 1844. Brigham and his coadjutors forsook the land of their inheritance, and having departed from the Lord, they went to and inhabited a land that before irrigation was adopted, was truly "a parched place in the wilderness." and was then and is now a "salt land." This, Jeremiah, by the Spirit foresaw and foretold. (See Jeremiah 17: 5, 6.) But the death of Joseph and Hyrum, and the apostacy of Brigham Young's faction, did not destroy the church. The priesthood which held the power of binding on earth, and loosing on earth, what would be acknowledged in heaven; the ministry which had the authority to preach, baptize, confirm, ordain other ministers, and whose work it was to execute the laws of God given to the church, remained; and organized branches remained, with all the officers necessary to constitute a church, fully as much so as that established on April 6th, 1830; and when the reorganization, or rearranging of the church began in 1852, the people who effected that work were those who formed part of the first organization. The kingdom of heaven was not destroyed, nor was it left to "other people." The kingdom of Israel was overturned, and overturned, and overturned, and finally destroyed. So the kingdom of heaven might be in a measure disarranged, but it was not fully disorganized, much less destroyed. God could reject as unwothy of office, Apostles, Seventies, Elders, Bishops, Teachers, &c., even so many as to disarrange them as classes in organized capacity; yet such Apostles, Seventies, Elders, &c., who were steadfast in the faith, upright in life, and true to their calling, would be acknowledged of God in their respective offices. And that there were numbers of such men after Joseph's death, and after Brigham's desertion of the land of inheritance, and departure from the Lord and his truth, can not be denied.

There is one very singular fact connected with the restoration of the kingdom of heaven in these latter days, and that is, the angel who brought the gospel, revealed to Joseph Smith a record hidden for ages, which contained the fulness of the gospel, and that this record was engraven upon plates of metal, and they were enclosed in a *stone* chest or box, near the top of a high hill, or as it might be called a "mountain." The discovery of this record, and its translation by the Urim and Thummim, which was also found in the *stone* box, was the foundation, or beginning of the work of setting up of the kingdom of heaven. The prophet Daniel saw the "stone cut out of the mountain without hands" become a great mountain and fill the whole earth. The church of Christ was to be built on a rock. The rock is truth revealed by the Holy Ghost. The stone box contained the revelations of God; it contained the word of God, which is "truth;" and "truth" was seen by the Psalmist to "spring out of the earth." (Psalm 85: 10, 11). And as the church is founded on revealed truth, such as the stone chest contained, the prophet may have seen the stone receptacle and its contents, when he said that the stone from the mountain smote the image on its feet, and became a great mountain, &c. And the Book of Mormon found in the stone chest, has been a "stone of stumbling," and "rock of offence" to the world for the past fifty years and over, and ever will be.

Every possible plan has been devised, and all possible efforts made to invalidate the claim that it was revealed by angels, and translated by divine power, and to prove it to be a romance written by a pious Presbyterian clergyman, that fell into Joseph Smith's hands in some surreptitious manner, and that the Book of Mormon is nothing more or less than this *novel* written by a man whose business should have been to preach "the *truth* as it is in Christ Jesus," instead of writing what he knew was a batch of lies. But as God has prepared a hot bath for all who love and make a lie, we will leave him in the hands of God.

The "stone" will become "a great mountain and fill the whole earth," is the declaration of heaven; and whosoever will fall on it shall be broken, but on whomsoever it shall fall, it will grind him to powder. God will hurl the "stone" at the feet of the "image" in his own time and way. It is not to attack worldly powers, for it is not a kingdom of the world, and Jesus' servants are not to fight. But as sure as God has spoken, the kingdoms of this world must fall, and at the coming of Christ,—become his kingdom; and the "stone" or church,—which term of course includes its foundation, and all its principles and attributes,—will become heirs with Christ to the world, and will be made kings and priests, and will reign on the earth. For "the kingdom, and the dominion and the greatness of the kingdom *under the whole heaven*, will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7: 27.

"*When* the Son of Man shall come in his glory, and all the holy angels with him, *then* shall he sit on the throne of his glory." (Matt. 25: 31). "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges

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of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his anger is kindled but a little. Blessed are they that put their trust in him."—Psalm 2:7–12. "And the Seventh Angel sounded, and there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." (Rev. 11:15).

In conclusion we would say, that we do not understand that the Reorganized Church of Jesus Christ, composed of Latter Day Saints, although the kingdom of heaven, and set up by the God of heaven in accordance with the prediction of Daniel the prophet, is to destroy these kingdoms of the world by force of arms; for Jesus declared that his kingdom was not of this world, or not of a worldly character, or else his "servants would fight;" and while not *of* the world, but *of* heaven, yet it is *on* earth, and *in* the world. Jesus said that he was not *of* the world, and that his apostles were not *of* the world, (John 17:14), yet he was *in* the world, or *on* the earth at the very time. The smiting of the "toes and feet," and destruction of the entire image, will take place at Christ's second coming; or when he comes "in the clouds of heaven, with power and great glory," and when "he shall sit upon the throne of his glory," and the kingdoms of this world, will become Christ's kingdom. The territory and the subjects of the kingdom of Babylon, were not destroyed by Media and Persia, nor the land and people of Medo-Persia by Greece; nor did the kingdom of Rome destroy the territory or subjects of Greece; but on the other hand, the territory of each preceding kingdom became the territory of its conqueror, and the subjects of the conquered kingdom became the subjects of the conquering one; but the *government* was overturned or destroyed, so at the coming of Christ, the land occupied by the "image," in any and all its parts, will form part of the territory of the kingdom of Christ, and the people will become the subjects of the kingdom, while the "stone," or the church will become the *government*, for they are to be made "kings and priests," and are to "*reign*" with Christ, (Rev. 20: 6; 2 Tim. 2:12) and are to sit with him upon his throne (Rev. 3:27), and "the kingdom and the dominion and the greatness of the kingdom, *under* the whole heaven, shall be given to the people of the Saints of the Most High." All earthly or worldly governments will be destroyed at the coming of the Messiah, and "the Saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever." (Dan. 8:18). The "stone" then becomes a "great mountain," and fills "the whole earth." "Blessed are the meek for they shall inherit the earth." (Matt. 5:5). "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him." (James 2:5). "The Saints shall judge the world." (1 Cor. 6:2). *Because* the disciples thought that the kingdom of God should immediately appear—Jesus gave a parable (Luke 19) in which he represents himself as a nobleman going into a far country to receive for himself a *kingdom*, and to return; and before he went, he gave his servants talents to improve upon; and when he returned to take possession of his kingdom, he reckoned with his servants, and gave them positions of honor and power in his kingdom according to their merit. Jesus has gone into a far country (heaven) to receive his kingdom from the Father, and to wait till the time comes to take possession of the kingdom; he is not a king yet, but a prince—an heir apparent to the throne of God. He gave to his servants before he went to heaven, the keys of the kingdom of heaven, he bestowed talents, (offices and gifts), and gave them charge over *his* property (which he held as a nobleman), and after a while he will return from heaven to take possession of his kingdom on earth (See Matt. 25:31), then will he give power and authority in his kingdom to such of his servants as have magnified their calling, and exercised their gifts, and improved their talents; and they shall rule over such portions of his kingdom as he shall appoint. The church is his property—and his Apostles, Prophets, Seventies, Bishops, Elders, &c., are his servants, and they have charge over his property; after a while, when he comes, the faithful ones will be made kings and priests, and reign with him on the earth. Jesus is not yet king, but a nobleman, or a prince. Peter says, "He is exalted to be a Prince and a Savior." Jesus declares that he is seated on his Father's throne. After while he will take his throne, that of his father David, and reign in Zion and in Jerusalem, and over all the earth, and will then give to his church to sit with him in his throne, and will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is written, and will surely come to pass, and men and devils can not prevent it, that "*The Saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.*"

"We're all poor and humble now;
But, O, we'll be rich you know,
When Jesus comes in glory." and
When his banner is unfurled
O'er the kingdoms of this world,
And Satan from his throne be hurled,
Then we'll rest at home."
"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
And wicked men shall rule no more.

T. W. SMITH.

AVATORU, Rairva, Paumotus, May, 1885.

SERMON BY A LATTER DAY ELDER.

QUITE a large congregation gathered at the old church at West Mansfield, Mass., last Sunday afternoon at four o'clock, to listen to the remarks of Elder Columbus Scott of Michigan, a representative of the Reorganized Church of Jesus Christ of Latter Day Saints. The discourse was an able one, and people seemed well pleased.

His subject was the "Kingdom of God." The speaker showed from the Bible what the kingdom was in the time of Christ, and that, through the tradition of men, the gospel preached to-day by the sectarian world was very different. He said the seeking of this kingdom was of first importance, and for two reasons: First—It is taught in the Bible; secondly—It embodies the principle by which Jesus Christ saves men. He believes that the Kingdom of Heaven is in its elementary state this side of the second coming of Christ and the resurrection of the righteous dead; after that it would be in its perfection.

The speaker said that the Kingdom of God consisted of four things: First—A king over it; second—A law to govern it; third—Commissioned officers to carry out this law; fourth—Subjects to be governed. He spoke of the importance of our entering into this kingdom to-day through the door of faith in God and the Lord Jesus Christ, repentence from dead works; baptism for the remission of sins; and laying on of hands for the gift of the Holy Ghost. He said the great mistake men had made from the time of Boniface first, of the sixth century up to our day, was that men had made laws and creeds to suit themselves. He showed what the officers of this kingdom were from the texts in 1 Cor. 12, and Eph. 4.

He preached again at seven o'clock, in the Plainville Chapel, on the subject of "Adoption," to the satisfaction of all present.

A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.

PART FOUR.

DR. T.—Elder, when we parted last evening I began to consider the subject of our conversation more thoroughly than ever before; indeed you presented the church to me with its various members in such a light, that I saw a beauty and a glory in it that I had never conceived. And in searching the scriptures, I find your beautiful presentation in perfect harmony with the record; and I confess it looks like a revelation of order, beauty, glory and fitness, and I wonder that I had never understood it in this light before; but such an order could only have been for the establishment of God's eternal truth in the world, and when that was fairly established, and the church fairly grounded on the rock, then, at least, apostles and prophets, together with miracles, etc., could be done away with,—they having answered the end of their existence. Had this order of things been established for all time they would be in the church to-day; and this not being in the church is ample proof that that order of things was not intended to continue beyond *that day*.

ELDER D.—Doctor, I am pleased that you are making some progress; but you are not out of the woods yet. Your conclusions are not consistent with the admiration excited by the "revelation of order, beauty, glory, and fitness," you see in the church as established by Christ. Nor are your conclusions in harmony with the divine record, for that declares they were giv-

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en "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ." You claim that all christendom are the saints or people of God. Are their conflicting creeds an illustration of that "Unity of the faith?" If so, tell us what is confusion, division, strife, and anarchy! The fact that after eighteen centuries the so-called church of Christ is a hundred times more divided, conflicting, and at variance with itself than was the church when this divine order was established, is at once indubitable evidence of the absolute necessity for such an order as that described by Paul, to continue through the ages to each successive generation; and also of the utter inability of human wisdom to bring man to that unity of the faith contemplated in the divine economy. Again: has christendom come to the knowledge of the Son of God, or has any part of it? Holy writ declares this knowledge can not be obtained only by revelation (Matt. 11:27; Luke 10:22; 1 Cor. 2:9-11; 12:3). You deny present revelation, and christendom has denied it for nearly seventeen centuries; and if *no man* can know the Father or the Son, but by revelation to him or them, how is it possible for them to know either of these Divine Beings without it? And as Jesus declares that to know God and Jesus Christ is eternal life (John 17:3), then ignorance of them must tend to death; hence the imperative necessity for the means which God ordained to bring us to that life-giving knowledge. And still more, "unto a perfect man, unto the measure of the stature of the fulness of Christ." Did you ever consider the standard that God has set for his childern to attain unto? Christ is that standard; his life of untainted purity, with all its wealth of boundless love; its incomparable meekness, and humility; its all-embracing and clinging faith, and unshaken confidence in the power that sent him,—the ever willing submission in life's darkest hour, rendered doubly dark by the withdrawal, in the hour of death, of the face of him whose smiles alone he prized, and whose fatherly hand had hitherto graciously sustained him. His stern, unyielding resistance to the tempter's wily and flattering arts on the mountain's top, and on the temple's pinnacle, at a time when nature in her weakness might be most easily flattered and led astray. His firm adherence to the plan marked out by the unerring hand, when all the powers of earth and hell were arrayed against him to turn him aside from duty's path.—His matchless patience under the most distressing and annoying circumstances that humanity could be surrounded with.—His unequalled forbearance, not only with weak and faithless followers, but with the bitterest and most deadly foes. His steady perseverance and untiring diligence in doing good, and in seeking to accomplish the highest, grandest good for all—friends and foes; and add to this, the unmixed cup, that while he bore the sorrows and woes of all mankind, and endured the pains of hell and death, that humanity might be redeemed, those whom he came to bless spurned him from their presence, spat their rage upon his divine form, and cried, Away with him! Crucify him! insulting his departing spirit with vinegar and gall, to render, if possible, his end more bitter than death, with their fiendish rage, could make it. Yet no word of revenge, no look of scorn, no thought of retribution in his heart, but the words of pity, love and forgiveness, such as the world has never heard or seen before, nor since, and which might well astonish angels, who dwell only in the atmosphere of love divine. "*Father forgive them, they know not what they do.*" Here is a character that the world could never conceive, and now can not understand, because it is so immeasurably higher than humanity in its noblest mood. Yet this character is the standard. This is the measure of the fulness to which we must all come. That the fulness of his divine excellencies may be found in us. Can unaided humanity reach this standard? Without it we can not dwell in the presence of God. Then how essential it is that God should provide a means whereby we may attain to this excellent glory! He has demanded nothing of us more than he has provided means for us to accomplish. Hence He gave these gifts unto men; *set them* in the church, that mankind may be brought to "The measure of the stature of the fulness of Christ." This is the "end of the existence" of these "helps," "apostles, prophets," etc.; and until all the children of God, of every nation, kindred, tongue, and people, are brought up to this glorious standard, these God-appointed means can not be dispensed with. It was not enough merely to establish the church on the earth eighteen hundred years ago. The children of God in every age need the same means to bring them up to the same perfection; and God has appointed no other order. Modern Christianity has long since done away with them, and boast that they can reach this glorious standard by their own means, and instead of the "One Body" marching steadily, but surely on, to "the *mark* of the prize of their high calling," led by divinely appointed and divinely inspired apostles and prophets, etc., we see a thousand different bodies, claiming *no membership with each other;* led by teachers filled with worldly wisdom, but ignorant of the counsel of God; inspired by a burning thirst for fame and gold, to tickle the itching ears of a world whose god is their belly and whose glory is their shame, and who love not the ways of righteousness, but follow the devices of their own hearts, until that which you call "the church" is tossed about on the ocean of doubt and superstition, "With every wind of doctrine, by the sleight and cunning craftiness of men, whereby they lie in wait to deceive," and is drifting further and further from the one goal and the true haven of oneness, love, purity, meekness, faith and truth, as found in the character of our dear Redeemer, and pattern. My friend, when the church declared herself independent of those divine "helps" she committed moral suicide, and forfeited the divine protection, by her desertion of her Lord, and her abandonment of his laws. And instead of the Fair Bride of the Lamb, clothed in the spotless robe of righteousness, adorned with the priceless jewels which her triumphant Lord bestowed when "He ascended up on high, and gave gifts unto men," wearing the girdle of truth, "the shield of faith," the diadem of meekness, and the "helmet of salvation," we see the "Mother of Harlots," drunken with the blood of the Saints, and a motley, antagonistic crew of contending daughters, clothed in filthy habiliments, full of haughtiness and pride, yet exhibiting their own shame, clinging to their vain imaginations, and the flattering falsehoods of the prince of evil. And this latter you call the church of Christ. Is there any "beauty, order, glory, and fitness" in such a contradictory and contending mass of isms as is now presented to our view?

T.—I confess that you have presented the ancient church in a beautiful light; but the picture you have drawn of the church in modern times is truly a deplorable one. I know she has dispensed with the gifts and blessings; prophets and apostles no longer lead her; and while she claims to preach the gospel, she does not believe that some ordinances are essential to salvation; and as to commandments, she believes that Christ has done all for man, and that all that is left for us now to do, is to believe in him as the Savior of the world. I know, too, that she is rent by contentions and divisions; but this is a natural consequence, because it is impossible for us all to see alike, and we believe that God and Christ never intended for his people to see eye to eye, or to be one in religious matters. Why, men are divided upon all questions. The most skillful scientists differ. There are scarcely two mechanics that ever take the same precise method in the manufacture of the same kind of article. There are not even two blades of grass alike; no two men are alike in their mental or physical natures, and it would seem impossible for all men to understand the word of God alike; and notwithstanding the darkness of your picture, great blessings result from these divisions in spiritual things. If they do cause different churches to arise, each church feels the burden of its mission, and impelled by the spirit of emulation, they each seek to extend their borders and win converts to their respective faiths; and who shall tell the vast good effected, or number the millions of souls saved yearly by these conflicting churches, each contending for salvation in its own way.

D.—Since the Scriptures set forth but one "way" of salvation, it follows that God has ordained but one; and it is difficult to see how these "conflicting churches" can "save souls," or lead to salvation by their conflicting ways; for although man may change, God is unchangeable, hence he has but one way of salvation, and that way admits of no difference of interpretation, but must be accepted as God has given it (2 Pet. 1:20). Your argument against the children of God seeing eye to eye, as being

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one in sentiment, is a rope of sand. It is true that in all the physical and mental world there is great variety, yet no man has ever proved that "there were no two blades of grass alike," nor even two human beings alike. It is a hackneyed phrase without any known foundation; but I grant you there is great difference in human judgments, arising partly from different circumstances, such as difference in capacity, education, etc., yet it has not been proved that it was impossible for all men to see alike in temporal things; it is only proved that they do not see alike, but bring all under the same influence, let them be educated by the same teachers, taught the same lessons in the same way, and it is highly probable they would understand them alike. But in spiritual things it is impossible for any man to have a correct understanding unless he is taught of God, as we have before proved from Holy Writ. This fact God has declared, and in order that all mankind might come to a correct understanding of those things, *He has instructed by revealing his will*, and he has promised *one guide, one teacher* unto all who will come and learn and practice what they learn (John 14, 15, 16). This teacher, the Holy Ghost, will guide into all truth, by teaching all the same lessons and in the same way, by revelation. If you claim that some have not the capacity to receive, the Holy Ghost will enlarge that capacity which they possess, until they can drink in the fulness of God's truth, until all can see eye to eye, sufficient to obtain eternal life, by the application, on their part, of the great lessons of life he will teach them. Now for the confirmation of Holy Writ. Jesus is represented as engaged in solemn prayer to God, not for himself alone, but for others. Will he ask aright? Does he know their wants? Will his Father yield to "His Beloved Son" the blessings he seeks? (John 17:11). "Holy Father, keep through thine own name those whom thou gavest me, that they may be one, as we are." Do the Father and Son see eye to eye? Are they one in sentiment, in teaching, in understanding, and in practice? Then these for whom he offered this prayer were to be one in the same sense, "*as we are.*" Listen further to this sublime petition, (verses 20, 21, 22), "Neither pray I for these alone, *but for them also* which shall believe on me through their word; *that they all may be one*, as thou, Father art in me, and I in thee, that they also may be one in us;" "*that they may be one even as we are one; * * * that they may be made perfect in one.*" From this prayer we learn that it is the privilege of all the children of God to become one. The fact that the churches of the day are not one in any scriptural sense, as God's children, is evidence that either they don't accept the teachings of the Holy Ghost, and hence have departed from God, and consequently are not his church, or God has failed to hear and answer the prayer of His "Beloved Son." But he did hear and answer, upon all who were willing to accept the conditions upon which this inestimable blessing of oneness was to be received. And to aid in this great work of bringing us all "In the unity of the faith," etc., he gave the heavenly gifts spoken of by Paul; and among these he gave Apostles and Prophets, etc.; and so long as the church followed the teachings of that infallible guide, they were drawing nearer to this oneness, and as many of its members as endured faithful to the end of their lives, they became enabled to "see as they were seen, and know as they were known," and attained to "the measure of the stature of the fulness of Christ."

To be continued.

MUTUAL AND BENEFICIARY SOCIETIES.

"And whatsoever thing persuadeth to do good is of me, for good cometh of none save it be of me."—*Book of Mormon.*

All associations or compacts have some specified object in view, the carrying out of which object all the rules and regulations of each are intended to accomplish. The more perfect the mind of him or them who originate those laws or regulations, the more perfectly will they, when executed, effect the object intended; but however perfectly they have been devised for the effecting of any object, unless they are perfectly executed, the effect sought to be obtained by them is not obtained, and the whole body, and especially some of its membership, suffer loss, and the association, as such, is judged by those not acquainted with its object, or will not believe the expressions of the association as to what its object is, by the effect produced by unexecuted laws, on the part of the body or individual members of the body.

The association above all others which should bear marks of its perfection, and does in every case where the laws and regulations given by the founder are strictly executed, is the Kingdom of God. In it there are laws given especially for the spiritual or mental advancement of its membership; and when perfectly executed they effect that for which they were given; but when not rightly executed, the blessings promised are not received, and as before argued, the association is judged by those who do not know the effect of the laws and regulations when perfectly executed, or those who do not wish to know the association for good, as not as represented, because that which is promised by it as the object of its existence is not seen.

While all the laws given of God may be called spiritual, yet because of the object to be effected by some, they are called temporal; the effect promised by them being more especially for time. These relate to the physical and financial advancement. 'Tis true all these laws more or less affect the spiritual advancement,—for when we receive the blessing promised by having kept them, our faith is increased or confirmed. And the adherence to those special spiritual laws effect our advancement in present or temporal affairs, either in an additional accumulation, or a superior appreciation of the amount already obtained. But unless the laws denominated temporal are faithfully executed by God's people to whom they have been made known, the object for which they were given is not enjoyed nor in any wise made manifest, only by promise.

When the Kingdom of God is in existence, there is especial need of those laws being executed which are for the present mutual advancement of each member in it; first, because God has given them, and second, because they (the members) are generally separated from the world, or cast out from the necessary mutual friendship before obtained while in the world, by their change of position. The world becomes estranged from them, and the privileges present and beneficiary, some of which were really necessary to enjoyment of life, are somewhat curtailed, and hence the need of the privileges promised, by virtue of the temporal laws of the church being perfectly executed, without which the blessings which are really needed to advance the interests of the church are not enjoyed, and its membership suffer loss.

Those who are called to teach and execute the laws of the Kingdom of God, and who are sent out by the church for this purpose, and the poor of its membership, are dependent upon the execution of certain duties by those who form the church, to a great extent. God has ordained certain means for their support, which means if unexecuted become void, the expected result fails of accomplishment, and those blessings God has ordained shall be thus enjoyed, are not received. Those who should be sustained are not, and they fail to perform the duties assigned them, not because God is not true, but those to whom he has given the means by which this result shall be effected, have proven unfaithful to their trust. Those who should have thus been sustained are not, and hence must suffer loss and look to some other source for assistance; the aged, infirm and poor to beneficiary institutions founded by men, and the ministry to some source for employment, and cease their expected duties, besides suffering loss, all because the laws of the church are not faithfully executed. If they were, it would be otherwise; for God hath spoken it. We hence see the necessity of the instruction of Christ, appreciated by those who have felt its need, and received of its benefits: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." In what way this friendship is to be gained is not stated, but this must we know, it must be in harmony with that which is good. Some have sought it by speculative means, in the purchase of lands or stock, with an expectation of their value being enhanced, or with the expectation that by the use of them they may be profited; others have entered into partnership arrangements for the purpose of manufacturing articles for sale, or for the sale of such manufactures, in which partnership there were certain secrets, for the purpose of protection, in a "partisan" way, and an altogether legitimate way as well. Those who thus seek to make "friends of the mammon of unrighteous-

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ness," have had time and ability to thus seek; but had their time been occupied in an altogether charitable work, this could not have been done. And if those upon whom God had intended that they should depend for assistance to sustain them and those who depended upon them, would not or did not comply with those laws by which they were to be thus ministered to, they must be the sufferers, and they remain subject to a very unpromising condition unless in some way they have made, "friends of the mammon of unrighteousness," upon which they must to some extent depend while in this present state, and especially when support fails through unfaithfulness on the part of those through whom it is to be given.

Every association holds the sacred right to be heard in its own defense *before* judgment is rendered, and to advocate the object to be effected by its existence. And for those who have not accepted the rules governing the association, or for one not adopted into the association to judge of the association and its effects contrary to the advocated privileges of the association through its books, periodicals, or representatives, is but base assumption, and contrary to the "golden rule, given by the Master of all that is good." Even should one judge by what is said by those who have been members of an association, and because of motives of antagonism, or when we do not know what their motives were, have separated themselves from an association, of the object of the association, we would many times mistake in judgment, especially when their statements were contrary to those made by those whom we know to be upright and truthful men and women, who have as good or better privileges of knowing of what they speak, and an exercise of the judgment based upon this principle will bring, and has brought sad consequences to some, and especially to those not members of the Kingdom of God, when thus judging concerning its object.

This manner of judging and basing extreme antagonism against that judged, has brought much unnecessary trouble to individuals, and even to whole bodies of people, especially when that antagonism has been sustained at the expense of good feeling and sacred obligations resting upon them in sustaining the advancement of that body which they had made a sacred covenant to sustain, where much expense has been incurred; when had the same amount been expended in accordance with the law of the church, more love would have been manifested towards God's work, and would have been assisting to promote the benefits of said work; while now time is employed manufacturing excuses—we say *manufacturing* them, for God has not given them—for not complying with the tithing and free will laws God has given, while at the same time some are giving free-will offerings to antagonize that against which the church has not taken any measures, and need not, only to fully execute the laws of God to His church; for then, those who enter into the church and see such a power manifested as God promises to make manifest to his people when faithful, the little benefit to be obtained in any way contrary to the principles of truth, or that would in any wise hinder them from a perfect compliance with all principles that would advance their interest in the kingdom of God, or advance a cause so beneficiary, would fade into nothingness, and their love for their former ties for mutual benefit would become as though they had not been. But when the object or present benefits of the laws of the church,—such as ministering to the orphans and widows, the aged and infirm, and others in need, are not obtained as perfectly as in mutual associations organized by men, there is nothing to show that the good done by the church is equal to the good done by the associations of men; and when men in these associations do the good intended to be done through the church, who can say but that God has had something to do in thus persuading them to act, especially when the incentive to their thus acting are portions of instruction as recorded as having been given by Christ for the benefit of mankind. And then the incentive to the organizing of these beneficiary societies, whether they be secret or not, is a desire to do good on the part of those organizing; and ask the many sick and mourning ones, the orphans and widows, and those in straitened circumstances, who have been ministered to through the means, if these societies have not done good, and if they have not been led to praise God for the good done, which praise to God these teach to be practiced for blessings received. I am fully persuaded that that which leads men and women to praise God is not very bad, or at least of the devil. The gospel and the kingdom of God, when in perfect operation, comprehend all that is good or beneficial; but when some of the principles of truth are put into effective operation through other organizations than the church, when those organizations have been established for that purpose, can it be said that they are "against us?" The Good Master says, "He that is not against us is for us."

Much that is done by the children of God to benefit their fellow men if done more secretly and not exploded so much to the world, would effect a greater advancement of the work of truth. If alms are given to the glory of God, it is not to be seen of men. Too often it is the case that when alms are given it is published "from Dan to Beersheba." Many times the person to whom the gift has been given is injured far more than benefitted by such operations.

In whatever way men can be persuaded to do good, I shall never feel justified in condemning. I believe it to be too much of the dog in the manger policy,—will not practically seek to bring about the good intended in the gospel, nor let others alone who are seeking to bring about that good.

As we have before asserted, the gospel, if it is put into practice in all its parts, will cause to be enjoyed in the earth and in heaven all that is necessary; but until it is put into that position, there will be other means sanctioned for the carrying out of such principles as will be for the mutual advancement, even if they be altogether human in their origin; and if it be concluded that because of wickedness and deception those ways must be protected by secrecy, I am sure no objection should be made especially by those who are reaping the benefits of protection through a nation which is more or less sustained by legalized organizations of police and detective forces for the protecting an overthrow of the government by such secret combinations as spoken of in the Book of Mormon in terms of condemnation, (see pages 305, 382, 383, 397, 408, 434, 435, 514,) which were organized for the purpose of "robbery," "plunder," "murders" and "getting gain." In such societies as these last named, against which governments, and sometimes individuals are compelled to protect themselves, organized for the purpose of "getting gain," etc., without being restricted as all mutual secret organizations of which I am acquainted are, by doing "unto others as you would that others should do unto you," but left with a license to do anything that will accomplish the object in view—"getting gain," there is nothing to entice good people to sustain them; and I am persuaded that all good people are opposed to them, by virtue of the object and effect of such societies. The advocated object for which they are organized is antagonistic to good, or persuading men to do good; and for this reason those who wish good brought about, must protect themselves against the possibility of these organizations accomplishing their object, even though they do so by organizations in which are such secrets as will protect or assist them while thus acting, or while protecting others against such intrusions. We see a vast difference between these two classes of secret combinations. The object and result of one is the mutual benefit of all in that which is good, with no desire for the injury of any; while the other is desire of "gaining" in power or wealth, whether at the expense of others or not. Gain is the sole object, to be attained without any moral restrictions, upon the principle that "the end justifies the means."

There are then three kinds of organizations, which are secret in some sense, whether called secret or not. First, the Kingdom of God and all organizations that in any wise pertain to it, such as quorum meetings, Elders' Courts, etc., and we might include here the marriage relationship; second, the beneficiary societies organized by men which have certain secrets for the purpose of protecting their membership from being intruded upon in the dispensing of certain benefits and privileges to them by virtue of their compliance with the laws of the association; and third, secret combinations having for their sole object "getting gain" at the expense of others, having secrets only to protect them in carrying out their wicked devices, and in dividing plunder and spoils, with regulations inciting their membership to do evil, hence from the devil. (See Book of Mormon, Moroni 7: 1, 2.) In the Kingdom of God we must understand that what is

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withheld from one and revealed unto another is for the good of all; and it is with this intention that this order has been accepted by organizations of men; that is for the good of all concerned.

Against the third class mentioned only, do I understand God has spoken condemnatory, and against such the church is now exercising herself when opposing the Endowment House, Nihilism, Socialism, Communism, and secret societies with like objects; and when opposing evil in all phases, and against such are we as children of God instructed to act, and thus by so doing advance the interests of truth and right in the church and in the nation. But as for those associations of men whose object is to persuade men to do good, to be law abiding, upright, and truthful citizens, and to believe in the Great Creator of the universe, we have to conclude that they "are not against us," and thus we should act, remembering that "whatsoever thing persuadeth men to do good is of God."

J. FRANK MINTUN.

Conference Minutes.

NORTH-WEST KANSAS.

The thirteenth quarterly conference of the above district was held with the Twin Creek Branch, Kansas, August 29th and 30th, 1885 Pres. A. H. Parsons in the chair, H. R. Harder, sec. Blue Rapids 62; Twin Creek 22; 4 received by letter. Elmira 31; Prairie Home 21. Official report.—Elders James Caffall, John Landers, A. H. Parsons, G. W. Beebe, G. W. Shute, M. Smith, Jemison, R. Hoyer, G. W. Lush, A. Sears, J. D. Bennett, by letter; Priests B. H. Case, H. R. Harder, and Bro. Jemison. Resolved, That we receive the recommendation of the Goshen Branch to ordain Bro. Harder an Elder, and that action be deferred until next conference. The ministry to labor under the direction of the district president. Adjourned to meet at Blue Rapids, December 12th, 1885, at half-past ten o'clock.

CENTRAL CALIFORNIA.

The above district conference convened as per appointment of president, with Jefferson Branch, October 9th, 1885. J. M. Range in the chair. I. F. Kingsbury, secretary. The Bishop and his counselor were requested to take part in the conference. Elders J. M. Range, D. Brown, J. H. Lawn, R. Smith, Pres. I. F. Kingsbury, J. B. Carmichel, J. Twitchel, Teacher Levi Alexander, and Deacon A. Page, reported. The secretary reported the district as containing five branches, whose aggregate official strength consists of seven Elders, five Priests, five Teachers, one Deacon. D. Brown, Bishop's Agent, reported having received $12.50. The district treasurer reported on hand at last conference $5, received since $11.35, making $16.35. Paid J. H. Lawn for missionary work $12, on hand $4 35. J. H. Lawn elected president, and J. M. Range as associate, I. F. Kingsbury sustained as secretary, for next six months. Branch reports.—Watsonville, 34; 1 died. Daniel Brown, president; J. F. Kingsbury, clerk. SanBenito, 33; J. H Lawn, president and clerk. Lone Branch 13; E. L. Burton, president; Mary A. Twaddle, clerk. Long Valley and Jefferson Branches not reported. Preaching during during conference by A. H Smith, E. L. Kelley and G. A. Blakeslee. Saturday was given to the Bishop and his counselor, in which to explain the tithing law. Sunday afternoon sacrament meeting, in charge of Bro. Blakeslee; the Saints enjoyed the Spirit, and were strengthened and comforted. Adjourned to meet at Hollister, the first Friday after March 20th, 1886.

WESTERN WISCONSIN.

The above district conference convened at the Wheatville Branch, Crawford county, Wisconsin, October 17th and 18th, 1885; A. L. Whiteaker, president; W. A. McDowell, clerk. Branch Reports.—Excelsior 18. Wheatville 13. No report from other branches. Elders A. L. Whiteaker, W. A. McDowell, V. Closson, F. M. Cooper, J. W. Whiteaker, and J. S. Whiteaker reported. A. V. Closson Bishop's Agent, reported on hand last report $5 85, received $3 60; total on hand $9.45. A. L. Whiteaker and A. V. Closson, committee to visit delinquent members, report: "Our temporal affairs has been such that we could not visit them; but if continued will try and visit them soon."—Continued. A. L. Whiteaker was sustained as president, and W. A. McDowell as clerk of the district; together with all of the spiritual authorities of the church in righteous. Preaching in the evening by Bro. F. M. Cooper; in the forenoon by W. A. McDowell and A. V. Closson. In the afternoon sacrament and testimony meeting, in charge of J. W. Whiteaker and F. M. Cooper. Preaching in the evening by A. L. Whiteaker and W. A. McDowell. Adjourned to meet at the Excelsior Branch, Richland county, Wis., January 9th and 10th, 1886, at ten o'clock.

NORTHERN ILLINOIS.

Conference of the above district was held at Mission Branch, LaSalle Co., Illinois, October 17th and 18th, 1885; W. Vickery president *pro tem.*, and F. M. Weld, seeretary *pro tem.* The following charge against Bro. John S. Patterson was then presented: I hereby charge Bro. John S. Patterson as being the sole cause of the wrong done C. C. Frisby (by the conference held at Plano), by fraudulent missrepresentation, and charge him as unfit to represent the district as president, till he rectify the wrong done. Signed, John S. Keir. Conference refused to sustain the charge by resolution. Permanent organization: Bro. John S. Patterson, president; W. Vickery, secretary. The president made some very appropriate remarks at some length, in regard to our duties to God, the church, and the world. Branch Reports.—Braidwood reported verbally by Bro. J. S. Keir; 1 baptized. Burlington, Wis., 56; 5 baptized; H. Southwick, president. Streator 15; 3 received by vote; A. Farling, president. Mission, no change; Thomas Hougas, president. Plano 192; 4 received by certificate of baptism, 1 by letter, 3 removed, and 3 marriages; W. Vickery, president. First Chicago, no change; S. C. Good, president. Amboy, reported verbally by Bro. Patterson. Elder T. A. Philips reported by letter. Brethren Hougas and Vickery appointed last session to visit Streator, reported their labors as resulting in some good, in the removing some of the existing difficulties. Report adopted and committee discharged. Bro. Patterson reported his labors, which were confined to the district; had baptized 5 since last conference. W. Vickery had baptized 2. A motion to have the branches report by delegation hereafter was lost, with 9 for and 10 against. A letter was read from Bro. F. M. Cooper, for the consideration of the conference. Case of Bro. Richard Wolliscroft was presented by W. Vickery, after which he was restored to his former membership and office in the church. Bro. John S. Patterson was chosen president of the district for the next four months, and W. Vickery, secretary. The consider tion of Bro. Cooper's letter taken up, and the following resolution adopted: That we extend an invitation to Bro. F. M. Cooper to make his home in the Northern Illinois District, and labor in the ministry as he can. Case of C. C. Frisby which was appealed to General Conference from the Northern Illinois District. The appeal was withdrawn, and the Northern Illinois District so notified. Preaching in the evening by Bro. John S. Keir; on Sunday morning by Bro. Thomas Hougas; in the afternoon sacrament and fellowship meeting, in charge of brethern Thomas Hougas, J. S. Keir and G. Scheidacker; 32 bore testimony in the hour. Preaching in the evening by Bro. J. S. Patterson. Adjourned to meet at Plano, Kendall Co., Illinois, February 19th and 20th, 1886.

SOUTHERN NEBRASKA.

Conference of the above district was held in Wenn's hall, Wilber, Saline Co., Nebraska, Oct., 18th, 19th, 1885. Levi Anthony, president; J. B. Gouldsmith, clerk. Preaching by brethren R. C., and R. M. Elvin, and Thomas Nutt. Elders L. Anthony, R. M. Elvin (baptized 8), R. C. Elvin, J. M. Terry (baptized one), J. W. Waldsmith, J. Armstrong, T. Nutt, H. Fields; Teacher D. Broilliar and Deacon T. L. Rider, reported. Branch Reports.—Wilber, 99; no change. Nebraska City, 137; 5 baptized, 2 died. Plattsmouth, 34; removed 2, added by letter 2. Platte River, returned for endorsement by the branch. Palmyra and Moroni, no report. Bro. J. Armstrong was appointed to labor at Moroni and Plattsmouth, Bro. Nutt at Palmyra, Bro. R. C. Elvin under the direction of the District President, Bro. J. M. Terry, as circumstances permit. Bishop's Agent reported tithing received $15, paid out $75. Free will offering received $11,60, paid out $13.60. Adjourned to meet at Nebraska City, Neb., January 17th, 1886, at eleven o'clock.

CENTRAL MISSOURI.

The above district conference met at the Saints' Chapel, with the Wakenda Branch, on Saturday, October 10th, 1885. Elder J. B. Belcher presiding; M. A. Trotter, secretary. Wakenda Branch reported, no changes. No report from Carrollton or Alma branches. Elders J. D. Craven, A. J. Seely, R. Ware, E. W. Cato, Sen., J. B. Belcher, A. H. Herke, F. M. Miller, D. Powell, P. P. Powell, W. L. Booker and M. A. Trotter, reported in person; Elders J. Westwood, T. J. Pollard, by letter. Priests W. H. Nuckles and G. Carter, reported in person. D. Powell, district clerk, reported $3.20 on hand, and the Bishop's Agent $2 90 on hand. Preaching Saturday evening by Elder R. Ware; prayer and testimony meeting on Sunday morning, conducted by Elders A. H. Herke and F. M. Miller. The funeral sermon of sister J. B. Belcher was

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preached in the forenoon by Elder D. Powell, assisted by E. W. Cato, Sen. Sacrament, prayer and testimony meeting in the afternoon, conducted by J. D. Craven, assisted by E. W. Cato, sen. Adjourned to meet at the Saints' Chapel, Wakenda, on Friday, at two o'clock, before the third Sunday in January, 1886.

NORTHERN MICHIGAN.

Conference of the above district met with Hersey Branch, October 17th, 1885. Elder George Cleveland, president *pro. tem.*; J. A. Carpenter, secretary. The forenoon was occupied in prayer and testimony; had an enjoyable time, the Spirit of God being enjoyed in power. Hersey, Sherman, Maple Valley and Forester branches, reported. All accepted except Sherman, which is only a partial report, and the branch secretary was requested to send in a full report to the district secretary. Elders' reports.—Levi Phelps (baptized 5), J. A. Carpenter (baptized 2), A. Barr, E. A. Shelly, Joseph Shippy, G. Cleveland; Priests Saleda Shippy, J. Emmett; Teacher S. Emmett. The motion of last conference to sustain J. J. Cornish in the field, was rescinded, and the Bishop of the church requested to sustain Bro. Cornish in the field, according to General Conference appointment. J. J. Bailey was sustained as Bishop's Agent, and J. A. Carpenter as district secretary. A. Barr was released as district president and J. J. Cornish appointed. Preaching by Elder E. A. Shelley in the evening. Met on Sunday morning for prayer and testimony; had a time of rejoicing, the Spirit of God being with us in power. Preaching in the forenoon by J. A. Carpenter; in the afternoon and evening by J. J. Cornish. One baptized. Adjourned to meet in Brown City, Sanilac Co., Michigan, next June according to call of the president.

MANCHESTER.

The above district conference convened at the Saints' Chapel, 113 Clarendon street, Hulme, Manchester, England, the 17th October, 1885. Joseph Dewsnup, president of district; James Baty, district secretary. Voice and vote in conference accorded to Elder C. H. Caton of the Birmingham District. Delegates' credentials from Manchester, Farnworth and Sheffield, examined. Sheffield rejected: the branch not having complied with the rule governing appointment of delegates from branches to district conferences. No delegates from Leeds or Wigan. President reported. Statistical, financial, and spiritual reports from branches read and accepted. Report of special committee in the case of Elder C. H. Hassall read. Committee discharged and report adopted. Elders, Priests, Teachers and Deacons, reports read and accepted. Ordinations recommended: Priests W. R. Armstrong of Manchester and Wm. Seekings of Leeds, to the office of Elder. Jos. Dewsnup, Jun., of Manchester and T. Roberts of Leeds to the office of Priest. Joseph Laycock of Wigan to the offices of Teacher. Endorsed by conference and ordinations ordered. Authorities of the church (general, mission and district) sustained. Conference adjourned to April, 1886. Present: Elder Thomas Taylor, president of the English Mission; Elder C. H. Caton, president of the Birmingham District; Elder Joseph Dewsnup, president of the Manchester District; Elders Henry Greenwood, James Baty, Joseph Ramsey, John Austin, Henry Hoole, William Spargo, John McCue. Sunday services.—Prayer meeting in the forenoon, in charge of President Taylor. Fellowship meeting in the afternoon; Elder C. H. Caton in charge. Preaching meeting in the evening, President Taylor in charge; sermon by Elder Caton, on the conversion and teachings of the Apostle Peter. There was a good attendance throughout, much interest manifested, and we believe good accomplished.

Miscellaneous.

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RENICK, Randolph Co., Mo.,
November 11th, 1885.

Bro. Blair: Please say to the Saints through the *Herald*, and especially to the Saints in the North-east District of Missouri, that I would be pleased to correspond with them, as I have been appointed district president, and will at once enter into my field of labor. I would be glad if Elders of the branches would write to me and advise with me in regard to the work in hand. I ask an interest in the faith and prayers of all the Saints everywhere. There were two added to the church here yesterday, one by baptism and one upon former baptism. Our conference was harmonious, and we were greatly blessed. The Spirit was with us through the entire time, and it will be remembered by some of the Saints in Renick for many a day. Pray for me and mine.

Yours in bonds,
WM. H. BYBEE.

WANTED.

A sister, advanced in years, and a lover of the latter day work, capable of doing house work, and who would be an agreable companion to another aged sister, would find a pleasant home with Sr. Hannah P. Gamet, widow of the late Bishop Gamet, of Little Sioux, Harrison Co., Iowa. Any one applying must bring certificate of membership in the Reorganized Church. Address: H. P. Gamet, Little Sioux, Iowa. C. DERRY.

BORN.

MEYER.—At Nebraska City, Neb., October 10th, 1885, to Bro. Cornelius and Sr. M. K. Meyer, a daughter; blessed November 8th, by Elder R. M. Elvin, and named Emma.

DIED.

HILL.—At Foundry Hill, Tennessee, on the 8th day of October, 1885, Sr. Mary Hill, aged 65 years, 8 months and 15 days. Deceased was born January 13th, 1819, at Smithville, DeKalb Co., Tenn.; baptized and confirmed on the 13th of August, 1882, by Elder George Hyde, at Paris, Henry county, Tenn. Funeral discourse by Elder George Montague.

BERTELSEN.—At Grand Ledge, Mich., October 29th, 1885, of acute peritonitis, Abraham Frederick Bertelsen, only son of Christian P. T. and Anne M. Bertelsen. He was born at Logan, Utah, February 5th, 1865; was baptized at Salt Lake City, February 8th, 1875, by Z. H. Gurley, and confirmed by Robert Warnock. He was the only son left out of six. In the spring or summer of 1876 he came to me one beautiful morning, and with his young face beaming with joy, said, **Father, I am so glad this morning, because I have** had such a nice dream last night. I dreamed that we had moved to Missouri and that some great desolation had passed over the land, because there were but few people living there. Suddenly there was a great multitude of people that came and settled down and filled up the whole country, and they were such a beautiful and good people. I asked you where those people came from, and who they were, and you told me that it was the ten tribes of Israel that had returned from the land of the North. When he had finished he asked whether there was such a people living as is called the ten tribes of Israel; when I opened the Bible and commenced to read and instruct him. I mention this as it came from the innocent lips of a child, who knew nothing at all about the history of the ten tribes. His character reflected honor upon himself and parents, and credit to the cause of God. Elder W. Rumel preached the funeral sermon at the Saints' Chapel, which was well fitted for the occasion; there were many strangers present. C. & A. M. B.

"MANUSCRIPT FOUND."

We now offer for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spalding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. This book of 144 pages 8 mo, is now in the hands of the binder, and orders for it are solicited. Single copies, in cloth 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each. Liberal discount to dealers.

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We have now on sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

THE fact that a far larger percentage of conversion result from the labors of missionaries in foreign lands, than from the labors of the Christian churches in our own, is a bad showing for the churches. Other things being equal it is far more difficult to convert a heathen to practical Christianity than it is one educated under Christian influences. That those who are seeking the conversion of the latter should outstrip the former can only be accounted for by the fact that they are far more earnest and self sacrificing Christians. When our Christians at home awake to the greatness of their responsibilities, cut loose from the secret societies and unchristian associations—when the ball room, the lodge and the theatre shall be forsaken and Christian methods of philantrophy are adopted and persisted in, then will the home evangelization more than keep pace with that in heathen lands.

GOOD HINTS.—If your seat is too hard to sit upon, stand up. If a rock rises up before you rool it away, or climb over it. If you want money, earn it. If you wish confidence prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. **Don't be content with doing what an-**

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other has done—surpass it. Deserve a success and it will come. The boy was not born a man: the sun does not rise like a rocket, or go down like a bullet fired from a gun: slowly but surely it makes its round, and never tires. It is as easy to be a leader as a wheelhorse. If the task be long, the pay will be greater; if the task be hard, the more competent you must be to do it.

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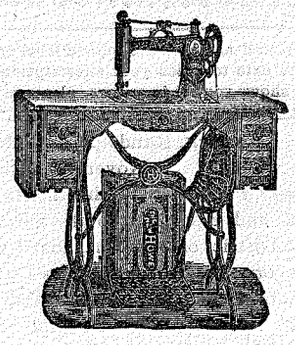

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THE SAINTS' HERALD.

JM Leland 26 Jan 85

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 28, 1885.

COVERING FAULTS.

"AND Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness."—*Gen. 9: 23.*

There is a moral principle embodied in this text that clearly illustrates filial honor and integrity, the lofty humanities of which the soul is capable, and which stands in striking contrast with the low plane of depravity to which the unwise and degenerate may descend. The pure-hearted and noble of earth love and practice this while the foolish and the wicked trample it down with impunity.

Noah drank wine, became drunken, and "was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." Ham was not satisfied to have himself seen his father's sin and shame, but he must call the attention of others, and publish it abroad. He would publicly display the grievous faults of his father, spread the odium, and cover that father with reproach and shame. Ham is the type of a class, who, in every age, have dishonored themselves and brought their own curse, defiled the family, society, the church of God, and entailed a bitter curse on their own seed after them.

Noah was a chosen and honored servant of God; and notwithstanding his weakness and his sins the authority and power of God remained with him to both curse and bless; and it remained for God, and not man, to deal with him for his evils. And when Ham, through his officiousness, violated his honor as a son and a man, when he failed to protect and preserve his father's reputation and fame, but rather sought to expose his errors and his evils, his brethren revolted at his wickedness, and with faithful steps they hastened to cover their father, and would not permit themselves to see his shame. Heaven witnessed these transactions; God resented and punished the sin of the intermeddling wicked Ham; but greatly blessed the pure-hearted and loving Shem and Japheth. The ages have witnessed the blessings of these upright ones, and the dishonor and degradation which overtook the corrupt busybody—Ham.

Under the gospel of "good will to man," Christ and his apostles gave special emphasis to this principle. Whatever had been the sins and follies of God's servants—Noah, Abraham, Jacob, Moses, Aaron, Saul, Samuel, Gideon, David, Solomon, and others—they never sought to uncover and expose them, but passed by them in silence, and thus sought to cover them. And while they would neither justify nor excuse the real weaknesses and evils of God's chosen servants, they studiously avoided giving publicity to them, and never mentioned imaginary ones. This was humane; it was noble; nay, more, it was divine; for "God was in Christ, reconciling the world unto himself *not imputing their trespasses unto them;* and hath committed unto us the word of reconciliatio.n"—*2 Cor. 5: 19.*

When man is guided by the pure dictates of humanity, by the love of God and the Spirit of Christ, he will not greedily nor willingly seek to expose the follies and weaknesses of others, but will rather cover them from the public gaze. They who are, or who profess to be wofully troubled about a noxious weed in their neighbors' garden, are the very ones, usually, who have loads of them in their own. How would these officious parties take it should their neighbors set about hunting up and spreading abroad their past sins and vanities, both the real and the *supposed* ones? Would they not admire those who, Shem and Japheth-like, would seek to cover them and not even look upon them? The great Peter taught the true doctrine when he said—"And above all things have fervent charity [love] among yourselves; for charity shall cover a multitude of sins."—1 Pet. 4: 8. Genuine love, whether in children, parents, husband or wife, kindred, brethren in Christ, or upright people in any place or age—genuine love will ever seek to forgive and cover faults in others.

Those who seek to expose to the public the real or supposed sins and shame of others may well be suspected. Those anxious to pull the mote from their brother's eye, should first take the beam from their own. And those who profess to be disciples of Christ, who busy themselves in exposing the real or supposed failings and evils of others—living or dead—should read and ponder the text at the head of this article, and go and do as Shem and Japheth did with the weak and the erring.

Inasmuch as it pleased God when Shem and Japheth were mindful and jealous of their father's honor and reputation, will He not be pleased with His children in this age who are actuated by the same pure and lofty sentiments? Is it not pleasing in his sight that Joseph, the son of the great Seer, should vindicate the honor and defend the reputation of his murdered father? Think of it; you who read this article. Put yourselves in his place, and then ask yourselves if his efforts to shield his father's fame are not noble and godly! Shem and Japheth hid their fathers' manifest evil, and heaven loved and blessed them for it. And when Joseph is jealous of his father's reputation, and is zealous in its defense, so far as truth and right permits, will not Heaven bless him for it!

Some things are laid to his father's charge which he and others do not admit are true. And shall he be denied the effort to defend his father against these unsupported charges, while yet we honor Shem and Japheth when hiding the admitted sin and shame of their father, and also honor Christ, his disciples, and the early Christians for passing by in silence the sins and evils of God's chosen ones? Contrast the course of all these who have

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looked with sorrow and compassion on the sins of others and would hide them or keep silence in regard to them—contrast these with those who are active and greedy to throw discredit and disgrace upon those guilty of either real or supposed wrongs, and you have light and darkness, goodness and perversity, heaven and hell in contrast.

Reader; what do you think of those who seek to needlessly expose the weaknesses and evils of their fellowmen? And what do you think of those who actively seek to thus expose the real and surmised weaknesses and evils of the household of faith? Let any one ask their own soul how they would take it, did some one rake up their sins, secret and public, and peddle them abroad. And how would they take it should these parties peddle abroad unsupported rumors? It is a grievous thing to circulate scandal against anyone, but especially against a servant of God. And it is worse to circulate evil reports which are not clearly established. Nothing makes politics so base as this wretched work. Under it, no person's reputation is safe. A wise writer has said —"He who steals my purse steals trash; but he that robs me of my good name takes that which enriches him none, but makes me poor, indeed!" The Seer said that on the night of September 21st, 1823, [sixty-two years ago] the angel of the Lord spake to him thus—"That God had a work for me to do, and that my name should be had for good and *evil*, among all nations, kindreds and tongues; or that it should be both good and *evil* spoken of among *all* people."—*Times and Seasons*, vol. 3, p. 753, and Life of Joseph the Prophet, p. 9.

Never was prophecy more literally fulfilled than this is being; for the young Seer's name has gone already to nearly all civilized nations, and to others also, and it is "had for good and evil" as foreshown. But how sad it is to think that some of the "all people" alluded to, are those called to be Saints! Yes, more—some who are or have been called to be ministers for Christ and his "marvellous work and a wonder!"

The law to the church says—"Thou shalt not speak evil of thy neighbor, nor do him *any* harm;" (D. C. 42: 7); but there are those who speak evil of the Seer, and seek to harm his reputation. If they would but obey this humane, common sense, and truly Christian command, decent people would respect them, and heaven would love and bless them.

The writer has more then once heard Joseph, the Son of Jossph the Seer, say that he was taught to not speak evil of any one; and that, if he could say no good of others, to be sure and say no evil.

The wise man said—"Hatred stirreth up strifes; but love covereth all sins."—Prov. 10: 12. What shall we then say of those who seek to needlessly expose the weaknesses and failings of their fellow-men and brethren! And what shall we think of those who ruthlessly and needlessly expose the short-comings of the dead Seer! We think they need conversion to the letter and the Spirit of the gospel of Christ; for when they have that established in them, the pure love of God will move them to better things than to trifle with and trample upon the reputation of any one, especially that of the chosen and "choice Seer," of whom God has said—"I will make him great in mine eyes; for he shall do my work."—2 Nephi 2: 2. This is God's estimate of the Seer, and it is safe to say that all Latter Day Saints are wise only when they endorse it, and govern themselves accordingly.

There are other and better ways of reaching real or supposed errors and evils than by secretly or publicly sowing scandal and evil reports.

It is a noble and a truly Christian act to confess *our own* sins to those we have offended; but it is an evil thing to seek to confess the sins of others, living or dead. To expose the real sins and shortcomings of the dead often amounts to scandal only, and should never be done when it can be properly avoided, for the dead can not defend themselves; but the rumored—imaginary errors and failings of the dead should sleep, undisturbed, in the rayless night of oblivion. Guard well thy speech.

EDITORIAL ITEMS.

A GENTLEMAN writing from Attleboro, Massachusetts, the 10th inst., suggests as a citizen of that place, that the letter of U. W. Greene in the HERALD for the 19th ult., should have mentioned the labors of Brn. Yerrington and Thompson as among the active ministers who had labored in that place, for they were the first of the Latter Day Saints to preach there, and that they met with success. He thinks their efforts would again be welcome. We think the failure to notice their work by Bro. Green was simply an oversight.

Don't forget the Thanksgiving Dinner at the Saints' Chapel, given by the Sisters' Union Mite Society. They need aid to help the poor and needy ones in town, and to pay a balance on the chapel bell. Come, and bring your friends, be filled and be happy.

Bishop G. A. Blakeslee writes from Galien, Michigan, the 14th inst., that he left San Bernardino, California, the 6th inst., and reached home the morning of the 11th, and found Sr. Blakeslee slowly improving. He left Bro. E. L. Kelley at San Bernardino. He says the Spirit of the Lord was with them in power in presenting the law of tithing, and that the Saints seemed willing to comply with that order. They perfected the titles to church properties, wherever they found defects. He says further: "We found a good, warm-hearted people, and had hard work to part with them. We had crowded congregations at every point."

The Lucas (Iowa) *Recorder*, owned and edited by Bro. Lorenzo W. Powell, is laid upon our table and we cheerfully number it with our exchanges. We wish it prosperity of long continuance.

Elder A. J. Moore of this place, has recently returned from a preaching tour in Nodaway county, Missouri. He reports the work reviving there, and he may again visit that region at an early time. He says he had large and attentive congregations, and thinks a fair increase may be had, if judicious, spiritual labor is continued there.

Sr. A. E. Morris, of Iowa City, wishes some of the Elders to call on Bro. John Williams, father of Sr. E. Rowlands, of Oakland, California. Bro. Williams lives at Stuart, Guthrie Co., Iowa.

In another place will be found a beautiful poem sent us by a lady of Springville, Utah, didicated to President Joseph Smith on his fifty-third birthday. Read it.

Mrs. Babcock of Leon is canvassing in this region for the sale of the Life of the late U. S. Grant. The work is elaborate, gotten up in fine style, and ranges in price from $7 to $18. Of its internal merits we can not speak, not having examined it.

Bro. W. H. Bybee, president of the North-East Missouri District, wishes it announced that he has appointed Bro. Thomas Griffiths of Renick, Missouri, secretary of said district.

A local secular newspaper the *Lamoni Gazette*, is to be issued here the 26th inst., and will be edited by Mr. King, a promising young gentleman recently from Redding, Iowa. We wish the enterprise abundant success.

In another place will be found the advertisement of Hansen and Walker, druggists and booksellers, of this place. Those wishing their goods will find them reliable and fair dealers, and we take pleasure in recommending them as such.

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Bro. H. L. Holt writes from Girard, Minnesota, the 14th, that he had baptized four recently, and that "more are coming. The most of the Saints are striving to live their religion. "I am feeling well in body and mind—never felt stronger in the faith, and see many things to encourage."

The address of Nathaniel Finch is desired by Jacob Pickard of Fontanelle, Iowa. It is important.

QUESTIONS AND ANSWERS.

Q.—What church is the church of the devil?

A.—All who practice and uphold sin: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6:16. See also John 7:20; 8:44; Matt. 7:22, 23; 1 Nephi 3:46–50; Alma 3:5, 6; Moroni 7:2; Omni 1:12; Doc. & Cov. 83:16, etc., etc. Church organization *alone* is not what constitutes the church of Christ, or of the devil; character is the chief distinguishing feature. Persons may be Christ's "sheep" before they enter his fold; (John 10:1–16); and they may be his "fish" before they are gathered in the net—kingdom; (Matt. 13:47–49; 4:19; Jer. 16:16). Those who serve sin and Satan constitute the church of the devil, whether inside or outside of any church organization. No church *organization* is of God unless it is ordained of God.

Q.—Is it proper for a minister to teach that our sins are *not* remitted by prayer, but only by partaking the sacrament—bread and wine?

A.—No; for Christ taught his disciples to pray for remission of sins thus: "And forgive us our sins; for we also forgive every one that is indebted to us."—Luke 11:4; and 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer or a righteous man availeth much."—Jas. 5:16.

Ques.—Is it wrong for Saints to play a social game of cards?

Ans.—Card-playing leads to gambling, to idleness, to deceit, to lying, and to many other evils. "Shun every appearance of evil."—Paul.

Q.—If a person in this life never knew their parents, how can they know each other in the world to come?

A.—By the Holy Spirit—the power by which all things are and will be revealed. See 1 Cor. 2:10–14; 13:12; John 16:13–15; Isa. 11:9; etc. etc.

Q.—Who is the angel that shall stand upon the "sea" and "earth" and swear that there shall be time no longer?

A.—The "Seventh Angel," "Michael" —"Adam." See Doc. & Cov, 85:35, with 26:2, and 104:28.

Q.—Should we be careful in our testimony meetings not to mention the Book of Mormon nor Joseph Smith as a prophet of God, except we give a full explanation?

A.—"There is a time for everything under the sun." Prudence must dictate in these and all other matters.

Q.—Should children always be brought to the Elders in the congregation of the Saints to be blessed?

A.—If convenient, let them be presented to the Elders in meetings appointed for such purposes. If not, they may be blessed on private occasions.

THE CRISIS OF THE MORMONS.

Bishop Sharp, who has been ostracized by the Mormon hierachy for renouncing polygamy, says "the Edmunds law is a severe law, but it does exactly what it was intended to do—it sends men to prison who refuse obedience to United States laws in declining to give up polygamous practices." He does not renounce his religion, he simply gives up the practice of polygamy "because the United States laws forbid my indulging in it any longer." He manfully admits that if he wishes to practice polygamy, the only honorable course for him is to leave the country, and he thinks his people will soon see that he has acted wisely. It is evident that the crisis has come in the Mormon Church, and if the Edmunds law is vigorously enforced, the Mormons of Utah will be compelled to abandon either polygamy or the country. The repulse received by Brigham Young, Jr., and Bishop Snow, when they went to Mexico a few months ago to purchase a tract of land for a Mormon colony, indicates that it will be very difficult for polygamous Mormons to find a new location, and the question is squarely presented to the Mormon Church whether the abandonment of the practice of the "celestial law of marriage" announced by Brigham Young in 1852 is not the best way to end the present crisis. Only a small part of the Mormons of Utah practice polygamy, and if the non-polygamous Mormons follow Joseph Smith, Jr., in this attempt to abolish the practice from the sect they may soon end a conflict with the Government which must be disastrous, if long continued, and perhaps fatal to the Mormon Church. —*Chicago Journal.*

It is gratifying to see the wonderful change that has taken place in the minds and methods of journalists, jurists, statesmen, lecturers and book-makers, in respect to Mormonism in general, and Brighamism in particular. Until a few years ago it was next to impossible to get people to see that polygamy, disloyalty, and priestcraft were not always essential and inherent parts of the faith of Latter Day Saints. But of late this has been changing rapidly, so that now all well informed people perceive that these evils are not only no parts of Mormonism proper, but that they were and are reprobated in the plainest possible manner, and with the strongest terms by the sacred books of the church, as also by its rules and usages. It is now seen and admitted that these evils are but cancerous growths, poisoning the very life-blood of the Utah Church, and threatening its speedy overthrow, while it is also seen and admitted that the Reorganized Church, under the presidency of Joseph Smith, is quite free from those evils for the reason that it strictly adheres to the original and authorized faith of the church.

The Reorganized Church has been laboring for many years, and under most adverse circumstances, to gain this important position, and nothing has so greatly contributed to its attainment as the labors of President Joseph Smith and his fellows in Utah and the west this year. President Smith is prosecuting his work in the Rocky Mountain Mission in the loving, peaceful, forbearing spirit of the Master, and the quiet but potent influences of his labor are permeating Utah Mormonism and public sentiment abroad very generally. Zion is arising; and the Lord is making the follies and the wrath of men to praise Him. The great latter day apostacy will yet be overruled of God for good, as were the selling of Joseph to the Ishmaelites, the seventy years' captivity of the Jews, the scattering of the Christians on the martyrdom of Stephen, etc., etc. The times are ominous for "the desolation of abomination," and for the progress and glory of the church of Christ.

EXTRACTS FROM LETTERS.

Pres. Joseph Smith writes from Beaver, Utah, that his congregations have been large, usually, and that a fair interest has been taken in his work there from the first. On the 13th inst., he wrote:

"I had the best audience last night, in point of appreciative attention, that I have had here. Bro. Luff gave us a pealing sermon Wednesday evening, on the negative proofs on the subject of polygamy."

A Mr. D. R. Pennell, of Elk Point, Union Co., Dakota, writes us under date November 15th, saying:

"I found a copy of the *Herald* in the road on election day, bearing date July 11th, 1885, and on examination found it contained an article on the Christian Sabbath by Elder D. H. Bays. Will you please send me the papers containing

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his articles on the Christian Sabbath, and I will pay you whatever the cost may be."

From this we should learn how important it is to get our printed matter into the hands of those who will investigate. The Saints should circulate their publications, wisely.

Bro. Henry Arnold writes from Providence, R. I., the 13th inst., and says:

"I desire all the Saints to know how interested I am in reading the *Herald*. I find we can learn a great deal from it, and I feel as if I could not do without it any more. Bro. C. Scott preached in Providence last Sunday, the 8th, a most excellent discourse."

Bro. Peter Anderson writes to Bro. John Scott from Moroni, Utah, the 15th inst., and said:

"I baptized one more at Provo, and expect to baptize one here to-morrow. The work is slow, but onward."

JUDGE HAYS ON POLYGAMISTS.

POLYGAMISTS meet with certain and swift punishment in Idaho, and judging from the temper exhibited by Judge Hays, they may look for no let up.

"Chief Justice Hays pronounced sentence upon eight Mormons, convicted of unlawful cohabitation under the Edmunds law, and on George C. Parkinson for hiding polygamous wives from the United States Marshal. The names of the unlawful cohabiters are Joseph M. Phelps, who has three wives and lives in Bear Lake county; Alexander Leatham, Alfred L. Blackburn, Andrew Bijorn, Nahum Porter, Arthur Peck, Isaac B. Nash and W. C. Garrison, who each have two wives, and are all residents of Bingham or Oneida counties, Idaho. The Court questioned each as to his future intentions in regard to obeying the laws, and with the exception of W. C. Garrison, all positively refused to make any promises, but said they would obey the laws of God as they understood them in the Bible. They believed that polygamy was from God, and they could not obey the laws of man. Garrison is an apostate Mormon and has honorably put away his extra women and promises to encourage all men to obey the laws. Phelps, Leatham, Bijorn and Peck each got six months and $300 fine, and each have to pay $160 costs. Blackburn got six months and $300 fine. Porter got three months and $150 fine, and will have to pay $100 costs. Garrison and Nash got three months each. Geo. C. Parkinson, who hid away polygamists, got one year and $300 fine and will have to pay $100 costs. The Judge in sentencing them, in substance spoke as follows: 'You claim the protection of the laws of your country, yet you refuse to obey the same; and after having been fairly tried and having the protection of all the safeguards which the laws throw around you, you were convicted, and come into court confessing the correctness of that conviction, yet claiming the right, as a religious duty, to disobey and defy the law. I am aware that you seek by every advantage and opportunity to defeat the law. I am aware that you hope to secure more friendly legislation and that your present policy is doubtless directed by that hope, and that some of you are base enough to think that this may be secured by a pecuniary consideration. In this you will be mistaken. It requires no prophetic power to foresee the result of your present mistaken policy, but only the power to reason from cause to effect, and I now say to you in kindness, yet in firmness, the laws must and shall be enforced, and if they fall heavily upon you it is the result of your crimes and not the fault of the law. Mistaken people; you little know the result of your present defiant course! It can lead to but one thing, and that is to arouse the American people and to kindle in their hearts a righteous indignation against your course and crimes. In time this will crystalize into law, and the enactments will be severe in proportion as the necessity of your crimes may require. You are but starting an avalanche that will crush you. A religion based on crime can not and will not stand. Perhaps some Divine power may be directing your course for the wise and holy purpose of working out *your own destruction*. Your present course must inevitably bring about that result. You have but this choice, either to be your own destroyers or else bow in submission to the law.'"—*Tribune*.

THE St. Joseph, (Mo.,) *Daily* Journal of the 12th inst., has this to say of the labors of brother J. F. McDowell in that city:

"AN EARNEST TOILER.

"Without blast of trumpets or aid of loud and blatant newspaper puffs, there came to this city the first of the week a modest, unassuming, but none the less zealous, worker in the Master's vineyard, a gentleman from Council Bluffs, who began a series of meetings in the pretty and cozy Saints' hall, over the State savings bank. The name of the gentleman is Rev. J. F. McDowell, and as a preacher he ranks very high, being a cultured and graceful speaker, a clean cut reasoner, happy in his illustrations, winning in his appeals, earnest in his ministrations, both in and out of the pulpit, and with a record behind him without stain or blot. He is, in a word, a scholarly, Christian gentleman, pleasant to meet socially, and wholly given to his high and holy calling.

"Mr. McDowell preaches the gospel in all its simple purity, and is as orthodox as the straightest of the sects. A *Journal* reporter heard him last night, and was at once struck with the earnestness of the man, charmed by the beauty of his rhetoric, and won by the sincerity which marked every statement of belief. The subject of the sermon was the 'Authority of Christ, as a teacher of the plan of salvation,' and with singular lucidness the speaker handled his theme. A lack of space forbids even a synopsis of the sermon, although notes for such were taken. Suffice it to say that Mr. McDowell is a most attractive speaker, and his fervor and zeal make him a restless toiler. He preaches to-night and every night this week, and the readers of the *Journal* are advised to go and hear him."

BELOW will be found an article on trees as lightning conductors, that, though rather unseasonable, should be read by all, and be made available where it can be. We have often noted the fact that tall, slim, pinniform trees were those most frequently stricken with lightning, and that those of soft texture are the least harmed. Read it, and then try and profit by it; for in these times when our atmosphere is so frequently surcharged with electricity as is exhibited in the fearful thunder storms, cyclones, tornadoes, etc., protection from their ravages should be known and used.

TREES AS LIGHTNING CONDUCTORS.

During the past few years great interest has been taken in England, France and Germany in trees as conductors of electricty. In the opinion of some, trees afford much better protection against lightning than rods of any kind of metal that are attached to buildings. Trees have an advantage over rods in being cheaper and in ornamenting the ground about buildings, while rods of metal attached to buildings serve to disfigure them. The circumstance that lightning struck trees, probably suggested to Franklin the employment of metal conductors for the purpose of conveying the electrical discharge to the earth. All who have been in a forest during a thunderstorm have witnessed the pranks of lightning among the trees. An English engineer who spent several years in this country thus writes on the subject: During surveys in the forests of the United States, when I necessarily lived under canvas, I often had the opportunity of witnessing the effects of lightning on trees, and my experiences lead me to believe that trees are only destroyed by lightning when they have been previously wetted by rain. A sojourner in the woods, whether he is taken in pursuit of game or with the object of prospecting for timber, minerals, and land, is always careful to erect his tent under a short, thick tree, in order to escape the danger of lightning or of trees falling and bringing down others in their way on him; and it was often while thus situated I noticed after stormy nights, when lightning and thunder were accompanied by rain that many trees had fallen. The report of the snapping of the trunks would remind one of that of the firing of a cannon, and when lightning and thunder were not accompanied by rain, (in the immediate locality of our camp at any rate), no trees had been struck. I infer from the same observations that the lightning always strikes the *tallest* trees, whatever their species may be, for the taller white pines and poplars were most often seen destroyed, and the shorter maples, linden, birch trees, etc., rarely so; also that the sap between the wood and the bark of the tree does not increase the chance of its destruction.

A gentleman connected with the Kew botanical gardens suggests that the meteorological offices in different countries collect reliable data embodying the observations of different persons as to the particular circumstances attending thunder-storms during which more or less injury has been done trees. He states as the result of his own observation that certain kinds of trees are much more likely to be injured by lightning than others, which goes to show that they are very poor conductors of electricity. The condition of the tree in regard to age and vigor has also, in his opinion, much to do in making it a good or bad conductor. In a communication to a London paper he says: The comparative conductibility of different trees is not wholly, in my opinion, a question of species. The same species at different stages of growth, and growing under

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different circumstances, will exhibit widely different degrees of conductibility. Doubtless the *hardness of the wood* and the character of the grain, and also the character of the ramification, have much to do with that resistance to the electric fluid which results in damage to limbs or trunk. Hence, probably, why the oak, which is remarkable for the general closeness and hardness of its grain, and the ruggedness and contortion of its ramification, so frequently suffers, while *soft-wood trees*, like the poplars, escape. But younger oaks under the same circumstances might escape, while older and harder and drier trees would be broken by the electric fluid. A mistake commonly made is to speak of certain trees being "struck" by lightning, the word "struck" being only applied to those trees that are injured by lightning. Thousands of trees are struck during every thunderstorm that takes place over woody country; but, being struck noiselessly and without resulting injury, they are not noticed. It is doubtless the superior or inferior conductive power of a tree which subjects it to, or exempts it from harm, from lightning; but it is the greater or less moisture of the branches and trunk which regulates the conductive power. The *form* of a tree, has much to do with its exemption from hurtful strokes. The Lombardy poplar is about *the best form*, because its branches, pointed upward, are like so many lightning conductors. The oak is about the worst form, because its branches and limbs are nearly always (in those trees which are mostly damaged) placed athwart the course of the electric fluid. The Lombardy poplar also is of much moister and softer substance than the oak, and consequently gives *freer passage* to electricity.

The best conductors of electricity are not those that are "struck" by the discharge from a cloud, but those which *silently* convey it to the earth without being shattered or injured in any way. That many trees do this seems certain. In all probability trees whose leaves present many sharp points are the best conductors of electricity. *Each point attracts electricity*, and is the means of directing it through the branch and trunk to the earth. The amount conveyed by each is so small that no part of the tree sustains any damage. Leaves like those of the holly tree are admirably formed for attracting electricity. The points on the foliage of fir are of the desired shape to attract electricity, but the resin in the fir tree serves to make it a poor conductor. In a flat and nearly level country like our western prairies, lightning does not always "strike" the highest objects. It sometimes enters the side of a building instead of discharging itself on the chimney, the highest place on the roof, or other projecting points. The presence of *suitable trees near a house*, or at some distance from it in the direction toward the course of the prevailing thunder clouds, would serve to protect the dwelling. Trees that are better conductors than materials of which buildings are composed would protect them as well as metal rods.

REPLY TO LITTLEFIELD.

We have now on sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

PLANO, Illinois,
November 19th, 1885.

Bro. Blair.—I arrived here twenty days ago, and by request of Bro. Vickery, the president of this branch, I have devoted my time in visiting the Saints and preaching. Have large and attentive congregations. Have preached sixteen sermons, and on Sunday, the 8th, Bro. Vickery baptized two; on Tuesday the 10th, I baptized two; on Thursday the 12th, Bro. Vickery baptized one more; and yesterday, the 18th, I baptized five more—making ten since I came here. I spoke last night to a large number; text, Acts 16:30—"Sirs; what must I do be saved." I think several more will be baptized on Sunday next.

Brother I. L. Rogers called on me to-day, and we made arrangements for me to commence a series of meetings at Sandwich, on Tuesday, the 24th. I am pleased to meet with such a good class of people as I have found in Plano. In last Tuesday evening prayer meeting, thirty testimonies and six prayers were offered. May God bless his people. Yours truly,

JOHN C. FOSS.

HAVEN, Iowa,
November 15th, 1885.

Bro. Blair:—Possibly some of the Saints would like to hear from the "Sheridan Branch;" however I can't tell them very much concerning the meetings, for I so seldom get to attend any of them on account of my business; but when opportunity offers I like to be with them. I find them to be quite different in every respect, from what I used to think. When I first made my advent into Iowa, some few years ago, almost, if not quite the first persons I met were "Latter Day Saints," (or Mormons as we used to term them). I was in Tama City, and as I had to go some five or six miles into the country, I asked and was granted permission to ride almost to where I was then stopping. But what was my surprise and horror, to find that these very persons with whom I was riding were "Mormons." I really felt at the time like making some excuse to get out and walk, not that I was afraid of being bodily injured, but I was brought in contact so suddenly with those *horrible robbers and murderers!* The gentleman asked me whether I ever heard of them? Oh yes! I knew all about the "Mormons." But when he asked me to tell what I knew, I found I knew nothing; for I had obtained my information from others, and from what I gathered from the secular newspapers. When I got out of the buggy, they invited me over to see them, however I promised them I really didn't know what the consequences might be without a body-guard. But inasmuch as they were Pennsylvanians, and formerly old neighbors of my parents, I concluded to risk it. On Saturday I went over, got acquainted with some other members of the family, and stayed over Sunday. Some way or other I "kind o' liked" them, and couldn't see so much difference between them and other people. On Monday morning I went back to where I first stopped when coming to Iowa. It was then that I heard some terrible things concerning those "Mormons." There was *one* of the family that I particularly liked from the first, and had she not been a "Mormon," I would have felt first-rate; but as it was I went back in a few weeks, and some how or another I began liking that one Mormon pretty well—so well, in fact, that I found some excuse to go to Dumbauld's about every two weeks, at farthest, and continued going there for about nine months, and found that I couldn't get along very well without this Mormon for a companion though life. But after we were married I couldn't "see my way clear." The idea of their asserting that they *had the only true way*, sounded like egotism and bigotry. I tried to "corner" my wife on arguments, but she would easily slip out, again. In fact I never had her cornered. I didn't know how it would terminate, but I ventured with my eyes open, for she gave me to understand, fully, that she could never change her views; and every argument I could produce, she would head me off every time. (Let me say right here, that if ever there was a dyed-in-the-wool Latter Day Saint she is one. Finally I came to the conclusion that I would see more of this "one faith," and so commenced to investigate, and the result was that I found it to be true; for hasn't Christ taught one Lord, one faith, &c. We have been trying, in our weakness, to live up to our profession nearer than we did—or at least myself—and find that he never forsakes us if we truly and earnestly trust him. We had some opposition to overcome when we first came here. Reports that I was a "school-teacher," a "doctor," a "Mormon preacher," preceeded us; but we paid no attention to reports, went right ahead, tried to live our religion a little better, and tried to trust Him who never turns us away empty. One morning a gentleman (?) one of these "snake-in-the-grass men, called for some medicine, and said he heard I was a "faith doctor." I made no attempt to gain-say the report, but simply opened my vial-case and asked him whether that looked as if I were? I felt so much like telling him that I am in part, (and a great part) a faith doctor, but a different faith than to which he referred. Yes; I have faith, and have every reason to believe; in fact I know that God has made me an instrument in his hands to do a great deal of good, to non-Latter Day Saints. My daily prayer to him is, that we may have more of that kind of faith. We subscribed for the *Herald* for six months, and could hardly do without it. Long may it flourish and live.

Yours in the one faith,

RAY AND MAGGIE.

PUTNAM, Allegheny, Co., Pa.,
November 16th, 1885.

Bro. W. W. Blair:—I have long wished to bear my testimony to this latter day work. I am trying to keep the faith, and I can say with many other Saints, that every day the gospel is dearer and dearer to me. The closer I live to Him, the more of God's love is manifested in my behalf. I am young, and there are many temptation in the path, and I ask an interest in the prayers of the Saints that I may be able to overcome all. We receive the *Herald* every week, and it is a great pleasure to us—I mean my father, mother, and myself. We have a branch here of sixteen members and have preacing every Sabbath; Bro.

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J. Reese of Pittsburg is our preacher, and we all thank the Lord for him, for every time he comes we are blessed with the Spirit. He is a good faithful brother. We have our regular prayer meetings, and the Spirit of God is manifested, and the Saints are trying to be faithful.

Your sister in Christ,
LYDIA JONES.

INDEPENDENCE, Missouri,
November 12th, 1885.

Brother Blair:—Our conference of this district was one of the best that has ever been held here. In nearly everything we all understood alike. The preaching was encouraging and instructive. Six were baptized by Bro. Foss. Since then we have had some very excellent prayer meetings. The Elders meet together often, and the spirit of harmony and love is visible. Many of the Elders are striving to magnify their calling. We have had an excellent visit here from Bro. and Sr. Brand. He preached for us a number of times, and I believe did us much good. The evening before they left quite a number of us were invited by Bro. A. Bishop to his home, who is nicely located opposite the temple lot, where a sumptuous supper was prepared for us, after which we rejoiced together in singing the songs of Zion, talking of the past and of the good things that await the faithful. As a whole we spent the evening, till a late hour, as only Saints can.

I have been preaching at different places in the district, and some good is being accomplished. I rejoice in seeing Zion put on her beautiful garments, and gathering up the honest in heart for the coming of our Lord. May God bless you in the office, and all faithful ministry.

Yours in Christ,
F. C. WARNKY.

JONESBORO, Maine,
November 16th, 1885.

Dear Herald:—Having a desire to say a few words for the cause of Christ, I drop you a line. The *Herald* comes to us a welcome visitor, with its columns filled with the gospel of good news, and is like fire in our bones. I had the pleasure of talking with a Baptist divine, who took supper at my house. He said baptism was not a command, only a duty to get in the Baptist church. I told him his church was of more importance than the kingdom of God. He being learned, thought it wonderful that ignorant men should preach. I told him God chose the weak to confound the mighty. Another minister said it would not do to preach water baptism, for the people would not receive it. I told him that Paul said he "shunned not to declare the whole counsel of God;" and that he said if he "preached to please men, he should not be the servant of Christ. May the God of heaven remove the mists from their eyes, is my prayer, that they may accept the gospel Paul said he was not ashamed of, which is "the power of God unto salvation, to every one that believeth it, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith. As it is written, the just shall live by faith."

I am trying to do all I can to keep the stone rolling; have opened new places where the people are interested in the truth. I had rather wear out than rust out, and expect to give account to the Master for my stewardship, I hope I may be the instrument in God's hand of sowing the good seed. Ever trying to contend for the faith once delivered to the Saints, and hope I may with the redeemed meet on the other shore. Had a call from Bro. W. H. Kelley and F. M. Sheehy. They stopped with me all night. Both are workmen. May God bless them for the good lessons they give.

Yours in the one faith,
JOHN BENNER.

CHICAGO HISTORICAL SOCIETY,
140-42 Dearborn Avenue,
CHICAGO, Illinois,
Nov. 24th, 1885.

REV. JOSEPH SMITH,
Editor of "Saints' Herald,"
Lamoni, Iowa;

Dear Sir.—It affords me much pleasure to inform you that full files of the "Saints' Herald" from January 1st, 1878, to August 22d, 1885, are now nicely bound into volumes and placed upon the shelves of this library for the free use of any who may wish to consult them. I will further add that the "Nauvoo Neighbor," "Times and Seasons," and several books and pamphlets generously presented by you are also bound into nice volumes and are likewise free for any one to consult.

I have lately received from Henry Asbury, Quincy, a very valuable lot of manuscripts including all the legal (?) papers such as "Articles of *Accommodation*, Treaty and Agreement" to leave Nauvoo, &c., &c., a rare and valuable lot, *free* for any one to see and read.

Very respectfully,
A. D. HAGER, *Sec.*

HIGHMORE, Dak.,
November 11th, 1885.

Bro. W. W. Blair:—Last month father Sheen and myself visited the Saints it Potter county. We found a warm-hearted little band of Saints there. Brother Wm. Sparling has made a noble effort in that place, the little band of Saints there being the result of his labors. Bro. Sparling is full of zeal for the work, and bids fair to become a prominent minister. We organized a branch there, and I think the work is in good hands. We had a "blizzard" here the 6th inst., during which about 18 inches of snow fell. It came near snowing us in, but I managed to crawl out of the house the next morning between the eaves of the house and the snow drift. It looks, and feels considerable like winter.

Yours in the one faith,
GOMER REESE.

PRAIRIE SIDING, Ont.,
November 11th, 1885.

Editor of the Herald; Dear Brother:—As I have never written to the *Herald*, something seems to tell me to write a few lines for our dear little paper, for such it is to me. There are not many Saints just around here, and we do not have preaching regular as there is not a branch, but we try and meet together every Sunday and have a prayer meeting. And I can truly say the Lord does own and bless us as his children. We ask all to pray for us, and we shall try and do what we can and keep our hearts in the interest of the work. We hope to have a branch here some time. There are only two of my family that belong to the church—my mother and myself. We were baptized and confirmed by Elder Arthur Leverton. I hope, if we are faithful, we shall see the day when all the rest will be with us. The work in this place moves very slowly. There is a great amount of prejudice. My prayer is that God will revive the work here, and that many may come to the knowledge of the truth of this latter day work. I ask the prayers of the of the Saints that we may be kept faithful, for it is those who will come forth in the first resurrection. Your sister in the true gospel,
MATTIE LIVELY.

ANTWERP, Paulding Co., Ohio,
November 17th, 1885.

Bro. David Dancer:—As my time is just out for the *Herald* and I live where I don't hear any gospel preaching only what I hear in the *Herald*, and it having been my regular visitor and preacher for over two years, I don't know how I could get along without it. How I love to read the letters from the dear brothers and sisters all over the world. And I find them all of the same faith, and that the truth meets with the same opposition here as elsewhere. I feel only glad if I am accounted worthy to suffer with them for the gospel of our Lord Jesus Christ. I had the pleasure of meeting in conference with the Saints of Clear Lake Branch in Steuben county, Indiana the 17th of October. We had a good time; stayed over a week and visited with the Saints. Four were baptized by brother E. C. Briggs, including my wife. I do wish a good Elder could spend a little time here, and I hope to see a branch here someday. I have been alone for over two years. Now there are two of us, myself and wife. I have found an old time Saint that I visit once in a while, about seven miles from here. I learned of him about two months ago; his name is John Keesler. He was baptized by Harvey Whitlock, or Edson Fuller, he does not remember which, in Lorain county, this state, in 1831, and has a brother-in-law somewhere in Missouri who were Saints—Stephen Parsons and Mary Parsons. He is seventy-eight years old—quite feeble, but firm in the faith; says he believes Brigham led the church astray and into bad practices. I think, should he have a chance he would unite with the Reorganization, when he has investigated a little farther. I send him my *Heralds*, and I gave him some tracts which he told me pleased him very much. My second cousin used to work for you, he tells me at Lamoni. Perhaps you remember him—Coe Robinson is his name. He often inquires about you when I see him, and says the Saints were good people. Praying for the advancement of the truth, I am yours,
JOHN ERTER

MCFALL, Gentry Co., Missouri,
November 13th, 1885.

Bro. Blair:—This town is on the Wabash Railroad, and has about eight hundred inhabitants. A man told me this morning that he had a good blacksmith shop, tools, &c., that he would sell cheap—a good stand for a smith. If any one wants a chance, let them write me, or come and see for themselves. We invite the Saints who want homes in Missouri to come and see us—good land, good water, and lots of timber. We are not more than forty or fifty miles from Lamoni, Iowa.

J. W. JOHNSON.

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ST. JOSEPH, Mo.,
November 18th, 1885.

Bro. W. W. Blair:—O, we have had blessed times here in St. Joseph, although none have been added—seed has been sown by God's blessing and *power*. Liberty in preaching "*salvation*" has been most excellent. Last Sunday we had six services as follows: special prayer and praise from 10 to 10:40. Sacrament 10:40 to 11. Preaching 11 to 12. Special testimony meeting, 3 to 4 p. m.—it was a marvel. God most graciously blessed old and young speaking—and God's Spirit hovering over us like a mantle of peace—confessions, expressed determinations, renewal of covenants, etc., followed in quick succession. God spake to us also! Special prayer and praise 7 p. m. Preaching to an overflowing house at 7:30—a fine intellectual assembly—excellent liberty; topic—"Test of Christianity." Our audiences have been good—attention splendid. Wish I could stay two or three weeks more. The papers have done well by us all along. The whole city is moved to inquiry.

The Council Bluffs branch have four special prayer meetings this week for God's blessing to attend our work there commencing next Sunday. Pray for us. O, I feel blessed in this great work—and seek daily God's blessing. My soul has been filled to overflowing since here with praise and gratitude; I know not how to express the sweet comfort and peace. My whole soul warms with love divine. Leave here on Saturday for Council Bluffs.

With kind regards, I am yours in the work,
J. F. MCDOWELL.

RENICK, Randolph Co., Mo.,
November 17th, 1885.

Dear Herald:—I feel impelled to write to you again, at least a few lines. The Lord is blessing our labors here, and if we are to judge the future by the past so far, my work in this district is to be a pleasant one. There were two more added to the church here yesterday. I preached Sunday evening to a large audience, and Monday at two o'clock I baptized a man and his wife—young people—and there are others very near the kingdom. I preached Monday evening again to a crowded congregation, most all grown people. My subject was the divinity of Christ, and of course we had all the critics in the community present; also the sects were well represented, and were satisfied, so far as we have been able to learn. The Campbellites are threatening me with L. L. Norton, who, they say, will annihilate me, and the whole Mormon fraternity. But I am ready for the battle, if they desire it. I will preach here again to-night, and then go to Bevier for a week.

Yours in gospel bonds,
W. H. BYBEE.

HARROW, Ontario,
November 10th, 1885.

Bro. W. W. Blair:—I write to say that ever since I read Brn. Glaud Rodger's and Charles Wandell's letters, when on their mission to Australia, and so took knowledge of our Tahitian brethren and sisters, I have felt the deepest interest in them, thinking how enduring they were, bearing such cruel persecution, and even holding together as branches so many years without seeing a missionary, as they had done when those brethren found them. My heart is grateful to God for calling those dear Saints away out there in that foreign land, and being warm with sisterly love toward them, I wish to help them on what little I can in the holy service of our glorious God. Therefore use sixty cents to either send them the books as desired or the *Zion's Hope* one year. And if reasonably possible please have these humble words of mine printed in a paper that will be sent to them and oblige,

MRS. ANNA M. HALSTED.

ELKHORN, Nebraska,
November 16th, 1885.

Bro. Blair:—I am having a good time, in company with Bro. Edward Rannie, in presenting the word. A good interest in some parts is manifested, which is encouraging. It is a pleasure to preach the gospel when we feel the presence of the Spirit, and have intelligent hearers to speak to. God bless his work.

In bonds,
W. M. RUMEL.

Selections.

DEMOLISHING THE BIBLE.

THE Bible is a book which has been refuted, demolished, over-thrown, and exploded more times than any other book you ever heard of. Every little while some body starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history," and not very respectable history either; but his old printing-press, it is said, has been used to print the word of God, and the very house where he lived is packed with Bibles—a depot for the Geneva Bible Society.

Thomas Paine demolished the Bible and finished it off finally; but after he has crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man.

Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible Societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of the Scriptures, with two hundred and six new translations, distributed by Bible Societies alone since 1804, to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times it still show signs of considerable life.

I have heard of a man traveling around the country exploding this book, and showing up "the mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead and can not talk back. It would be worth something, after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said they found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

A WORD TO THE DISCOURAGED.

INSTEAD of discouragement from failure, we should be pressed by it more closely to the heart of Jesus, sadder but wiser, and made more secure by the painful experience than ever before. Let the very same moment which brings the consciousness of trespass, bring also a sense of confession, pardon, and inward cleansing from the sin out of which the sinning sprang.

This instantaneousness of restoration is the Divine method of security from the repetition of failure. Look for a moment at the contrary course, as too often practiced by the Christian. He will, early in the day, we will say, fall into trespass by an unguarded word or unsubdued temper. It brings a cloud between him and God. Instead of an instantaneous confession, and the immediate restoration of full communion, he remains under the cloud. Satan always has some dominion over an unhappy child of God, though he can not conquer a rejoicing one. Soon this very consciousness of distance lays him open to a fresh failure, and by the time he comes to a season of special prayer, he is so far off that prayer is an effort, and coming to God a formal act, instead of the joyous natural rebound of his soul. Immediate restoration from the first trespass would have so fully brought again full communion that no other failure would in all probability have ensued.

We should commence each day in a sense of cloudless fellowship with God, with no shade, not the faintest shadow, between our soul and the great Father of our spirits. Should any cloud intervene, its instantaneous removal will restore to us that "walk in the light" which involves uniform victory.

It was the homely saying of the most successful modern missionary on record, when asked the secret of his constant communion with God and consequent power with men: "When I come to God to pray I do not have to clear away a great heap of rubbish first; I never let it accumulate, and so I live always in the presence of the King!"

THE petrified bones of some enormous animal of prehistoric age was lately unearthed at Bullionvile, Nevada, at a depth of about twenty feet from the surface, by a couple of men who were getting out sand for the smelting company. The head was intact and measured three feet in width above the eyes, and the eyes judging from the sockets, must have been as large as a base-balls. We have in our possession a half-dozen of the animal's teeth, which are five inches in length and can be seen by calling at our dwelling.—*Pioche Record.*

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Original Poetry.

RESPECTFULLY DEDICATED

TO JOSEPH SMITH,

PRESIDENT OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

On the Fifty-Third anniversary of his Birth, Nov. 6, 1885.

BY A MOUNTAIN FRIEND OF UTAH.

To calmly view what we conceive
A master-piece of Nature, anywhere,
Is to adore the Great Cause, thanking Him
For the various beauties covering the earth.

The lofty mountain wreath'd in gleaming snow,
White as the robes we fancy angels wear,
Outlin'd against the clear, cerulean height,
And brilliant blossoms blooming at its base,
Wakens admiration from her tranquil sleep,
And peaceful thoughts of pleasure greet the mind
Of those upon the em'rald plains below,
As bowing reverently at Nature's shrine.

'Tis joy to view
A stately tree, King of the forest, spreading far away,
Whose grand old trunk the rugged traces bear
Of scars received in tempests fierce and wild!
When Hyems Æolus sent to sternly sound
The storm's wild anthems o'er snowy earth,
And groan'd the Monarch of the forest vast,
'Mid the violence of madly raging winds.

O, joy to view
In golden sunshine, after storm has passed,
The noble tree in em'rald verdure deck'd,
And birds asinging on the trembling boughs;
And round the gnarled old trunk a clinging vine
Begemmed in flowerets like tiny stars—
Such scenes awaken melodies sublime—
Tunes the happy soul in praise of Nature's God.

And fair to view are crystal, murmuring streams,
Flowing from springs like clearest jewels set
In mystic hollows of mysterious hills,
Where the lonely dove's notes echo far away
When morn's bright blushes deck the eastern skies,
And streams are kiss'd by tender carmine hues,
Or when at eve a golden splendor gleams
Upon the silver waters, gliding clear—
The fair muse tunes her softly sounding shell,
And gentle seraphs of the gleaming light
Touch the shining strings of golden harps and sing
In heavenly realms, our mortal ears to charm.

But deeper, holier the joyful thoughts,
To view man—noblest workmanship of God,
Inspired by Him,—directed by His power,
To guide the wayward into better paths.

Thou,
By the pearly light around thee shone,
Like an ethereal cloud surpassing fair,
Lent to thy countenance a brighter hue
Than crystal waters in the morn possess.
And by the piercing rays of thine clear eyes
Taught me when first thine presence I beheld,
Thou wast inspired by Israel's Holy God.
Yet humble in thine greatness, like a child,
Unwilling to lose the smallest gems of truth,
And ready to glean from lowly, obscure nooks,
Jewels, tho' rough, to polish and make bright.

This day
Completes the fifty-third year, since
Thy spirit bright, to earthly flesh was given;
And still thou stand'st at the helm to guide
Those pledg'd with thee to live nearer to God.

Ah! could I now transform myself
Into a spirit great and pure and bright,
Methinks I'd waft thee peace, and strength impart,
To bannish anxious cares from thy mind.
But pardon idle speculation;
Well I know this puny, feeble power of mine
Could ne'er render thee more holy joy
Than the righteous exaltation ye possess.
'Tis thine to know
The ripen'd golden grain from chaff,
The gold from dross, the precious gem from paste,
And thou wilt garner well the gleaming store,
And God's bright light upon its wealth shall fall.

O,
May'st thou live to see the flaming spires
From snowy domes of Zion's Temples shine!
And glorious harvest-fields of Judah ripe
For reapers to thrust their gleaming sickles forth;
And Truth, the beauteous weapon of our Lord,
Unite the severed tribes in peace again!

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

REJECTION OF THE CHURCH.

WAS the church rejected? If not, then a "reorganization" is out of place; but if it was, then the Utah "church" is out of place and can not be of God. It becomes an important question between the two organizations, especially when one strives to convince the other of the fact. Gross misrepresentation, the villifying of names and characters, and evading certain and many things for unholy purposes, on either side, is no part of argument. Such would rather militate against the claims of either to be the Church of Christ.

Something like the following from Orson Pratt would be more consistent, and more in harmony with the spirit of Christ:—

"The great secret in obtaining favors from God, is to form, modify, and cultivate such characters and dispositions as will correspond in every respect with the teachings of the word and spirit of Christ.' 'Condescend to men of low estate;' despise not the poor because of his poverty; and when you prepare a feast, invite in 'the poor, the halt, the maimed, and blind; for they can not recompense you again in this life; but you shall receive your recompense at the resurrection of the just.' Feed the hungry, clothe the naked, administer to the widow and the fatherless in their afflictions, visit the sick; 'Let your love abound unto all men;' endeavor to reclaim men from the error of their ways, by telling the plain unvarnished truth in meekness and with sobriety, remembering that you yourselves were once in gross darkness because of the traditions and false religions with which you were surrounded. Therefore, have compassion upon the millions of deluded beings who have deceived themselves with the pomp and vain show of modern christianity. Be upright and honest before all men. Practice virtue and holiness continually. Such should be the disposition and character of all the children of God, in order to qualify themselves for usefulness in this world, and to inherit eternal life in the world to come."

Did our Utah friends conduct themselves according to the platform of this, one of their chief Apostles, and champion of polygamy in the past? Did they try to "reclaim" the Reorganization? If they did, where and when? Did their "love abound" toward us and our missionaries, from first to last, when we knocked at their very doors, and desired investigation of the "plain unvarnished truth?" Did they open their doors and "feed" and "clothe" our "poor" and nearly worn-out brethren? Did they throw open their Tabernacles and Temples, meeting-houses and school-houses, and meet them to try to "reclaim" them? Did they "practice virtue and holiness continually?" If they did, what does it mean that so many of them wear "Uncle Sam's" coat of many colors in the Penitentiaries for "*unlawful*" cohabitation? And what made this very Apostle champion a dogma that is "nastiness" in th nostrils of all civilized nations, and an "abomination" before God? Did they always tell the "truth?" Can our friends afford to meet us according to the foregoing platform in the future? If they can, will not some of their missionaries soon be among us? And will not the doors of private and public buildings in Utah be thrown open to our missionaries. What will you say, friend? If you will, there will be greater "reformation" for good in the "vallies of the mountains" than in 1857. Will our Utah friends, in the Spirit of Christ, travel with us through the history and ever-changing circumstances of the past to find the truth concerning the "church," and to place "apostates" and apostacy where it rightly and truthfully belongs?

We will now proceed to view the subject in the following order:—1. What are we to understand by the "rejection of the church? The church is an advanced order of heaven, to unite the individual subjects of the kingdom of God into "one body"—the "body of Christ"—because Christ introduced the order and gave the necessary "gifts" to organize the church; that men, by the authority of heaven, may judge between man and man, and "regulate all the affairs" of the body. That such order existed anciently, and also from 1830 to 1844, there is no question. Paul gives the following: "God set some in the church (to compose the "body"), first Apostles, secondarily Prophets, thirdly Teachers, &c.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12: 28.

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God,

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unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 12, 13.

"Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; for behold it is I that speaketh; behold I am the light which shineth in darkness, and by my power I give these words unto thee."—D. & C. sec. 11, par. 5.

By the foregoing we can see that formation of the "body" (the church) came about by setting in the different "parts," and this by "gifts unto men," to qualify them to form these "parts" of the body, or church; thus the prophetic office, "gifts" to form the First Presidency, Apostleship; "gifts" to compose the Quorums of Twelve and Seventy, &c.; and so with all the "parts" or quorums, until the "body," or church, was complete, for these purposes: (1) "For the work of the ministry;" (2) "for the perfecting of the Saints;" (3) "edifying of the body of Christ." Now, to remove or "reject" the "parts" would mean nothing else than to remove and "reject" the "body" or church; for all bodies are necessarily composed of just so many "parts," and to remove the "gifts" that qualified the "parts," would be disqualifying and "rejecting" the "parts"—hence it could be no "body" or church, because it is rejected as a church in "the parts;" and thus the matter is left as at the beginning before the "gifts" were conferred—every man standing individually accountable to God, and not to any order, or "body" found among men. That this was the case on, and after 1844, is evident from what followed—the "gifts" *taken from all;* and it was the dissolving, and "rejecting" of all the quorums—hence no "body" or church—this order being for the time "rejected" of God; though perhaps claimed to be otherwise by men. In 1844 the Prophet Joseph and his brother, Hyrum, were "taken," by the ruthless hands of violence; and thus the First Presidency was dissolved, and a "gift" was lost in him that was a *necessity* to the existence of the organized church, and the qualifying of its President—"For the President of the Church must be a prophet, seer and revelator, having all the gifts of God, &c.

And now, this being the case, we will ask, who had the necessary "gift" to fill that position, or "part" of the "body," and maintain a church organization from that day to this? And what has become of the rest of the "parts" of the body? The sequal will show.

Brigham assumed the position, but did he have the "gifts of God" to qualify him to the office? If he did, or president Taylor after him, we ask where are their resvelations, etc.? Not one authentic one from the fall of the martyr to this day! A period of forty-one years! They could not pass a bogus one on polygamy without dating it back, and putting Joseph's name to it. Wonderful gift! It is like a mill-stone around their necks to-day.

Now to show the condition of affairs from 1844 to the time that Orson Hyde said he "felt the earth shake," etc., at Council Bluffs, Iowa, I will copy from my memorandum a conversation that took place between myself and Charles C. Rich, one of the Utah Apostles, at Merthyr Tydvil, Wales, in the fall of 1860; at which time I was first counsellor in the presidency of the Welsh Mission, and also presiding over the East Glamorgan Conference. Many of my old friends will remember that C. C. Rich and Amasa Lyman were over in that country on missions from Utah at that time; and from the nature of my position at this time, as well as others, I at different times met and became acquainted with nearly all the missionary force in the field, from time to time. This conversation will also serve to show the condition of my mind at the time, and the cause of my actions in after years. Rich was stopping at my house at the time.

THE CONVERSATION.

Davis.—Bro. Rich; I want to ask you some important questions; will you answer me in a straightforward manner, and truthfully as far as you know?

Rich.—Yes, Bro. John; any and everything, as far as my knowledge goes, and that without reserve—glad to do it.

D.—My first question is this—Are all Apostles, prophets?

R.—Yes; and all Saints that have testimony; for "the testimony of Jesus is the Spirit of prophecy."

D.—While I admit the "testimony" to be by the "spirit of prophecy;" I must say that it is not the "gift" that makes the prophet of the rank that we are talking of. I will put the same question in a different way: Were all the Apostles equal with Joseph in their gifts from God?

R.—Now you have got me; I say *No!*

D.—Then Joseph had a gift that no one else on earth possessed at that time?

R.—Yes.

D.—Was this gift a necessity to the existence of the church?

R.—Yes; could not exist without it.

D.—Was this gift conferred on any one else by Joseph before his death?

R.—No; not to my knowledge.

D.—Then we lost a gift in Joseph that the church could not exist without; hence we have no church? and Brigham can not be president: (1), because he has not the gift to make him Prophet; (2), there is no church for him to be president of?

R.—I never thought of it in that way, nor that your question would lead me this way when I agreed to answer; but I can tell you how it was. When Joseph and Hyrum were taken, we were in a terrible confused condition, and we all thought it was the duty of the Twelve to govern the church *until God would raise up a man to fill Joseph's place!* But in this we found out that our own duty abroad was neglected, and to remedy this *we consulted* together, and resolved to elect one of our number to take charge of matters at home, act as a kind of president until God would fill the vacancy, while the rest of us could go abroad to do our own duty; and so at Council Bluffs we elected Brigham Young.

D.—The vacancy has never been filled by the Lord, has it?

R.—No; it has not.

D.—Did you feel the earth shake when you elected Brigham, as Orson Hyde said?

R.—No; that is little above the mark—or truth.

D.—Did not Brigham usurp more authority in after years than you intended for him at the time?

R.—Well,—rather that way.

D.—You still expect the Lord to fill Joseph's place?

R.—O, certainly; can't be otherwise.

D.—Being that Brigham is no prophet, and can not be president, etc., how is it that we uphold him as such in all our conferences, and that you and others bear testimony that he is prophet, seer, and revelator, &c., and that "Joseph's mantle fell upon him." What is the use of all this deception, and what is it for? Why not clear up the matter before the Saints in a God-like manner? And make the Saints free, and to understand the true situation before God and man?

R.—O, no; that would not do. It is a piece of policy for the time being to keep them ignorant of the real situation; for if they (the Saints) knew that Brigham is not a prophet, nor qualified by "gift" to be president, they would scatter to the four winds of heaven and the four quarters of the earth; and we [the precious Twelve] think that it is better to permit this little deception, and keep them together until God will raise a man to fill Joseph's place, and all will be right.

Now we have the remaining Twelve trying to put a blind head (not a seer) on the "body," and to deceive all the Saints with a *piece a "policy."* And thus the "parts" are removing. One of the first acts of these rejected "parts" at Council Bluffs, was to negotiate with the Government and sell for a stated sum the "flower" of the camp of the Saints to the Mexican war—this is substantiated by "legal documents" published in the "History of the Church" in the "*Millennial Star*," about 1873 or 1874. After this, with the price of blood, they started to the valley of Great Salt Lake, leading the Saints away from the "land of Zion;" and very soon they put the "priesthood" supreme above the books of the law,—Book of Mormon, Doctrine and Covenants, and the Bible,—saying that they "are as useless as the ashes of a rye straw," &c., and that the Saints are to be led by the "living oracles" (which means "rejected" parts), and that they should do "as they are told"—"My soul for your soul if we (rejected parts) don't lead you aright." "Ask no questions, for it is none of your —— business:" thus fulfilling the word of the Lord to the prophet Jeremiah:

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. 17: 5, 6.

The Seventy were greatly multiplyed—we are told to a hundred quorums or over,—and if this is true, they are 93x70 beyond the *limits* of the Church or "body" of Christ. The number is *limited* to 70x7, and no more.—Doctrine and Covenants.

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Now this multiplication is the work of the "rejected" Twelve and Seventies, and they are made "minute men," that is, tools to keep their "powder dry," &c. We will refrain from telling all the purposes, if we knew; but will conclude for the time being, that the heaviest part of the carcass is already over the fence, and the extremities are compelled to follow.

Now we will introduce a "Parable," composed by one of these men, to show the condition of a church when "rejected" of God, and how near he came of telling the fortunes and misfortunes of the "rejected" church in Utah.

THE PARABLE.

"A certain king, great and powerful, reigned over a numerous and happy people. His territories were situated in the most beautiful and delightful portions of the earth. The land abounded with the most valuable treasures, such as were unknown in any other country. Nothing could exceed the order, peace, prosperity, and happiness diffused throughout all his dominions.

"At a certain time the king sent forth ambassadors among all nations, to invite them to become subjects of his government, and in due time to emigrate to his happy country. These ambassabors were invested with power to legally administer the oath of allegiance, and all other laws and ordinances which the king had established for the purpose of adopting citizens into his own government. And the king said unto them, He that receiveth you and becomes an adopted citizen, shall, when he emigrates, receive an inheritance in my dominions: but he that is not adopted shall in nowise enter into my kingdom. These signs or tokens shall accompany the adopted citizens: in my name they shall carry a costly medal, enstamped with the great seal of my authority; they shall wear upon one of their fingers a choice jewel from my own dominions; they shall have a white stone upon which shall be engraved, in unknown characters, a new name known only to themselves. All these signs or tokens shall accompany them.

"The ambassadors went forth as they were directed, and many thousands in all parts of the world received the ordinances of adoption; and the signs or tokens of their legal citizenship were abundantly manifested. When the adopted citizens received the promised signs, they were greatly confirmed, and believed with much assurance that they should, after emigration, receive the promised inheritance.

"In process of time a great persecution arose. Many of these adopted citizens were put to death. Many others began, through carelessness, to lose the precious signs and tokens of their citizenship. At length persecution began to abate, and the proclamation of the king was received more favorably. Many, on account of its increasing popularity, assumed the authority to administer the oath of allegiance and the ordinances of adoption, without either seeing or hearing from the king. For fear the people would question their authority, they flattered them with the idea that the king would no longer call ambassadors by revealing any new commissions, and that the whole work of commissioning and authorizing was left entirely to their own wisdom. But it was soon found that the signs and tokens of citizenship were no linger granted, although many petitioned the king very earnestly to send them, but their petitions were unheeded. The reason of this was, because no one was authorized from the king to administer the oath of allegiance and adopt citizens legally. Therefore the king would not give the tokens of citizenship. But these unauthorized usurpers, who had already made the people believe that it was unnecessary to receive a commission by any new revelation, next actually persuaded the people to believe that the signs and tokens of citizenship were also unnecessary. Popularity and age soon established these false traditions, insomuch that the people almost universally believed, in direct opposition to the promise of the king, that the signs of citizenship were unnecessary.

"They continued to emigrate in great numbers as was supposed to the promised land, where it was expected they would receive the promised inheritance. But as it was absurd, according to their traditions, to expect any communication from that land, they could not tell whether the emigrants were permitted to enter into the kingdom and receive their inheritance or not. Now the king was very angry with those who had usurped authority, and had administered the laws of adoption without being sent. He was also very angry with the people who had suffered themselves to be so grossly imposed upon, as to suppose that any could be sent without some communication from him. He, therefore, witheld from them the promised signs and also the promised inheritance, for none of them had been legally adopted. Though they obtained none of the tokens or signs, yet they vainly flattered themselves that they should get the inheritance. But as many as were found who had been deceived, and had not the promised signs of citizenship, were taken and bound as enemies and aliens, and cast into their own place; and great misery prevailed among them—weeping, and wailing, and gnashing of teeth.

"And after a long time had passed away, the king sent forth from his dominions one mighty and strong, clothed with great power; and many other messengers were called and sent even according to the first pattern. And they were commanded to go unto every nation, kindred, tongue, and people, and to call upon men to come forth and be legally adopted, and take the oath of allegiance from such as were authorized to administer it, and from their hands to receive the ordinances of adoption. And the king again renewed his promise, and said that the signs and tokens of citizenship should again be enjoyed, and such should receive the promised inseritance.

"Now these messengers went forth according to the commandments of the king, and those who recived them were blessed with the signs, and had much assurance. Now these unauthorized usurpers who pretended to be the servants of the king, and those whom they had deceived, when they saw the signs and tokens of citizenship again made manifest, were exceedingly angry, and sent forth all manner of wicked accusations and lies against the king's messengers, and those who had received them; and by these wicked means the people were stirred up to greatly persecute them, destroying many, and driving others from place to place, and from city to city. At length they were driven forth a great distance from among the nations; and there they were nourished until they became exceedingly strong: the king himself greatly strengthened them by additional tokens of his goodness.

"The king's messengers, notwithstanding the cruelties which they received from the people, continued to go from nation to nation, and the signs and tokens of citizenship began to shine forth with greater brilliancy, which enraged the pretended citizens who had not these tokens, still more; and they gathered together in multitudes upon all the face of the earth to fight against those who had the signs of citizenship. In process of time, after passing through many tribulations, the lawful heirs went out from among the nations with power and much glory, and gathered themselves in one. And it came to pass that they built a great city unto the king, and he came with all the mighty ones of his dominions, and dwelt among them; and those who had fought against his messengers perished; and all the earth came under the dominion of the great king."—*Kingdom of God*, by Orson Pratt, part 4, No. 5, pages 2, 3, 4.

We will not offer any comments on the foregoing, and will not offer any application—every man can make his own application and judge for himself. We will content ourself by asking our friends in Utah a few sober questions, appealing to their better judgment. Where are the "signs and tokens" of your citizenship?—the "gifts" of the gospel? Lost except in a few isolated cases, where some have been true to their King—substituted by secret oaths and a class of dogmas that hang to-day like millstones around your necks; destroying your liberty and happiness, as well as that of your families. Where is the God of Joseph for the last forty years? Where is "Thus saith the Lord," for the same period of time?—substituted by "Thus saith the living oracles." O, Latter Day Israel; how long will you bow your fair necks to the yoke of your "task masters," who will not touch one of your burdens with one of their fingers? Where is your glorious gospel liberty that once put you in the foremost ranks as defenders of the "unvarnished truth." Arise! like the prodigal son; spurn from you the enemies of your souls, and return, O return, to your Father's house, and He will clothe you once more with the robe of righteousness, and put the sign of sons and daughters on you.

JOHN T. DAVIS.

KEIGHLEY, Buttler Co., Kan.,
Oct. 28th, 1885.

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SHALL THE SAINTS EDUCATE.

Q.—Ought the ministers of Christ to be educated men?

A.—Why should they not be? and if they are not, why should they not seek to become so according as time and opportunity will allow?

Q.—But what use has a minister of Christ, as such, for education? Is he not to teach by the Spirit as he may be led?

A.—Is not a minister of Christ like other men, entitled to all the light he can get? and is there not light in education?

Q.—But what light is there in education? Does a minister of Christ have any more light by reason of his learning?

A.—Do we get the idea of light or darkness in the fact that an individual can read with a flow; can speak and write his own language correctly; can solve most of the problems in practical life by the rules of mathematics, and can read certain of the natural sciences understandingly?

Q.—But if our ministers become learned, may they not learn to teach by their learning to the neglect of the Spirit?

A.—Do those ministers who are considered learned teach without the Spirit any oftener than those do who are not learned? Does what we see and hear prove it?

Q.—But don't our sectarian ministers preach their own wisdom and learning, having not the Spirit?

A.—Does the Spirit fail to attend such ministers *because* they are learned? Or is it because they do not believe there is any Spirit for them? Will the Spirit attend a man in his preaching, let him be ever so learned or illiterate, so long as he does not believe there is any Spirit for such purposes more than his own?

Q.—But the minister who believes there is a Spirit for him to teach by, should he presume to teach by his learning, would not the Spirit desert him in that case?

A.—Does the Spirit attend those ministers of Christ who are not learned more certainly than it does those ministers of Christ who do make use of their learning? Or does that Spirit, the joy and delight of the Christian, have an aversion somehow to that minister who would presume to make use of his acquirements in his ministrations? What does observation teach in regard to this?

Q.—In the case of those ministers of the true church who are learned to a high degree—or who may become so learned—is there not a chance that they may boast themselves of their acquirements, and thus lose the Spirit?

A.—Is there any good thing known to men that they have not made and may not make a wrong use of? How often have the Saints made a wrong use of their profession, so holy, so glorious? Shall we therefore insist that none others shall make this profession lest they might abuse it? And what are the facts in the case? Do those ministers of better attainments boast themselves in their ability any more than others do in their supposed ability!

Q.—But if a minister is not already learned, why should he seek to become so, seeing he is to teach by the Spirit, and if he has it not, he is not to teach?

A.—May not a minister, like others, possess the Spirit to a greater or less degree? And when does he possess it to that greater degree? When he is diligent in his calling, or when he is not so? When he is trying to obtain that which will aid him in his work? Or when he is just letting the matter rest?

Q.—But is not the minister of Christ to have it given in the very hour what he shall say?

A.—Who would be the more apt to have his mouth thus filled, he who is diligent in searching up all matters that will aid him in his mission, or he who is not thus diligent? Who is the most worthy to have his mouth thus filled; he who is "seeking words of wisdom out of the best books, and learning even by study," or he who is waiting the occasion, and trusting the chances?

Q.—But in the case of those Saints who are not ministers, but who bethink themselves to become such, should they "educate for the ministry," as it is called?

A.—Shall the Saints build nests in which to hatch eggs that will only add to the brood of sectarianism? Suppose a certain one is prepared and presented, but on examination he is found not to possess any of the gifts and callings of God whereby he can be ordained to any thing in the holy priesthood? Shall we elect him? Shall we not rather turn him over to the old mother herself, and let her incubate him? Does he however possess the needful gifts and callings of God unto men though he be ever so illiterate? If so shall he not receive his degree?

Q.—Should the Saints educate?

A.—Is there any good thing that the children of the heavenly King are not entitled to, so long as they make a proper use of it? "To be learned is good," says Jacob, "if they hearken unto the councils of God."—2 Nephi 6: 12.

A. J. MAPES.

INDEPENDENCE, MO., Oct. 19th, 1885.

Conference Minutes.

ST. LOUIS.

The St. Louis District conference convened in the Saints' Hall, No. 1447 North Broadway, St. Louis, Missouri, on Saturday afternoon, October 3d, 1885. C. J. Peat, president; J. G. Smith, clerk. Branch Reports.—St. Louis, 189 members; 1 died, 1 removed. Cash on hand June 21st, $28.88, received since $12.20, total $41.08; expended for hall rent $20; balance, September 20th, $21.08. Cheltenham 29 members; 1 died. Chester 12 members. Birkner, organized August 16th, with 13 members, 4 of whom were recently baptized by Elder N. N. Cooke. Elders C. J. Peat and N. N. Cooke; also Priests J. G. Cole and J. S. Parrish reported. Tract Agent's Report.—Cash on hand June 28th, $1.15, received since $2.85; balance September 27th, $4. J. G. Cole, agent. An auditing committee of two, J. S. Parrish and F. Izatt, were appointed by the conference to examine the report and books of the Bishop's Agent who certified to the correctness of the report of September 30th, as follows:—received of the former agent, R. D. Cottam, June 27th, $6.65; from the sale of Caseyville Branch chairs, &c., $17; from the Alma Branch, free will offerings, $7.25; from the St. Louis Branch, free will offerings, $45.75; total $76.65. Expended $38; balance on hand September 30th, $38.65 N. N. Cooke, Bishop's Agent. A petition was received from the St. Louis Branch, praying the conference to release the committee appointed by the conference for the purpose of building a Meeting House in St. Louis, and that the St. Louis Branch be accorded the privilege of appointing a committee for that purpose; also that the committee appointed by the conference in July, 1884, be instructed by the conference to turn over all moneys collected by them for the purpose of building a Meeting House in St. Louis to the committee which may hereafter be appointed by the St. Louis Branch. Petition granted. Evening, met at the house of J. S. Parrish, No. 1445 Madison street, St. Louis, when some routine buisiness was disposed of. On Sunday morning, preaching by Elder Abraham Reese, of Pleasanton, Iowa. Sacrament and testimony service in the afternoon in which the Spirit of the Lord was copiously poured out, and the Saints were filled with joy. Preaching in the evening by Elder James Whitehead, of Alton, Illinois. Adjourned to meet in St. Louis, Missouri, on Saturday afternoon, January 2d, 1886, for business, and on the following Sunday for worship.

LITTLE SIOUX.

Little Sioux District Conference convened at the Saints' Meeting House, Magnolia, Iowa, at half-past ten o'clock on Saturday, September 12th, 1885; president of district, J. C. Crabb, in the chair. P. Cadwell and C. Derry associate presidents; Wm. C. Cadwell and J. F. Mintun, secretaries. President Crabb opened the meeting with some suitable and soul-stirring remarks with reference to the general scope of our work and our duties as laborers. Branch Reports.—Spring Creek 51; no changes. Magnolia 237; 14 have been received by vote, 2 by baptism, 1 on certificate of baptism, 2 by letter, 3 removed by letter. Little Sioux Branch report was received, and on motion returned for correction. Little Sioux Branch report showed a gain of 9 during the last three months. Owing to a misunderstanding as to the date of holding conference, the authorities at Sioux City were several days late in getting their report in. No. of memhers at organization 7; present number 8, including 1 Elder, 1 Teacher, and 1 Deacon. Changes 2 baptized, and 1 died. Martin P. Berg, president; Minnie E. Townsend, clerk. Official Reports.—J. C. Crabb, P. Cadwell and C. Derry, High Priests; J. B. Lytle and J. F. Mintun, of the Seventy; W. Chambers (by letter), H. Garner, Isaac Shupe, D. Maule, E. R. Lanpher (baptized 2), R. Farmer, and W. C. Cadwell, Elders; J. W. Merchant and B. M. Green, Priests; and E. Hunt and R. Chatburn, Teachers, reported. Bishop's Agent, P. Cadwell, submitted his report of moneys received and paid out to June 30th, 1885: On hand at last report $69.25, received from Bishop D. M. Gamet $1.55, tithing and free-will offering $92, total $162.80; paid out $75.25. balance on hand $87 55. Referred to a committee and found to be correct. Bro. H. O. Smith was associated with W. R. Davison as financial clerks of Missouri Valley Mission. Bro. C.

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Derry was continued in Correctionville mission, and Wm. C. Cadwell by his own request released from same. Bishop's Agent was requested to confer with presiding Bishop, with reference to paying the travelling expenses of missionaries in the district. C. Downs was appointed to labor at Twelve Mile Grove; E. R. Lanpher in his former mission, and David Chambers to labor in south-eastern part of the district as circumstances would permit. The notice given at last conference with reference to changing the time of holding our quarterly conferences, was by request of the brother giving the notice, on motion indefinitely postponed. President Crabb cautioned the Elders against encroaching on mission fields of other laborers, or on branch territory, without consulting with and getting consent of the brethren or branch officials in charge. A two days' meeting was appointed at Patton's School-house, commencing on the third Saturday in October; Bro. E. R. Lanpher in charge. Word having been received that some of the brethren of the Six Miles Grove Branch wanted that branch disorganized, the presidency of the district was appointed to visit the branch and see what was best to be done, with power to act. The following resolutions of condolence, as reported by Wm. C. Cadwell and J. F. Mintun, committee, was adopted: "God has seen fit in his providence to permit the departure from earth-life of Bro. George Washington Conyers, Sr., Bro. George W. Conyers, Jr., and Sr. Cynthia Hyde, all of the Little Sioux Branch of this district. By their departure many are caused to sorrow. We all feel lonely by their absence from our gatherings. Yet this sorrow and loneliness is not felt without the satisfaction of believing that their departure was to them a release, to rest, awaiting the resurrection of the just, when they will be crowned heirs of the kingdom of heaven triumphant, as they lived consistent and faithful members of the kingdom of God on earth. We, therefore, submit to our loss, and commit those near and dear to the departed by the ties of nature, to Him who doeth all things well, for comfort, for consolation and strength, to endure in patience their bereavement; praying God to be near them and bless as each may need." On motion it was decided that when this conference adjourns it does so to meet at Logan, on Saturday, the 19th day of December, 1885, and Brn. P. Cadwell, J. C. Johnson and David Kennedy, were appointed to make arrangements for the meeting. One child was blessed. An interesting prayer meeting was held Saturday evening, in charge of Bro. J. B. Lytle. Preaching on Sunday morning by Charles Derry; in the afternoon by J. C. Crabb, and evening by Charles Derry.

MICHIGAN SOUTHERN AND NORTHERN INDIANA.

Conference of the above district convened at the Saints' Church, Clear Lake, Indiana, October 17th to 19th, 1885. Bro. E. C. Briggs was chosen president. D. B. Teeters, secretary. Branch reports.—Galien 75; 1 removed by letter. Clear Lake 65; 1 died, 2 baptized. Coldwater 66; 4 baptized, 1 received by certificate of baptism, 1 expelled. Hopkins 18; 1 baptized. Bishop's Agent's Report: On hand at last report $12.37, received $80.21, paid out $79.65; balance due church $12.92. Elder's reports.—W. H. Kelley and C. Scott, by letter; H. Rathbun, present, has labored near Lansing and vicinity. Bro. Bootman reported his labors near home as circumstances would permit. Bro. W. H. Kelley was sustained as president of the district, and William Lockerby as Bishop's Agent, and D. B. Teeters as district secretary. The preaching by Brn. Briggs, Rathbun and Bootman, was most excellent, and the audiences large and interested. All things considered, it was the best conference ever held in the district. Five were baptized by E. C. Briggs, one a lady had come over one hundred miles. Adjourned to meet at Galien, subject to call of the president.

Miscellaneous.

REPORT OF SOCIETY ISLANDS MISSION.

TEMATERO, ANAA,
200 miles east of Tahiti,
August 28th, 1885.

Bro. Joseph.—I think now that after a pretty general survey of the field, after nine months' experience, that I can state the condition of affairs here quite fairly; and I have felt for some time that it would interest the church to hear the case. I must necessarily be brief. It may be wise to say a few words about the mission before my advent here. In 1841 (I quote from memory) Benjamin Grouard, Addison Pratt and Noah Rogers, came to these parts. Pratt located at Papeete, and I think went to Tubuai, some two hundred miles south of Tahiti; and Grouard came here to Anaa, and came to this settlement first. From here he visited the Paumotus, which is a general name for a multitude of coral islands scattered over three hundred miles of water. He remained here and in the Paumotus till 1852, when, through persecutions from the Government, instituted by Jesuitical influences, he and Jacobs, and Hanks (Did any of our people ever hear of Henry Hanks?) left for America. Before this, the islands were under native rulers, and the people were Protestants. No opposition was shown while the native rulers held sway.

The Government is now more liberal. The President, in France, is a Protestant I believe, and the home Government is tolerant, and I am told that the Governor at Papeete is a Protestant. But be all this as it may, all that the Government demanded of me was compliance with the laws. That, I told them, was what was required by the rules of our church. It was part of our religion to respect the laws and honor the Government wherever we lived. Thus far we have not had any trouble with the authorities, but it is not because Jesuitical Priests have not tried to cause the same.

In 1852, Grouard, the founder of the work in these parts, went to America. He would probably have remained till now if persecutions had not driven him away. But few of his converts remain, perhaps not a dozen all told. Those who keep up his work are such as have joined under those whom he ordained. In the eleven years that he was here, he established branches at five settlements on this island, and on a number of the Paumotus. In the persecution that commenced in 1852, many, to escape bonds and imprisonment, joined the Catholics; and many who refused to do that, clung to their faith, and suffered in consequence. Several lost their lives, indirectly because of their faith; and a number were imprisoned for months. While they claim here that those who were killed, suffered because of their faith, I think none were put to death for their religion directly, but through trouble with government officials, which trouble arose on account of their religion. If I understand rightly, they killed a soldier because he was about to kill one of the Elders. They were greatly provoked, no doubt, by their persecutions. In the Panmotus, I do not think they suffered much, but this island was coveted; and it is not the first time that people have been persecuted when greedy, avaricious parties wanted their lands without paying for them.

None of the missionaries from Utah taught polygamy here, being only underlings they did not understand the purposes and practices of their leaders.

It is said an Elder Jacobs told all around that you were stolen by the Indians when a little boy, and had never been heard of since, and that you were the only child your mother ever had. But I have thoroughly instructed them in all these parts, as to Brigham's movements and his abominable teachings and practices, and as to your right, call, and appointment, to your fathers place, and proved the identity of the old and the Reorganized Church. Brighamism could now do but little here. But they are not interested in getting these dark-skinned natives to Utah, to lead them into polygamy; and besides, they could not stand that climate. And as there is no money in coming here to stay; they for thirty-three years have neglected this field.

I knew that the gosped had been planted here as soon as I came into the church, for I read of it in the *Times and Seasons* and *Millenial Star*, and I felt interested in the mission then. At different times since I felt impressed that I had something to do with this field. In 1873, in December, by reason of their vessel putting into Papeete for repairs, Brethren C. W. Wandell and Glaud Rodger, men of excellent name in the church, and missionaries to Australia, discovered some Saints in and around Papeete, and batpized a considerable number, (some fifty-four I believe), and ordained a number of Elders. The work done by them had been outlined in vision before they had seen Papeete. There is an old Elder right here who was baptized and ordained by these brethren, and when he showed me his certificate of ordination, I felt it to be a pleasure and an honor to sign my name to it in token of approval of their work. This old Elder's name is Parata. When the news of the work of these noble brethren reached us, I remember that I was affected so that I was too full of utterance, and I then felt an assurance that I knew was from God, that I should be as a father to these islanders, and that I had a work to do among them, and although a number have spoken by what appeared at the time to be revelation of the Spirit, now and then during the past ten years, concerning my coming to this field, nothing influenced me so much as the manifestation of the Spirit to me when the news from these brethren saluted my ears. Some things spoken in the gifts have certainly proven true, and there is time yet to prove others.

Some think that as I desired so much to come here, and so long anticipated it, and have now got my desire, I should not murmut at my lot; at least some express themselves that way by letter.

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I did desire to come, and yet I did not. I desired to come here, because I knew it was my duty, and that God required me to come, and I desired to do his will. I desired to see the land and people, as perhaps thousands in the church do this day; but my desire in that direction was not strong enough to induce me to sacrifice the conveniences and pleasures and profits of association with saints and enlightened people at home. I was not unaware of the inconveniences, discomforts, vexations and trials, to be expected here; for I informed myself of the country, and its inhabitants from histories written by those who have resided here for years, as well as by correspondence with William Nelson, when here as a missionary. But I am here, and the Lord sent me here; and I understood before I came that it would be a vexatious and troublesome mission, and full of trials. I know why I came, and I know that the Judge of all knows.

When I came here I found matters in a confused state, but this I understood, as you did, before I came. It appears that some seven years ago the church at Ziona (which included those now living in Papeete) cut off David Brown on the ground of drunkenness; after awhile William Nelson was sent here, and Brown was baptized (immersed I mean) by Nelson one night unknown to any of the officers or members of the branch. Brown confesses that he was not ordained to any office subsequent to this so-called baptism. I offered to give his case a re-hearing, as he claimed to have been illegally cut off; but he refused my offer on the ground that it was done so long ago. I told him that that was no excuse, if he was unlawfully dealt with, I was ready to see justice done him; but he refused to claim a re-hearing. But I determined to see to it any how, and when I asked him wherein the illegality of the cutting off came in, he said that he was not guilty of the sin charged; but that they cut him off on that charge as an excuse, while the real cause was that he preached Jesus Christ as the Savior, while all the rest preach Abraham. This was too proposterous for belief, and I soon learned that it was an atrocious falsehood, and his sin was abundantly testified to.

The church, supposing from the reports of his labors that he had made, and supposing him to be an Englishman, and truly an Elder, and capable of reading the works of the church, appointed him president over the Mission, and a most miserable failure he made of it. His very first step was (in harmony with his Indian nature) to take vengeance on Tehopea and Terohea. Soon he got a chance, for the celebration of the fall of the Bastile, July 14th, proved a snare to these men, for wine flows freely on this occasion; and he soon had them cut off. Some forty of the members refusing to lift up their hands were cut off—in this refusal they were wrong, for these men were guilty. But undue haste was taken in Brown's case and this one. I should not have allowed this case to go on without a re-examination, but I learned that the course of many, including these leaders, had been such since, and some erroneous doctrines taught and imbibed, that it would be best to have them start anew; and several other matters connected, which would take too much space to explain, influenced me in that decision It was fortunate that I came when I did, for Brown would have had the cause ruined here completely. So opposed were the people generally, that they would have either joined the Catholics or Protestants, or set up for themselves—anything to get away from Brown.

It was a wise thing for you to have re-called Nelson, and it was wise in the Twelve refusing to continue him as recommended. But if Brown had done his duty, he would have reported him a year before he did. He was on good terms with him then; but when he fell out, he was fast enough to denounce him. Yet it was immediately after Nelson's return here that he began his downward course.

I am now at Anaa, where there are five branches, of Benjamin Grouard's followers. Anaa is called the head of all the other branches of these people, and as it goes, so goes the others. There are branches at Fakarava, Faite, Makemo, Marikau, Takomi, Raroia, Takaroa, Hikuera, Niau, Ravahara, Nerigningo, Koatiu, Mitia, Tairaro, and perhaps others, with five here, Teimatahoa, Tekahora, Butuhara, Otepipi, Temaria and Tuhora, makes at least twenty branches who claim to receive the old organization. These I think will, without doubt, accept the following propositions: 1, That you are the lawful successor to your father in his office and gifts; 2, That the proper name of the church is the Reorganized Church of Jesus Christ of Latter Day Saints; 3, To recognize my appointment, and my office; 4, To accept the revelations given to us—or in other words the Doctrine and Covenants as containing the law of God to us. They claim to receive the Book of Mormon, and the Bible, of course. I am willing to receive into the church those baptized by Benjamin Grouard and by Elders ordained by him, providing they are morally worthy. I shall give any the privilege of re-baptism if they desire it. I think if some of the leading men take that step, the rest will follow. While I do not think it essential to demand it, that is, that while I can not consider them outside the church, so as to require baptism, yet I believe it would be more satisfactory to themselves, and to others here; and for several reasons that I know of, and deem good ones, it would be better if they would do so. Yet, under the circumstances, I do not feel justified in insisting on it. Those who do not understand the case, or the peculiarities of these people, can not judge correctly on this point. I continually seek for wisdom from above, and I shall act as I consider to be the wisest and best way.

Beside these people, we have on Tahiti four branches; also one at Matea, one at Tikahau, two at Rairoa, two at Koukura, one each at Aputai, Manihi, Taroa, Tapoto, and Tubuai—or fifteen in all, fully identified with us. We have members at Tanga, at Hikuera, at Aputaki, and at Heu. Besides these, there are at Aputaki and at Hau, a people who endorse us fully; but who I shall insist on being re-baptized, because they were baptized by some who mixed some strange notions with the gospel. They called themselves the Church of Jesus Christ of the faith of Israel, believing that Abraham was the future judge of all. They misinterpreted some certain Scriptures. I do not blame them much under their circumstances. These people number about two hundred at Hau. About two hundred miles south-east of Tubuai, or probably about four hundred miles from Tahiti, I have lately heard that about two hundred people joined, through the labors of Elders from Tubuai. These must be seen to.

Now counting all these places as belonging to us, which we may safely do, there are not less than thirty islands, and at least thirty-eight or forty branches to look after. Now, it is utterly impossible for a man to visit them all in less time than a year, for then one man could give but about nine days with each. But when we have to depend upon some vessel to come along, which often would be a month and more to wait, it would take one man a year and a half to get around; for in most cases at least two weeks ought to be spent in a place. The Catholics, with not one-tenth the churches, maintain, outside of Tahiti, a Bishop, and at least four Priests; and they manage to be at each church once a month.

Now I ask that you will, with Bro. Blair, take this matter into prayerful consideration, and find not less than two young men, or middle aged ones for that, who can learn the language readily. I think that I can safely guanantee at least one hundred dollars to be raised to help pay their expenses here, and perhaps more. I can not possibly do one fourth the work needed to be done here. I affirm that any man who can resist the temptations thrown around him, while acting as a traveling Elder in America, can stand what he may meet here. But, because a man may or ought to stay here two or three years, and because it would be unjust to separate man and wife that long, it would be best to send a man and his wife. If any can help pay his own way, so much the better; but I *must* have help, and that, too, at once. The conference has given that power to you and the Bishop, and the missionary in charge. Not any sort of a man will do. No fastidious, over-dainty, self-important, rash, and over-zealous man will do. He must be "apt to teach," of good memory, and capable of learning the language. It is not at all difficult for any one with a good retentive memory. There are but few rules to learn. I can talk well enough to get along with them in conversation, but can not preach yet. But I have been compelled, because of the nature of the instructions to be imparted, to employ in every place an interpreter; and when I am not talking I am writing, either letters for the *Herald*, or on works to be translated, so that I have had no chance yet to take lessons from any one. Still I have grasped a great many words, and twice as many more that I do not. An Elder coming here then who had nothing to do but to preach, could have learned to speak by this time. I am literally worn out with work. I do not weigh as much as when I left California by fifteen pounds. I must have help, and two Elders at least. If the mission is not worth keeping up to that extent, it is not worth my efforts and time. The longer I stay, and the more branches I establish, the more is help necessary. Pray over this, I beseech you, and advise the church accordingly.

There are several native missionaries at work; but they are not where I want them, or where I would put them if I had the help of several white men. I would ask for four or five if I had any reason to even dream that they would be sent.

I am preparing a work in form of questions and answers, covering every subject connected with our faith. It will be of incalculable value to the natives. There are some of our tracts

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that ought to be translated, and a hymn book should be made; and, O, dear the work to be done in the translating line! I wish the Lord would put it into the hearts of several hundred Saints to send the Herald Office a dollar a piece, or that some two or three good souls would be prompted to give a hundred dollars apiece, to help us in that matter. This question-book I will sell, and send the money to the Herald Office, if the printing is done there. It costs so much here. We need a hymn book badly. These people are musical, and many of them are splendid singers, and many of their tunes are delightful. They have a good variety. Their singing is harmonious, and in no sense discordant. To convey the idea more clearly, they sing the original tune of "the Spirit of God like a fire is burning;" they sing "Lenox," "Come, come away," and a number of others. They will sing for hours if I want them to. If some Elder could come here who was a good teacher of music, and learn their language, he would do a vast amount of good here.

In regard to the field here, I would simply say, that with Tahiti in the south-west corner, there are some fifty or more islands stretching north and east, and all points between, and the farthest about four hundred miles from Tahiti. These are known as the Paumotus, Chain Islands, and Morea and Matea, these two are not Motus, but Mountainous; that is, Tahiti and Morea are. Matea is neither one or the other. It is an island with bluffs all around, perpendicular, two hundred feet high, and the top is nearly level. In some places the bluff is close to the water, in others a hundred yards back from the sea, here is where settlements are. This Island is distinct in its formation from the Paumotus, yet in many respects similar. We have been on the Paumotus and here since the 15th of March, except about three weeks on Matea. On the Paumotus only cocoanuts grow—no oranges, lemons, pineapples, viis, fees, and but very few bananas, and no vegetables, except taro in places; so we are not living on fruit and vegetables all the time. We get here fish, bread and potatoes, when a vessel brings some; but they will not keep but a few days in this climate. We will be glad to get back to Tahiti, that we may see a cabbage, and a beet, and a turnip, and other things of the kind. We can get canned fruit here for eighty cents for two pound cans, and this is fruit that is left over from last year in San Francisco. The sisters of Oakland sent us last spring some fresh canned goods, and they were good. We bought a can of Australian beef, called "Irish stew," which we found was the meat from a beef's head. But we have enough to eat, and in usual health. I was very sick lately, but am about as usual now.

There are a number of islands west of Tahiti, not under the French Protectorate, but under native kings and queens, that I would like to get a foothold upon; but the Protestant missionaries would do everything in their power to hinder us. It would be a good thing if we could establish our cause there. But I can not leave the forty branches in these parts, all clamoring for my presence, and I know that some need vastly more instruction than I can give them. I am sick at heart with the idea of the vastness of the work, and my inability to attend to but a small part of it, and I fear that I will not be able to stand the strain a great while without my health giving way. Why can not some of our rich brethren give five hundred dollars and send a couple of Elders with their wives out here? No one would be wise to bring children. I think Bro. Luther R. Devore and wife would do here, as they have no children. Bro. and Sr. Brand would do here first-rate. But there are others, whom you know better than I do. If Bro. Mahlon Smith and his wife will come, all right.

The way we are treated in going from island to island, and the way we manage, is this. In every place a comfortable house with two or three rooms is furnished us. Most generally a good bed of cotton, pillows, sheets, and covering. We carry, however, a couple of pillows, a blanket and quilt. We seldom use the blanket, except perhaps to put under us where no bed is furnished, and that was but once. These beds, pillows, &c., are very clean and comfortable. Chairs, tables, knives and forks, are furnished us; but we carry our own knives and forks and spoons and dishes; and we carry our own cooking vessels, although they would furnish them in every place. All these could be bought quite reasonably in Papeete. But knives, &c., could be brought along. Bread can be had in every place at ten cents per loaf. Taro, which is a kind of potato, can be got everywhere. It is liked by most white people. Potatoes from New Zealand and San Francisco can be frequently got. Chickens and fish and pork can be had, one or the other, all the time; but the latter I do not eat, nor have I offended any one by refusing, notwithstanding the predictions of some in America. No one need fear in regard to eating, drinking, and a place to sleep. I have never yet had to say with the Master, I have "not where to lay my head." Cooking is done out doors, or in a shed, in camp style. We have a cooking stove at home, in Zion; but the natives have none. Plenty in Papeete, as every other convenience.

But no one need come here expecting to settle down in Papeete. I can not do it, nor need any one else expect it. They must keep on the move. In nearly every island, a missionary can get away to another point once a month, and in some of them, brethren have large boats sufficient to go in. Some vessels will take him free, others will charge five dollars, which is abundance for a meal or two and a place to sleep; but when the wind comes ahead, or dies out, and a vessel is three or four days in going a hundred miles, the ship does not make much. I wish some of our eastern brethren had a small schooner of thirty or forty tons trading among these islands. These vessels carry all sorts of goods, which they trade for pearl shells, such as pearl buttons are made of, and for bufa or copara—that is dry cocoa-nut—or old cocoa-nuts, out of the shell, and quite dry. These are taken by large vessels to San Francisco and manufactured into cocoanut oil, soap, &c. Old cocoa-nuts in the shell are taken to San Francisco and shipped east for confectioners' use. Such are never used here to eat. Younger ones filled with water, are used. The water, which is clear and sweet, is very refreshing. I use no other drink. No one will want any other, except inveterate tea and coffee drinkers.

Whoever comes here might as well bring a good supply of summer clothing, for while every thing necessary can be bought in Papeete, it is fully double the price that it is sold for in the States. You may get your mail here on these islands once a month, or in two months, or in three, and perhaps at Hau, and a few others, once in four or six months. In Papeete, of course, it is regular—once a month. On some islands, like Matea, Rairoa, Aputai, Taroa, Koukura, Takarava, and Anaa it will be quite regular. But this is not a land of daily mails, telegraphs, daily papers, railroads, &c.; but it is not a wilderness, a desert, nor a barbarous country. The people are civilized, and dress in civilized costumes on Sundays, and when they go to meeting. Very seldom that women are seen without a dress and underskirt; and never without the pareu, or cloth which serves for a skirt. And on the appearance of a stranger, they quickly put on a dress, or throw another pareu over their shoulders.

The people on the islands nearest Papeete are more careful in their personal appearance than those farthest off, where the Protestants bear rule, very little exposure of person is allowed. Where the Catholics rule, laxity in morals, and want of modesty is very marked. The Protestants are very strict. Among our people, the woman are quite modest, and are most always seen with their "Mother Hubbard" dresses on. They look fine in silk or satin dresses, lace shawls, and fine hats, (which they make themselves), and never with any shoes or stockings. Their dresses are long, with trails, and they cover up their feet. The men, or some of them, wear shoes and socks on Sundays, and when they go to meetings; but they get them off as soon as they can. That our sisters at home may judge whether love of fine clothes affects their olive-brown sisters here, I would say that a couple of Sundays ago, one sister had on a satin dress that cost sixty-five dollars, with hat and jewelry to match. However, not one in fifty could dress like that; but lack of funds is the only reason. I wear shoes and socks, vest and coat all the time, and also a meduim cotton undershirt. I have worn the past weeks woolen pants and vest. It is not cool, yet I do not feel at all uncomfortable.

I believe I have said all that need be, to give an idea of this mission. I thought first I would merely give a history of the mission thus far; but I afterwards thought to write as I have, and so I have not been as brief as I intended. I hope that the Saints will not forget us in their prayers, and above all provide the Bishop with means, so that if suitable elders can be found to come here, they may not be kept home because there are no means to send them with. There are men in the church who could give a hundred dollars apiece towards it without any trouble. I do not think the church at home would be called upon to help. While I have nothing now, I have received enough for all our wants hitherto. I have not asked for any help from America. I sometimes see books that I need very much, advertized by Harper Bros. and Scribner and Co.; but if I had the money I could not send it from here, for there is no bank to get an exchange check with, no express office, and no money order or registered letter system. I would advise any one who may come here to bring ten or twenty dollars in American paper. Our good brother, J. A. Robinson, sent me a dollar bill, which I found convenient to send to the Chicago Inter-Ocean. And now when I read it, I remember his kindness. I am grateful, as is Sister Smith, to different friends for papers. We got

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all our mail for three months, two days ago. I say all, but I fear not; for I did not get any word from Bro. Joseph, and I do not wish to think that he neglects us that much, although I suppose he has had but little time to write.

I think that the forty branches here will average thirty members apiece. But I will, if possible, get all the names by next Spring conference. I will close for this time.

Your brother in Christ,

T. W. SMITH.

A DREAM.

As I walked in a room, there sat the Savior in a rocking chair. To his right sat a group of Elders, about a dozen in number. I knew them all at the time, and remember the names of Brn. J. R. Cook, J. Parr, T. Daley, G. Harlow, A. H. Smith, E. L. Kelley, A. Haws and Wm. Potter. I said to the Savior, "I want you to lay your hands on my head for the gift of the Holy Ghost." He waved his hand over the Elders and said, "Cook and Parr will lay their hands on your head for the gift of the Holy Ghost. You read the Book of Mormon." I walked through the house, and came to the Savior again, and said to him, "I want you to lay your hands on my head for the gift of the Holy Ghost. I have been baptized for the remission of my sins." Again he waved his hand over the Elders the second time, and said, "There are my Elders; they will lay their hands on your head for the gift of the Holy Ghost. You read the Book of Mormon."

M. C. SPURGIN.

RE-UNION FOR 1886.

Those wishing the Reunion (authorized by the church) held in their localities, will please write up their terms, and direct to P. Cadwell, Logan, Harrison county, Iowa, as to what will be charged for the use of the grounds; state their conveniences for wood, water, hay and grove facilities. Should they wish pay for the use of the grounds, terms must be agreed upon in the beginning, as the church proposes to hold *full* control of said grounds while the meetings are in progress.

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J. C. CRABB, } *Com.*

NOTICES.

The Nauvoo and String Prairie District Conference will be held at Burlington, Iowa, December the 5th, at ten o'clock. The Elders and brethren will please try and get there Friday the 4th, so that we will not have to wait until Saturday afternoon in order to have enough present to transact business. The traveling ministry will please make it convenient when passing through to stop off and meet with us. Let all come rejoicing.

ELDER H. C. BRONSON, *Pres.*

This is to notify the Saints of the Philadelphia District, that by mutual agreement with the presiding Elder of the mission, Bro. W H. Kelley, I relinquish the mission so far as the Philadelphia District was concerned, and by his consent agreed to labor as circumstances permitted in the Massachussett District. I also take this method of thanking the Saints of Philadelphia, Brooklyn, Allentown and Hornerstown, with all others, for their kindness manifested toward me while with them. I would also recommend, as Bro. Hiram H. Robinson was elected presiding officer at their last district conference, if he has not already entered the field permanently, that he be placed there as early as can be done, as I believe him to be a good man, and one who tries to live by what he preaches. I trust prosperity may dawn upon the work there.

JOHN GILBERT.

A conference for the Eastern Iowa District will convene at Clinton, Iowa, on Saturday, December 5th, at ten o'clock. All members of the church and all friends of truth are cordially invited to attend. The members of the church at Clinton have gone to work to build a house unto the Lord—a church. In this action they have given evidence of their faith, and have manifested a determination to merit success. Elder Warren Turner presides there, and is an earnest worker. Let all who expect to attend the conference try to carry up with them an extra dollar, or as much more as they feel able, as a contribution to their building fund; it will be thankfully received, and "the Lord loveth a cheerful giver." We expect Elder Etzenhouser to be with us.

JEROME RUBY, *Pres.*

The North-West Kansas District of the Church of Jesus Christ of Latter Day Saints will convene in conference at Blue Rapids, Marshall county, December 12th, at ten o'clock. All are invited to attend, especially the priesthood of the district. There are so many good openings and calls for preaching that we want to know who can go out for the winter, so as to have them properly scattered throughout the district, in order to prosecute the work to the best advantage. Some of the ministry have neglected to make a report to conference for some time. We hope all will send in a report, if they can not be with us, so we can know what they want to do, what they can do, and what they have done the last three months. I pray that each one will feel the importance of the work.

A. H. PARSONS.

THANKSGIVING SERVICES.

It has been decided to hold services in the new meeting house at Lamoni, on Thanksgiving Day, Thursday, November 26th, 1885, at eleven o'clock. The Saints of the surrounding branches, and all friends of the occasion, are cordially invited to meet with those of Lamoni on that occasion, and to observe the day in a fitting manner with prayer and praise to the great Giver of all the mercies that have crowned the year with so many blessings to his people.

HENRY A. STEBBINS, *Pastor.*

After the services, the Sisters' Union Mite Society will serve a Thanksgiving Dinner in the basement of the new meeting-house. Tickets for dinner twenty-five cents each. They will have Quilts, Comforts, Tidies, Mittens, &c., for sale. The proceeds are for the relief of the worthy poor, and for the church bell fund.

MARY A. WHITE, *Sec'y.*

EXCOMMUNICATED.

SALT LAKE, Nov. 10th, 1885.

The following appears in to-night's *Deseret News*, signed by ten of the Apostles. Charges having been preferred against Albert Carrington, a full and patient hearing was had before the Quorum of the Twelve Apostles, when the following decision was unanimously adopted, that Albert Carrington be excommunicated from the Church of Jesus Christ of Latter Day Saints for the crimes of lewd and lascivious conduct and adultery.

DIED.

SHERMAN.—At Clitherall, Minnesota, November 4th, 1885, Cutler Almon Sherman was killed. He was loading wood on the cars, his horses took fright, and in trying to stop them he was in some manner caught between the cars and wagon, killing him instantly. He was born December 6th, 1848, at Silver Creek, Mills county, Iowa; was baptized in 1875, by T. W. Smith; was ordained to the office of an Elder, August 23d, 1875. Bro. Sherman was a man highly esteemed by all who knew him, and greatly beloved by his brethren. He was an earnest worker; and his loss will be sadly felt in his branch. But we have good reason to believe our loss is his gain—that he has gone elsewhere to do the werk he earnestly desired to do, which circumstances seemed to prevent him from doing here. He leaves a wife and six small children to mourn his loss. He was a kind father, and a loving husband. The follow-Sunday, while speaking on the condition of the dead, the speaker stated that he supposed the departed brother was then preaching to the Spirits in prison, and at that moment a sister saw him in vision, standing with his right hand raised, preaching, and she seemed to hear his voice. Such thoughts and scenes are comforting to the sorrow-stricken ones. Funeral services were conducted by L. Whiting, and the discourse was preached by Hiram Holt, to a large congregation of Saints and friends, in the church at Clitherall.

He has gone, the brother we loved,
But not without hope did we lay him away;
Here, his work was done, his toils are o'er,
And his faithful record's made.
To the God who sent him, he has returned,
To again perform his Master's will;
'Twas not his wish, but his Maker called,
And he His summons did obey.
Our Father, who hears the raven's cry,
O'er his loved ones will surely watch,
Until in glory they shall meet,
And share in their heavenly joy.

MOSES.—At Angus, Iowa, November 9th, 1885, of membraneous croup, Katie, infant daughter of Mr. John and Sr. Joan Moses. Funeral sermon by R. Etzenhouser, to a large and respectful audience. "Budded on earth to bloom in heaven," is the solace of the bereaved.

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NOTICE.

In the matter of the Incorporation of Lamoni, in Decatur county, Iowa.

Notice is hereby given to all parties concerned, that an election was held by the commissioners duly appointed for that purpose, within the surveyed limits of Lamoni, in Decatur county, and State of Iowa (plat whereof is now on file in this office) at which the question of the incorporation or non-incorporation of said territory was submitted to the legal voters therein; and it appearing from the returns of said election now on file in this office, that due notice of the same was given, as by the statute required, and that at said election a majority of the votes cast were in favor of incorporation. It is, therefore, by reason of the result of said election, declared that said territory be hereafter known as the Incorporated town of Lamoni.

In witness whereof I hereunto affix my official signiture, this 18th day of November, A. D., 1885,

E. J. SANKEY, Clerk
[SEAL] of the Circuit Court of
Decatur County, Iowa.

FARM FOR RENT.

Eighty acres, 1½ miles from Lamoni; 53 acres of plow land, the balance in meadow and pasture. Good new house of six large rooms and four closets; also a small house. Stable for two teams, large Crib, two Wells. To be rented for one or more years, cheap for cash, to a good, responsible party. Possession given 1st of March.

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The gentlemen whose names appear above are all members in good standing of the Latter Day Saint's Church and men whose recommendation are worth something.

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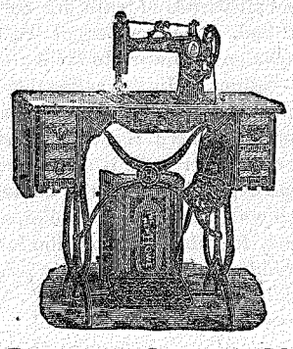

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THE SAINTS' HERALD.

J.M. Cleland 96.2.85

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, December 5, 1885.

UTAH DIVORCES.

ONE thing sure to result from the conviction of those arraigned for polygamy and unlawful cohabitation before the United States Courts in Utah, Idaho, and Montana, will be the putting into the possession of the first and legal wife, proofs by which she can procure a divorce from her particle of the much-married husband. For, no matter which horn of the dilemma the accused man may choose, whether he stands trial and is proved to be guilty, or pleads guilty and takes the sentence without other proof, the fact of conviction before the court is there; an evidence that every court in the land is bound to receive; a silent, but powerful witness that lies not for the hope of heaven or fear of hell; one that church discipline can not reach, or the ostracism of churchmen overawe; a friend to the wife in her sorest need, one that offers no advice, takes no fee, and makes no complaint after its work is done.

The calendar of the Third District, Utah, Judge Zane presiding, for October 16th, 1885, has the following record: "Mary Swain *vs.* Robert Swain: proceedings for divorce; court finds for plaintiff." Briefly explained it means, that Robert Swain was arrested for breaking the Edmunds law, in that he continued to live with their wives after the law said that he should not; and on trial was convicted. After his conviction his wife according to the law, went before the court and asked for a decree of divorce, setting up the fact of his unlawful conduct, and neglect of herself as a consequence of his unlawful life, and used the court proceedings as proof of her allegation. Is there a polygamist in Utah so purblind as not to see what this may mean?

LORENZO SNOW ARRESTED.

FROM various Utah papers and from other sources we learn that "apostle" Lorenzo Snow was arrested at Brigham City, Utah, for violation of the Edmunds law, and was taken the 2d inst., before U. S. Commissioner J. T. Black at Ogden, Utah, and placed under $1.800 bonds to appear and answer. Eight witnesses in the case were also placed under bonds to appear in due time, and testify in the case. The lightning is striking where it sends fear and consternation throughout the entire fabric of Brighamism.

If Mr. Snow had read considerately the sacred books he professes to believe—the Book of Mormon, Nauvoo Doctrine and Covenants, and the Bible—he should have known better than to teach or practice either polygamy or unlawful cohabitation; and should know that, as the God said to the polygamous Nephites: "They shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction;" (Jacob 2:6); even so will the Lord do with latter-day polygamists except they repent. Mr. Snow and his like have been well warned. Let them repent, then all will be well.

KATE FIELD'S LECTURE.

WE print elsewhere the lecture of Miss Kate Field on Mormonism, delivered in Chickering Hall, New York, as reported in *The World*, the 22d inst. While her statements and style are very scathing on the Utah leaders, she makes a clear distinction between the Brighamite and the Reorganized Churches, and takes occasion to speak some words of truth and kindness in respect to President Joseph Smith. The character of her audience and the manner in which her lecture was received, give evidence of her popularity and power on the rostrum, and also of the deep interest taken by the leading minds of our nation in the subject she had under consideration.

Any one who has watched the indications of the popular will of our nation for a few years past in regard to Utah affairs can not have failed to see that the feeling has been rapidly gaining force and volume, that Utah's polygamy, priestcraft, and church rule in political affairs, must be given up willingly, or be stricken down by the nation's might. Kate Field's methods are potent in this direction, and it is well to know just what she is doing in the matter.

WHAT DOES THIS SIGNIFY.

Two persons, both in good standing in the Utah Church, have stated that the influence of the school in the city known as the University of Deseret, a Mormon school, tends to infidelity. By this, neither of the men meant that infidelity or unbelief was taught by either principal, or teachers; but that somehow, for some reason or other, the influence was toward infidelity.

Whether total unbelief was referred to as infidelity, or simply an unbelief in those tenets which more particularly mark the Utah faith, was what was meant, we can not say. Education is the ability to think, acquire knowledge, and use it; and it is possible that this is the "some reason or other."

CATCHING AT STRAWS.

THE *Utah Journal*, of Logan, Utah, for November 4th, 1885, has the following editorial.

"The *Saints' Herald* in its issue of October 24th, unwittingly concedes the point claimed by the Church of Jesus Christ of Latter Day Saints, viz.: that the Lord revealed His will concerning marriage in the year 1843. The sentence from the *Herald* is as follows: "But at every time and in every place when God has uttered his will regarding the institution of marriage prior to 1843 such utterances have been of a similar nature to the statement in Genesis: 'For this cause shall a man leave father and mother and cleave unto his wife,' which statement is qualified beyond a peradventure by its repetition by Christ, as stated in Matthew and Mark, with the addition of the words, 'and they twain shall be one flesh.'" We come to the conclusion from this statement that if the Lord did not reveal any different law prior to that time that in 1843 He (the Lord) did reveal another law. This is the idea conveyed by the language used, and it is in harmony with the truth because there are numbers of persons who can bear witness that the Lord revealed the cel-

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estial law. We are glad to know that the truth will creep into utterances of its opponents occasionally. It is a very difficult thing for error to combat truth. The shrewdness and skill of the able writer may endeavor to produce strong reasonings against it, but in vain."

This is a most contemptible and pitiful attempt to dodge an issue fairly made. Had the editor been as careful for the truth as he would have others be, he would have finished the paragraph in SAINTS' HERALD from which he quoted. It is as follows, and we request the Utah *Journal* to just tack it to the next attempt it makes to commit us by implication. After making the statement which this overshrewd editor of the *Journal* so disingenuously twists into an "unwitting" concession of the claim for a change in the marriage law, we distinctly stated:

"For this reason we have ever averred that when the claim was made that a change had been made in the institution of marriage by a revelation in 1843, such revelation *was not from God*, and could not and never did supercede the rule originally given."

Does that look like an "unwittingly conceding the point," Mr. Editor? If there is any lack of wit on either side in this case, it is on the part of the Utah *Journal*, which has not the wit to be courteously honest in its statement of what an opponent has plainly written.

EDITORIAL ITEMS.

PLEASE do not order any more of the Doctrine and Covenants at $1.25. We have plenty of those at $1.50 and can not print another edition now.

Bro. Etzenhouser is probably right when, in a letter in this issue, he imputes the non-appearance of a report of the late Park Bluff Reunion in this paper to a lack of a secretary. We know of no other reason. Read his letter.

Our letter department is well filled this issue, and among the letters is a very interesting one from Pres. Joseph Smith. General church interests were never more prosperous and promising than now. Reports from nearly all quarters are full of good tidings. The Lord's work is onward.

Mrs. Sarah L. McVay writes us of late asking that passing Elders call on them, on Main street, in Spickard, Grundy Co., Missouri.

Bro. J. C. Clapp writes us from Deer Lodge, Montana, that he is having good meetings there and in that vicinity, and that he has "enjoyed the Spirit of God in rich abundance of late."

Bro. H. A. Stebbins reports having had a very interesting time, ably assisted by Bro. A. J. Moore, in giving a series of sermons in the village of Wirt, Ringgold county, Iowa, the first opportunity had by our Elders in that place, though various brethren have preached in the schoolhouses around there with good effect. Bro. Stebbins also says that the prayer meetings and conversation of the few brethren and sisters living in that neighborhood has had a good effect, and the two baptized by him this time were those converted by the efforts of himself and others in the past. These last meetings were attended by many of the best people of Wirt and vicinity, night after night, and several are investigating earnestly, so it is likely that one or two others will be baptized soon, and probably more by and by. Bro. Stebbins has also baptized three lately here at Lamoni, two into the branch and the other his sister-in-law (Mrs. Jarvis) of Burlington, Iowa.

Among the many improvements going on in Lamoni is that of remodeling Bro. Peter Harris' mill. Bro. L. L. Wight, millwright, of Ridgeway, Missouri, has just finished his job of putting in a suitable bolting chest, so that now wheat, buckwheat, rye, as well as corn and feed can be ground rapidly and well. Bro. Wight informs us that the mill is making a very nice quality of flour and meal, and has a capacity for doing work rapidly. We trust it will be well patronized.

Bro. Wm. Baxter, of Empire City, Nevada, sends an order for books and tracts to be sent, for free distribution, to John Baxter, Christ's Church, Canterbury, New Zealand, in order to aid in introducing the work of the Lord in that region. Such casting of "bread upon the waters" will, we hope, bring good returns in the salvation of souls. This is faith and works combined, a making of sacrifice in a practical way, and an exhibition of love and zeal quite in harmony with the profession of a disciple of Christ.

Bro. R. J. Anthony, in a letter from Oxford, Idaho, just received, says he had baptized six there the day before he wrote, and that more were coming soon.

We are pleased to note that many new names are being added to the list of *Advocate* subscribers. This is well, for it is a potent helper in the Utah work, and in other directions also.

The "Mite Society" of Lamoni is a pattern of zeal, enterprise, and perseverance. They have aided the poor and needy largely, purchased a fine bell for the new chapel, and are moving steadily on to the accomplishment of other important purposes. Their receipts on Thanksgiving on tickets for meals and on sales of notions amounted to nearly $42, and they intend to increase this amount largely the next similar effort, as this was somewhat of an experiment. May success attend all such efforts, with them and others.

QUESTIONS AND ANSWERS.

Ques.—May a Sister nominate a brother for the office of an Elder, claiming that the Lord had revealed to her that he should be so ordained.

Ans.—(1.) There is no specific law forbidding a sister to nominate officers for the churh; but the rulings of Saint Paul are not favorable to such practices. He says:—"Let your women keep silence in the churches; for it is not permitted unto them to *rule*. * * * It is a shame for women to *rule* in the church."—1 Cor. 14: 34, 35. And in 1 Tim. 2: 12, he further says: "I suffer not a woman to teach, nor to us urp *authority* over the man." All this clearly relates to church government and ministerial authority; for Paul elswhere (Phil. 4: 3) says to certain ones:—"Help those women which labored with me in the gospel." The church is commanded by the revelation of February 9th, 1831, paragreph 16, to honor, as church law, whatever had been given in the Scripture as such; therefore the writings of Paul should have some weight with us. It is evident that God, in view of the characteristic duties pertaining to womankind, has seen fit to graciously exempt them from the peculiar and trying duties which pertain to the ministry and to church government, and has not given them the privilege of teaching, directing, managing or controling in such affairs. Under the administration of Joseph the Seer, the ministry and they only, were charged with the duties pertaining to church government. (2.) It may be revealed to member that certain persons will fill certain offices; but it may not be expected that God will *command* the ministry, through any not ministers, in respect to matters of church government. God respects church authorities in their rank, from the greatest to the least.

Q.—Is it right to discourage branch officers and refuse their counsel?

A.—No. The members should readily aid and encourage their branch officers, and respect all proper counsel.

Q.—Is it right for young Saints to meet at each others houses to pray and instruct each in all good things without asking the consent of the branch officers?

A—There is no written law against it,

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yet it is better for them to seek and follow the advice of those having the watchcare of the branch. "Let all things be done decently and in order."

Q.—What constitutes the fulness of the gospel?

A.—The perfect and complete plan of redemption in Christ.

Q.—Has it been given to the Church of Christ? and if so when?

A.—It is now given to the church, and was given in the Book of Mormon. See 1 Nephi 3: 7; and 4: 3; Book of Nephi 7: 4; and 9: 9, 10; also 12: 3, 4; see also Doc. and Cov. 1: 4; 17: 2; 26: 2; 42: 5; and Revelations of John the divine, 14: 6.

Q.—When will the balance of the records of the Nephites be brought forth?

A.—Not till after "the day of the wickedness and abominations of the people" are passed:—2 Nephi 11: 17; not until the people accept the Book of Mormon:—Book of Nephi 12: 1; and not until the people excercise the same kind and degree of faith as the brother of Jared did:—Ether 1: 10, 11.

Q.—Is it lawful to cut off young members who have been found guilty of unchristianlike conduct, and who desire to be cut off?

A.—Yes, it is lawful; but it may not be wise to do so; for sometimes patience and forbearance may save them. Let wisdom and the love of God direct.

Q—Is it right for members to mimic the spiritual gifts and say they are of the devil?

A.—Certainly not. No one should rail at, or treat lightly and derisively what claims to be from God.

Q.—Is it right to be lightminded, and cause a disturbance in testimony meetings?

A.—No; nor in any other kind of meetings.

EXTRACTS FROM LETTERS.

Bro. R. J. Anthony writing from Oxford, Idaho, the 19th inst., says:

"I am having splendid success here, where I have been the past ten days. Have preached eight times, and several are ready for baptism. Will stay over next Sunday, and expect to organize a branch here. God speed the good work. Twelve persons so far have sent to the Bishop to have their names dropped from the Brighamite Church record, and more will go. Excitement is at fever heat. I was called a liar while speaking last night; but it missed its mark. We are gaining friends daily. We shall win the victory, in Christ."

Writing from Renick, Missouri, the 22d inst., Bro. W. H. Bybee says:

"The old ship Zion is sailing grandly here. I baptized three more this morning at ten o'clock, making five since last Sunday, eight in all added since conference; all of mature age, and five heads of families. Others are about ready to unite. We ask an interest in the prayers of the Saints everywhere. I go to Bevier the 24th inst., then to Salt River, and hope to reach the Hannibal Branch by December 15th."

Bro. James Mills writes from Streator, Illinois, the 24th inst.:

"We have good meetings here, and the Saints are united. We feel the Spirit of God in power, and are blest."

Bro. J. C. Foss, writes from Plano, Illinois, the 23d inst., as follows:

"Yesterday I spoke twice, and baptized eight more, making in all since I arrived here, eighteen. Others no doubt will obey soon. I like the Saints in Plano, for I feel they love the Lord, and are trying to keep his commandments. I commence a series of sermons at Sandwich on Tuesday evening next. May God bless his cause."

Bro. George W. Crouse, of Frederick, Maryland, says:

"I am in my eighty-fourth year, so that I can not write as I once could. I am still full in the faith of the Reorganized Church of Christ of Latter Day Saints. * * * I believe as firmly as I live that Joseph Smith was a true prophet of God, and I also have full confidence in his son Joseph being legally called and ordained to lead the church."

A LATE Richmond (Missouri) *Democrat*, has the following on the "Manuscript Found." The spirit of the criticism is very excellent, its treatment is fair and honorable, but with some of its conclusions we take issue.

When the editor says—"There is not a good thought or precept in the book [Mormon] that was not given to the world long before Joe Smith ever saw the light of day,—and given too in better language and more clearly and forcibly,"—when the editor says this, if found true, it is no proof that the Book of Mormon is not of divine origin; (1), for the reason that repetition of facts is no evidence against their divinity or truthfulness, for the four gospels, the teachings of Jesus, the prophets and apostles, as also common observation is proof of this. If one witness of a fact is good, many are better. As for the "language" in which the Book of Mormon is written, it is probably equally as good as that in which much of the Bible, especially the New Testament, was first written; for the apostles, in their speech, gave evidence that they were "unlearned and ignorant men." (Acts 4: 13, with 1 Cor. 1: 26–29; 2: 1, 4). Bishop Horne, a very eminent writer, says of the language in which the New Testament was written, "Very many of the Greek words, found in the New Testament, are not such as were adopted by men of education, and the higher and more polished ranks of life, but such as were in use with the *common people*. Now this shows that the writers became acquainted with the language, in consequence of an actual intercourse with those who spoke it, rather than from any *study of books*, and that intercourse must have been *very much* confined to the middling or even *lower* classes, since the words and phrases, most frequently used by them, passed current *only* among the vulgar." etc.—*Introduction* vol. 2: p. 22.

The various versions of the Bible give us, in a very large degree, the language, not of its first writers, but rather of its various translators. Therefore, the divinity of the Bible is seen, not in its language, but in its facts and sentiments.

The beautiful and forceful style of a statement is not evidence of its truth, whether found in the Book of Mormon, Bible, or elsewhere; and their absence is no evidence of falsity or want of divinity. The *Democrat* says:

"THE MANUSCRIPT FOUND."

This is the title of a little book of 144 pages, sent to us by the *Saints' Herald*, of Lamoni, Iowa, with a request that we review the same. In brief the book is the manuscript story of the late Rev. Solomon Spaulding, from a verbatim copy of the original now in care of President James H. Fairchild, of Oberlin, Ohio, College. The story is presented by the Church of the Latter Day Saints as proof positive that the charge is false that this Spaulding story was "the source, the root and inspiration, by and from which Joseph Smith and Sidney Rigdon wrote the Book of Mormon," the original manuscript of which is is now in possession of David Whitmer, Esq., of Richmond. For many years the opponents of the Book of Mormon have claimed that the plan, subject matter, including prominent names and localities, history of the origin of the aboriginal races of America, with their arts and sciences, civilizations and customs, were identical in this "Manuscript Found" and in the Book of Mormon. The little book before us proves conclusively the absurdity of this claim. We have not had time to go through it carefully, but a glance at its pages is sufficient to convince us that the Book of Mormon was never founded on the absurd "Manuscript Story," which possesses no merit whatever in any direction.

We can say this much without expressing any belief whatever in the origin of the Book of Mormon, a book we have but causually glanced through. We can not for a moment believe with our brethren of the *Saints' Herald* that the Book of Mormon is of divine origin. There is not a good thought or precept in the book that was not given to the world long, long before Joe Smith ever saw the light of day,—and given too in better language and more clearly and forcibly. If the Book of Mormon was wiped out of existence and forgotten not one truth necessary to the welfare of humanity here or hereafter would be lost to the world. Why? Because every

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truth contained in the Book of Mormon is found elsewhere. It is not belief in books that the world needs but an acting out of the belief that must exist in every heart, that as we live here on this earth plane so shall we arrive on the shore of the land where no material body exists and where no need of such a body is felt. Dogmas, doctrines and creeds, are but useless appendages tacked on here by man. None of these are necessary to the soul's progress to a state of perfection and happiness on the other side. There we will find no such appendages. Salvation will indeed be free to all who will but open their eyes and recognize the life that is before them. In but a single precept there is enough religion for the whole world—that is, Do right and fear not, for in the heart that is true to itself and just to others there is no room for fear here and no thought of fear as to the result of the life that is to follow this. Let every soul rejoice in this precept and the awakening of that soul in the life beyond will be such as no mortal can picture and no human mind understand were it pictured in ever so plain a language.

Yet we would not take away from any one the Book of Mormon, or any book. If he or she feels the necessity of such a book let it be theirs to read and consider, and let those who read follow out the truths that branch off like tendrils from the one great central truth; Life is immortal and he who wishes to travel the paths of progressive spirits or souls in the second and lasting life must cleanse his life here of all impurities that would weigh down and retard the progress of the spirit, and make it unfit for association with its companions whose earth lives have been passed with a view to this higher life in a world that knows no stopping to cavil and quarrel over doctrinal points that will not save or condemn any one.

Life is real, life is earnest,
Let us live it best we can,
For the life that lies beyond us
Is not made by hand of man.
But it is a glorious realm
Brighter than man can conceive,
And when once he enters there
Doubt disappears, and all believe.

Bro. George W. Clark writes us the 15th inst., from Kingston, Kansas. It appears he was educated by a pious mother, who died when he was young and to whom he made promise, on her death-bed, to live a Christian life. In the course of time he united with some religious denomination, but finally, not being confirmed by divine testimony in his then profession of religion, he yielded to temptation, drifted away from his church and its faith, and was caught in the whirlpool of infidelity. At length he sought God by prayer and asked to know which of the numerous churches was approved of God, and at length, when traveling with his team a voice spoke to him twice, bidding him be prayerful and faithful, and that presently he would find the true faith and be a minister thereof. This filled him with joy, but he yet did not know where to find the promised faith. About six years after this, when he moved to Labette county, Kansas, he learned of the Latter Day Saints, and after investigating their doctrine for near three years, he at length was assured they preached the fulness of the gospel, and this was confirmed to him by the power of the Holy Spirit, which made known to him that the church they represented was indeed the church of God, and was baptized by Elder R. H. Davis in the Mound Valley Branch. He desires to continue in faith and good works to the end.

AS OTHERS SEE US.

This is what a correspondent of *Voice and Echoes*, of Leon, Iowa, has to say of us. The judgment of others than ourselves is often of value when considering our work.

It was our pleasure to go through the printing establishment of the Latter Day Saints, located at Lamoni, Decatur county, Iowa. We approached the front entrance, entered and passed upstairs to the composing room, in which were six typos, including the courteous and accommodating foreman, Mr. Scott, who kindly showed us the forms from which are printed The *Saints' Herald* and *Zion's Hope*, weeklies, and The *Saints' Advocate* and *Sandhedens Banner*, monthlies. The *Saints' Herald* is a sixteen page three column paper, published every Saturday. It has a very large circulation, going to every state and territory in the United States, (with the exception of the state of South Carolina), and has an extensive foreign circulation. It is edited by Joseph Smith and W. W. Blair. From the composing room we went to the room in which job work is done. Mr. Scott showed us some very fine wood cuts; and spoke of the steel plate of the prophet Joseph Smith, which he informed us cost $100, and of others which cost $75 each. From this room we passed into the mailing room, where they employ two stamping machines, which enabled them to label or address papers with incredible rapidity. A full sack of papers are sent to each of the following states: Iowa, Kansas, California, and the territory of Utah. From this he took us to the secretary and bookkeeper's room. This is a very pleasant room in the south-east corner of the first story, overlooking the town. This room is also the store room for their books, including those published by their own presses. Then we were shown into the editor's room, which was vacant, (as far as editors were concerned), but was pleasantly and conveniently furnished; is in the second story, and not as dark and dismal as the so-called sanctums of some of our editors. After satisfying our curiosity, as well as looking and listening would do it, we were taken to the engine and press rooms. They have an eight-horse power engine, which is used both in running the presses and heating the entire building. There are three presses in the press-room, two large cylinder presses and a small press for job work. One press has a capacity for 1,600 sheets per hour, and the other 1,000 per hour. There is counting machines attached to the presses, which denotes the number of copies printed; it works on the same principle as the tallying machine used by threshers to measure grain. They were at work on a job of 40,000 impressions to be bound in books. Their largest press prints one side of the *Herald* at a time. They showed us the stereotyped plates of two of their books. They do some stereotyping in the press-room. Their book-binding is done in Chicago, although they expect to have a complete bindery in their establishment soon. All the workmen take considerable pride in the work done, and it certainly is first-class in every particular. They use nothing but the best of material, and it is in the hands of expert printers. Statements have been made to the effect that this is the largest printing house in the state. They refute this statement, but are willing to acknowledge their work to be as good as that of any house in the state. A young man from Mt. Ayr., Iowa, is preparing to establish a local paper in Lamoni, and have the press work done by the *Herald* printing house.

Achilles.

Correspondence.

☞ The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Nephi, Juab Co., Utah,
November 21st, 1885.

Bro. W. W. Blair: Bro. Luff and myself reached Milford the evening of November 6th, where we found Bro. W. W. Hutchings from Beaver, and Bro. W. H. McGary of Milford, waiting for us. We stayed at Bro. McGary's that night, and the next day traversed the desert and canyon roads under the comfortable guidance and care of Bro. Hutchings. The road from Milford to Beaver is a pleasant and picturesque one; partly over the level plain, partly along the Beaver river through Minersville Canyon, and partly through Beaver valley. The way through the canyon is especially attractive, the mountain sides being colored and tinted with the brown and green of summer's foliage, and the rocks painted in Natures own wonder workshop.

At Beaver we found Bro. W. Thompson, Sen., who had arranged for the use of the Methodist Church for services on Sunday the 8th, morning and evening. We therefore began our efforts in the city at ten o'clock, on the 8th, with a fair attendance. In the afternoon, at two o'clock, Bro. Hutchings and myself attended the regular service of the Utah people in their meeting house. We were shown a good seat to hear from, and after their sacramental service was over, we listened to a sermon by counsellor Fotheringham,—he who has served a term in the Utah prison for his religion he says, but for breaking the laws of the land the Court says. His sermon was not particularly objectionable, except that he drew comparisons between the United States and the people of Utah that were not warrantable from the facts, and rather severely denounced the Government, predicting woe upon the inhabitants thereof. His text was from the Book of Mormon:—"That nation on this land that will not serve God shall be destroyed," &c. Bishop J. R. Murdock presided.

In the evening the M. E. Church was crowded with curious and apparently interested hearers.

Bishop Murdock called on us at Bro. Hutchings' house after the afternoon service, and was very kind and pleasant, invlting Bro. Luff and myself to call on him at his home.

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We held eleven meetings at Beaver, omitting Monday and Saturday evenings, from the 8th to the 18th inclusive. The attendance was good and the interest maintained to the close of the meetings. The attention was most excellent and respectful. The Pastor of the M. E. Church, Rev. Copeland, gave us the use of the church building cheerfully, and was present at several services—illness prevented his attending the others. The choir, with Miss Nellie Thompson at the organ, were most regular in attendance and sang for us at all our sessions, using Gospel Hymns for the selections. We were pleased and grateful with the attention shown us.

That we were able to set those who came to hear us thinking, we believe. The attention paid to the preaching was of a character that evinced interest. The good will expressed by many, in both word and deed, was indicative that a crisis in Mormonism was recognized, and men and women were determined to be informed upon those things which were in dispute.

Bishop John R. Murdock was liberal and kind. We visited him at his home, chatted with him and his wife, and ate at his table,—being treated kindly and courteously. We were respectfully met and treated by all, and neither saw a disrespectful act, nor personally heard a disrespectful word during our stay. We were not only not disturbed in our meetings, but had the best of order, and considering the fact that at our Sunday evening services the house was packed full, many even standing, the best of attention was had from first to last.

No blame can properly attach to Bishop Murdock that we were not permitted the use of their meeting house; his position, and the nature of his association with the dominant church in Utah, forbade that he should permit us the use of their church building. We recognized the position the Bishop was occupying, and personally exonerate him from feeling or censure because he could not grant the use of the building. He is well liked, and is accounted a liberal-minded man. His heart and hand are his, but his public services and his conduct as a church officer belong to the people with whom he is in church relationship; and it is his duty to obey those who, by virtue of church rule, control the houses of worship in the Territory. In this case, as in many others, we have no sort of doubt that it is *the system*, and not the man, that is in fault. As brother Peter Anderson has so pithily stated: "The people are better then their religion."

We take pleasure in stating that we enjoyed our visit and labors at Beaver very much. We were so kindly received and so patiently heard, that it will ever be a pleasure to remember the occasion of our stay.

The branch, though few in number, were all engaged, and with Bro. William Thompson presiding, attended all the services. We were the permanent guests of Bro. W. W. Hutchings, an old-time Saint; but were guests at many tables during our stay, the people seeming to be pleased to have us visit them in their houses.

At the close of the services on the evening of Saturday the 15th, Bro. Thomson took a collection, resulting in aiding us materially. Some of the citizens, under the management of J. Barraclough, Deputy Clerk of the Court, presented Elder Luff and the "Senior" with a purse of $31.50 in aid of our work, at the close of our services on the Wednesday before we left them. Neither of these acts of kind attention was solicited by us, and they were all the more acceptable because unexpected.

Being under the necessity to stay at Milford on the railway one night, Bro. Hutchings, in company with his wife and Bro. Thompson, took us to that station on Thursday the 19th. An appointment sent ahead of us to Bro. W. H. McGaay and Mr. Stoddard, resulted in filling the large dining room of Mr. Williams' Hotel, kindly offered for the purpose, with a good audience, to which we talked for an hour and a quarter with apparent interest to those who heard.

In this visit to Beaver and Milford we have been blessed with good liberty in addressing the people. We have tried to present our views and discuss the questions at issue between the Reorganized Church and the Utah Church fairly, and without abusing the people or their kindness in listening. At the same time we have spoken plainly, and so far as we could have discussed principles, their correctness and fruits, and not men; holding that the principle of any religious organization were subject to open examination and discussion. We have received decided encouragement from many. Among our congregation at Milford were a son of Erastus Snow, Mr. A. G. Campbell (former contestant delegate from Utah to Congress), and Mr. Jacob Bigler (of Bigler's Grove, Iowa, memory, an old-time Saint).

Bro. Luff has gone on to Springville to stop over the Sunday, and I speak here to-night, if all is well.

JOSEPH SMITH.

PARRISH, Illinois.
Nov. 21st, 1885.

Bro. Blair:—Brother Hilliard and the writer came to this vicinity on Monday last, and we have had a very interesting time. The Methodists and Campbelites seem to have united for the purpose of opposing the truth. They have called on one Mr. Manan of the Campbelite Church to discuss the points of difference between them and the Church of Jesus Christ of Latter Day Saints with brother Hilliard. The discussion is now going on each evening. It appears to be very one-sided. Manan appears to be poorly prepared for the work before him. So far as the discussion has gone, truth has been victorious. Two young men were baptized by us on Sunday. Bro. J. A. Morris, administered. We will write you the particulars of our visit when we return home.

Yours for the truth,
J. W. STONE.

CONEJOS, Colorado,
Nov. 18th, 1885.

Bro. W. W. Blair:—My compliments to you, and those who are identified with you in the good work, of furnishing the written word of God and the gospel of our Lord and Savior in that noble exponent of the only true faith, the *Herald* in its weekly visit. It is looked for with a great deal of interest, and when by any mishap it fails to arrive on time, you can imagine how badly disappointed I feel.

I understand that the Brighamites are to have another influx of emigrants here shortly from the Southern States; and if it proves correct, I would like to have Bro. Joseph, or some good debater, come and expose their sad condition, if they continue in the gross delusion of following after the teachings of their blind guides. I believe that if Bro. Joseph would come there are many who have not taken the horrid oaths of the Endowment House, who would turn from the Brighamite ways. One of the big Utah guns came last week, (J. W. Young). I guess he finds that there are other places more congenial than the great Salt Lake basin, for I understand he is booked here for an indefinite length of time, or at least until after their December conference.

One week ago I received three rolls of tracts, but no publications in the Danish language. You said in your card that you had sent a few *Banners*, and some books. I have not received but one "Manuscript Found," and no *Banners*. I would like to have those cheap Voice of Warnings if they can be had, as I wish them to go on a mission to the Southern States.

As ever, yours in gospel bonds,
F. B. MOYERS.

Box 58, RHODES, Iowa,
November 25th, 1885.

Dear Herald:—Blessed harbinger of peace! I have just been at Viola again; held five services with favorable indications; baptized a most excellent lady on 22d, a respectful group of seventy-five to one hundred witnessing. Some remarked, "How *impressive*;" others, "The Mormons will have a church yet!" Confirmation was largely attended at Mr. Hart's, and good feeling prevailed. Sr. Hellen Newlin, whom Montrose "Reunion Folks" will remember, had the satisfaction of a discharge of "tumor" in nature's way; is somewhat improved otherwise, and desires the fervent prayer of Saints for ultimate recovery. The Saints of Viola are all in the faith. Several others admit all we claim, but lack the courage—among them the "Jordan Friends" of Springville, who did much in behalf of Sr. Chopper, just baptized, as to her hearing the word.

While at Viola in August, I took occasion to visit the Iowa Penitentiary, and found among 281 convicts the following religionists—Methodist 72; Catholic 68; (children ahead, as usual now-a-days); Presbyterian 25; Baptist 24; Lutheran 16; Christian 11; Episcopal 9; Congregational 8; United Brethren, (all in one pen), 6; Reform 5; Evangelist 4; Protestant 3; Campbellite 2; Infidel 2; Advent 2; Jewish 1; Quaker 1; no religion 22; total 281. A Latter Day Saint couldn't be found. I was glad, and almost Hurr-r-ahed. Some parties interested at Viola didn't hurrah when, in the Anamosa *Journal*, of Aug. 27th, this appeared in the Warden's Bienniel Report.

Considerable disappointment is expressed in Eastern Iowa, that the Park Bluff 'Reunion' exercises did not appear in *Herald*, which was due evidently to the fact that no secretary was appointed. Having attended both, I can say that had Park Bluff the number of Saints that Galland's Grove had, it would have led the van. Was at Angus lately; the few Saints there struggle against great odds, but are in the faith. On the funeral occasion of Sr. Moses' child, a better feeling from without prevailed. Elders will do well to call there. Address Thomas Robinson, or John Batt, Angus, Iowa.

I have been busily engaged, though in the toils more than ever before. Am not yet discouraged enough to cease persevering. The other day,

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on train, met an Iowa Stock and Grain Dealer, whose acquaintance we chanced to make. As we sped along he said he was at the Galland's Grove Reunion, knew Elder Blair and others, and a number of the Galland's Grove District people. A certain Galland's Grove man had ministered the word in his locality acceptably to the people; then, he said, a straggler came whose talk would have been all right, if not spoiled by a reckless and damaging life at his home, which the people hearing him knew. "Epistles," other than those on paper, seem still to be "read," the ill ones more than the good. The part of his talk about the stragglers we did not enjoy; but assured the gentleman, that the Church deplored such work, and was trying to get rid of stragglers.

We have withheld names, and only written this as one item of how work is weighed by those watching the ministry, though not of the church. With Bro. Bozarth, I read "Washington's Vision "a few days since with profit, we think. The times seem portentions for the completion of its fulfillment. Will Gomer T. Griffiths send his address? Success to "Gritty Jim of Mo?"

In bonds,

R. ETZENHOUSER.

KEMPNER, Lampasas Co., Texas,
November 21st, 1885.

Dear Herald:—As expected when I wrote you in September Bro. Cato and I took a tour into Young county. We first called at Rock Creek, where Brn. Jackson, Bennett and Nichols, with their families reside, all of them members of the church. Here we preached four discourses with good liberty, and had a good visit with the Saints and friends. Our next stopping place was in Tank Valley, near where Bro. and Sr. Hargrave reside. This place was first opened by Bro. George Montague, and many remember him with kindness still. Bro. Cato has done considerable labor there since. We began our meetings on Sunday, September 27th, and held seven meetings there and held two more at a house a few miles south. A Mr. Kriegar, a Campbellite preacher, was present at our meetings and made himself quite conspicuous; tried hard to be "the observed of all observers;" would run to one side of the house for paper, to another for pencil, then fix himself in some prominent place and frequently call to the speaker for references. One night he announced that when his school was out he would probable want to discuss the points at issue, some where in Young county. We told him we were not looking for debate, but when he was ready, if he would let us know, we would try to accommodate him. He then said he would meet us at Mr. Seddon's, Saturday morning, the 3d of October. On that day we were there, and remained until afternoon; but he did not come to make arrangements as expected. In the afternoon we repaired to the Brazos river where Bro. Cato baptized Bro. and Sr. Seddon, and Bro. Ash. The night of the 4th we were again at Rock Creek, where we held four more meetings; and then went on to Jack county, the scene of the recent debate, where we held two meetings. I was in Jacksboro on the 9th, and met Mr. Mizell, county clerk, and a prominent member of the Christian Church, who informed me that Wilmeth had written him to make arrangements for our contemplated debate, but the church there had considered the matter and concluded, as their was no one in town who believed the Book of Mormon, so they had nothing to gain, and as some one would have to pay Bro. Wilmeth for his time, and they were not willing to, that they did not want a debate; and he had referred him to another church in the country. I authorized Bro. J. L. Ham to act for me if they in the future want any, and there the matter rests. The 10th Brn. Cato and Ham, and I drove to Whitt, in Parker county, where we had been invited to come by a Mr. Parsons. The Christian Academy was procured for us, and that night I spoke to a large audience with fair liberty; the next night Bro. Cato spoke, but the large building would not hold all those who came. Only one of the three elders who controlled the house was present, and he was not willing to take the responsibility of letting us have it longer, so announcement was made for the school-house for the night following. The morning of the 12th, Bro. Ham and I started for Weatherford, leaving Bro. Cato to hold the fort.

The 13th I left Bro. Ham, and was off for Bell county, to be at the district conference. Arriving at Temple I met Bro. Roberts, and learned he had had an excellent time in Lampasas and Burnett counties since I left him, and had baptized two more. Conference convened at Elmwood the 17th and 18th. We had a good conference. All who attended, I think, received spiritual strength and help. We continued our meetings for a week and baptized three more. One of them, Bro. Bates, was a prominent member of the Methodist Church, and to some extent has persecuted us, but is now one with us. He says when he became troubled about the matter, he went to the circuit rider and told him his condition, and asked him to help him out of the dilemma; but the reply was: "Bro. Bates, I am having a great deal of trouble of my own, and you will have to get out of this difficulty the best that you can." He went to another preacher, and his reply was: "Bro. Bates, you are like I am sometimes; you are bilious. When you get over that you will be all right." I hope Bro. B. will be a useful man in the kingdom of God. While at Elmwood, Bro. S. W. Simmons was ordained an Elder, and Bro. B. F. Renfreoe a Deacon. I trust these men will be valiant in the cause of Christ.

Nov. 14th.—I started in company with Brn. H. L. Thompson and B. F. Renfroe to meet "the giant," A. R. Miller of the *Christadelphians*, at this place. Arriving at Temple, we found Brn. I. N. Roberts and C. A. Norwood both sick with fever. We expected Bro. Roberts to go with us, but had to leave him. We met Bro. Oldham at Kempner, and by night were domiciled at Bro. H. B. Alexander's.

Sunday the 15th.—Bro. Thompson preached us a good sermon at eleven o'clock, and at night we went to Oakalla to hear our opponent, and "sized him up" in our mind, as we afterward found him.

The 16th, we met and adopted the rules of debate as found in "Braden and Kelley," with two exceptions, viz., first he would take no part in prayer, as he did not believe that public assemblies were the places to pray in, though he wanted it distinctly understood that he believed in prayer in its proper place. Second, he would not admit "that it is possible, therefore, that he may be in the wrong, and his adversary in the right," claiming there was no possibility of being wrong himself. Well, we met at night and organized. I chose Elder John A Hall of the Christian Church, he, Dr. Arnold of the Baptist, and they chose Elder Owens of the Christian Church. Dr. Arnold attended but one session, and Mr. Coffee succeeded him. The first proposition, viz., "The Spirit of man is conscious between death and the resurrection," I of course affirmed. The argument and evidence brought against this position would not be new to your readers, as it was the same as usually used by Adventists, which they are familiar with.

This proposition lasted four hours. Then the second—"The kingdom of God will not exist until the second coming of Christ—was discussed for eight hours. His position was, that the literal kingdom, given to David was the *only* kingdom of God; and that as it was thrown down it could not exist until Christ should come and sit upon the thrown of David in Jerusalem. Starting out with the declaration that it was not possible to be wrong, he demanded that all of the parables of Christ and the plain statements of the word in regard to the kingdom should be interpreted to suit this theory, but utterly failed to make them apply when handling them himself. Some of them he failed to notice at all.

I have not space to give particulars, suffice it to say that, aside from their own members, the victory is unanimously accorded us so far as I have heard. I think it is complete so far as it goes, and will do us good in the community. *Mr. Miller* has a great reputation as a debater, and certainly has the entire confidence of his people. He was quite gentlemanly in his deportment, and corteous in his manners. The government of the debate was a grand success. The band of moderators was impartial, and well qualified for its duties, so all went off pleasantly. The debate closed on the 19th, and that night Bro. H. S. Thompson gave us a sound, logical gospel sermon. Yesterday the visiting brethren left me alone. I am to commence meeting tonight. I hope Bro. Roberts will be with me soon, as he was better at last report.

In hope of Zion's triumph,

HEMAN C. SMITH.

PLAINVILLE, Mass.,
November 23d, 1885.

Bro. W. W. Blair.—It has been the pleasure of the Saints of late to listen to the eloquence of our worthy brother in the gospel, Columbus Scott. As has been stated heretofore, he has preached in West Mansfield; and it was through the kindness of Mr. Lawrence Abbott that the gospel was first preached here. Bro. Bond has recently been at Plainville; he preached a powerful sermon at West Mansfield. We trust the good seed of the kingdom of God has been sown in the latter place and will bring forth fruit unto eternal life. I hope the Saints everywhere will try and make the pathway of our traveling brethren a little brighter, (as they have to sacrifice the comforts of home for the gospel's sake), by not keeping them up late at night asking questions; for I believe the officers of the various branches should be able to answer most of the inquiries of the Saints concerning the gospel. They should place before the Elders such food as the Lord can bless and would be for the health of the Elders.

I should be glad at any time to have the Saints send me papers regarding the advancement of

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this great and glorious latter day work, and I will do the same by them, as I try to keep the people posted in this vicinity through tho columns of the press.

Pray for the Plainville Branch. The work is still onward in this place and the regions round about. Bro. U. W. Greene is holding the fort at Attleborough with good success. Bro. Potter, of Providence, R. I., spoke there yesterday, and also at West Mansfield. The good people of Plainville have decided that the best way to reject the truth we teach is to keep sweetly away, and thus they have banded together to do.

Yours in the faith,

ARTHUR B. PIERCE.

MANCHESTER, Red River Co., Texas,
November 15th, 1885.

Dear Herald:—As it has been some time since we have reported any thing from this place, I concluded to let the readers of the *Herald* know how we are getting along. Bro. Cato was up last week, but did not tarry with us but three or four days. He preached on Sunday at eleven o'clock, in the Saints' Chapel; also on Sunday night, and was blessed with good liberty. He left Monday morning for Silver Hill. Bro. Cato is one of those Elders that can get along with any body. He was the first to bring the gospel to the Red River country. He has many friends here with the world's people, as well as with Saints. We think his visit was a help to us. All were pleased with his preaching and instructions. We ask the Saints to remember us in their prayers, for we have a great deal of persecution; but by labor and prayer we may yet overcome evil with good. Yours in gospel bonds,

J. D. ERWIN.

Selections.

KATE FIELD ON MORMONISM.

A NATIONAL MARRIAGE LAW THE ONLY CURE FOR POLYGAMY.—UTAH SHOULD BE IN THE SAME CONDITION AS THE DISTRICT OF COLUMBIA.—"MAN IS NOT BORN TO VOTE."

MISS KATE FIELD, last night, gave at Chickering Hall, New York City, two hours and a half to the social and political crimes of Utah. There was a distinguished and brilliant audience assembled, and the speaker was greeted with warm applause when she made her appearance. With quiet dignity, an easy, colloquial manner, and a clear, soft voice that was distinctly heard in every part of the hall, she began her lecture by a succint history of anti-polygamic legislation.

THE ARGUMENT.

"Having passed two anti-polygamic laws without effect," she began, "Congress in 1882 passed a third, whereby all present and past polygamists of both sexes were disfranchised. Last winter, for the first time in the history of the Territory of Utah, a monogamic Legislature assembled.

"What was the result? John Taylor and his polygamic priesthood sat in the background and pulled the wires to which their minions danced while receiving pay from the United States Government. Latest advices received by me from Logan, the town in Northern Utah where the last Temple has been erected, and which is remote from the lynx-eyed reporters of the Salt Lake *Tribune*, state that the faithful Saints are coming from all parts of Utah and Southern Idaho to contract plural marriages within the so-called sacred edifice. But what would you do? ask covservatives. Special legislation is dangerous."

The speaker here came to the broader question of the marriage laws of the country.

"IT'S A DISGRACE."

"So far as the Anti-Polygamy law is concerned," she said, "it would be very easy to rob its opponents of argument by making a United States Marriage law. It is a disgrace that there is no such law. We call ourselves a nation, and yet the foundation of all society—marriage—is left to the sweet will of State legislation, whereby men and women are married in one State and very much the reverse in another. Congress inserts the Fourteenth Amendment into the Constitution, removing all disabilities of color or race. Here it is: 'All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States, and individual States are prohibited from making or enforcing any laws abridging the privileges and immunities of citizens of the United States.'

"Now, how is this carried out? Frederick Douglass marries a white woman in the District of Columbia and walks the streets a law-abiding citizen. Shortly after Steven Brown is sent to jail in Mississippi and the negro Thornton is sentenced to four years in the State Prison of Indiana for similar acts. This is not a plea for miscegenation; it is a plea for the maintenance of the Constitution. Do you not blush that such outrages can be committed in this free country? By all means, pass a national marriage law, and if Congress will not revise the Constitution in order to embrace the States, at all events it can pass such a law for all Territories and thus do away with a special anti-polygamy bill. And when Congress has thus done its duty, Utah will go on as before. What then? What would any nation do with traitors? Deprive John Taylor's church of temporal power, and one-fourth of the Mormons would heave a sigh of relief. Mormons who remain in the Church for policy's sake—and there are a great many of them—would dare to show their colors.

"DO YOU NOT BLUSH."

"Mormons who believe in the religious elements of the church, apart from polygamy and despotism, would rejoice greatly. Timid souls would dare to act out their real natures. Young men ambitious of public life would gradually range themselves on the side of the National Government. The Church then would be powerless to punish such delinquents, for the doctrine of blood atonement is at present a dead letter, and temporal rewards, for which saints strive quite as much as sinners, would be on the side of the National Government. Loyal citizens of Utah ask not for anti-polygamy laws, not for the disfranchisement of women, not for the disfranchisement of a class, but for the disfranchisement of all men and women and the establishment of a legislative commission, composed not of carpet-baggers, but of loyal citizens of the Territory, whose interests depend upon the Territory's well-being. Such a commission governed the Territory of Florida from 1822 to 1829; it governed the Territory of Louisiana and also governed the North-western Territory, so there is ample precedent for it. Loyal citizens are so anxious that Utah should be put in harmony with the rest of the Union as to be willing to give up their right of suffrage and stand upon the same plane as their disloyal brothers and sisters. 'Unconstitutional!' is the cry that goes up from Mormon throats, and is repeated by certain Gentile authorities. Why is universal disfranchisement unconstitutional when, according to the Constitution of the United States, which the Mormon so dearly loves, 'Congress shall have power to dispose of and make all needful rules and regulations respecting the Territory or other property belonging to the United States?' What the Constitution declares, the Supreme Court indorses: 'Congress has full and complete legislative authority over the people of the Territories and all the departments of the Territorial government.'

"What is the condition of Utah to-day? One hundred and thirty thousand souls who believe in a polygamous theocracy arrayed against 15,000 souls who believe in a republic; 130,000 souls who believe in John Taylor as the head of their government, 15,000 souls who believe that the President of the United States is the head of their Government; 130,000 souls who believe that the laws of this country are to be broken whenever they conflict with John Taylor's commands; 15,000 souls who believe that defiance of the law is rebellion against the best government on earth; 130,000 souls who believe that the United States are to be destroyed to avenge the death of Joseph and Hyrum Smith, and that on the ruins will be founded the Kingdom of the Saints; 15,000 souls who look upon this nation as the hope of the world and see in it perpetuated the gradual emancipation and enlightenment of all humanity; 130,000 souls that accept polygamy as the revelation from a just God; 15,000 souls who see in this practice a desecration of home, the prostitution of body and soul and the begetting of children under the malign influences of jealousy, hatred and unsatisfied longings.

"MAN IS NOT BORN TO VOTE"

"Why should nullifiers be given the ballot? Man is not born to vote; the best legal authorities have long since denied that the election franchise is a vested right. 'It is unrepublican to take from us the management of our local concerns,' cry the

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Saints. This comes with bad grace from a people avowedly hostile to national authority, and for these hierarchs to raise such a cry is like unto the legion of devils who, under protest, were cast out by the Savior, and by way of compromise were allowed to enter a herd of swine; even the swine felt so disgraced that they rushed into the sea and drowned themselves.

"Congress governs the District of Columbia and there is not an elector in it. The District of Columbia is in harmony with the rest of the country; it has no established church to foster, and therefore sends up no wail of anti-republicanism. I have always heard, and what I have heard has been verified, that self-preservation is the first law of nature. Does not the law of nature extend to the laws of man, or is it the duty of governments to sit still while rebels trample upon its honor and laugh at its commands? If a plague were to attack any portion of this country there would be no question as to the right of Congress to make laws, if necessary, for its suppression. Yet, a moral cancer is eating into the body politic, and it is unconstitutional to apply a remedy? If the United States Government is so impotent as to be unable to protect itself from internal disorders, the sooner the humiliating fact is admitted and the Stars and Stripes are withdrawn from Utah, the better.

"Congress shall make no law respecting an establishment of religion or prohibit the free exercise thereof," cry the Saints. "We are persecuted for our religion." I deny it. The Josephites, now numbering twenty thousand, live in harmony with the Union. They have settlements in many States, and even have a settlement in Independence, Missouri, the very town from which the early Mormons were driven. They believe in Joseph Smith, the prophet; they believe in the Book of Mormon; they have at their head Joseph Smith, jr., the eldest son of the prophet, a good man and citizen. Why the difference? Because the Josephites repudiate polygamy; because they teach obedience to the laws of the land; because their President does not interfere with the people's political opinions. It is the temporal, not the spiritual part of Mormonism that is dangerous to this country. If treason and polygamy be a religion, why may I not invent a religion to-morrow and offer up human sacrifice? Why should the Government say me nay? It is my religion to kill human beings, and a vastly better religion it is to kill bodies than to torture living souls, beget crime and undermine the Government. If Congress will make no laws respecting an establishment of religion, shall it be constitutional for a mere dependency, like a Territory, to establish a religion?

"SHAME ON THIS NATION."

"And what says our much perverted Constitution? 'The United States shall guarantee to every State in the Union a republican form of government.' Is a polygamous hierarchy a republican form of government? Saints and quibbling Gentiles, you are hoist with your own petard! Shame upon this nation for being so false to its trust!"

In the course of the lecture Miss Field sang a Mormon hymn, to illustrate the religious teaching of the Church. It began:

> Old Sam has sent, I understand,
> A Missouri God to rule our land,

and was after the style of an old negro song with a typical chorus. The effort was greeted with long continued applause. She then gave many specimens of the sermons she had heard in Mormon sanctuaries, replete with anathemas against the United States Government and couched in the vilest and most profane language.

At the conclusion, Miss Field was presenteded with a handsome basket of flowers. Among the many prominent people in the audience were Mr. and Mrs. E. C. Stedman, Mr. R. H. Stoddard, Mr. George Riddle, Mr. James Brown Potter, Mrs. F. A. P. Barnard, Miss Anna Dickinson, Mr. Roswell Smith, Mr. Lawrence Hutton, Mr. Algernon S. Sullivan, the Rev. Dr. J. H. Rylance, Mr. Logan C. Murray, brother of the Governor of Utah; Mr. W. K. Vanderbilt, Prof. Ogden Dormus, Mr. W. Winter, Mrs. Mary Mapes Dodge, C. C. Buel, Henry Gallup Paine, Mr. and Mrs. George Edgar Montgomery, Mr. Frederick Baldwin, Mrs. Anna C. I. Botta and Mr. E. Lauterback.

Original Poetry.

ON THE DEATH OF ALMA SHERMAN.

Oh, why should death so instantly,
So unexpected come
And bring such grief and sadness
To hover o'er our home!
Why should our hearts be broken
And with such anguish torn!
Oh, must this, our beloved one,
Unto the grave be born!

We know our God is gracious,
And to the uttermost
He saveth those who serve him
And in his mercies trust;
But though we bow before him,
And seek the Lord in prayer,
We feel almost forsaken,
This heavy cross to bear!

We can not see his happiness
In yonder heavenly sphere;
We only know our sorrow
And tribulations here.
We can not see his sure reward
Upon the other side;
We only feel our loneliness,
In this dark world—so wide.

We do not know the mighty work
That waited for him there;
We do not know his glory
In yonder mansions fair.
We only think how much there was
Depending on him here?
And we are grieved, and weeping,
O'er our loved one's early bier.

But God himself hath promised—
And His word can never fail—
To listen to the widow's cry,
And to the orphan's wail;
And He who knoweth all things,
And "doeth all things well,"
Hath taken him,—and we will trust
And try to serve Him still.

EMMA L. ANDERSON.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

GOD'S GATHERING.

TO THE Saints who are still scattered abroad upon the earth, who are living in hope of eternal salvation, and of our gathering together unto God to worship him in Spirit and in truth, and to be with Jesus Christ when he comes to bring peace on earth and a full reward to those who are worthy to receive Him.

We must remember that many who have been called may not be chosen, and that only those who have been tried, and have overcome temptation and evil, will find rest. We have the experience of the past and the present,—as set forth in the Bible, Book of Mormon and Doctrine and Covenants,—telling us how God and man can meet together, and hold such converse as is the abiding pattern and rule of all divinely religious experience. For God never spoke a word to any soul that was not exactly fitted to the occasion, and the man. He spoke to the prophets, as the epistle to the Hebrews tells us in many parts and many ways. He spake to men as one speaks to tender weanlings (Isa. 28: 9), giving "precept upon precept, line upon line, here a little and there a little." God's word was delivered in the language of men, and is not exempt from the necessary laws and limitations of human speech. But the mind of God is unchangeable. His purpose of love is invariable from first to last. The gathering of a pure and holy people enters into the plan of redemption. At the beginning, when man sinned and went out from the dresence of God, and a vail of darkness came between God and man on account of disobedience and Sin, Jesus Christ entered into covenant with the Father that he would gather out a people from all nations, freed from sin. The vail was removed, and free intercourse with God restored. We find Adam restored, and Cain cast out. Enoch and his people were gathered out and taken from our world, to be restored to it again. Noah and his family were saved. Abram, at the call of the Lord, left country and kindred. Read the eleventh chapter of Hebrews for a few of those who believed God would prepare for them a city. When He brought Israel out of Egypt with a mighty hand and an outstretched arm Moses praised the Lord, and said prophetically: "Thou shalt bring them in and plant them in the mountains of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever." But they sinned,

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and worshiped the calf; "And God said, I will give unto them the law as at the first, but it shall be after the law of carnal commandments; for I have sworn in my wrath that they shall not enter into my presence, into my rest." Without holiness no people can get into that rest. Again God said: "Ye shall be holy unto me; for I the Lord am holy, and have severed you from the nations to be mine" (Lev. 2:26).

But though the Lord had severed Israel from the nations, they never became a holy and pure people. The very foundation of revealed religion is the fact that man does not first seek and find God, but that God in his gracious condescension seeks out man, and gives him such an approach to himself as man could not enjoy without the antecedent act of divine self-communication. The true mark of each dispensation of revealed religion lies in the provision which it makes for the acceptable approach of the worshiper to his God. But God will not meet the impure worshiper. "When ye call I will not hear." The principle of holiness was a principle of separation. The religion of Jehovah could not be preserved while they lived amongst the heathen. Jehovah is a living God, a moral and personal being. He speaks to his prophets by a clear, intelligible word, addressed to the intellect and the heart. He, the prophet, is filled with might by the Spirit of Jehovah (Mic. 3:8). Jehovah speaks to him as if he grasped him with a strong hand (Isa. 8:11). The word is within his heart like a burning fire shut up in his bones (Jer. 20:9), forbidding Isaiah to walk in the way of the corrupt nation, and filling Micah with power to declare unto Jacob his transgression. Thus the essence of true prophecy lies in moral converse with God, and to learn his will.

The Lord Jehovah, Amos says, will not do anything without revealing his secret to his servants the prophets. But the prophets do not claim universal foreknowledge. The secret of Jehovah belongs to them that fear him, and he will make them know his covenant. There are personal relations between Jehovah and his people analogous to those of human friendship and love. Religion is to know Jehovah; to love him and obey his commandments as one knows, fears, loves and obeys a father. The prophetic theory of religion has nothing to do with the law of works. Religion, they teach, is the personal fellowship of Jehovah with his people, in which he shapes them to his own ends, and impresses his own likeness upon them by a continual moral guidance. Such a religion can not exist under a bare law of works. Jehovah did not find Israel a holy and righteous people. He has to make them so by wise discipline and loving guidance which refuses to be frustrated by the people's shortcomings and sins. He continues his love in spite of Israel's transgressions; he is not influenced by gifts and sacrifices; he chastises to work penitence, and it is only to the penitent that he can extend forgiveness. "Obey my voice and I will be your God, and ye shall be my people." Jehovah's love is never withdrawn from his people, even in their deepest sin; "How can I cast thee away, Israel? My heart burns within me; my compassion is all kindled. I will not execute the fierceness of my wrath, for I am God, and not man, the Holy One in the midst of thee."—Hos. 11:8.

"Gather my saints together unto me, those that have made a covenant with me by sacrifice." "They that trust in the Lord, in Mount Zion, can not be removed, but abide forever." "The Lord is round about his people from henceforth, even forever." "Therefore the redeemed of the Lord shall return and come to Zion." "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." It is this continual, living instruction of the Lord, present with his people, which the prophets regard as essential to the welfare of Israel. No written book would satisfy the thirst for God's word, of which Amos speaks. The only thing that can supercede the law of God from the prophets, is the law written in every heart, and spoken by every lip. "This is my covenant with them, saith Jehovah, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."—Isa. 59:21. God's word and will, not in a book, but in the heart and mouth of his servants, is the ultimate ideal, as well as the first postulate of prophetic theology.

Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."—Num. 11:29. But the trouble with Israel and with others, they claim the promise in an unconverted state. "Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had *stood in my counsel*, and had caused my people to hear *my words*, then they should have turned them from their evil way, and from the evil of their doings."—Jer. 23:16-22. And when John came preaching the baptism of repentance for the remission of sins, he said: "O generation of vipers; who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and say not, Abraham is our father; we have kept the commandments of God, and none can inherit the promises but the children of Abraham; for I say unto you, that God is able of these stones to raise up children unto Abraham."—Luke 3:13. "The kingdom of heaven suffereth violence, and the violent take it by force. But the day will come when the violent shall have no power." And how many are there in the world to-day, claiming by inheritance, or some other promise, that they are the children of the kingdom, and still living in sin and disobedience!

When we come to the Book of Mormon we find the same account—God separating families from the heathen nations and bringing them to this land that he might raise up a pure seed unto himself; but sin and disobedience came with them. And the knowledge of God was kept alive amongst them only by prophets pleading with them to repent and turn to God and work righteousness. And when Christ came to them he found more faith among them than in Jerusalem. But they turned again to sin, and God gave them up to destruction, and to lead a miserable life in darkness and unbelief. It has been the same all down through the ages of the past since the spirit of evil tempted man to sin. Only when the will of man is changed to love and work good with God, can His Spirit be received and retained. Paul said: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?" But the gathering out of a people purified from sin, who will love and obey God and work with him for the redemption of mankind has been more clearly revealed to us through Joseph the Seer in the Book of Doctrine and Covenants, than to any other people. Jesus Christ said: "If I had not come and spoken unto them [the Jews] they had not had sin; but now they have no cloak for their sin." This is upon the principle that to whom much is given, much will be required. In 1831, when the Saints were called to gather to Zion, the conditions were perfect if they had been obedient unto what was revealed to them. The land at that time was of little value, and not many inhabitants on it. And God said to them: "If you will receive wisdom, here is wisdom, that the land should be purchased by the Saints, and also every tract lying westward, between the Jews and Gentiles. Blessed is he that keepeth my commandments, whether in life or death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye can not behold with your natural eyes for the present time the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessing." "Blessed are they who have come up unto this land with an eye single to my glory. * * * Wherefore I give unto them a commandment, saying thus, Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength, and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal, neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things." And it pleases God to give all the good things of this world to man; for to this end were they created and made. And we are to confess God's hand in all things, and obey his commandments; this is the law and the prophets. And, we are to trouble God no more concerning this matter, but learn that "he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I, the

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Lord have spoken it and the Spirit beareth record, Amen."

And this is a new and everlasting covenant, even that was from the beginning. "Man can not be saved by the law of Moses, neither by your dead works. Wherefore enter ye in by the gate as I have commanded, and seek not to counsel your God." "Truth will I send forth out of the earth to bear testimony of mine Only Begotten, his resurrection from the dead, yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming. For there shall be my tabernacle, and it shall be called Zion, a new Jerusalem." This from the book of Doctrine and Covenants is plain and to the point, showing that the gathering is a law of God from the beginning, and none but those who have been redeemed from the fall and restored to communion with Christ by the Holy Spirit, can remain and be protected in Zion. Christ said to the Jews "How often would I have gathered you as a hen gathereth her brood under her wings, and ye would not." Brethren, will he have to say the same of us? Judge ye. We as a people must abide the law of righteousness which has been given unto us, that law which Jesus Christ came to teach and fulfil in the sight of men, which he displayed in his life and teachings, that perfect law of love which is God's. And he gave us "power to become the Sons of God," and to inherit the life that now is and that which is to come. Only in him and through him can we be gathered. We are the salt of the earth. If we have lost that preserving power, we are then fit only to be trampled under the feet of men. We must come out in the power of God. Whenever we are in a clear light of personal purity and unselfishness, then can we be gathered to the glory of God.

Yours in the hope of that gathering.

JOHN MCKENZIE.

THE WORD OF WISDOM.

"FOR Joseph truly testified, saying, a seer shall the Lord my God raise up who shall be a choice seer unto the fruit of my loins."—2 Nephi 2: 2. And through this seer the Lord said:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Doc & Cov. 1: 7.

From the above we can understand the mission of Joseph Smith. He was to be "a choice seer," and the prophecies and promises given of God through him to the church, will all be fulfilled. The greatest difference between Latter Day Saints and other religious bodies is, that we believe in present revelation; and there is no principle we hold to that has been more bitterly opposed, and none more ably defended. In examining the subject in hand we must remember these facts, and also that many times we have testified that we knew Joseph was a prophet, and that God does speak to his people in this age. Remember it is the doers of the word and not the hearers only who are justified.

"Behold, verily, thus sayeth the Lord unto you; in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days. * * * I have warned you and forwarned you, by giving this word of wisdom by revelation." Here is manifested the love of God. He looks upon this wicked world and knows what wicked men will do, and he warns his children of the evils. He tells us "strong drink is not good, neither meet in the sight of your Father, but for the washing of the body." The evils of strong drink are so great that it matters not which way we look, we can see its baneful effects.

When we examine it in the light of science, we find that in accord with God's word, it is not good for man. We will give a few quotations from O. S. Fowler's 'Human Science.' He has made the welfare of mankind a life study, and speaks from observation, and the word of God in the Doc. & Cov. 85: 36, says: "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." And Alma says: "Every thing that is good comes from God, and everything that is evil, from the devil."

Fowler, on page 493-4 says: "All artificial exhilaration always and necessarily injures, because it draws greater drafts on the vital forces than it can honor without detriment. Nature always supplies all the action and ardor she can well endure. This is proved by the fact that our impulsiveness and zeal are greater or less as we are able to endure them." * * * "That reaction which always follows exhilaration, is its own condemnation." Reader, apply your own common sense to this class of facts. After intoxication the feelings condemn it, fearfully. Inebriation causes horrible feelings, because it has done terrible damage. All men should beware. They can not afford to trifle with life and health.

On page 495: "Delirium tremens caps this dreadful climax, and labels all intoxication with its terrific anathemas! What restlessness and fiery excitability! What awful feelings and horrible illusions, in which only devils and hobgoblins glaring with rage, or else fiendish delight in torturing, horrify the dreadful specter! Only nightmare bears any comparison with it in mental agony, and that but faint."

"On page 504: "Workman, you do not need it, for it goes to the brain, not muscles, and is the laborer's great pall."

An eminent German chemist has said that—"All the food contained in one gallon of beer is equal to about as much flour as could be placed on the end of a knife."

The seeming strength derived from its use is the same as when a horse is weary and you urge him along with the whip. It does not make him stronger, but acts as a stimulant, and causes him to exert his exhausted body, which is overtaxed and needs rest. And so with man; he is tired and needs to rest his body, but he takes a drink of liquor and it stimulates him, and he is deceived with the thought that it makes him stronger, while it has only acted as the whip to the jaded horse.

On page 509 he says: "Tobacco, chewed or smoked, is a rank narcotic poison. Its effects on beginners, before the system becomes inured to its use, shows what its constitutional effects are on the organism. Can it turn the stomach at first without injuring always?" "Tobacco vitiates the saliva, finds its way to the stomach, and poisons the digesting food, and thereby the blood made from it. The odiousness of the breath of all its consumers condemns it as plainly as nature could condemn. It is most filthy. It manufactures right within you and in close proximity to the great labratory of life, just the most loathsome and very nastiest compound possible. What could tempt you to take into your mouth that most repulsive pool you have just disembogued from it! And yet it is no more utterly defiled now than before it was ejected."

Thus we might continue, and introduce ten times as much evidence of the great evil of strong drink and tobacco on the human system; but sufficient has been said to establish it, all of which we know to be true, if we will but observe the examples before us.

And again—"hot drinks are not for the body or belly." And the church in Joseph's day understood such to mean tea, coffee, and other drinks of a similar nature.

On page 508, (Human Science) it says: "They are powerful tonics, too bracing for any nervous person to endure with impunity. They impede sleep for five or six hours after they are drunk. All lovers of them strong, are nervous in the extreme. They do sometimes cure headache to-day, only to increase it for days afterwards. All inveterate tea and coffee drinkers suffer proportionally from headache, and usually sick headache. If they will stop drinking them six months, their headache will stop. Let inveterates in either discontinue their use six months, and they will barely begin to realize the damage they inflict by noting how much better they feel after they become once fairly weaned."

"We take the following from a newspaper:—"Only thirteen out of ninety-one samples of coffee analyzed during one month in Paris were pronounced pure. One specimen package is reported to have contained the following ingredients: red earth, flour, coffee grounds, carmel, talc, plumbago, vermicelli, sewohn powder, bean dust, carrots, bread crusts, acorns, saw-dust, red ochre, brick dust, ashes, mahogany shavings, and sand."

Sometimes the argument is used that, "It makes me feel good to have a glass of beer or brandy, or a cup of tea or coffee." Well, dear reader, I leave you to settle that matter with God. He says it is *not good*, only for certain things which is stated in the revelation. Which shall we be-

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lieve; our appetites or his word through him whom we have testified we know was a prophet of God. Can we take our feelings as a guide and ignore the written word? If so, why claim superior light by present revelation, and disobey that which is revealed?

The second paragraph says: "It is pleasing unto me that they [flesh of beasts and fowls] should not be used only in winter and times of famine." This is also treated lightly, and like savages we eat meat every day of the year, making the same excuse as for beer—"It makes us strong,"—whereas, in the animal kingdom the elephant, camel and horse, can stand more fatigue than the lion, tiger, and other flesh-eating animals. Not only have we this example before us, but God says it should be used only in cold weather, or in famine; and also that "all grain is ordained for the use of man and beast," to be *the staff of life.*

In the third paragraph it points out the best use of the different kinds of grain, and we believe no person who has had experience in that line will dispute the truthfulness of the statement. It then closes with the promise: "And all saints who remember to keep and do these sayings, walking in obedience to these commandments, shall receive health in their navel and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint. And I the Lord give unto them a promise that the destroying angel shall pass by them."

Dear Saints; what a promise to us! What blessings! Where could we look for more! Are we willing to take God at his word, and show our faith by our works, and practice what we teach? "For I the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise."—D. C. 81:3. Do we ever think how inconsistent we appear before the world, and what a weapon we place in their hand when we advocate present revelation, and yet fail to practice what has been revealed tc us? Our experience is that we have been greatly blessed in keeping the "Word of Wisdom;" and we can say to all those who use tea and coffee, to cure the headache, we do not use them, and have never had it.

EDWARD RANNIE, Jr.

GEMS OF THOUGHT.

Organization may change or dissolve, but when parties cease to exist liberty will perish.

Affection blinds the judgment, and we can not expect an equitable award where the judge is made a party.

One effect of fear is to disturb the senses and make things not to appear what they really are.

Liberty consists in the power of doing that which is permitted by law.

At the gates of the forest the surprised man of the world is forced to leave his city estimate of great and small, wise and foolish. The knapsack of custom falls from his back with the first step he makes into their precincts.

Death adds perfection to the most perfect man. It renders him faultless to those who have loved him.

A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.

PART FIVE.

ELDER D.—Doctor; have you considered the purpose for which God organized his church, gave his spiritual gifts and set apostles, prophets, evangelists, pastors and teachers therein, and the impossibility of degraded humanity attaining to such a height of excellence as is marked out in the great standard and pattern, Jesus Christ, without those divine aids and divinely appointed and inspired teachers?

Dr. T.—Yes, Elder; since our last conversation I have made it the subject of my meditations by day and night, and I must repeat it. There is a grandeur in the object, and a fitness in the means appointed by which the object is to be accomplished, that had never occurred to me before. But is it true that all mankind are expected to come to such a state of purity and excellence as that marked out in Christ's life? Was not this rather for the apostles and their co-workers of that day, in order that they might be enabled to perform the herculean task of establishing the church upon a sure basis?

D.—Permit me to answer by asking one or two questions. For whose benefit was the apostle writing? For that generation only, or for all generations? Is God a partial being?

T.—The whole of the New Testament was written for the benefit of all generations. God is no respecter of persons.

D.—Thank you. Then Paul in writing to "all generations" uses language that plainly implies that "all generations" were invited to struggle for, and attain to this great excellence of their "High calling of God in Christ Jesus." He says these means were set in the church "for the perfecting of the saints," etc., "*Till we all come in the unity of the faith,*" etc. Moreover, the apostle Peter told the Jews on the day of Pentecost, that the promises of salvation, and of the Holy Ghost, (which latter was the medium through which the spiritual gifts were given), were to all that were afar off, even as many as the Lord our God shall call." (Acts 2:39). And, as you have truly remarked that 'God is no respecter of persons," it must follow that he includes all that will love and serve him as being invited to the excellent glory of the Lord Jesus Christ, to be "heirs of God, and joint heirs with Christ," (Rom. 8:17), to "be like him." (1 John 3:2). For "every man that hath this hope in him, purifieth himself even as he (Christ) is pure." Also "that ye might be filled with all the fulness of God." (Eph. 3:14 19 inclusive). Could we be "joint heirs with Christ" unless we are "like him?" Can we be like him unless we are pure as he is pure? Can we "be filled with all the fulness of God" if we fall short of the "measure of the stature of the fulness of Christ?" and lastly; I again urge, can we attain to that "fulness" without the means which God has provided?

T.—We have the means. The apostles, though dead, yet speak to us in the sacred volume. That volume is the result of their illumination; and *it remains* to bring all mankind to the unity of the faith, and will doubtless lead us to all the excellencies which God demands we shall attain unto. The apostles having finished their work, their presence is no longer needed. The church is established, once for all, "and the gates of hell shall not prevail against it."

D.—A moment ago you questioned whether all were to come to that standard. Now you take it for granted and say, "We have the means;" and you represent the Bible as that means. We have already shown that the purpose for which apostles, prophets, etc., were set in the church, is not and can not be accomplished until all the children of God are brought to the conditions mentioned; hence the work of those officials is not finished. Moreover, if God had intended that the sacred volume was to be *the only means* by which his church should "come in the unity of the faith, to the measure of the stature of the fulness of Christ," he would doubtless have said so instead of *setting* in the church the order of things which Paul declared he had done. But it would be the height of absurdity to speak of the Bible as "the gift of tongues," the interpretation of those tongues, "gifts of healing," "discernment of spirits," miracles," "apostles," "prophets," etc. These, as we have shown, Paul declared God "hath set in the church." He does not say, "God will set them in the church," etc., whereas the sacred volume, which was the result of the illumination of the apostles, had not been written at this time, and some portions of it for many years after. Yet undoubtedly that volume, with every revelation which God has given, or shall give, performs an important part in that work. But it must be remembered that without the means referred to by Paul in 1st Corinthians 12th, 13th and 14th chapters, and Ephesians the 4th chapter, there could be no such revelation. These are the means through which the Holy Ghost manifests itself, and communicates its divine teachings to bring us to the "measure of the stature of the fulness of Christ." Take these away, then operations of the Holy Spirit cease, and his children are thrown upon their own meagre and unaided resources, "groping as the blind for the wall." "And if the blind lead the blind, both shall fall into the ditch." Surely after admitting that all were invited to that perfect state, you will not charge God with making such ample provisions to prepare a few of his children for the glory of Christ, and with denying the countless masses the blessedness of the same glory. Such a course would give the lie to your soul-cheering

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quotation from Peter's lips, "God is no respecter of persons,"—and shut out every ray of hope from the hearts of a sin-stricken world.

T.—I now believe that that glory is for all to enjoy; but it is not necessary that all should have the same supernatural aids. We live in an enlightened age. Knowledge is spreading its beauteous rays over all the earth. We can read the Bible in the languages in which it was written, drink heavenly wisdom from its streams of light, and this will fit us for the blessedness of which you speak, without any supernatural helps.

D.—I grant you that we live in an enlightened age as to the things of this world, but the wisdom of the world in this age no more comprehends the "hidden wisdom of God," than it did in Paul's age, when "the world by wisdom knew not God;" for "hath not God made foolish the wisdom of the world?" (1 Cor. 1: 17-29). And while you can read the Scriptures in the original tongues, it is evident from the contradictory interpretations given by your learned expounders, from which have grown so many conflicting creeds and so many diversified churches, that you do not understand what you read; for after eighteen centuries, during which worldly wisdom has increased, no two churches, if any two expounders, have been able to read the sacred word with the same understanding. And to-day, doubt and uncertainty pervades every heart, and the creeds, which are the foundations upon which every church of christendom is built, have become more and more unsettled; and in fact are giving way before the advance and scrutiny of enlightned criticism, which criticism is the result of the restoration of that beauteous and divine order, whose progress you and your compeers are striving to impede and destroy. But the result must be that, as your foundations are being removed, the fabrics built upon them must fall, and the truly wise among mankind will be found seeking the true order of God with its supernatural aids, its divinely appointed ordinances, its God-given commands, and its everliving and faithful promises, as the only means whereby they can "come in the unity of the faith," and through that faith be brought to the "measure of the stature of the fulness of Christ." One word more. Man is found to be the same, by nature, in all ages. The powers of darkness remain the same inveterate and implacable foe of the race as well as of the Creator. The enmity of the world against God and his children is unchanged; hence his children have the same evil natures to subdue, the same wily tempter to resist, the same deadly foe to conquer, the same ungodly world to overcome, the same God to serve, the same pure and holy Redeemer to follow in the "strait and narrow way," the same commands to observe, and the same goal of Christ-like perfection to attain unto, that we may gain the unfading crown, eternal life. Verily, if the ancient church needed these divine aids after sitting, as many sat, at the feet of the Divine Teacher, drinking eternal wisdom from his unerring lips, and witnessing the divine power in the wondrous works wrought through him, it would be vain, yea, more—unjust in God, to demand those living in after ages to come up to the same perfection, while left to their own unaided weakness, except a book that is interpreted in as many ways as it has readers, and at the same time deny them the right of heirship with Christ if they do not come to his standard. The fact that God set them in the church, is evidence of his purpose that they should continue therein so long as his church continued in the observance of "all things" which Christ had commanded.

T.—But is it not evident that God has done away or removed that order of things from the church, since the blessings promised are not, and have not been enjoyed for many centuries?

D.—No, sir! It is simply evidence of her departure and apostacy who was once the church of God, from the order which Christ established. Or, as Wesley said in his sermon on the more excellent way,—"Because the Christians had turned heathens again!" Your position, if correct, would make God appear a changeable, a very unjust being, and unworthy our confidence.

T.—My friend, I fear you lack that Christian charity without which you can not be a child of God. Why, your theory unchristianizes all the pious men and women of this and every age since that of the apostles. Does not John tell us that, "If we do not love our brethren whom we have seen, we can not love God whom we have not seen?"

D.—If it is Christian charity to keep back the saving truth of the gospel lest we offend our fellow men, or to shrink from the defense of God's established order lest we run counter to the contradictory systems of men, then let me be eternally branded with the lack of such charity; for as a wiser than I has said, "such charity is colder than polar ice." The Master spoke in plainness, and was deemed a devil. Paul "shunned not to declare the whole counsel of God," and suffered persecution and imprisonment. And, strange to say, it was for the utterance of the same eternal truths I have now declared. And yet you claim *they* were the embodiment of charity! Your charge of "unchristianizing" is weak, and lacks consistency. Do you accept of every creed in christendom as being of God?

T.—No, sir; but I believe all are sincere, and will be saved because of their sincerity.

D.—Is it not likely that many of the Jews were sincere? Why did not Jesus tell Nicodemus his sincerity would save him without being "born again." Or Cornelieus, that his sincerity would be accepted without obedience to the requirements of heaven? If sincerity had been the standard of perfection, or even a sufficient qualification to salvation, why was Paul arrested on his way to Damascus? And why were the twelve disciples at Ephesus immersed again? Or Apollus "taught the way of God more perfectly?" Again; if sincerity in one form of error qualifies a man for salvation, why not in any and all other forms of error? And why do you send missionaries to the heathen who manifest a thousand-fold greater sincerity than professedly enlightened Christians? The heathen give themselves a willing sacrifice to their gods. The mother gives the infant of her bosom to the devouring Ganges, and calmly lays herself upon the burning pile to please the being she has been taught to worship. Surely, if sincerity in any form of error may be accepted as the "one thing needful" to entitle us to the saving mercy of God, the heathen world has merited it, and needs none of your efforts to save them from hell. But the testimony of God is against you. Nothing short of intelligent submission to his revealed will can entitle us to the salvation purchased by the precious blood of Christ. Hence it is the essence of charity to point out the errors of humanity. For this purpose God revealed his will and sent his Son to teach the way of life. For this, apostles and prophets were commanded to "go into all the world and preach the gospel to every creature." For this, his church was organized with all its glorious gifts and blessings, that his children might be educated and brought up to that condition requisite to their entrance into the presence of God, and to the joint heirship with his Son Jesus Christ.

T.—My friend, I must acknowledge the force of your reasoning, and I begin to fear that the position you take is a correct one. I confess my inability to avoid this conclusion. I can not deny that the church was established just as Paul has described it; and as you have justly remarked, we have no account of God's repealing that order of things, nor any direct intimation that he would repeal it. But it is evident that that order has not been in existence for many centuries, and I am at a loss to know how the change came about, persuaded as I am that there have been thousands of pious men and women during the centuries past. Yet I am impressed with the truth that "God is no respecter of persons." If the change was his work, then there must be another than the old way to bring us up to the standard of Christ, or else he has proved himself a partial being, shutting out with His own hand the masses of mankind from that perfect glory. This latter I am not prepared to admit.

D.—Doctor; I deeply sympathize with you in your dilemma, and if you will be patient and accept of the evidence given in God's word, I can help you. I have already mentioned portions of Holy Writ which sheds light upon these things, but I will now refer to them more fully. You will remember that this kingdom, or church was offered to the Jews, the ancient covenant people of God, by Christ himself. But the powers of darknass knowing it was the purpose of God to set up His kingdom on the earth, and having obtained rule in the hearts of the children of disobedience, blinded their eyes that they might "not see when good cometh;" and thinking that if he could persuade them to reject the kingdom of God, no other people would receive it, and by this means he

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would frustrate the purpose of the Holy One. And to thus maintain his power over all the earth to the destruction of the human family, he persuaded them to reject the Lord of life and glory; hence it is written of Jesus, "He came unto his own, and his own received him not."—John 1:11. His twelve disciples were sent "to the lost sheep of the house of Israel." (Matth. 10:5, 7; 15:24). The seventy were sent on a similar errand. (Luke 10:1, 9). The Jews rejected the kingdom of God, and this decree fell from his lips, —"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matth. 21:43; Acts 13:46). You will not say that God was changeable or partial in this; or that there must be another way to do the work?

T.—No; he was justified by their rejection of his kingdom.

D.—Very good. Then the kingdom was given to the Gentiles. Now, if at any time *they* should prove themselves unworthy, will not—must not—the same cause have the same effect?

T.—But is there any intimation that the Gentiles would prove themselves unworthy? Does not our Lord say they shall "bring forth the fruits thereof?"

D.—Our Lord does say the same thing in effect, and they did for a time bring forth the fruits thereof; but our Lord does not say they shall *always continue* to do so. His apostle, Paul, in Romans 11th chapter, shows the Gentiles *the cause* for which the kingdom was taken from the Jews, and warns them thus: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou *continue* in his goodness: otherwise thou also shalt be cut off." Rom. 10:20, 23. This warning proves emphatically that the question whether the kingdom of God should remain with the Gentiles, must be determined, not by any decree of the Almighty alone, but by their continuing to "observe all things whatsoever Christ had commanded." In their failure to do this, the same just being would take the kingdom, with all its power, authority, blessings, and organic form away from them. But if they remained faithful to the end he must fulfill His promise to them, and "be with them alway, even to the end of the world." You admit the organic form of the church has long since vanished; you utterly deny the existence of the gifts and blessings; you declare there is no need of visions and revelations to-day; and the very laws governing the church, you say, are no longer needed, and you trample them under your feet. Where, then, I ask, is the church of God? It is only conspicuous by its absence from among men, unless it is found among the very people whom you despise and denounce for declaring that God in his tender mercy has organized his church again with apostles, prophets, gifts, and blessings, with the same law of adoption, the same divine precepts for the government of the church, the same "measure of the stature of the fulness of Christ" for us all to attain unto. And the cause of its non-existence for so many centuries must lie with those to whom the kingdom had been given; it can not be imputed to the unchangeable God. They were unfaithful to their trust, and refused to be governed by "apostles and prophets," etc.; they could not endure the light of revelation shining upon their corrupt and ambitious designs. The gifts of the gospel required purity of purpose, and holiness of life, ere they could be enjoyed; and it was found easier to follow "their own pernicious ways" than restrain their evil desires; hence they claimed they were no longer needed. They ceased to seek counsel from the Lord, and they began to pervert the word of the Lord in order to apologize for their secret works of darkness, having "departed from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. 4:1).

T.—Can you point to any other scriptures foretelling such departure?

D.—Oh, yes; I will cite you to the 24th chapter of Isaiah, who in prophetic vision declared the events as they appeared to him, not as though they actually transpired then, but as they would transpire in the future. The vision does not refer to some small portion of the earth, but embraces *the whole earth*. And after declaring the woes that shall come on *all the earth*, he tells the cause in verse 5—"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." If the present state of the earth is not correctly portrayed in this chapter, then language, and the prophetic pen, must forever despair of giving even an approximate view of things as they shall exist, and it is vain to expect a fulfilment of that word of prophecy. Such an universal state of sorrow and destruction as is predicted in this chapter, could not in justice be brought upon the world for a crime or crimes that were only local. The crime justifying it must be universal. The great commission given to the apostles, after the Jews had rejected the kingdom, was,—"Go ye into all the world, and preach the gospel to every creature." It was universal, or, more correctly speaking, it extended to all the earth. Paul tells us that the gospel "was preached to every creature which is under heaven."—Col. 1:23. "Yes, verily; their sound went into all the earth."—Rom. 10:18. And as we have already seen from Ecclesiastical history, this departure began in an early day, and gradually widened its extent until, as Wesley declares, "There was nothing but a dead form left." (Sermon on "The more excellent way.") The apostacy became general, until it embraced the whole earth; and, as a consequence, a state of corruption exists which has not had a parallel since the days of Noah. This is emphatically the time, and the condition, of the world, as portrayed by Jesus in verses 7 to 14 of Matthew 24. Paul foretold this apostacy in Acts 20:28–30. It commenced under his own observation. (2 Cor. 11:12–15; 2 Thess. 2d chapter). The Spirit declared "expressly" in 1 Tim. chapter 4 of that departure. And Paul foretold the "perilous times" that should be "in the last days" as a consequence of the same. (2 Tim. chapter 3). He further declared, "The time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4). Peter foretells the same thing, (2 Pet. chapter 2 and 3). Other portions of God's word confirm these predictions, and the present state of society is lamentable evidence of the truthfulness of those inspired utterances.

T.—I know that corruption is in high and low places, and that it is eating as a cankerworm into the very heart of society; but in view of the fact of the great efforts being made for the evangelizing of the world, the scattering of the Bible into all lands and into every house, the formation of "Young Men's Christian Societies," Bible Societies, Missionary Societies, together with Temperance Societies and a hundred other Christian Associations, it would seem the world must speedily be redeemed from this state of corruption.

D.—There is where you and your coworkers are mistaken. God established *one* means for the evangelizing of the world, and you have adopted *many others*. I will not say your motives are impure, but your mistake is a fatal one, and is only tending to increase the evils instead of lessening them. You declare, in effect, that God's way was only adapted to a semi-barbarous age; that the learning and wisdom of the nineteenth century is better adapted to grapple with the evils of the world than the wisdom of God. And hence, instead of the apostolic order as established by Christ, a thousand and one conflicting orders are established by man. And, however well meaning their devisers may be, they can only result in covering with shame and confusion those who look to them as the means of redeeming the world. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." (1 Thess. 5:3.)

To be continued.

RULES OF ELIZABETH FRY.

THE following rules for the guidance of life are by the celebrated Mrs Fry:

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.

2. Never err the least in truth.

3. Never say an ill thing of a person when thou canst say a good thing of him. Not only speak charitably but feel so.

4. Never be irritable or unkind to anybody.

5. Never indulge thyself in luxuries that are not necessary.

6. Do all things with consideration, and when thy path to act right is most difficult put confidence in that power alone which is able to assist thee and exert thine own powers as far as they go.

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☞ Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, DO NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Miscellaneous.

SECOND QUORUM OF ELDERS.

Dear Brethren and Fellow Laborers in Christ: I wish to thank those members of the quorum who have assisted me in preparing for the printing of a new Circular Letter, by sending me their report, and stamps. I have written personally to every member in the quorum and directed as best I knew, and have received proper information from sixty-six members. The following are the names of members from whom we have not, but desire a report:

Samuel Alcott	John Bierline	Wm. J. Cook,
M. F. Cooper	Colby Downs	M. N. Eastman
O. C. Eaton	David Evans	Thomas France
William Hart	Henry Hart	M. Houghton
Charles Howery	Richard Hughes	G. Kinghorn
D. F. Lambert	C. W. Lange	S. Longbottom
Alvah North	Wm. Owens	H. T. Pitt
T. D. Reese	Wm. B. Smith	S. Thomas
George Wilson	James Woolams.	

Now, brethren, when you see this notice, please send me your address. If any of the above named members are dead, or have been expelled from the church, such information is solicited. If no information reaches us, their names can not be put upon the New Circular Letter, but other Elders will be selected to fill their places. Address me at Independence, Jackson Co., Missouri.

F. C. WARNKY.

TO THE MISSION, DISTRICT AND BRANCH AUTHORITIES IN ENGLAND AND AUSTRALIA.

I wish to call the attention of the above officials to the fact that their records should be corrected as soon as practicable. To some letters that I have sent no replies have come, so I take this method of giving a general notification of how their records stand here, in order that they may correct them.

The majority of the English branches were corrected by Bro. Caton to Dec. 31st, 1883. These are as follows, the figures given with each being their net number on my record: Stafford 16; Birmingham 76; Farnworth 40; Hanley 51; Sheffield 24; Manchester 71; Burton-on-Trent 32; Summerfield 27; Wigan 19; Derby 12. The others stand as follows: Devenport corrected to Dec. 31st, 1882, has 11 members; Limehouse (65), Hackney (29) Enfield (8) corrected to December 31st, 1881, with numbers on my record as attached, while Clay Cross (29) has not been corrected since close of 1879. Of Walsall 18 names were recived April 4th, 1882, without any items of birth or baptism, so there is really no record of that branch. On reading the above the brethren in England will not wonder that my annual reports do not give their branch number as they have them, and if such will do their part to aid the Mission Secretary and General Church Recorder, they will confer a favor on those officers.

The Australian branches have not been corrected since it was done by Bro. J. W. Gillen. They stand as follows on my record: Bungwall 19; Nambuccra 39; Queen's Ferry 23; Sydney 19; Wallsend 27. Doubtless great changes have taken place and of all these it will be necessary that I have an account before I can correct my record. I will also write to Bro. J. F. Burton, missionary in charge, about these branches.

HENRY A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, November 27th, 1885

NORTHERN NEBRASKA.

To the Deacons, Teachers, Priests and Elders, of the Northern Nebraska District, Greeting:—Forasmuch as your next district conference convenes at Omaha, on the 18th of December, we respectfully suggest that you so arrange your affairs, if possible, and come prepared to stop over Monday the 21st, and that that day be spent in general counsel and instruction touching labors, duties, rights, etc., of branch and district officials, that peradventure we may be better prepared to govern, so far as the gifts and callings of God to us authorize, and have all things right before the Great Master we are striving to serve. The dispensation of the fulness of times was not ushered in by thunders from Mount Sinai, nevertheless, the injunction to work according to the pattern is just as imperative. And we have no guarantee of God's favor, only in having, or doing all things right before him. There is nothing we can offer to God in lieu of faith, zeal, and fidelity leading to a cheerful and ready compliance with his prescribed conditions, to secure his favor. He is neither bribed nor intimidated, and there is much reason to rejoice in the thought that a faith and zeal shown by one clothed in rags (if rags are all he has), ascends as rapidly to heaven, as from one clothed in fine linen and living sumptuously every day. "Obedience is better than sacrifice, or to hearken than the fat of rams," said one of old. And we have found nothing in our recognized church discipline to conflict therewith, but much evil resulting from a failure in individuals, branches, and districts, to evidence such faith in our discipline, by works. If God is the author of the adjudicating method, as He is the method of adoption, it must follow that the enforcement of the former, when necessity demands, is as imperative as the latter. Hence we can not transcend, or stop short of the limits of recognized law and be justified in the eyes of him who is our Law Giver.

Do not, we pray you, brethren, mistake the nature of this suggested meeting, and have your expectations raised to soaring, delving, or flying over the sea to bring down, up, or from over the sea something new, or to the consumption of time in angry or heated discussions upon some abstruse or vexed question or questions, for the exhibition of bravado or a striving for the mastery, making the house of God as a bedlam or pandemonium, where order should obtain and peace reign.

To our shame too much precious time has thus been spent. We must therefore give evidence of a desire to let the time thus spent suffice, by making a gigantic effort to do better in the future. We therefore suggest that we come together with a full remembrance of the injunction, namely, "To agree upon his (Christ's) word, by the prayer of faith; thus we may know how to govern in Christ's Church, and have all things right before him; with a corresponding effort to understand the word that is near us, and should be in our mouth, and in our hearts, so as to become more efficient in word and doctrine, having a better understanding of present duties, and correspondingly labor to perform them, and with an increase of holy boldness, to the enforcement of law and order so far as we may be authorized. And so be prepared for what there is above, below, or over the sea. For whatever may be there, is not to qualify us to keep the law here; but keeping the law here is to prepare us for what there is there. Hence it is, that "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of the law." Why don't we more thoroughly demonstrate our faith in this by practice?

We suggest that there be a general attendance. Let every official make a special effort. We want a revival—such a revival that a better understanding of our responsibility will bring. We live in perilous and trying times. We need to have our whole being thoroughly permeated with the belief that "that which is governed by law is preserved by law;" or else that clause of the law is useless, and without significance. But law is rigid, harsh, strict, and severe. So it is, and Christ is love, very true. But it is probable that to have convinced those who ran from the temple, smarting under the strokes that Christ laid upon them that he was such a loving being as others claimed, would have been a difficult task. Law is just, when making us wise and good; but when condemnatory of our procedure, then it is another thing. But if God reveals a law, or laws, we have no right to attempt to render them nugatory because of supposed severity; for he is able to take care of whatever issues may come from their enforcement.

Come on, and let the ushering in of the new year find us with the whole armor on, and fully equipped, moving as duty directs, in one solid phalanx for good.

JAMES CAFFALL.
W. M. RUMEL, *District President.*

MARRIED.

STERRETT—SORENSEN.—At Lehi City, Utah Co., Utah, by Elder John Brown, on Sunday, November 15th, 1885, Bro. C. E. Sterrett to Miss Helena Sorensen, both of Pleasant Grove, Utah Co., Utah.

DIED.

BROWN.—Near Waterloo, Nebraska, Nov. 11th, the infant son of brother Nelson and sister Ann Brown, aged five days. Funeral services by Elder W. M. Rumel.

REESE.—February 8th, 1885, Sr. Sophia Reese, She was born June 12th, 1835, in Breckonshire, Wales, and was baptized May 15th, 1875, by Elder John S. Patterson.

REESE.—March 23d, 1885, Bro. William Reese. He was born May 4th, 1830, at Glamorganshire, Wales; and was baptized June 9th, 1877, by Elder Jacob Stanley.

IN MEMORIA.

DUNCAN.—Pleasing, yet sorrowful, reminiscences come marching over the dial-plate of my mind, as I reflect upon the life-work of our late sister, (and aunt), Margaret Duncan. She was born in Indiana, February 18th, 1829, and was married to her surviving consort, J. M., September 20th, 1846, in Mercer county, Illinois. They became the parents of seven children. Three sons are still living in Adams county, Iowa.

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She embraced the faith, as held forth by Elder Hinkle, but was duly initiated into the Reorganization shortly after Joseph took his place. Her heart was willing, and her hand was always open to the great work of God. She walked in the paths of peace, according to the united testimonies of her neighbors, the saints, relatives, and all acquaintances. She had been afflicted with asthma quite a while, and the circulatory organs were all disordered at times; but neuralgia of the heart took her off, near Corning, Iowa, February 23d, 1885, about nine o'clock a. m. Her brief sojourn in Iowa was the prime cause of the gospel being proclaimed in the neighborhood, by Joseph R. Lambert. A well spent life of activity and fidelity, is both a blessing to a selfish world and a crown of glory to the happy possessor. Her smiling hope and kindly cheer soothed many a troubled toiler on life's highway. Her motherly counsel, tender care, and prudent example, will linger in the minds of her family until life's forces ebb away. All such speak through eventful careers, as their souls regale in the realms of delight. While sadness has touched the halls of home, they weep not as those who have no hope. Let us reverently pray that this bereavement may be sanctified to the good of the living and the glory of Him who doth not afflict willingly. The obsequies were largely attended in the district school-house, on the evening of November 6th, 1885, and the sad service was preformed by your humble servant, M. T. SHORT.

"MANUSCRIPT FOUND."

We now offer for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spalding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. This book of 144 pages 8 mo., is now in the hands of the binder, and orders for it are solicited. Single copies, in cloth 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each. Liberal discount to dealers.

REPLY TO LITTLEFIELD.

We have now on sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

PRAYER MEETING TONES.

When you speak in a social meeting, speak in a natural tone of voice—that is, a tone befitting the subject, and such as you would use for a similar purpose in any other company. Not much good comes usually even from good thoughts, if they are uttered in an unusual and unnatural voice. Those who hear know that it is not the manner of ordinary speech, and they are apt to infer that what is said does not belong truly to the man himself who is speaking; and that there is the putting on of something for the occasion. They are very apt to be partly right, too, in this opinion. For while these unnatural tones may sometimes be due to embarrassment, or to awkwardness, or to having accidently fallen into a bad habit; yet even then they indicate some separation between the manner of expression and the underlying state of mind, of a sort that does not exist, or that should not certainly be of long continuance.

If your religious beliefs and feelings are genuine and hearty, and if they have impressed themselves upon your common life, and have become with you as familiar things, you will express them in a simple and hearty way, without even the reality or the appearance of affectation. Put away then, your prayer-meeting tones, if you have any. Get "unction," if you need it, in your daily life, and upon yourself; and then talk, wherever you are, after an honest and sensible and Christian fashion.—*Congregationlist.*

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In the matter of the Incorporation of Lamoni, in Decatur county, Iowa.

Notice is hereby given to all parties concerned, that an election was held by the commissioners duly appointed for that purpose, within the surveyed limits of Lamoni, in Decatur county, and State of Iowa (plat whereof is now on file in this office) at which the question of the incorporation or non-incorporation of said territory was submitted to the legal voters therein; and it appearing from the returns of said election now on file in this office, that due notice of the same was given, as by the statute required, and that at said election a majority of the votes cast were in favor of incorporation. It is, therefore, by reason of the result of said election, declared that said territory be hereafter known as the Incorporated town of Lamoni.

In witness whereof I hereunto affix my official signiture, this 18th day of November, A. D., 1885,

E. J. SANKEY, Clerk
[SEAL] of the Circuit Court of
Decatur County, Iowa.

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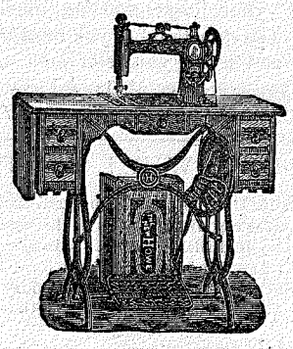

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THE SAINTS' HERALD

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, December 12, 1885.

PENROSE ON MONOGAMY AND BIGAMY.

MR. PENROSE charges that "the great majority of men marry for improper pursoses." This is a wholesale condemnation of men in the marriage relation, including those in and out of the Mormon Church. That he meant it to apply to all outside of that church does not affect the charge as it appears. His speech was in defense of the plural philosophy, his arraignment of monogamy, and in his zeal for the one ever-steps the bounds of fact in regard to the other. He raises the presumption that those who do not accept the theory of marriage as held by himself and others in Utah, are in their thoughts, and the purposes of their marriages immoral. Hence if a man is not plurally married he is married for an improper purpose. But Mr. Penrose's conscience jogs him here and he admits by evasion that the conversation of himself and brethren upon the occasion of the marriage of one of their number, is no better than that of the Gentiles; though he feels quite competent to accuse and vilify the Gentiles, he will not criticise nor judge his "people on this point." If he ever heard Pres. Brigham Young and Hebet C. Kimball, in public and in private, he could have had wherewith to form a judgment, for if those who did hear them report correctly, neither of these men was a model of modest conversation. Besides this Mr. Penrose, by charging himself and his brethren with descending to practices that are of the "earth earthy," stigmatizes their manners of talk and conduct, as immoral in the same particulars and degree that he does the Gentiles. From the standing ground presented by Mr. Penrose in this statement, the entire number of men living in the practice of the one wife rule is condemned.

Mr. Penrose states that it is not bigamy that they practice in Utah. That the "essence of bigamy is the fraud contained therein." That "there is no fraud in their plural marriages." He further states that they get the consent of the first wife before the second woman is secured. Mr. Penrose knows that while this may be the theory, is has been notoriously disregarded from the first. He knows that in the so-called revelation upon the subject, there is a provision which has been so construed that the first wife, no matter how pure her regard for her rightful husband, and her love for her children by him might be, has been set aside as a perverse person, worthy of no regard or consideration in the matter. In instance after instance the lawful wife has been cruelly neglected to shift for herself, unaided and uncared for by the husband who contracted with her to love, cherish and protect her until life ceased. Before making this statement respecting the consent of the first wife, Mr. Penrose should have waited until the first wives of all the pioneer polygamists had gone where they could not testify in human courts.

TAYLOR AND CANNON CONDEMN THEIR BRETHREN.

Presidents Taylor and Cannon declare that there are "abominations practiced by those called Saints, which the trials" they "are now passing through will reveal in a manner terrible to them. Open sins are also winked at and condoned by Presidents, Bishops, Teachers and parents, in a manner offensive to God and grievous to man."

Undoubtedly one of these secret sins is the outrageous treatment accorded to the first wife, not only the lawful wife, but after her demise, the next in priority of right, in that her refusal of consent to plural marriage is ignored, and her rights diminished by such plural marriage when consummated.

POLYGAMY CONDEMNED BY UTAH LAWS.

One of the open sins of which Presidents Taylor and Cannon accuse their fellow Saints may be found in the statute books of the Territory of Utah. One enactment strikes the wife's right of dower out of existence. Another, and by far the most damaging, is found in chapter five of the Revised Code, 1876. This chapter was first enacted in most of its provisions by the Legislature of the State of Deseret; and when that embryo State failed to develop, the Territorial Legislature "covered in" to the Utah Code all "needful rules and regulations" to make Church rule dominant in the family relation. Sections 3 and 4 provide:

"And be it further ordained: That, as said Church holds the Constitutional and original right, in common with all civil and religious communities, 'to worship God according to the dictates of conscience;' to reverence communion agreeably to the principles of truth, and to solemnize marriage compatible with the revelations of Jesus Christ; for the security and full enjoyment of all blessings and privileges embodied in the religion of Jesus Christ free to all. It is also declared, that said Church does, and shall possess and enjoy continually, the power and authority, in and of itself, to originate, make, pass and establish rules, regulations, ordinances, laws, customs and criterions, for the good order, safety, government, conveniences, comfort, and control of said Church; and for the punishment, or forgiveness of all offenses relative to fellowship, according to Church covenants; that the pursuit of bliss, and the enjoyment of life, in every capacity of public association and domestic happiness, temporal expansion, or spiritual increase upon the earth, may not legally be questioned: Provided, however, that each and every act, or practice so established, or adopted for law, or custom, shall relate to solemnities, sacraments, ceremonies, consecrations, endowments, tithings, marriages, fellowship, or the religious duties of man to his maker; inasmuch as the doctrines, principles, practices or performances, support virtue and increase morality, and are not inconsistent with, or repugnant to the Constitution of the United States, or of this State, and are founded in the revelations of the Lord."

"Sec. 4. And be it further ordained: That said Church shall keep, at every full organized branch or stake, a registry of marriages, births, and deaths; free for the inspection of all members, and for their benefit."

This chapter was approved February 8th, 1851, "by the General Assembly of the State of Deseret," and was approved by the Legislative Assembly of the Territory of Utah, October 4th, 1851. The organic act was approved by Congress, September 9th, 1850.

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It will be seen from this that as soon after the passage or the organic act, by which the State of Deseret was changed to the Territory of Utah, as it could be done, the people called the "Church of Jesus Christ of Latter Day Saints" proceeded to re-enact the laws of the mythical State of Deseret, and declared themselves to be a corporate body with all the rights and privileges of other religious communities, and the jurisdiction of the marriage relation especially.

On October 4th, 1851, the following was passed:

"Resolved, by the Legislative Assembly of Utah: That the laws heretofore passed by the provisional government of the State of Deseret, and which do not conflict with the 'organic act' of said Territory, be, and the same are hereby declared to be legal, and in full force and virtue, and shall so remain until superceded by the action of the Legislative Assembly of the Territory of Utah."

The dates of all these enactments, including the one incorporating the church with its extraordinary jurisdiction over the institution of marriage, are previous to the promulgation of the so-called revelation on plural marriage. The "revelations of the Lord" received and acknowledged by the Church up to the date of the act of self-incorporation, and to which reference is made in the closing sentence of section 3, are all monogamous.

This also appears in section 1, of chapter 5, already quoted from.

In that section it is declared:

"That all that portion of the inhabitants of said State [Deseret], which now are, or hereafter may become residents therein, and which are known and distinguished as 'The Church of Jesus Christ of Latter Day Saints,' are incorporated, constituted, made and declared a body corporate, with perpetual succession under the original name and style of 'The Church of Jesus Christ of Latter Day Saints,' *as now organized*, with full power," &c., &c.

The words "*as now organized*" represent the character of the tenets, doctrines, dogmas, church rules and articles, marriage rites, ceremonies, and methods of celebration of the contract of marriage, as were the publicly accepted principles of the church. These were then acknowledged to be in the Bible, Book of Mormon, and Doctrine and Covenants. The section on marriage, and the revelations of 1831 clearly define the position of the Church on the point at issue existing at the time of these enactments by the State of Deseret and Territory of Utah.

There is no statutory declaration defining who may and who may not contract marriage; nor is there any specifying who may celebrate the ceremonies of marriage contracts, that we can discover in the statutes of 1876. If there are any they are so covered up that they are not found by reference to the table of contents, or index of subjects. None appears under the head of "contracts," none under "marriage," and none under "domestic relations." If the absence of such statutory provisions was to the intent and purpose that the common law institutions might prevail, it is competent to say that no plural marriages are recognized by that law. If the intent was that the rules and practices of the Church as founded in 1830, which rules were adopted by the same Church in 1835, and were continuously published and presented to the Church and the world by the same body of men incorporated as recited heretofore, in Utah, to as late a period as 1876, including the years during which the incorporation took place, to-wit, 1850–1851; then in that case there was no rule or practice of marriage published by said Church so incorporated, and upon which the words "*as now organized*," could have bearing, except that which was monogamic and against plural marriage.

In either case, if the act of incorporation was valid, whether the practice under the common law inured, or the rule and practice were defined in the then existing published articles of faith, &c., there was a law against polygamous marriages and an open sin was practiced upon the innocent and confiding men and women both, where they were inveigled into unlawful marriages. This sin has been "winked at by Presidents, Bishops, Teachers and parents."

POLYGAMY INTRODUCED.

No other order and practice of marriage than the one of 1830 and 1835 was publicly known to the Church in Utah till August 29th, 1852. At that date a copy of a document called a revelation from God, was read before the people; and without a chance to examine and compare it with the Statutes recognized of the Church up to that date as having been given of God, without having submitted it to any of the constitutional tests before the established tribunals in the Church, it was thrust into being as law by the denunciatory edict of the man presenting it, "You have got to believe it, or be damned." But, notwithstanding this, no publication of this revelation in the Doctrine and Covenants, the Church Articles, was made until 1876, the year that the compilation of the laws then in force was authorized and completed by direction of the Legislative Assembly by a committee consisting of A. O. Smoot, Silas S. Smith and Robert T. Burton, whose statement in the preface is dated November 28th, 1876. In that year an edition of the Doctrine and Covenants, was issued from the *Deseret News* office, from which the declaration made by the Church in reference to its faith concerning marriage in 1835, and maintained intact from that date until 1876, was expunged and the so-called revelation inserted in its place. This was done, so far as we have been able to learn, without any authoritative action of the Church ordering it to be done; without an act of repeal, and without command of God.

These unwarranted acts, we protest against on our own behalf and in behalf of thousands of men and women in whose hearts the hope of life and salvation in Christ was begotten through the preaching of the Word, but to whom plural marriage never came with Divine endorsement. We protest against them by virtue of our membership in the Church of Jesus Christ of Latter Day Saints, as that church was instituted by Christ in 1830. We protest against them by virtue of our right as the son of the one through whom, as human agent, the gospel was revealed and the Church organized. We protest against them by virtue of the manifestation of the Spirit to usward that they are "offensive to God and grievous to man." Here is wisdom, let him that is wise take heed thereunto.

The action of Congress in 1862 declared all the provisions of this Fifth chapter of the compiled laws of Utah and adopted by the Utah Territorial Legislature in 1851, which in anywise related to the subject of marriage, null and void; leaving other parts of the same Territorial law untouched, so far as any question raised thereon has yet been determined by the Courts. This action of Congress did not, however, affect the status of the chapter in regard to the rule existing from 1851 to 1862. And so far as the controversy may be urged between the Utah Church and the Reorganized Church, we think it clear that whether viewed from the secular and common law basis of examination, or from the ecclesiastical, the Utah Church is concluded by its own acts, and the acts of its members engaged as citizens in framing the laws found in the statute books of Utah Territory, from pleading in extenuation of their present opposition to the laws enacted by Congress and refusal to yield compliance to those laws in the future, the claim that prior to 1862 there was no law in force in the Territory which made plural marriage unlawful.

It has herein been shown that the pro-

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visional laws of the State of Deseret, which the later Territorial Legislature of Utah re-enacted, were framed, adopted and in force, (so far as the Utah Church was concerned), in February and October, 1851, and the Statute of Divorce, March 6th, 1852; all before the revelation claimed as the foundation and sanction for plural marriage was published and declared and therefore operative as a rule of marriage within the meaning of the statute, according to the words "*as now organized.*" It has also been shown that by the enactment of a statutory provision declaring what would be lawful causes for divorce, and the absence of any provisions declaring who may and who may not lawfully contract in marriage, or defining who may celebrate the rite of marriage, the common law rule and construction are recognized, and the people of the Territory and the Church were existing under that law at such incorporation, and that rule is known to be monogamous.

It has also been shown that in case the common law view is successfully denied, the fact still remains that the "revelations of Jesus Christ," as made to the Church, and published by it at the time of the incorporation recited were monogamous; and that those revelations were embodied and published in the Church Articles from 1835 to 1876, long after the alleged change in the practice of the Church. It has been shown, also, that when such change in practice was made in the marriage rule it was without sufficient warrant, and in contravention of rules and regulations for such cases made and provided.

JOSEPH SMITH.

SALT LAKE CITY, Oct. 17th.

TRINE IMMERSION.

A BROTHER wishes to know what evidences and arguments we have against "trine"—"triple"—immersion, and we cheerfully furnish such as are at hand, which we think quite sufficient.

1.—Baptism represents death:—Man dies but once; Christ died but once; was buried but once; was raised up from death but once; was not buried face downward, nor raised up backwards—yet all of this occurs under "trine" or "triple" immersion. Hear Saint Paul:—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that *like as Christ was raised up from the dead* by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together *in the likeness of his death*, we shall be also in the likeness of his resurrection."—Rom. 6: 3-5. Hear him again:—"Buried *with him in baptism*, wherein ye are also *risen with him* through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 12. We repeat it; Christ died but once; was raised but once; and furthermore, there were no *three* similar acts connected with either his death, burial, nor resurrection; neither was he buried face downward, nor raised up backward; hence "trine immersion" can not be made to represent being "buried with him in baptism;" neither can it be made to represent the candidates being raised up in their baptism "like as Christ was raised up from the dead."

2.—When the person is lawfully baptized he is raised up into "newness of life"—into the new "life;" he is "born of water;" he is "graffed into the good olive tree;" he is entered "in by the door into the sheepfold;" he is "adopted" into the family of Christ, and he enters into these conditions by *one* act, and not by *three;* he enters *face foremost*, and not the reverse, as trine immersion would make him to do. Baptism is the chief initiatory rite—the door—by which the individual enters into the visible body, church, or kingdom of Christ; and certainly he does not need to make three attempts—three acts—and then enter backwards! For, be it remembered, he enters the new life—the church, the family of God—not when he goes down into the baptismal waters, (for that is "death,") but only when he is "raised up" out of the water—(death—the grave). This done, he enters upon the new life—enters the church, the "household of faith," "the house of God;" and a decent respect for the "household of faith" and for himself would require that he should enter in an orderly way, face foremost, and not otherwise.

3.—If it be said that the candidate must be baptized "in the name of the Father, and of the Son, and of the Holy Ghost," and that, therefore, he must be thrice immersed; then we reply that, on that ground, the agent who performs a legal act for any firm of three members must perform that act *three times*—once for each member of that firm. Preposterous! When I perform a legal act for the firm of Gilbert, Prentiss, and Tuttle, I do so by *one* act, and not by repeating the same act three times.

When Paul says—"One Lord, one faith, *one* baptism," he thereby excludes the idea of "trine immersion;" for baptism is effected by immersion, or burial in water.

4.—As for the testimonies of church historians on the point, Tertullian, (born A. D. 145, converted from heathenism to Christianity A. D. 185, and made a "presbyter"—elder—about A. D. 190), while he advocates trine immersion, he also admits that Christ did not appoint it, and he thereby admits it to be of merely human origin. He says:

"To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of *the president*, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are *thrice immersed*, making a somewhat *ampler* pledge than the Lord has *appointed* in the gospel. Then, when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike. As often as the anniversary comes round, we make offerings for the dead as birthday honors. We count fasting or keeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forefead the sign." [the cross].—*Ante-Nicene Fathers, vol. 3, pages 94, 95.*

In the above it is seen Tertullian explains trine immersion to be "a somewhat ampler pledge than the Lord has appointed in the gospel." And by examining the quotation in respect to other usages then common in the church, it will be seen that in many things the then Christian Church was far "ampler" than what Christ had ordained in the gospel, and also to what a great extent the Christian had already become heathen. The apostacy of the Christian Church, foretold by the Lord and his apostles, was now very great; and it is most unsafe to rely upon doctrines, usages, and customs then endorsed by it which have not the clear support and sanction of the Holy Scriptures.

Dr. Schaff, in his "History of the Christian Church," vol. 1: p. 468, in a note on the "form of baptism," says as follows of "threefold immersion,"—"The Oriental and the orthodox Russian churches require even a *threefold* immersion, in the name of the Trinity, and deny the validity of any other. They look down upon the Pope of Rome as an unbaptized heretic, and would not recognize the *single* immersion of the Baptists. The Longer Russian

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Catechism thus defines baptism: 'A sacrament in which a man who believes, having his body *thrice plunged* in water in the name of God, the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy.' Marriott (in Smith and Cheetham, I., 161) says: 'Triple immersion, that is thrice dipping the head while standing in the water, was the all but universal rule of the church in early times,' and quotes in proof Tertullian, Cyril of Jerusalem, Chrysostom, Jerome, Leo I., etc. But he admits, on page 168 sq., that *affusion* and *aspersion* were exceptionally also used, especially in clinical baptism, the validity of which Cyprian defended.'"

It will be noticed that Tertullian is the first author quoted in proof by Marriott; and we have already seen that he admits that Christ did not appoint trine immersion, in the gospel. This, then, ought to forever disprove historically, the claim made by some that trine immersion is a gospel institution. The last quotation also proves that trine immersion existed in the church at the same time with "affusion and aspersion;" or, in other words, at a time when the so-called Christians had largely turned to heathenism and apostacy, having "transgressed the laws, *changed the ordinance*, broken the everlasting covenant."—Isa. 24: 5.

Trine immersion is a chief and distinguishing ordinance of one of the great branches of apostate Christianity, as we have seen, and this is very damaging to its claims for divine origin. Every branch of the great apostasy seems to have "changed the ordinance" of gospel baptism in some way or another, and "trine immersion" is one of the many evidences of that fact.

MANY of the journals to whom we sent the "Manuscript Story" of Rev. Solomon Spaulding, have given it a very fair and candid review. Here is one from the "*Republican*" of Harlan, Iowa.

"A book received at this office entitled 'The Manuscript Found,' will be interesting to our readers of the L. D. S. Church, and to others as well. It is the story, complete, which was written by one Rev. Solomon Spaulding about forty years ago, and which, it is claimed by some, the Book of Mormon was founded on, or rather was a copy of. The matter has been in dispute for several years, but the finding of the original manuscript in the possession of a Mr. Rice, who now lives in the Sandwich Islands, but who formerly lived in Ohio, and who bought the printing office in which the manuscript story of Rev. Spaulding was left, has enabled a comparison to be made between it and the Book of Mormon, and no real resemblance can be traced between them. The book giving this complete history and text of the 'Manuscript Found' is published at Lamoni, Iowa, by the *Saints' Herald* Publishing Co."

IN the *Utah Journal* for the 28th ult., under "Oxford Items," a correspondent tells of the insult offered Bro. R. J. Anthony in one of his meetings at that place by a member of the Brighamite Church. In Bro. Anthony's letter in this issue his version of the affair is set forth. If Bro. Anthony secured, or aided in securing the reduction of the offender's fine as he claims he did, the *Journal* correspondent should have said so, if he knew of it. Half-truths are misleading. Elder Anthony is a large-hearted upright man and minister, and would scorn anything like retaliation for offenses offered.

The clipping below from the Salt Lake *Tribune* of the 25th ult., will throw further light upon the matter.

NOTES FROM OXFORD, IDAHO.

MANY GOOD BROTHERS AND SISTERS LEAVING THE POLYGAMOUS WRECK.

For the past two weeks Elder Anthony of the Josephite branch of the Mormon Church has been holding services at the public school house in Oxford and is doing a good work. He is an able expounder of his belief, and is convincing many of the Taylor branch that they have been following blind leaders these many years, and have sinned against their country's laws. He has particularly sought to show his hearers that polygamy is no part of the true Mormon faith; that Temple building for the purposes they are being devoted to, is wrong, and that the endowment ceremony is a device of the devil to bind slavish bonds upon all who pass through it. He is doing a good work here in making American citizens, and we recommend him to all Americans everywhere in the mountains as an earnest co-laborer in the work of Christianizing this peculiar people of John Taylor's kingdom.

Several of the best members of Bishop Lewis' flock in Oxford addressed the following request to him last Sunday:

Bishop W. R. Lewis—SIR: We, the undersigned, wish our names taken from the church records, as we find the laws of God and the laws of our country strictly against polygamy, and we also believe that Presidents Brigham Young or John Taylor are not acknowledged of God to lead his people Israel, and taking the Bible, Book of Mormon, and the Doctrine and Covenants for our guide, we consider we have been led into transgression.

Very respectfully, etc.,

M. H. Harris,	John F. Harris,
Eliza Harris,	Margery Harris,
W. E. Gooch,	John H. Baker,
Ann Gooch,	Ann E. Baker,
John Hall,	James Hall,
Selina Hall,	Albert H. Hall.

Others are preparing and will follow suit very shortly, so that the seed sown is taking root and will bring forth a good harvest ere long.

Chas. Cushaw, one of the elders of the Taylor kingdom, following after the advice of his masters, called Elder Anthony a liar during the sermon Thursday evening. He was arrested and brought before Judge Boyle, who sentenced him to ninety dollars fine and costs for disturbing a religious meeting. Mr. Cushaw is an earnest brother, and outside of his fanaticism is a good citizen, but his zeal for his polygamous sect got the better of his judgment.

We learn that a large number of the brethren have withdrawn from the polyg church at Malad, and have joined the reform movement. Idaho will become Americanized after awhile if the good work goes on. S.

OXFORD, Nov. 22d, 1885.

EDITORIAL ITEMS.

IT is a well established fact, that a strong solution of common salt is a most excellent thing with which to extinguish fire. A convenient way is to have it put up in bottles, tying two of them together. These, by dexterous throwing, can be "put where they will do the most good," very handily. It would be well to have some of these bottles on hand, especially in business houses, so that on the first appearance of fire this effectual extinguisher may be applied. Bro. T. F. Stafford, of Lewiston, Illinois, related to us, years ago, that his wife by throwing the brine in a fish "kit" into a fire set in their store by an exploding kerosene lamp, put the fire out almost instantaneously, and thus saved a very destructive conflagration. Salt water acts like a charm, it is claimed, in subduing fire by kerosene.

The Herald Office as well as householders has to have house cleaning times at certain periods. This week and next is our time; so if *Herald* and *Hope* subscribers who have recently sent in subscriptions do not find credit given them on their yellow label address receipt, do not think we have forgot you, or your money is lost. They will be corrected next issue. We will this week only make the credits on the *Advocate* and *Sandhedens Banner* lists.

Elder R. J. Anthony writes from Pleasant Grove, Utah, the 30th ult., that he was called there by the severe illness of Sr. Sterrett, but that she was now recovering. He expects to return home the last of the present month to attend to some special business affairs. The Utah and Idaho districts will miss him greatly.

C. N. Caspar, No. 437, East Water St., Milwaukee, Wisconsin, will send catalogue of works in his "Book Emporium," free on application.

Dio Lewis' Nuggets for December is placed on our table. It is well filled with valuable matter. It is published at 69–71 Bible House, New York, for one dollar per year.

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Blustering Boreas with his frosty breath came sweeping down from the far Northwest, on Friday the 4th instant; and our pleasant Indian Summer folded her beautiful robes and hied away to the sunny south for a season. South-western Iowa is rich in bright shining days, if she does put on unpleasant airs simi-occasionally.

Bro. C. Derry writes from his home, Magnolia, Iowa, the 27th ult, that when at Harlan, Iowa, a short time ago, he baptized one, and that others were believing.

Sr. Lizzie C. Wiper writes of late from Foreman, Sargeant Co., Dakota, and expresses ardent desires for the progress and triumph of the church. She is very anxious that a branch be raised up there, for at present the surroundings tend to loneliness and make the soul desire communion with the Saints.

Sr. R. McDonald, of Norborne, Carroll county, Mo., writes the 1st inst., that she was delighted to find brother J. Knipschild and wife living in the same place. She says further:—"Oh, how we would welcome a good Elder here! I don't think the word has ever been preached in Norborne."

Some person writing us from Manteno, Iowa, for information, failed to sign their name to their letter, and we do no know who to answer.

THE following items are from the *Reporter* of the 20th ult., published at Blackfoot, Idaho, and are added evidences that people of good sense and fair minds will readily see and allow the good there is in the original and true faith of the Saints when properly presented to them. What we ask and all we ask is to have a fair and full hearing. This we must labor for everywhere.

THE JOSEPHITES.

God bless the Josephites. We have long known of their sturdy loyalty and manliness in all that it takes to make good citizens, but never knew exactly until last week all the cardinal points of difference between them and the Brighamites. We had never contrasted their purity with the latter's condition of utter degradation before. It is probable that there are honest Mormons at this time who cry out in their despair: Would to God we had maintained our cleanliness.

The Josephite faith is pure and loyal. The Mormon, or Brighamite faith, or practices at least are impure, degrading and troublesome. How much misery, shame and trouble would have been spared to this fleeing multitude, had they avoided the lustful and pernicious teachings of the greatest profligate and slave driver of the nineteenth century—Brigham Young, the false prophet.

During last week at Oxford we had the pleasure of listening to some most brilliant, eloquent and touching discourses from R. J. Anthony, a Josephite missionary, who is engaged in that work among the Brighamites in Utah and Idaho. He is an eloquent speaker, and his manner is unadorned except by the logic of truth and conviction. He traces the history of the Mormon religion from its inception up to the present time. He lays bare the cancerous sores that began to take root when Brigham Young undertook, for his own vile lust and profit, to misguide the Mormon people. He proves conclusively the outrage that was practiced upon them, and he warns them that the day of judgment is at hand. No fair minded Mormon can listen to him without acknowledging the error of his way. He proves to them from their own revered "Book of Mormon" that the loathesome teachings of John Taylor and his herd are a lie and a cheat. He proves to them that when Brigham Young, by his carrion act, introduced polygamy and all the other attendent iniquities into the religion of Joseph Smith, he literally robbed the dead. He threw open the door and gave his hearers a peep into the polluted Endowment House, and reminded them that there at one time Brigham Young was wont to have been seated as God upon his throne, and that those who entered there, went with outstretched hands to receive the shackles, and that leaving, they left their freedom of body and soul behind them to enter upon a life of hopeless bondage. With the fire of eloquence that truth alone can cause to flash from the windows of the soul, he begged his people to take the knife of repentance and cut the strings of their accursed endowment robes. He urged upon them the utter hopelessness of their rebellion, the sinfulness of their treason, the cowardice of their Taylor and their Cannon, and the final downfall that was now at hand. We feel better for having heard Mr. Anthony, and we trust he will continue in the good work, and that success may attend this noble mission.

W. E. Gooch, one of Oxford's oldest and most respected citizens, has left the Mormon Church and joined Mr. Anthony's flock. He has been followed by quite a number of others, and more will doubtless begin to have their eyes open.

WE take the following from the *Reporter*, of Blackfoot, Idaho, the 27th ult., which further serves to show the work of Bro. R. J. Anthony at Oxford, of late:

OXFORD, Idaho, Nov. 23d.

Editor Reporter:—I noticed your article last week on the Josephites, and all who are interested in the good work echo a hearty response to the sentiments expressed in it. The best evidence in the world that Mr. Anthony's efforts are beginning to have their effect is that, on last Wednesday evening while he was telling his audience some of the truths of which the Mormons can not help being ashamed, he was interrupted by Charles Croshaw, one of the most ignorant and fanatical members of the Church in the neighborhood, with the cry "You lie." Mr. Anthony, undisturbed by the serf's remark, continued his lecture. When he had concluded he remarked that if there was any one present who desired to express their views, there was now an opportunity, and he would listen respectfully to what they had to say. Croshaw arose and in choice cockney mumbled some unintelligible gibberish about prayer in secret. There was another very fresh youth from Ut ho endeavored enlighten the audience, but as his remarks would neither point a moral nor adorn a tale, and as I could not get the drift of what he did say, I am unable to give them. A complaint was promptly sworn out before Justice James Boyle next morning and Croshaw was fined $25 and costs for his little exhibition of ignorance and spite. Mr. Anthony has been the means of depriving the Church of eighteen of its members and one of them remarked to-day, "Thank God I am now an American citizen." A Josephite church will be established here and we look for many more converts.

EXTRACTS FROM LETTERS.

Bro. John Burlington of St. Joseph, Mo., under date of 24th ult., says:

"Please find inclosed fifteen dollars, being payment for tracts sent to our order here. We have scattered the good seed, and time will tell 'what shall the harvest be.'"

The St. Joseph Saints show their faith by their works, and it tells for good here and hereafter.

Bro. Willard J. Smith in a late letter says:

"I think every Latter Day Saint, especially the Elders, should have a copy of 'Manuscript Found,' that they may show the opposers of this great work the utter inconsistency of the idea that Solomon Spaulding was in any way the author of the Book of Mormon."

Bro. A. Tabbut writes from Detroit, Minn., the 23d ult., saying:

"While the outer man may be perishing, yet the inward may be renewed day by day. I could not be content without the *Herald*. By it I hear from the Saints in all quarters, and it makes me glad when I hear that God is blessing his children."

Sister Elizabeth Lowrie, of Decoto, Cal., says:

"I am seventy-one years old, and have not been able to attend conference for a long time. None of the Elders call to see me now. There are no Latter Day Saints living near me. I have a large family and am the only one who belongs to the church."

Bro. D. F. Crane, of Lake Crystal, Minn., in his letter of the 30th ult., says:

"The *Herald* I must have,—can't get along without it. * * * It is a God-send every time it comes to us."

We wish there were many thousands more like brother Crane, and that like him they would "pay the printer" promptly.

"MANUSCRIPT FOUND."

We now offer for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spalding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. This book of 144 pages 8 mo., is now in the hands of the binder, and

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orders for it are solicited. Single copies, in cloth 45 cents; 10 copies or more to one address, 40 cents each; in paper, single copies 25 cents; 10 copies or more, to one address, 20 cents each. Liberal discount to dealers.

REPLY TO LITTLEFIELD.

We have now on sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage." Price, post paid, single copies 10 cents; 75 cents per dozen to one address.

Correspondence.

☞ No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

OXFORD, Idaho,
November 25th, 1885.

Bro. W. W. Blair:—I left Ogden the 19th of October for Malta, Cassia county, Idaho, and arrived in Kelton that night. Next morning took stage and rode twenty-five miles to Clear Creek Station, where I stopped with brother and sister Condit, and spent the afternoon and evening pleasantly with them. And although living in a wilderness of sage brush and isolated from society, yet the love for the gospel was still fresh and green in their memory. The next day brother Leonard took me over to Malta, where we met Sr. Sarah Condit-Secor and her husband, also Sr. Addie and Bro. D. S. Condit, who received us joyfully, and made us welcome and at home. Sr. Addie was just recovering from a severe illness, but suffering some from rheumatism in the foot, and was going about on crutches. They have all taken up land on Cassia Creek, and are struggling hard to make themselves good homes. They have plenty of land and water, and had a splendid prospect for a crop, but the rabbits made a raid on them and harvested twenty acres of fine wheat, taking it clean to the ground. This was a great loss to them, but they are not discouraged, but will go ahead improving their land, intending to "grow up with the country," which they will do if they continue. I held three meetings in their school-house, and on the Sabbath day went to Conner, eight or nine miles up the creek, and spoke twice. Monday morning Bro. D. S. Condit and I started on a "mission" to the Cove, sixteen miles from Conner. The "Cove" is almost surrounded by mountains, and is not far from Raft river. There is quite a little settlement there. We stopped with Mr. Jacob Paden, formerly from Little Sioux, Iowa. Our mission to this place was a failure, so far as preaching was concerned. We made an appointment to speak in the Alamo School-house on Tuesday evening, and we rode through the settlement to announce the appointment. We called at the house of a Mr. Durfee and enquired for a brother Blackenbury who lived close up to the mountain. Mr. Durfee evidently took us for Deputy Marshals. He began pointing out the homes of different ones and telling their names while we sat quietly listening. He seemed to be somewhat excited, and asked us where we hailed from. I told him we were missionaries, and had come to preach to wandering and scattered Israel. At that he straightened up and said he could not believe any thing but "Mormonism." I told him we were believers in Mormonism, but did not believe in polygamy. He said he was a preacher and held the "keys." I asked him what keys. He said "keys of the Seventy." I told him then he did not out-rank me, using an old army phrase, and invited him to come and hear me, and if I did not teach correctly he should correct me; but he declined, saying he had to work for a living, that thieves got along well enough without. I asked him what kind of a man the brother we were looking for was. He said he was nothing. A man, he said, that would drink tea and coffee, chew tobacco, drink whiskey and profane the name of Israel's God, was nobody; he believed in apostles and prophets that held the keys of the kingdom. I answered, "So do I." "But they are in Salt Lake and Logan," he remarked. I told him I thought not—the ones he referred to were hiding. That was too much; he "slopped over" and said "They will all be found when the Lord Jesus comes to give you fellows a shaking up." I remarked to brother Condit that we then would fall into good hands. We then left brother Durfee and returned to Mr. Paden's. At night when we went to the school-house the congregation consisted of three men, one lady, and seven or eight boys. We made a small talk and adjourned.

Wednesday morning, the 28th, Mr. Paden took us out to the City of Rocks, three miles from his home. It is rather an interesting sight. I shall not attempt to describe it. To me it looks as though the mountains had been angry, and had belched forth rocks of all conceivable shapes, and tossed them hither and thither, setting them up, some fifty feet high. He also showed us where a train of emigrants were massacred by Indians. This place is near his house. The earth-works are quite plain now, after a lapse of twenty-three years. When he related the circumstance, I remembered the occurence, being with the United States troops that rescued the few who made their escape. I thought over many incidents in my life while contemplating the scenes, and thought of the perils of other days, and shuddered when I saw where I once stood, stranded and lost, wandering in spiritual darkness, and I felt to examine myself. I felt now I could look out, and as I gazed upward could see clear and sunny skies giving cheer and hope to the wanderer of other days.

We left Mr. Paden and his pleasant family, after partaking of an early dinner, for Elba, on Cassia creek, where we had an appointment for that night. We held three meetings in all, stopping with Mr. Wm. Robertson, formerly of Little Sioux, Iowa. We spent a portion of the time with Mr. Beecher—all treating us with the greatest kindness. Mr. Robertson's mother is spending the winter with him. I was at home, and greatly cheered by them. We had good audiences at Elba, but what our efforts there will amount to, time will reveal. I did hear that a good old sister said it made her stronger in her faith—her "old man" is on a mission now to England. I spent the night of the 30th with father Ransford Beecher. We talked over many things, he being an old veteran.

On the 31st we rode over to Albion, met Bro. Albertson and his excellent wife and pleasant family. They made us welcome and happy. November first I preached in Messrs. Bascom and Robinson's Hall, kindly furnished us by them. Audience was good both at two o'clock and seven p. m. I tried to talk gospel to them, and felt free in doing so. While at Albion I visited brethren Jonas and John Chatburn. They own a fine ranch four miles below Albion, also a splendid flouring mill which they keep constantly running, and yet were three weeks behind their calls. Men go eighty miles to that mill. From appearances I should think the brethren were doing well, horses and cattle to graze upon a thousand hills, besides that many swine. They are getting along nicely, having ready sale for all the flour they make. We had a pleasant visit with them, for in the midst of their business the love of the gospel seemed firmly planted in their hearts, their good wives being full of faith and good works. I also visited sister Mahoney, spending a pleasant evening with her and her husband. They have a splendid and pleasant home. I very much enjoyed my visit with the Saints and friends at Albion.

November 7th brother Albertson took me to Malta, where brother D. S. Condit and sister Sarah and Addie live. We remained with them over the Sunday, and next morning left there with brother Condit for American Falls, a distance of fifty miles. May the Lord give strength to all these isolated ones, I pray. After a tiresome days ride we entered a little station on the Oregon Short line, at the Amrican Falls, on Snake River. It was too late for us to see the great falls, but we heard the sound thereof, and let that suffice. The "burg" consisted of one store, one hotel, and a saloon. Cow-boys were plenty and made the air a little sulphurous. They made plenty of warm talk, but Judge Hays' severe sentences—twenty-five years for horse stealing and other crimes in proportion—seemed to prove a terror to evildoers, and restrained them.

Tne next morning I took the train for Oxford, arriving at eleven o'clock. I was welcomed by brother W. E. Gooch, and kindly provided for. At night I held forth in the school house to a fair congregation. The next evening the congregation was larger. Our friends suggested the idea of getting the New West school room, as it was better seated; besides there was an organ, and Gospel song-books. It was thought singing and music would make the meetings more attractive, and the use of the house was procured, and it was filled to its utmost capacity. Having occupied the New West houses at other places, and believing there was no objection, I made other appointments there and occupied it the next night; but the teacher thought we were taking too much liberty, and refused us the use of the house for Sunday evening. At the hour appointed for the meeting several gathered at the house, to find the door locked. We all went over to the other school-room where we first occupied; everybody was in good humor; Mr. Strait had his organ brought in, and we had music and the sweet songs of Israel—all the same—Mrs. Dudenhouse presiding at the organ, and Mr. Strait leading the singing. The house was filled, and I preached to them the gospel. Mr. Bennett, Prosecuting attorney for this county, Dr. House, U. S. Commissioner, Mr. Eaton, Reeciever at the Land Office, and I believe all the liberal element, with their ladies, were constant attendants at the meetings, aiding us in singing, and doing

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all they could to make our stay pleasant. I can't mention all who showed us kindness.

During our stay one unfortunate circumstance occurred. I was speaking on the "endowments," and read from Doctrine and Covenants and Book of Mormon. Then I referred to what one of their Elders had said in a discourse in the Brighamite meeting the Sunday before, when I was called a *liar*. This caused some excitement. The poor offender was arrested the next day, and a fine of ninety dollars and cost was imposed. The man felt he could not pay the fine, and proposed going to jail. He pleaded guilty to the charge, and confessed true repentance. I felt sorry for him, and told my friends I would not have him prosecuted—that I was not disturbed, and pleaded for him that he might go free. Finally the justice reduced his fine and cost to thirty-five dollars. I did not go before the court to plead, but with those that I believed could favor him. I wish now he had been let go free, on my account. But those in authority thought different. I found warm friends at Oxford, and they stayed with me during all my meetings, giving many words of cheer and encouragement, and from general expressions, I am led to believe the good people of Oxford are now persuaded that "Mormonism, as it is commonly called, is not a bad thing when properly understood—I mean the gospel, not Utah palygamy, etc.

During my stay at Oxford I baptized eighteen, six on the 22d and twelve on the 24th. I organized a branch to be known as the Oxford Branch; besides, I ordained two Elders and blessed four children. Brother John Hall was chosen to preside, and brother Wm. E. Gooch to act as Priest and Teacher for the present. Bro. Gooch is the clerk.

Yours in Christ,

R. J. ANTHONY.

PITTSBURG, Kansas,
December 1st, 1885.

Bro. Blair:—Since I last wrote to you, I have held meetings at Webb City, Missouri, Mound Valley, and Keighley, Buttler county, Kansas, one good, promising man was baptized there, brother Martin M. Turpen officiating. Bro. Warren Peak baptized two at Galesburg, Missouri. Brn. J. M. Richards, E. Wheeler, Warren Peak, J. Arthur Davis, E. A. Davis, J. Alfred Davis, J. Thomas, and others, are putting in splendid efforts through these parts, keeping up several constant appointments and putting in a week at a time in some place such as Pittsburg, Opolis, &c. Hope their efforts will be crowned with success. I have been confined to home for about three weeks by sickness in the family, but hope to be out soon again.

In gospel bonds,

J. T. DAVIS.

CABOOL, Texas County, Mo.,
November 26th, 1885.

Brother Blair:—I have just retured from Wright county, Mo., preached five times to attentive and fair-sized audiences. A year ago last summer they showed no interest in hearing our faith. I left them seemingly with quite an interest in the faith. While in Wright county, I stopped with brother and sister Metzger. They are quite old, poor in this world's goods, yet rich in the true faith.

Your brother in the one hope.

B. A. ATWELL.

KEIGHLEY, Kansas,
November 30th, 1885.

Bro. W. W. Blair:—I write to let you know how we are getting along. Bro. J. T. Davis was with us some time ago and gave us some good instructions, causing us to rejoice. He left a good impression with the people. One, Bro. G. W. Hobart, and two of Bro. S. J. Madden's daughters were baptized yesterday. We have regular meetings here, and keep trying to present the truth to the people, as time and opportunity offers. We feel encouraged as we read the news in the *Herald* of how the truth is winning its way to the honest in heart. I feel still more like holding on to the "rod of iron" until the end than ever. Hoping and praying for the final triumph of the gospel,

I remain yours in bonds,

M. M. TURPEN.

KIRTLAND, Ohio,
November 30th, 1885.

Bro. W. W. Blair:—On the 24th of October we left Wheeling, W. Va., for New Philadelphia, Ohio, where we stayed two weeks, preaching, and visiting from house to house, also attending to duties that required my immediate attention. We found the little band of Saints strong in the faith. They contemplate building a house of worship to the Lord. They were also having excellent meetings. Truly, the Lord was with them in much power. The friends outside of the church are very anxious that the Saints build, and are giving liberally towards the project. I have no doubt but what they can easily accomplish the task, providing that they work together in the spirit of love, and so have our Heavenly Father to help them.

We next called at Diamond, and held meetings for two weeks at that place. There are many who believe the gospel, but seem to lack courage to comply with its requirements. There are only five saloons and one rink at Diamond! No church house, notwithstanding that there are no more than two hundred inhabitants, all told. This speaks very badly for the place. However, Christ came to save sinners, and not the righteous. Bro. and Sr. Stewart, and our friends, the Scotts, did all that was within their power to make our visit pleasant and enjoyable, which kind treatment we truly appreciated. On the 23d we left for Cleveland, and arrived at Kirtland on the 25th. The next day was Thanksgiving, and we had a grand time. Sister E. L. Kelley prepared a good dinner, assisted by Sr. W. H. Kelley, who with her family moved to this place some time ago. Bro. J. Gillespie of Pittsburg with his family arrived on the 26th, just in time for dinner. Altogether there were twenty-one who surrounded the table to partake of the bounteous spread before them.

I commenced preaching on the night of the 27th and have continued every night since. Had a very large audience last evening, and a glorious Saints' meeting on yesterday. Brn. W. H. and E. L. Kelley are held in high esteem by the people of Kirtland.

You have no idea how much we miss Bro. Ells. His death is a great loss to us in this district. It seems that we miss his wholesome counsel more and more, every day. He was truly one of God's noble characters, and if ever a man died in the Lord, Bro. Ells did. A few days before he died, he told a brother who came to see him, tell the Saints that the gospel of Christ was just as grand and glorious to him when *dying*, as when *living*. I feel encouraged to continue to fight the good fight of faith. Expect to leave this week for Conneautville, Pennsylvania, thence to Greenville, Pa., and Youngstown, Ohio.

Yours in gospel bonds,

G. T. GRIFFITHS.

CAMERON, Missouri,
November 26th, 1885.

Bro. Blair:—I have just been reading the first piece in the last *Herald*—"Covering Faults." I think it is splendid. I have felt impressed to try to write something on that subject for some time, but feeling unable to do justice to it I have refrained. I am thankful now that I have, for it will do far more good than I could possibly have done in my weakness. I fully endorse every thing you had to say on that subject; and I do hope and pray that all who read may profit by it. I honestly believe that there is no other sin (I can not help call it a sin) that causes as much hard feelings and trouble among the Saints as those you have mentioned in that article. May our kind Father continue to bless you with wisdom and understanding that you may be instrumental in doing much more good, is my earnest prayer.

Do you know why our Elders do not preach in Spanish Fork, Utah? Is it because there is no branch there? I felt so anxious for Bro. Joseph to preach on his way south, but it seems he did not. I have relatives there, and so has my husband. We lived there for nearly twenty years and feel very anxious to have some of our childhood friends hear and obey the true gospel. Perhaps I am too anxious, for I believe that Joseph will follow the directions of the Spirit, and will go where he can do the most good. O, I do wish the Utah people would go out and hear him. I feel continually to pray that God may bless every effort that is made to help the honest in that land to see the true light.

G. F. SIMMONS.

PROVIDENCE, R. I., Dec. 1st, 1885.

Dear Herald:—How welcome to me is your appearance every week! I don't know how I could do without you now. How often while reading the letters and testimonies of the dear Saints have I felt the influence of the Divine Spirit that inspired the writers of the same. What a calm sweet influence has often come over me while reading of goodness and love of my heavenly Father to those whose hearts have been made to swell with love to him in return, and find some expression in the pages of this herald of truth.

Yes; many times have I found answered questions that I have long pondered over; answered to my entire satisfaction, whose words have appeared to me "like apples of gold in pictures of silver," shining forth in bold relief to my heart's rejoicing. O, my brethren and sisters; do we fully realize what our privileges are to be in possession of such glorious and precious truths while the so-called Christian world are wandering in gross darkness? Let us awake as saints of the Most High, to righteousness. Let us not be sleeping while the Bridegroom tarries, but be up and doing while it is day.

And, O, my brethren and sisters, let us not

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forget the appeal of our brother from the Islands of the sea, T. W. Smith. Those who can assist by money, who have of this world's goods, let not this golden opportunity of putting your talent out to the Master's use pass by; for I did feel while reading that appeal that it was from the Lord; for I feel there are many precious souls there yet to be brought into the fold of Christ. And may those who can not assist by money, send up to our heavenly Father prayers of faith for the required aid; for his word declares that "the effectual fervent prayer of a righteous man availeth much."

We have had Bro. Columbus Scott here preaching a series of discourses to good and attentive audiences. May the blessing of our heavenly Father attend his labors and the labors of all such faithful, earnest, and able representatives of the everlasting gospel, is the prayer of your brother in Christ,

RICHARD BULLARD.

CLITHERALL, Minnesota,
December 1st, 1885.

Bro. Blair:—The work of the Lord is onward in this part of the land. The Saints are all feeling well in regard to the prospects. Bro. H. L. Holt is still laboring for the Master with good results. He baptized two more last Sunday and Monday; and there are others almost ready to obey the Master's call. May the good work continue to roll on and the honest-hearted be gathered in as soon as possible, is the prayers of the Saints. Yours in Christ,

J. R. ANDERSON.

BLENHEIM, Ontario,
November 28th, 1885.

Bro. Blair:—Thinking news from this part would be interesting to some, I pen these lines.

It gives me much pleasure to read in the *Herald* of the progress of the work in different parts of the country. It is thirteen years ago this fall since I obeyed this gospel, and I seem to grow stronger in the faith each year. There has quite a number of changes taken place since you were here in 1877. Many of the Saints that were here at that time have moved away, and nearly all that are here now are those that have obeyed the gospel since. The people seem to be "joined to their idols," and do not have much desire to obey or hear the truth. At times, when there is a strange Elder here, or a conference, the people turn out pretty well; but generally only the Saints meet. Prejudice is giving way in many places, and Elders can find openings now where sometime ago it was impossible to get one.

Bro. Robb, formerly Bishop's Agent of this district, resigned this fall, and I was reccommended to the Bishop for appointment as Agent, and was so appointed. I purpose this coming writer (if the Lord will) to visit the branches in the district and instruct them as I am blessed, on the temporal law, and the duty they owe to God as Saints.

Jesus said this gospel should be preached in all the word for a witness unto all nations, therefore it is necessary that the Saints impart of their substance as the Lord has blessed or prospered them, for the spread of his gospel. There is no compulsion in this work—each one can give as much or as little as they chose. If every member of this church would pay something there could be a great many more Elders sent out than there is. But many seem to think if thay can not pay in much they will not pay any at all, and the work of God in many places languishes for want of laborers.

It seems as though the Government of the United States are determined that their laws in regard to marriage shall be enforced in Utah. It is sad to see a people that once enjoyed the light and power of the gospel so steeped in iniquity and sin, and trying to justify their acts by claiming that they are obeying a law revealed from heaven.

I had a letter from brother J. H. Lake on the 25th. He had been preaching at Inwood and Petrolia with good liberty, and from there was going to Longwood, where the Rev. Pomroy had been lecturing on Mormonism. Bro. Leverton was at his lecture, but he would not give him a chance to say anything at his meeting. Bro. Leverton replied to his lecture, and the people seemed anxoius to hear more, and he wrote to brother Lake requesting him to go there.

Hoping that God may bless you and your co-laborers, I remain yours in the one faith,

RICHARD COBURN.

BEAVER CITY, Utah,
November 24th, 1884.

Bro. W. W. Blair:—It has been quite awhile since I wrote you and am thinking a few lines may be interesting at this time to the readers of the *Herald*. On this happyfying occasion I write to you. I went to Milford on the 6th of November and brought Brn. Joseph Smith and Joseph Luff to Beaver on the 7th. They held eleven public meetings, and one in the branch, in which the Saints were made to rejoice and render a tribute of praise to our heavenly Father for the comforts and cheer that was meekly and kindly divided out to the Saint and sinner by the one mighty and strong, and also by his co-laborer, who is a helper indeed. The people here never, no never, have had such a shaking up as they have had whilst the brethren were here. Their system of polygamy and concomitant evils were held up before their eyes in so plain a manner that hundreds who listened to them could see it so plain that they are holding up for brother Joseph's position, and are investigating. The M. E. Chapel was crowded to overflowing every service, with one exception. The M. E. minister gave us the use of the chapel free, and assisted in singing with his choir; and when he was absent his choir was at their post, and their selections were very appropriate. Such hand-shaking at the close of every service I never have seen since the work has been planted here. The brethren made their home with me, occupied the same room that you did when you were here, but were out to dinner every day but one. The longer they stayed the more and more invitations they had—more than they could fill—and truly the people, those that were interested felt to mourn their departure, as we all did, because of their meek and humble attitude, and the love they expressed, and their fervent desire, both in prayer and in speech, to bring the wandering ones back to the true fold and from bondage to perfect freedom. There are quite a number whom I think will unite with us in the near future. And what rejoices my soul most, my wife was baptized by Bro. Luff, and confirmed by Bro. Joseph Smith, the day before they left. For this I have prayed and waited for a long time, and I praise my Maker. For years I have stood almost alone, although my wife has not opposed the work.

On the 19th I took the brethren to Milford, my wife and brother W. W. Thompson accompanying us, arriving at Milford, there we listened to another powerful and convincing discourse. Attention and influence were good. The heaviest list was gathered for our Church publications that ever has been from this Southern Utah, of which you have been made aware ere this. May the good work spread far and wide, until all that will may come and take of the water of life freely, so they shall never thirst again.

As ever in bonds,

W. W. HUTCHINGS.

WILBER, Neb., December 2d, 1885.

Dear Herald:—At the time of last writing I was at Shenandoah, Iowa. At the request of the Saints I spent a week there and faithfully tried to tell the good old story of the gospel. Returning from there I spent a few days at home, and with the Moroni Saints. Came here the 14th ult., and have kept up a steady gospel fire ever since, in a school-house, two miles from the town. The house is full every night, and the order is good, and the interest was never better than now in this vicinity. I have for years been strongly in favor of a protracted effort, when the Spirit so directs and the people will attend. Much time and money is lost in unnecessary running about. Since my coming here, there have been several successful administrations to the sick. God truly is good, and none have more reason to praise him than your humble servant. Religious excitement and revivals are now rife, and the people being through corn gathering, and the weather fine, a lively time may be expected till spring work begins. I wish ten or fifteen Elders who could stand roughing it, and preach seven days every week, would come and help us occupy this inviting, promising field. There is a rich harvest for the Church, if she will arise and send into this region, mainly Nebraska and Kansas, able and wise reapers. If there is a "set time," and a favorable time, now seems to be that golden opportunity, while the country is new and society is not bound with the chains of men's creeds and opinions. I expect to continue till my seedy clothes become a reproach to the cause. Bro. J. D. Bennett, of Cuba, Kansas, was here last Sunday, and spoke twice, which was a help in time of need. In haste,

ROBT. M. ELVIN.

A FAT old man was spread out over four seats on a Texas train. At a small station a tall lady wearing a sunbonnet, entered the car. The old fat man pretended that he did not see her, but a gentleman just behind the fat man who took up so much room, politely removed his gripsack, and she sat down, thanking him for his attention. She did not say anything for a minute or so. Then she snapped her eyes and remarked to the gentleman who had given her a seat, at the same time glancing in the direction of the corpulent old gentleman:

"You can't rely on what you read in the farm journals nowadays."

"Are they so unreliable?"

"Yes," she replied, glancing over her shoulder at the fat old man; "I read in one of them the other day that the average age of a hog is only fifteen years."

The old gentleman grunted.

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Selected Poetry.

CONSCIENCE.

[Translated from Victor Hugo's "Legende des Siecles."]

Cain fled before the Lord, and with him went
His children, skin-clad, all with storm besprent.
The evening fell. The sad man sought repose
Where from the desert, a great mount arose.
His wife, exhausted, and his sons, outworn,
Slept on the ground, while he, the man forlorn,
Sat thinking, sleepless, at the mountain's base.
He raised his head, and right before his face,
Staring, wide open, in the blackened sky,
He saw regarding him a moveless Eye.
"I am too near," he said, and shook with fright,
Then waked the tired flock, and in the night
He fled away into the nameless space,
And thirty days and nights, with ceaseless pace,
He marched and marched, and shivered as he went,
Furtive and dumb, on every noise intent;
No rest, no sleep. At last upon the strand
Of ancient seas, where now is Syrian land,
He stood. "Stay here. In this asylum sure,
Here let us rest. The world goes on no more,"
And as he sat, there flamed upon the sky
In that same far off spot, the changeless Eye.
Ah, how he trembled in that Horror's grip!
"Hide me," he cried; and finger on their lip,
His sons gazed sadly on their father fierce.
Cain said to Jubal, prince of those who pierce
Deep in the desert with their tents of skin,
"Pitch here thy tent, and fence me safely in."
He did. He quick outspread the floating wall,
Staying its corners with the leaden ball.
"Dost see it now?" said Zillah, fairest child,
The daughter of his son, like morning mild.
"I see the Eye again," replied her sire.
Jubal, the chief of those who strike the lyre
And beat the drum amid the crowded street,
And sound the horn, with silver note and sweet,
Cried loud and long, "I swear to bar it out."
He made a wall of bronze, and, scorning doubt,
Placed Cain behind, who cried, "I see the Eye."
Then Enoch spake: "Let us build towns high,
So terrible that nothing will come near:
Build up a city with a donjon drear."
Then Tubal Cain, the father of the forge,
Built up a city, horrible and large.
And while he labored, in the plain beneath,
His brothers hunted down the sons of Seth,
Put out the eyes of all they took in war,
And shot their arrows at the evening star.
The tents gave place to walls of solid stone,
Each block kept steady by an iron zone.
The city seemed a very pit of hell.
The walls were thick as mountains, and the swell
Of monstrous towns made all dark as night.
And on the door they carved in letters bright,
"God shall not enter here." When all was done
They shut their grandsire in a town of stone,
Haggard and sorrowful. Then Zillah said,
"It is no longer there, that Eye so dread."
But he replied, "I see It now as then,
Oh, close me in some subterranean den.
Entomb me. As one dead, so let me be.
I shall see no one. Nothing shall see me."
They built a vault, and Cain said, "It is good,"
Descended, sat him down in happier mood.
They walled the mouth, but it was all in vain,
The Eye was in the tomb, and looked at Cain.

CLINTON LOCKE.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THOUGHTS ON ENVY.

ENVY is "pain, uneasiness, mortification or discontent, excited by the sight of another's superiority or success, accompanied with some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person, or with pleasure at seeing him depressed."

With this definition, it would seem strange that there should be so much envy among the people; nevertheless, as the blighting effects of this enemy of our peace are seen on every hand, we are forced to acknowledge that it invades all ranks and classes, withering and blasting the joy and hopes of men. Envy originates often from an inordinate desire to excel. Desire to excel is, to a certain degree helpful. It helps the scholar in his studies, the farmer in his field, the mechanic with his tools, etc. In fact, nearly all we do is done better because others do the same things, and we want our work done as well as theirs. But when it becomes inordinate, and we hate those who outstrip us, we call it envy. Now, is it not a fact, that if we are pained at another's success, we would hinder that success if we could? It must be. The man who is pained at his neighbor's prosperity would hinder that prosperity. The woman who is pained because her neighbor has a larger, nicer wardrobe than she, would curtail the supply of that wardrobe, were it in her power. The orator who is pained when another is applauded, would, at least, impair the talent that has brought forth that applause.

One singular fact concerning envy is, that it often exists among those who are, or should be, friends. Notice young ladies who grow up in the same neighborhood. They may even be bound together by the ties of kindred, as well as association, and they may seem to love each other, yet after awhile if fortune smiles on one of them more than others, her toilet is richer, the carriage in which she rides is costlier, and the home where she dwells has more worldly comfort, notice how her former friends will talk! Some will say, "I am glad her circumstances are better; that she has more of the comforts and luxuries of life;" while others will say—"Humph! isn't she stuck up though!" That apparel is only cheap stuff," etc. Observe young men, whose early years are spent together as friends, on about the same footing, and with equal opportunities. By and by, by dint of perseverance and the certain law of the survival of the fittest, one rises to a higher plane by accumulating more wealth. Does such a one ever escape some one's envy? How often do we hear charges of unfair dealing, and even groundless insinuations of dishonesty coming from those thought to be friends. Let it be remembered that whoever is so pained at another's success as to try to blast his reputation, and deprive him of that which is "rather to be chosen than great riches," would, especially if he could do it covertly, gladly blast that success!

Envy is often found among those laboring for a common cause. It is said that Napoleon was envious of some of his most successful generals. That man whose name is so conspicuous in our country's history, and who will be fondly remembered while the English language is spoken, had a flood-tide of envy to meet while battling with all his great soul for our liberties Amid a torrent of this envy, these sensible words were uttered: "Washington's success is our success."

I have been much pained at noticing the existence of this arch fiend among some of our ministers. How superlatively strange that one should give his life-work to the promotion of our holy cause and then experience pain because God's name is glorified under the ministration of another! Well might inspiration exhort: "Envying not one another." L. F. W.

"A BATTLE WITH THE MORMONS."

IN the December number for 1884, of *The Stumbling Stone*, a religious monthly published at Toledo, Ohio, by Lyman H. Johnson, under the caption above, is an unwarranted and malicious attack on the faith and teachings of the Latter Day Saints, and of the Reorganization, made by the editor, under the pretense of giving an account of three meetings which he held at Dimondale, Michigan, January 9th, 10th, and 11th, 1885, each of which I attended, and by his consent, offered some remarks at the conclusion of his sermons.

Mr. Johnson says:—"The subject of our controversy was on what constitutes Mormonism, its carnal commandments, earthly organism, and lastly, Jo Smith and his Bible which is the foundation and authority of this sect of Latter Day Saints as they call themselves."

Now there is not one phrase in this entire statement that contains truth, as the entire audience that was present can testify. The subject of the three sermons referred to, which lasted six hours altogether, was, whether the Church of Christ is a visible or an invisible organization, and whether the gospel of Christ enjoins any ordinances or not, and assuming the negative of these two proposition, Mr. Johnson spent six hours in trying to show from the Bible that the Church of Christ is an invisible institution to all intents and purposes, and that all ordinances of an outward or visible character were entirely out of the question.

To these positions we responded briefly each evening, endeavoring to show that the Scriptures teach the visibility of the organism of the church, and that the gospel requires us to yield obedience to the ordinances of baptism, the laying on of hands, and observance of the Lord's Supper. We disclaimed all relation to human creeds or disciplines whatever, and going direct to the Scriptural testimony, pleaded the claims of the original organization described in the Bible, viz.: "Ye are the light of the world. A city that is set on a hill can not be hid."—Matt. 5: 14. "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—1 Cor. 1: 1, 2. And that to all in every place, with saints at Corinth, Paul taught "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, sec-

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ondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—12: 27, 28; also Eph. 4: 8–14.

And when the silly idea crept into the minds of the saints at Corinth that the body of Christ thus arranged by our Savior might be changed and rearranged, and all the officers and members be equal in official place and standing; or in other words, all the body get to be eve, hand, or foot. Paul corrects this notion thus—"Are all apostles? are all prophets? are all teachers? are all workers of miracles? * * * I show unto you a more excellent way."—1 Cor. 12: 17, 29, 30, 31. Again he says "All members have not the same office."—Rom. 12: 4. This is the only kind of church organization authorized by the Bible. But because of the multiplied abuses of the principles of church organization now, and in the past history of the religious world, Mr. Johnson and his followers refuse to recognize its divinely authorized use, and so rejects all organization of the church whatever. And just so, too, with regard to baptism and the other gospel ordinances; and hence he classed baptism, instituted of God through the gospel, with the divers washings of the law of Moses mentioned in Heb. 9: 10. And the Lord's Supper, Luke 22: 19, 20; Acts 20: 7; 1 Cor. 10: 16; 11: 20–33, is, with Mr. Johnson, simply the Jewish paschal lamb passover, and that these ordinances, (of the gospel), were observed by the Jewish disciples only till about the time Paul received a dispensation of the gospel, and that then all outward ordinances forever ceased in the Church of Christ; and that all the gospel baptism there is, is that of the Holy Ghost!

According to this, when the Lord sent John the Baptist to preach the gospel, (Luke 3: 2–4; Mark 1: 1–4), and baptize in water for the remission of sin, (John 1: 25–33; Luke 3: 3; Mark 1: 4), the matter was not arranged just right, and the Lord afterward changed it. And, although our Savior said: "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God," and the wondering man asked, "How can a man be born when he is old?" "Jesus answered," (yet many refuse to accept Jesus' answer as final), "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 3–5. And though Jesus says: "Heaven and earth shall pass away, but my words shall not pass away," yet Mr. Johnson will have the words—born of water—fail, and have men enter the kingdom who never have been "born of water" in obedience to the command of Christ by Peter "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts 2: 38. Who are those who Jesus referred to when he says, "We speak that we do know," (that men can not enter the kingdom without being born of water), "and testify that we have seen, and ye receive not our testimony." *ẗ v. 11.*

We believe and teach that wherever the gospel of Christ is preached and men believe it and are baptized, they shall be saved; and that baptism now also saves us, (Mark 16: 16; 1 Pet. 3: 21), when accepted along with the rest of the gospel plan. We teach and believe with the apostle Paul, that men can not believe themselves into Christ, or repent themselves into Christ; but that "as many of you as have been baptized into Christ have put on Christ. Again: "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Gal. 3: 27; Rom. 6: 3, 4.) The pouring out of the Holy Ghost, or the shedding forth thereof on the believer in Christ, can in no sense represent the sinner as being buried or planted in the likeness of Christ's death, or of being raised up in the likeness of Christ's resurrection; therefore Paul taught among other gospel principles baptism by water; and because we believe this ordinance is to be observed as universally as the gospel is intended to be preached, (Matt. 28: 19), Mr. Johnson, either through ignorance or willful perverseness, falsely accuses the Latter Day Saints of teaching that "None can enter heaven without it. All who die without it are lost; and not only so, but a Mormon must baptize them or their baptism is worthless. Hence all the millions since the Apostolic age down to Jo. Smith were lost until baptized by this prophet or his apostles."

This statement is entirely false. There is not one word to be found either in the Bible, Book of Mormon, or the revelations of Joseph Smith, that we are aware of, from which the faintest shadow of such a conclusion as this can be drawn. We believe the gospel of Christ is the power of God unto salvation to every one that believeth, and that God calls and authorizes men to administer it, with its rites and ceremonies now, as well as in former ages; that, "The harvest is great and the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest." (Matth. 9: 37, 38). We believe that "no man takes this honor to himself, but he that is called of God, as was Aaron." (Heb. 5: 4). And we further believe, that this honor is not received of men, but that as Jesus said if one come in his own name, him ye will receive. (John 5: 41, 42, 43). If God has not changed in the last 1800 years, he calls men to his ministry by revelation. This is the manner in which he called men to his work in all all past dispensations, so the Bible says. But Mr. Johnson objects to any further revelation than what is found in the Bible. Well, Lyman H. Johnson's name is not found in the Bible as having been called of God to preach, and, therefore, if God has not revealed to Mr. Johnson recently, that he is called as a minister, he is not authorized of God to preach, and I am under no obligation to receive him as such. But if he insists that God has called him, and as God calls ministers only by revelation, (as Aaron), and since such revelation to Mr. Johnson, of Toledo, Ohio, is not in the Bible, it is of necessity a new, latter-day revelation! Which horn of this dilemma will he take? If he insists further that he is called, and therefore authorized, he is as bad as the Saints, at least, and stands self-condemned. If he claims to be called by the Bible, because he reads therein the *history* of God's calling men in former dispensations, I reply that the claims of every other minister from the same source is equally valid with his own. If it says to Mr. Johnson "Go preach," it says as much to every other minister. But since the *history* of the calling of men to the ministry is not a call to other men, and never was in Bible times Mr. Johnson must admit present day revelation, or that he is attempting to run without tidings from God. There is just as much good logic in concluding that we will be saved because we read in Bible history that some were saved anciently as to conclude that we are called to preach because others were called anciently.

So far as the great apostasy after the apostolic age, complained of, and the consequent cessation of spiritual gifts is concerned, just one quotation from Mr. Johnson's own words on this point will sound *just awful* when compared with what he charges us with teaching, and is one of the points he uses with which to condemn the Saints. It reads: "There is no religion that is more idolatrous or false to the God of the Bible and his holy religion than every division of Christendom by setting up a religious system of its own, the work of man's hands, in place of the common universal religion and faith of the Bible and its Christ." See *Stone*, number for February, 1885. Since it is a fact that all Christendom is divided, and if, as you say, there is no more idolatrous religion than the church organizations and forms that every division of Christendom have set up; and since the Bible says all idolators are to have their part in the lake, (Rev. 21: 8), it is plain to be seen you have condemned all Christendom to the hot country except the few who forsake this universal idolatry, and follow you! No hope for us, according to this sweeping statement, unless we are all made to see, by some means or other, just as Mr. Johnson does. But all can not see the law of God on this subject as Mr. Johnson does, and in the language of Mr. Johnson himself, "To judge a man by a law he can not see is just as unjust as those who burned the martyrs for their conscience. It is taking the place of God, the very sin of anti-christ."—*Stone* for February last.

Latter Day Saints believe that the ministrations of his servants, of gospel ordinances of other ages was just as valid as of those of this age, hence do not believe, as falsely charged, that all are ruined who have not received baptism at the hands of "Joseph Smith and his apostles." Nor do we teach, or believe, that the gates of hell prevailed against the rock on which the church was built. Mr. Johnson says: "The Mormon Elder sometimes denied the statement that all not baptized by Mormons will be lost." To this I reply, I did not deny any such statement at the meetings

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of Mr. Johnson at Dimondale, for the reason that there was no such statement made. The subject of such statement was not under consideration at those meetings, as Mr. Johnson and a hundred others know. Here is a statement of the subject of the six hours' labor of Mr. Johnson at those services, given in his own words: "Christ and his apostles were under the Mosaic law and kept all its outward rites as did all believers twenty-seven years after Pentecost. Water baptism and the Passover, the only supper Jesus ate with his disciples, twenty-one times called that, and only once called the "Lord's Supper," were Jewish rites required by the Mosaic law which Jesus and his apostles being Jews, kept with all other rites. See *Stone*, February, 1885. This I extract from this new creed of his.

But as this is the first time the opportunity has been offered us to deny the statement referred to, because we never heard of nor saw it till published, I now say the statement is not true, that all not baptized by Mormons have been lost. It is no part of the faith of the Saints. It contradicts, positively, their faith in the matter. The Saints recognize the fact that Saints of God lived during the reign of the little horn power of Daniel 7: 20, 21, and were persecuted and prevailed against by him, and by him were taken in hand and won out, for at least a period of 1260 years. And, as the church or kingdom of God was composed of Saints, and as the kingdom of God was to suffer violence, and the violent were to take it by force, it is thence that we argue the disorganization of the church as originally formed and visibly constituted; and, that we contend that it should be restored, (Dan. 2: 33–44), reinstated in strict accordance with Bible precedent and the gospel law as revealed by Christ and his apostles 1800 years ago. But such a work as this would involve the giving of administrative authority, the giving again, to men, the ministry as well as the word of reconciliation, and would involve the idea—divine idea of giving "some Apostles, and some Prophets, and some Pastors, Evangelists, and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying, (or building up) of the body of Christ—the church."—Eph. 4: 11, 12, 13.

Such men, divinely endowed, would be one of God's means of keeping his children from being "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Such restoration of the church of Christ would involve the idea that such classes of men would be laborers together with God, in erecting God's building; 1 Cor. 3: 9, 10; and such a work as this would knock the wind of doctrine of Mr. Johnson (that the gospel of the New Testament gives Gentiles direct to God by Jesus only, and not through any man, as a laborer with God), clear out of time. It would spoil his new gospel of "no visibility whatever to the Church of Christ." Its organism would be as visible as its members; but the spirit actuating it could only be recognized by its resultant actions or offices. Mr. Johnson charges us with teaching that for fourteen hundred years the world was without a Church of Christ, and hence without salvation of necessity. Oh, monstrous lie!

We do teach that the Church of Christ, as originally organized by him, as shown in 1 Cor. 12th chapter, and Eph. 4: 8–13, has not been in existence on earth for the last fifteen hundred years till the present century; but that now in fulfillment of numerous Bible prophecies it is being reestablished among men.

Such church organization as that described by Paul as above referred to is what he denominates an earthly organism; and he not only denies such as having existence in the past, but also the present. And if this is a monstrous lie, he is equally guilty with the Saints and the balance of the protestent world; and yet he proposes to perpetuate this monstrous lie by his continued opposition to the reinstatement of such church organization!

Mr Johnson falsely charges again, "lastly, Jo Smith and his Bible, which is the foundation of this sect of Latter Day Saints;" and he then proceeds to occupy most of his time battling this false assumption.

Latter Day Saints look upon Joseph Smith as having been a servant of Jesus Christ,—a minister of the gospel, who like Paul of old, had a vision of Christ; (Acts 22: 7–16; 26: 12–19); that he was not disobedient to the heavenly vision; that a dispensation of the gospel was committed to him, as to Paul, (Gal. 1: 6–11), and was foretold by Mal. 3: 1–6; Math. 17: 11, 12; 24: 14; Eph. 1: 8, 9; Acts 3: 19–21; Matt. 20: 6, 7; Rev. 14: 6; 18: 4. They believe that he received authority through the medium of the angel in revelations referred to, and others, and that God used him as an instrument in laying the foundation of this great latter-day work in the same sense that Paul was used among the Gentiles anciently. (Acts. 26: 16, 17, 18; Rom. 11: 13; 1 Cor. 3: 9, 10, 11). That as Paul was, by virtue of this authority enabled as a wise master builder to lay the foundation of God's work among the Gentiles, so now, among divided, distracted christendom, Joseph has been authorized to lay the foundation of a great work—the incipient stage of the restitution of all things, the ushering in of the dispensation of the fullness of times.

The Book of Mormon ("Jo's Bible)," contains the history, in part, of the multitude of nations that sprang from the tribe of Joseph of Egypt, as prophecied of by Jacob. (Gen. 48th chapter). The entire twelve tribes of Israel, have never become as yet but *two* nations on the eastern continent. (Eze. 37: 22, 23). It also records the fact of the establishment of the Church of Christ on this continent, after his resurrection, among the "other sheep" not of the fold at Jerusalem, which Christ recognized as belonging to him when he uttered the language recorded in John 10: 16. He was sent *only* "to the lost sheep of the house of Israel, so far as his personal ministry was concerned. (Matt. 15: 24). The Book of Mormon contains a record of the principles of the gospel of Christ as taught anciently on this land, such as the Messiahship of Christ, his atonement, essentiality of faith in him as the Savior, a godly sorrow for sin, a turning therefrom, baptism as a divinely instituted ordinance in the house of God, also laying on of hands for the gift of the Holy Ghost. Now, this teaching is *identical* with those "principles of the doctrine of Christ" taught by the "wise master builder" of other days in an other land, (1 Cor. 3: 9, 10, 11; Heb. 6: 1, 2; 1 Tim. 4: 14–16; 2 John 8: 9; 1 Tim. 6: 3–6). The Book of Mormon has come forth in these last days by the power of God, a joint witness with the Bible of the divinity of the gospel of Christ. Ezek. 37: 15–18). It is the "sealed book" spoken of by Isaiah the prophet, (Isa. 29: 9–12), read by the unlearned man, to aid those who "err in spirit" because of so many contrary, and antagonistic teachings, in coming to understanding; and that they who have "murmured might learn doctrine." Verse 24. The Book of Mormon contains "the truth" that David predicted should "spring out of the earth" in the latter days when "righteousness would look down from heaven," and the Lord should "give that which is good," and Palestine would yield its increase, and glory begin again to dwell in David's land. (Ps. 85; Isa. 29: 17; Joel 2: 21–23; Ezek. 36: 1–8. The book was published to the world in 1830. In 1846 to 1852 the former and latter rains began to be restored to Canaan again, after a drought of eighteen hundred summers. Already kings and queens are becoming the nursing fathers and mothers of the ancient covenant people, the Israelites, and they are already returning to their father-land; for the Lord has "set" and "lifted up his hand," "set up his standard," and "lifted up the ensign;" or, in modern words, he has revealed himself again for the accomplishment of the great latter day events. He has "set his hand again the second time" to gather the remnant of Israel. (Isa. 11: 11, 12; 18: 3; 49: 22, 23. Ezek. 36: 8, 9; Jer. 30: 6).

The Lord "set his hand" the first time to gather Israel at the first advent of Christ; but they then refused to be gathered into the bond of the covenant. (John 1: 12; Matt. 23: 37–39; Rom. 9: 31, 32, 33; 11: 25). But when God "sets his hand the second time to recover the remnant of his people," at the fulness of the times of the Gentiles;—(Isa. 11: 11, 12; Ezek. 20: 33–37; 36: 7, 8; Jer. 31: 31–34; Matt. 23: 39; Rom. 9: 27, 28; 11: 25–27). All these citations show conclusively that the work predicted will be accomplished. "He will assemble the outcasts of Israel, and gather the dispersed of Judah." "And so all Israel shall be saved."—Rom. 11:26.

But does the setting of the hand of the Lord, away down here at "the fulness of the Gentile" times, to gather Israel, mean that he will reveal himself again to men? That is just what it meant when he lifted up his hand to bring Israel out of Egypt. (Ezek. 20: 5, 6.) That is just what it meant when Israel's Father set his hand to gather them eighteen hundred years ago!

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The gospel was revealed to them at both these periods; but it did not profit them. They would not believe. (Heb. 4: 2; Rom. 11: 20; Acts 13: 27, 47). It means that God will reveal unto them the abundance of peace and truth.—Jer. 33: 6–8. "And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt. So will I plead with you, saith the Lord."—Ezek. 20: 35, 36. So we see plainly, that many events predicted by the prophets of old, some of which are now in process of fulfillment, can only be accomplished under the direct revealings and supervision of God, and the Bible be true.

But says Mr. Johnson, "The Bible contains every thing needful for our salvation, that the man of God may be perfect." Where is any such sentiment as that "the Bible contains every thing needful" written, save in the creed of mystery Babylon, of which Mr. Johnson complains so bitterly? But under the disguise of his false statement he cites a phrase of Paul's, written to Timothy, which if he will turn to and notice again, he will discover that Paul's statement there refers to the Old Testament only! For it is that with which Timothy had been acquainted from a child. Mr. Johnson can not show that Timothy had been acquainted with the New Testament at all from childhood. He can not show that Timothy had in his possession at that time any of the New Testament, save Paul's first epistle to him. If the Scriptures referred to in 2 Tim. 3: 15, contains "every thing needful for salvation," as Mr. Johnson asserts, the New Testament is not necessary at all. Pity our Savior and his apostles did not know this!

It does not follow as a logical consequence that the Bible is a defective and spurious revelation," because it does not contain all the revelations God ever has, or will give. It makes no such claim for itself. It makes provision for latter-day revelations, as we have herein seen. Will Mr. Johnson tell us, according to his claim for the Bible, why the "many" writings referred to by Luke 1: 1, are not in it? Of those we only have two—Matthew and Mark. John's gospel was not written when Luke penned the statement quoted. Why is Paul's first epistle to the Corinthians not in the Bible? See the so-called first epistle to the Corinthians, 5: 9. Where is the first epistle of Paul to the Ephesians? (Eph. 3: 3). This epistle contained Paul's knowledge of the mystery of Christ, a subject of infinite importance, evidently. Can he tell us why Paul's letter to the Colossians, written "from Laodicea," (Col. 4: 16), is not in the canon? Paul claims to be the inspired author of all three of these letters referred to. They were not spurious, nor is the Bible spurious because they are not found bound up in it as a part thereof.

Mr. Johnson, in a very reckless manner, gives utterance to a number of lengthy and bitter assertions in which he tries to make it appear that Joseph Smith's claim to a divine calling as a Christian minister and the translator of the Book of Mormon, is introducing new and added conditions in order to salvation; and he accuses us of being anti-Christian. He seems to be unable to see that Joseph's work, like that of Paul, or any other called minister, is to present to the people the conditions upon which Christ proposes to save mankind. God uses men, his law, and the agency of the Holy Ghost, in converting and saving man as the following conclusively show: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psa. 51: 12, 13.

"The law of the Lord is perfect, converting the soul."—Psalm 19: 7.

"How shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10: 14.

Agencies are necessary to present to the people the conditions of salvation. A crew is necessary to man the life-boat. And Paul says Christ gave "apostles, prophets, evangelists, pastors and teachers, for the work of the ministry;" (Eph. 4: 8–13); and the Lord works with and through the ministry. (Mark 16: 20). How long were such ministers necessary, Paul? "Till we all come into the unity of the faith." If God employed like agencies on the Western Continent anciently, as on the eastern, to administer to the people the conditions of gospel salvation, and the conditions were the same, as recorded in the Book of Mormon, and which that book claims, as Mr. Johnson knows if he has read it, it is hard to see how, or in what sense, the claims of the Latter Day Saints in this matter are antagonistic, or in the least contradictory to the claims of the Bible. The Book of Mormon tells how the people on this continent anciently were "led to Christ," and it is identical with the way pointed out in the Bible. The Book of Mormon came before the world in the year 1830, boldly committing itself in such a manner as that it could be scientifically detected and proven false if it had been a false record. But, strange as it is, not a scientific man has yet attacked the book from that standpoint, that we are aware of. It historically locates the great centres of ancient American commerce, also commits itself to the fact of its high state of civilization, locates their centers, testifies to the development of the arts and sciences, tells of the building of the great cities and temples, and speaks of their manner of worship, and bears witness to the fact of the gospel of Christ as it was taught on this land anciently. Scientifical developments, on all the points here mentioned, as they have been brought to light by the scientist and the antiquarian, have backed up the pre-committed testimony of the Book of Mormon in such a way as to render it impregnable in its claims. The book contradicts, in many points, the various speculations in regard to Ancient America, prior to 1830. Scientific developments on this subject made since 1830, have corrected those former notions, and corroborate the statements of the Book of Mormon in its historical data. We are informed that Mr. Bancroft, a great American Historian and Scientist, in his elaborate work, The Native Races of the Pacifice States, cites several statements in the Book of Mormon, as agreeing with scientific discoveries made by him. We apprehend the Book of Mormon will serve a glorious purpose after all said and done against it, in these days of science, scepticism, and stubborn unbelief.

Mr. Johnson goes for the whole Christian world, denouncing them as "damnable sects," reminding one of a blind and mad man in a crowd, striking at random with a club, regardless of the consequences, making war on water baptism and the faith of believers in Christ generally, and finally condemns himself again in denouncing us for trying to follow the pattern of the outward New Testament church, thereby admitting all we claim for the visibility of the Church of Christ. If we are not to follow the visible pattern of Christianity, and copy in our work after him who said follow me, how can we tell whether we are of one Spirit with him? If we are not to follow the example described in the Scriptures given, then what must we follow? Whence and what is this new criterion? Who is this new Christ—or, rather, anti-Christ!

Away with him! Give us the Christ of Nazereth. "He that is of God heareth God's words."—Jno. 8: 47. I know that his commandments are life everlasting.—Jesus, Jno. 12: 49.

The Mormon at Dimondale denied that the Apostles or Jewish believers kept the law of Moses after Christ's assention, continues Mr. Johnson. We did no such thing. We showed that the Apostles understood that the law of Moses was to terminate or be fulfilled in Christ, and that, after that faith is come, they were no longer under the law; and that this question formed the basis of the controversy between a portion of the church and the Apostles and Elders; and that the Apostles and Elders tried to get the Jewish believers to cease keeping the law of Moses, and we cited Gal. 3: 25, 26; Rom. 10: 4, 5; Acts. 15: 9, 10, to show that they so understood and taught.

We also showed that Paul observed some of the rights of the law at times in order to place those he desired to reach with the gospel, that, if by any means he might save some. 1 Cor. 9: 20–22.

But the trouble with Mr. Johnson was, he could not show that the baptism commanded to be kept by all nations, (Matt. 28: 20; John 3: 5; Acts. 2: 38), was a Jewish right, nor could he show it to be the baptism of the Spirit, for the baptism of the Spirit is a promise, not a command; and besides, the Apostle never were commanded to baptize their fellow men with the Holy Ghost. This is what so enraged the editor of *The Stumbling Stone.*

Now, in conclusion, allow me to advise Mr. Johnson before he undertakes to do the work laid out by him in the P. G. to reply to us relative to the Book of Mormon, to arm himself with a little informa-

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tion on this important topic, and the manuscript now in the hands of President Fairchild, of Oberlin College, Ohio, who has lately been on a visit to Honolulu, and while there had the privilege of seeing the veritable old original "Manuscript Found;" the very one written by Mr. Solomon Spaulding himself; the *identical* one from which so many have *supposed* the Book of Mormon was conjured up, and the very one taken by Hurlbut to Howe. Yes, sir; wonderful as it may appear to you, this manuscript was in the hands of Editor L. L. Rice of Hanolulu, and Messrs. Fairchild and Rice say the story of the origin of the Book of Mormon as coming from that source "*will not hold water.*" But then, you are opposed to "water" stories any way, even if the Savior tells them.

C. SCOTT.

DIMONDALE, Mich., Jun. 4th, 1885.

DEBTS DUE THE LORD.

IN a late number of the *Herald* I find the following question and answer: "Is it right to pay tithing, or to send money to the church, if the sender is in debt?" "Yes; unless by sending such moneys the persons are prevented from keeping their engagements. Persons may owe debts and still be in a condition to aid the church. All members should deal conscientiously in the matter, and their duty will be plain to them."

While fully coinciding with the view expressed in the answer, I have thought that since there is diversity of opinion on this subject, a little discussion may be useful in aiding those disposed to "deal conscientiously in the matter" to arrive at a correct conclusion. It is important how we shall consider this "sending money to the church;" whether as an obligation assumed when we became members of the church, or as something to be done or omitted at pleasure; whether as "essential" or "non-essential." It seems to me that if we carefully consult the books—the Bible, Book of Mormon, and Doctrines and Covenants—we can not avoid the conclusions that the temporal law of the church is just as binding as the spiritual law; and while, as has been well said, the temporal law is a law of sacrifice—has been a law of scrifice—of self-denial—through all the ages of the past, and will be for all time to come, compliance with this law, in connection with the performance of other duties, not only brings its own reward in the consciousness of duty performed, but has the promise of temporal as well as spiritual blessings.

In this connection it may be well to ask ourselves why we became members of this church. It may be answered, because of a sense of duty towards God, and gratitude for the many blessings received at his hands. True; but was it not also that we might become recipients of the blessings, both temporal and spiritual, both in this world and in the world to come, which are promised to those who obey his laws? Was it not, in part at least, that we, as individuals, might be benefitted? Are we not promised, as an inducement to the faithful performance of all our duties as followers of Christ, "an exceeding great reward?" and had not this a controlling influence in inducing us to join this church? And if we would secure for ourselves the promised blessings, must we not do our part? Are we not told that we must "*work* out our own salvation?" And is it not a part of each one's work to aid in the promulgation of the gospel? And is it not true that while, to this end, some may devote their whole lives to his service, others a portion of their time, the most of us can but watch and wait, trying faithfully to perform the more humble duties imposed upon us, and aiding as we may be able, to sustain those whom God has called to the work of the ministry?

To the ministry of the church the command is specially given, "go ye forth into all the world and preach the gospel to every creature;" and upon the church rests the responsibility of making such provision that the ministry may go forth unfettered by temporal cares, and without subjecting themselves to censure justly incurred by those who do "not provide for their own households;" and this can only be done by each of us giving—"sending money to the church"—as we may be able.

Some may be so poor as to be unable to provide even for their own households. Of such, of course, nothing is required. Of others, to whom little of this world's goods has been given, little will be required; while of those to whom much has been given, much will most assuredly be required; and this, if our position be correct, independent of the fact that we may or may not be indebted to others. The only effect that this should have, as it seems to me, should be as to the *amount* which we should "send to the church."

If we are owing six debts, we do not feel justified in repudiating one because the other five are unpaid, or to postpone its payment until the other five have been fully paid, but rather would think it equitable to pay to each a portion of our indebtedness from time to time, until all was liquidated. If we are members of any association from which we have received or expect to receive benefit, we do not neglect to pay our dues because there are other pecuniary obligations resting upon us.

Civil governments are instituted for the good of the people. To carry on the machinery of this government and secure to the people the benefits intended, money is necessary, to obtain which taxes are levied. No intelligent person will claim that we should be exempted from the payment of our taxes because we may be indebted in other directions.

And so it seems to me that this temporal support of the church, this "sending money to the church," in such amounts as we may be able, is an obligation assumed upon our entrance into the church, differing from other obligations or debts only in this, that payment will not be *enforced* in this world, though it may be that wilful neglect of this duty may, as surely as the non-performance of any other, be followed by its penalty.

But in this, as in all else, our service, to be acceptable in the sight of God must be free and voluntary. The questions of obligation and (that settled) of amount, must be decided by each for himself. That we may all consider this important subject carefully, conscientiously, prayerfully, is my earnest wish.

W. R. SELLON.

MISSIONARIES.

AT A recent missionary meeting in Chester, Pennsylvania, a superintendent of a Sabbath School surprised the congregation by saying that "Boston, the hub of America's education and civilization, sent out assorted cargoes to all parts of the globe. One of the ships bound to the Fejee Islands not long ago, had the missionaries in the cabins, the Bibles on deck, and the hold of the vessel filled with New England rum. Christian England freights her cargoes with missionaries, Bibles, tracts, and idols to India and China, at the same time. I do not understand, says he, this Christian way of doing things. But let us do our part well, and leave the rest with God, "Our Father who art in heaven."

It is stated on good authority that during the great civil war 3,000,000 copies of the Scriptures were circulated, 1,370,000 hymn books were given away, 8,300,000 flexible covered books belonging to the different denominations were distributed, besides 39,000,000 religious newspapers and periodicals, and millions of sheets of writing material; together with $2,500,000 worth of comforts necessary for the sick and wounded. Sanctified wealth will always prove a blessing, both in the church and in the missionary cause; but unsanctified wealth, although it is poured in the church by the hundreds and by the thousands, never fails to corrupt and curse it. If the people of means will come of themselves and consecrate the part that belongs to God without reserve, it is almost incalculable to tell the instrumental good that can and will result to the cause of religion.

Look at the needless and sinful expenditures and the unnecessary thousands of dollars expended in building ornamental churches, with vanity-spires towering towards heaven to make a show and to gratify pampered pride. Look at the ornamental pulpits, pews, and cushioned seats, and fancy organs costing thousands of dollars, with salaried players and choirs as proud as Lucifer, and men and women proud and graceless as fallen angels, who would not speak to a Mormon should they fall on him, while thousands upon thousands are perishing for the bread of life as it is in Christ Jesus our Lord, and filling the infernal pit. Are not our responsibilities tremendously fearful? Oh for wealth to support the missionaries! to carry the gospel message in every city, town, and village in the United States?

Since the year 1830, there has been a vast increase of crime, a multiplying of gaols and prisons, and a great increase of misery and wrong doing all over the civilized world. Every spurious coin manufactured only makes the genuine coin more valued. Why? Because the counterfeit

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coin won't pass. There can only be one true religion, one pure gospel, one faith, one Lord, and one baptism. Every deviation from the truth must be a falsehood. The Salvation Army, concerning their zeal and perseverance, stands as a rebuke to the Christians belonging to the denominational churches. But the word of God stands as a greater rebuke to the Salvation Army. Why? Because they set the laws of the land at defiance, and preach without an authority from heaven. So you see, kind reader, you have the whole in a nutshell.

You perhaps say, "Their converts are plentiful, and their congregations large and prosperous." But how many of their converts are like the French physician, who came to this country a great many years ago in a Philadelphia ship, who upon his arrival found the Quakers were the richest part of the community, and so put on a buttonless coat, and a hat with a broad brim, became a Friend, and a preacher. For awhile nobody was so popular as John Marslock. However, after two or three years' harvest, and John having laid up plently of dollars, he determined to return home. Friends were in despair. At last the day arrived, and with several squeezes of the hand, and provisions to last him the voyage, he sailed down the Delaware, with several brother "Broadbrims." The latter returned by the pilot boat and before they were half a mile from the ship, John went down into the cabin, stripped himself of the Quaker garb, dressed himself in the habit of France, came on deck with a fiddle and played the Marseillaise hymn.

The evil days of Christianity are those when *it pays* to be one. The best are those when it don't pay to be one; because the former way teaches men and women to be selfish towards their fellow creatures, and the later way is the one taught by our blessed Master; "take neither purse nor scrip." If the spreading of the Bible, and the distribution of religious literature throughout the whole world is going to convert it, what is the use of paying the 60,000 ministers with large salaries? We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts be accepted and obeyed, make men and women better in the domestic circle, better citizens in town, and country. We believe that God should be worshipped "in Spirit and in truth," and that such worship does not require a violation of the laws of the land.

The Bible, Book of Mormon, and Book of Doctrine and Covenants are true; for it would have been as easy for a mole to have written the life of Sir Isaac Newton, as for an uninspired man to have written any part of them. We ought to thank God more for his mercy and loving kindness; for his grace and benificence towards men. God has cherished us like children. But, oh! the ingratitude of a depraved, sinful heart! Oh, ye wanderers from God in the broad road of folly! Why will ye delay? Many of you have been raised by pious mothers (God bless them) who have taught you wisdom's ways and all its requirements, and you have become worse than infidels and atheists. Turn before it is too late. Death is claiming its victims by hundreds and by thousands, and the majority of them unprepared. If the people will not repent, what excuse can they have before that great tribunal before whom all people, of every nation, kindred and tongue, must stand and give an account of the deeds done in the body?

"We shape ourselves with joy or fear,
Of which the coming life is made;
And fill our future atmosphere
With sunshine or with shade.
The tissues of the life to be,
We weave with colors all our own;
And in the field of destiny,
We shall reap as we have sown."

WILLIAM STREET.

DEATH OF JOSIAH ELLS.

How ARE the mighty fallen? (not fallen in the estimation of the church) and regardless as we are of common death, shall not the fallen of the mighty affect us? A short time since, and he who is the occasion of our sorrow was an ornament of our beloved church. He stood on an eminence, and glory surrounded him. From that eminence he has fallen asleep; his intercourse with the living world is now ended; and those who would hereafter find him, must seek him in glory with Joseph and Hyrum and the glorified Saints—the good and the true of all ages. But what do idle words avail unless our hearts could speak? Now we are called to mourn the loss of one of God's chosen servants who has left this earthly tabernacle for a time. Cold and lifeless is the heart that just now was full of friendship; sightless is the eye once radiant and beaming with intelligence; closed now are those lips on whose persuasive accents we have so often and so lately hung with transport!

From the darkness which rests upon his tomb proceeds a light in which is clearly seen that those gaudy objects which men pursue are but phantoms. In this light how dim the splendor of worldly victory! How base the majesty of earthly grandeur! Again we see that much below the sun is vanity. True, the funeral eulogy has been pronounced; the sad and solemn procession has moved; and presently the sculptured marble lift its front, proud to perpetuate the name of our beloved brother, Ells. The badge of mourning has already been seen on the organ of the church; and at the name of brother Ells, how many hearts will thrill in remembrance of the happy, joyous words of encouragement which have been spoken by him. Those joyous words, oh, how they have lingered in our memory; how will the older Saints love to rehearse his virtues.

My brethren, we stand upon the borders of an awful gulf, which is swallowing up all things human. Is there amidst this universal wreck nothing stable; nothing abiding; nothing immortal, on which poor, frail, dying man can fasten? Ask the hero; ask the statesman whose wisdom you have been accustomed to revere, and he will tell you—tell you, did I say? he has already told you from his death-bed: "Avoid my errors; cultivate the virtues I have remembered; choose the Savior; live disinterestedly—live for immortality.

Your brother,

C. ST. CLAIR.

Conference Minutes.

EASTERN MAINE.

This district conference convened at Indian River, Maine, November 7th, 1885. Elder W. H. Kelley, president; J. S. Walker, secretary. Olive Branch, Jonesport reported 45 members and 2 baptized. Elder Wm. H. Kelley made an encouraging and appropriate address. Elders, J. Benner, S. O. Foss, F. M. Sheehy, Joseph Lakeman. Priests: J. S. Walker; Teacher: B. O. Foss; Deacon: Ezra Ackley, reported. Bishop's Agent, J. S. Walker, reported: received since appointment, July 30, $97.50; paid out $61.24; balance $36.26. Audited and found correct. F. M. Sheehey was sustained as missionary, J. S. Walker as Secretary and Bishop's Agent. Jos. Lakeman was released as president of district, with a vote of thanks for services, and S. O. Foss appointed. W. H. Kelley, F. M. Sheehy, S. O. Foss, Caroline Hall and J. Benner, were appointed delegates to next General Conference. Preaching in the evening by Elder F. M. Sheehy; on Sunday morning, afternoon and evening, by Elder Wm. H. Kelley. Saints enjoyed a season of testimony after preaching services in the afternoon. The preaching services were most excellent and instructive. Adjournment to call of president of the district.

MASSACHUSETTS.

This district conference was held at Providence, R. I., in Unity Temple of Honor Hall, September 26th, 1885. W. H. Kelley chosen to preside; John Smith assistant president; T. Whiting and F. A. Potter clerks. The presiding officer made some remarks in regard to rights of the members of the Quorum of Twelve to preside, as also other presiding officers. The privileges of the conference were extended to all visiting brethren. The president of the district made his report, stating his labors in the branches of the district. Elders F. M. Sheehy, J. Woodward, A. Nickerson, C. Scott, C. A. Coombs, G. S. Yerrington, J. Potts, J. Holt, H. H. Thompson, C. E. Brown, M. H. Bond, J. Gilbert, H. H. Robinson, E. N. Webster, N. C. Eldridge, T. Whiting, F. A. Potter, W. H. Kelley, W. Bradbury, E. O. Toombs; Priests J. Pearce, J. Halstead, A. O. Tripp, T. Andrews, A. J. Perry, G. Lovell, J. Steffe, U. W. Green, T. H. Moore, A. W. Glover; Teachers W. Moore, W. Talbot, H. Arnold, G. Robly, J. F. McKenna; Deacons A. Pierce, G. Ames, reported. J. A. Hoxie, R. Farnsworth, I. B. Ames, W. Bearse, and N. R. Nickerson, reported by letter. The financial reports of the Bishop's Agent, and the report of the district treasurer were read and referred to the committee on finance. The committee on printing made their report, which was accepted, and they were continued, and the sum of five dollars placed at their disposal. H. H. Thompson and G. S. Yerrington reported their labors in their respective missions. M. H. Bond was released from holding the immediate oversight of the Georgiaville mission. Sunday morning prayer and testimony meeting; the good Spirit was

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made manifest. Preaching in the afternoon by Elder C. Scott, and in the evening by Elder W. H. Kelley. The preaching was excellent; the audiences were large. The interest was all that could be desired. At one o'clock seven persons were baptized by Elder F. A. Potter. A very large assembly of people was present, and there was speaking by several of the brethren before the baptism was performed. Branches reported: Fall River, New Bedford, Plainville, North Plymouth, Dennisport, Boston, Brockton, Providence, Little Compton. The appeal from the Providence Branch was returned to the appellant. The appeal from the Elder's Court in the case of Bro. G. Moore was received and referred to a special committee, consisting of W. H. Kelley, G. S. Yerrington and C. Scott. The president and clerk of the district were appointed a committee to revise the rules of the order of business. John Smith was sustained as district president and T. Whiting as clerk. Thus passed a very good conference, which will long be remembered. Next conference to be held at Dennisport, Mass.; the time of meeting to be left with the District president.

SOUTHERN INDIANA.

Conference of this district met at Union Chapel, Jefferson county, Indiana, November 21st, 1885. S. Rector in the chair; L. Scott, secretary. Morning devoted to prayer and testimony, in which a majority of Saints took active part, and a goodly degree of the gentle Spirit was manifested in blessed though peaceful operations. Let the occasion be kindly and long cherished. Branch reports.—Eden, no change. Olive 21; baptized 1. Canaan 24. Union 36. Pleasant Ridge and New Trenton, not reported. Elders M. R. Scott, D. Scott, S. Rector, V. D. Baggerly (baptized 1); Priests T. E. Thompson, W. Burton, L. Scott; Teacher D. O. Stites; and Deacon J. Fewel, reported. The chair to appoint Court of Elders to adjust difficulties in the Olive and Union branches, which subsequently reported. Committee to adjust difficulties in the Canaan Branch reported. Bishop's Agent reported on hand last report $9.75, received $11.80; expenditure $5.70; on hand $15.85. Audited and found correct. Bro. Porter to be ordained a Teacher. D. Scott's license renewed. Licences granted: V. D. Baggerly, Elder; D. O. Stites, Teacher; J. Fewel, Deacon; J. Porter, Teacher. Adjourned to Eden, Indiana, pursuant to appointment by the District President.

NORTH-EAST MISSOURI.

The conference of the above district met in Renick; Mo., Saturday, November 7th, 1885. R. Thrutchley, president *pro. tem.*; Wm. Vincent, secretary *pro tem.* Branch reports.—Renick 23; 2 baptized, 1 received, 3 removed. Salt River 25. Elders R. Thrutchley, W. Vincent, E. Griffiths, C. Perry, and — Vaughn; Priests R. R. Jones, W. H. Bybee, reported. Bishop's Agent, Robt. Thrutchley, reported due him last report $9.40, received since $39.90, paid out $36.80; on hand $3.80. Audited correct. W. H. Bybee was appointed president of the district for three months. Bro. Thrutchley addressed the Saints on Sunday forenoon Sacrament and testimony meeting in the house of Bro. R. R. Jones was held in the afternoon. W. H. Bybee and R. R. Jones were ordained Elders. A good meeting was enjoyed under the power and influence of the Holy Spirit. On Saturday evening Bro. Bybee preached a soul-stirring sermon. Adjourned to first Saturday in February, 1886; the President of District to appoint place.

WESTERN MAINE.

The above district conference convened at the Green's Landing Branch, Hancock county, Maine, November 14th, 15th and 16th, 1885. W. H. Kelley, president; W. G. Pert, associate; E. H. Pert, secretary. Branch Reports.—Green's Landing 29 members; other branches not reported. Elders W. G. Pert, G. W. Eaton, S. S. Eaton; Priests J. B. Knowlton, L. C. Gray, reported. Bishop's Agent's report referred back for correction. W. G. Pert sustained as district president; E. H. Pert as clerk. W. G. Pert sustained as Bishop's Agent. The time and place of next conference to be left to the district president. Preaching by Wm. H. Kelley on Sunday morning and afternoon, and by F. M. Sheehy in the evening. Monday forenoon preaching by W. H. Kelley.

Miscellaneous.

DECATUR DISTRICT.

A conference of the above district will be held at Lamoni, on the 19th and 20th of December, beginning at ten o'clock on Saturday. It is hoped that each branch will send a statistical report,—Lamoni, Davis City, Pleasanton, Greenville, Lucas, Lone Rock and Allenville,—either by mail, or still better, by the hand of branch officials. We hope that all the brethren and sisters who can attend will do so, and that we may have an enjoyable time.

H. A. STEBBINS, *Dist. Pres.*

BORN.

FERRELL.—In Butte City, Montana, November 24th, 1885, to the wife of Mr. Charles Ferrell, a son. Sister Ferrell is the eldest daughter of Bro. and Sister E. M. Bowen. This is their first experience as grand parents. Mother and child doing well—grandpa is in a fair way to recover.

MARRIED.

CHAPMAN—SPANSWICK.—At the residence of Bro. John Chapman, Valley View, Iowa, on November 22d, 1885, by Elder Phineas Cadwell, Bro. Benjamin Chapman to Miss Thirza Spanswick, late of England.

DIED.

CONYERS.—G. W. Conyers, senior, died August 7th, 1885, at his home near Little Sioux, Harrison county, Iowa, aged 78 years. He was born in Murray county, Tennessee, in 1807. Was married to Sarah Bradford in 1830, by whose side he has pleasantly walked, through the sunshine and shades for fifty-five years. Sadly she misses him now, but mourns not as one without hope. Twelve children have gladdened their hearts and brightened their home; six of whom are now living, and rank among our best citizens. During the Blackhawk war, Mr. Conyers marched in the ranks of the Illinois volunteers. He served his time, received an honorable discharge, and a one hundred and sixty acre land warrant; meriting also our gratitude and esteem as the lawful claim of a gallant soldier. Mr. Conyers moved from Illinois to Tennessee in 1832. In 1835 he came to Iowa, where he remained until 1852. He then moved to Texas, but returned in about three years, to make Harrison county his permanent home; and for the thirty years that he has lived in this county, we have known him as a kind husband, a fond father, a good neighbor, and a faithful friend. He was a quiet, honest, peaceable man, without one enemy; but had very many warm friends, a goodly number of whom sadly followed him, last Saturday morning, to his silent home on the hillside. Mr. Conyers had been a member of the Church of Latter Day Saints for forty-four years,—a firm believer in the gospel of the Son of God. He lived as becometh a consistent Christian; he died peaceful and happy, full of the hope of a glorious resurrection.

Little Sioux Independent.

CONYERS.—George W. Conyers, junior, born September 25th, 1840, in Jefferson county, Iowa; baptized into the Church of Jesus Christ in the early days of the Reorganized Church, in Little Sioux, Harrison county, Iowa; and was united in marriage with Miss Jane Gordan, to whom eight children were born. Two years ago he went west for his health, but receiving no permanent benefit, he returned to his home on the Soldier, Harrison county, Iowa, where he died May 11th, 1885, in full faith of the gospel. His bereaved family and many friends deeply mourn his loss. He received sweet assurance through the voice of the Holy Spirit of a glorious reward, and a part in the resurrection of the just. The funeral sermon was preached at his home by Elder C. Derry, assisted by Elder George Montague.

Rest, Brother George, in that home of bliss,
Which Christ in his love prepared
For all who obey his commands in this,
And the toil of the gospel hath shared.

Thy generous heart and open hand,
And thy cheering smile, we miss;
Yet we would not call from that better land,
Thee back again to this.

We would labor and wait till we come to thee,
Where sin no longer can mar
The peace serene, we hope to see
With Christ as our guiding star. C. D.

HODSON.— November 11th, 1885, at Bolton, Lancashire, England, of bronchitis and ability, aged 63 years, sister Charlotte, the beloved wife of Bro. Robert Hodson. "Blessed are the dead that die in the Lord."

SPARGO.—October 31st, 1885, at Wigan, Lancashire, England, of bronchitis and debility, aged 16 months, Simon, infant son of Elder William Spargo, of the Wigan Branch. Funeral services at the Wigan Cemetery by Elder Jos. Dewsnup.

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L. L. WIGHT, Ridgeway. Harrison Co., Mo.
5dec1m

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation. —*George Washington.*

If the God of love is most appropriately worshipped in the temple of religion, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer, and the priest and sage exchange altars without the compromise of faith or knowledge.—*Sir David Brewster.*

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NOTICE.

In the matter of the Incorporation of Lamoni, in Decatur county, Iowa.

Notice is hereby given to all parties concerned, that an election was held by the commissioners duly appointed for that purpose, within the surveyed limits of Lamoni, in Decatur county, and State of Iowa (plat whereof is now on file in this office) at which the question of the incorporation or non-incorporation of said territory was submitted to the legal voters therein; and it appearing from the returns of said election now on file in this office, that due notice of the same was given, as by the statute required, and that at said election a majority of the votes cast were in favor of incorporation. It is, therefore, by reason of the result of said election, declared that said territory be hereafter known as the Incorporated town of Lamoni.

In witness whereof I hereunto affix my official signature, this 18th day of November, A. D., 1885,

E. J. SANKEY, Clerk
[SEAL] of the Circuit Court of
Decatur County, Iowa.

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Eighty acres, 1½ miles from Lamoni; 53 acres of plow land, the balance in meadow and pasture. Good new house of six large rooms and four closets; also a small house. Stable for two teams, large Crib, two Wells. To be rented for one or more years, cheap for cash, to a good, responsible party. Possession given 1st of March.
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S. L. Blake,	Alexander McCallum,
W. N. Boothe,	James L. Blake,
	Robert Jones,

The gentlemen whose names appear above are all members in good standing of the Latter Day Saint's Church and men whose recommendation are worth something.
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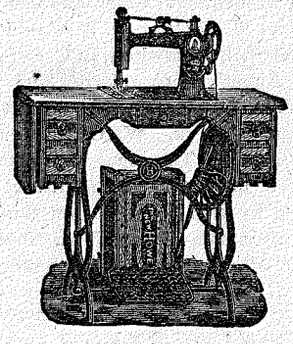

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, December 19, 1885.

KIRTLAND ENDOWMENT EVENTS.

A BROTHER asks to know whether women went into the Kirtland Temple during the endowment exercises.

To this we reply that they did at times, though, as we understand, not when the ministry were engaged in their ordinances and ministerial instruction. But male and female participated in some of the endowment meetings, and they together enjoyed the blessings and outpourings of the Holy Spirit similar to what the first Christians did on the day of Pentecost.

The same brother asks to know at what meeting a woman concealed her infant child on enterimg the Temple when the child praised the Lord with the assembly when shouting Hosannah.

We understand it was in a promiscuous assembly, on a Sabbath during the times of the endowment. The writer has heard it spoken of by persons present on that occasion, and we think Bro. E. Robinson, of Davis City, Iowa, was one of them, and that he related that event in the annual Conference of 1883, at Kirtland, Ohio.

THE PRESIDENT'S MESSAGE.

IN the clipping below we see what President Cleveland has to say in regard to the Brighamite Mormons and the cure for the evils he denounces. His attitude is very decided and aggressive, and if Congress carries out his recommendations, Brighamism will be forced into extreme conditions at an early time.

The Utah leaders wheedled their people with the idea that in "the vallies of the mountains" they would find "the secret chambers of the Lord," in which would be found rest, peace, and perfect security, while at the same time the world outside would be destroyed to a great extent, and that even the princes of the earth, and the rich and great ones, would come to them for safety and for succor. But now some of these same leaders are dead, some are hiding from justice, others have fled the country, while the rank and file are likely to be disfranchised and lose their territorial form of Government for the reason that they persist in violating the nation's laws or sanction, uphold, aid, and give comfort to those who do, forgetting that those who bid the false leaders and teachers "God speed, are made partakers of their evil deeds."—2 John 1:11. President Cleveland says:

"In the Territory of Utah the law of the United States passed for the suppression of polygamy has been energetically and faithfully executed during the last year, with measurably good results. A number of convictions have been secured for unlawful cohabitation, and in some cases pleas of guilty have been entered and slight punishment imposed upon promise by the accused that they would not again offend against the law, nor advise, counsel, aid, or abet in any way its violation by others. The Utah Commissioners express the opinion, based upon such information as they are able to obtain, that but few polygamous marriages have taken place in the Territory during the last year. They further report that, while there can not be found upon the registration-lists of voters the name of a man actually guilty of polygamy, and while none of that class are holding office, yet, at the last election in the Territory all the officers elected except in one county were men who, though not actually living in the practice of polygamy, subscribe to the doctrine of polygamous marriages as a Divine Revelation and a law unto all, higher and more binding upon the conscience than any human law, local or National. This is the strange spectacle presented by a community protected by a republican form of government to which they owe allegiance, sustaining by their suffrages a principle and a belief which set at naught that obligation of absolute obedience to the law of the land which lies at the foundation of republican institutions. The strength, the perpetuity, and the destiny of the Nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sactified by parental love. These are not the homes of polygamy. The mothers of our land, who rule the Nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinance, and each, pure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperverted and unpolluted, upon all within her pure and wholesome family circle. These are not the cheerless, crushed, and unwomanly mothers of polygamy. The fathers of our families are the best citizens of the Republic; wife and children are the sources of patriotism; and conjugal and parental affection beget devotion to country. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children, has a stake in the country which inspires him with respect for its laws and courage for its defense. These are not the fathers of polygamous families. There is no feature of this practice or the system which sanctions it which is not opposed to all that is of value in our institutions.

"There should be no relaxation in the firm but just execution of the law now in opperation, and I should be glad to approve such further discreet legislation as will rid this country of this blot upon its fair fame. Since the people upholding polygamy in our Territories are reinforced by immigration from other lands, I recommend that a law be passed to prevent the importation of Mormons into the country."

THE TEN VIRGINS.

A BROTHER writes requesting us to explain the parable of the ten virgins, and we present the following.

In the Doctrine and Covenants, 45:10, we find the following:

"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver."

The "parable" alluded to here is evidently that found in Matthew 25:1-13, and relates to the kingdom of Christ on earth as it exists just prior to Christ's second coming, and reads as follows:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They

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that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The "ten virgins" represents the Saints, both foolish and wise ones (Doc. Cov. 63: 13). The "lamps" represent the revelations of God to his people (Ps. 119: 105; Prov. 6: 23; Ps. 19: 8; 2 Pet. 1: 19). The "oil" represents the Holy Spirit (Ps. 45: 7; Acts 4: 27; 10: 48; 2 Cor. 1: 21; 1 John 2: 20, 27; Rev. 3: 18). And their "vessels" represents their bodies and spirits—their persons (Jer. 22: 28; Acts 9: 15; 1 Thes. 4: 4; 2 Tim. 2: 21; 1 Pet. 3: 7). The "bridegroom" represents Christ (Matt. 9: 15; John 3: 29; Rev. 21: 2, 9).

Verse one of Matt. 25, with chapter 24: 14, teaches that these Saints would be duly notified by his ministry that Christ was soon coming. (For this notification see Doc. & Cov. 1: 1-7; 28: 1-7; 33: 1; 34: 4; 45: 2, 3, 4; 49: 4; 64: 5; 65: 1; 68: 1; 108: 3.) The last notification—the "midnight" cry—is not made by the church, or its ministry, but it *comes to them*, and is made by the angels (D. & C. 85: 25; 1 Thes. 4: 16; 2 Thes. 1: 7). The tarrying time is between the first notification—that made by the ministry of the kingdom on earth—and that made by the angels. There is no tarrying after the last or midnight cry is made; for when that is made the "kingdom," the "virgins" and "saints" arouse and arise, and Christ comes speedily.

Let the Saints seek that holy condition mentioned in the first quotation in this article, and then continue therein, and all will be well. All who will carefully read the quotations and citations in this article can not fail to see the wonderful harmony existing between them, and how perfectly the revelations in the Doctrine and Covenants explains the teachings of the Bible in regard to the second coming of Christ and dove-tails with their prophecies and promises. At the time these revelations were given, the young seer, Joseph Smith, was between twenty-five and twenty-seven years of age, was "unlearned" in human wisdom, and yet in the hands of God he solved the seeming mystery and adjusted the seeming discrepancies in the Bible in respect to that momentous event with such skill as only divine wisdom could give.

Dr. Cummings, Baxter, Miller, Thurman, Himes, and hosts of other leading Adventists, have rearranged and remodeled their advent theories many times, but the young seer's work in respect to the second advent has remained intact, and passing events in the nations, the churches, and, in the very elements of nature, fully support the theories given through and by him. All this proves that he was authorized and sent of God. Whatsoever the Lord doeth shall stand forever, and the ministerial work of the seer is clearly and wonderfully supported by the Holy Scriptures. From the first he "taught with authority, and not as the scribes," and his work endures the closest criticism with success.

MURDERERS NOT FORGIVEN.

A BROTHER writes that he fails to see how to harmonize the following passages:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12: 31, 32.

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say, thou shalt not kill; but he that killeth shall die. * * * And again, every person who belongeth to this Church of Christ, shall observe to keep all the commandments and covenants of the church. And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land."—Doctrine and Covenants 42: 6, 7, 21.

The murderers alluded to in the Doctrine and Covenants are clearly those who may be in "the church;" and the leading idea is, that the church shall not forgive them, but shall deliver up such that they may be "dealt with according to the laws of the land."

Jesus, in Matt. 12: 31, speaks in a general way of the forgiveness of sin, but does not define *when* the wilful murderer may be forgiven. A church member who murders, and an ignorant person of the world who murders, present two widely different cases. Of "him to whom much is given, much will be required;" but of him to whom little is given, little will be required. The condemnation of the transgressor depends largely upon the amount of light and favorable opportunities they may have. Paul who was an accessory to the murder of Stephen, (Acts 7: 58; 8: 1; 22: 20), found mercy, because he "did it *ignorantly* in unbelief." 1 Tim. 1: 13.

On the other hand, David sinned against the light and knowledge which God gave him, and he had to suffer the bitter consequence. (See 2 Sam. 12: 13; 1 Kings 15: 5, Inspired Translation, with Acts 2: 27, 29). Joseph the Seer taught that he had to suffer in the prison till the second coming of Christ. It seems that the intelligent, wilful murderer, can not escape the punishment due his ruinous and awful sin. The Jews who wilfully murdered Jesus could not have their sins "blotted out" until Christ's second coming. (Acts 3: 19, 20).

And now, with added light and increased opportunities for knowledge, it seems but equal that the church member who murders should have at least the same extent and degree of punishment as David and the murderous Jews mentioned—hence the law given to "the church" as we have seen in the Doctrine and Covenants.

QUESTIONS AND ANSWERS.

Ques.—Is it right for Latter Day Saints to get their living by raising tobacco when so much has been said by the Saints against the use of it?

Ans.—It would not be right to prohibit the raising of tobacco by the Saints because a bad use is made of it, to even a large degree. A bad use is made of wheat, corn, barley, potatoes, apples, peaches, grapes, etc., when alcoholic beverages are distilled from them and distributed to the people. A bad use is often made of various products of the mineral and vegetable kingdoms, but it would not be right to prohibit these products because of their frequent abuse. And yet we think the Saints should engage in producing that which is most likely to be used for the direct good of man, so far as is practicable.

Q.—What kind of poor or we commanded to aid?

A.—We should use discretion in this matter, as in everything else. There are various kinds of poor, and the *worthy* poor must have the preference. The poor *idler*, whether man or woman, must "not eat the bread nor wear the garment of the laborer." God has ordained that the idler shall not have place among his people. Wilful and willing idleness should reap the fruit of their vice in the severe lashings of want. Let chastisement do its work. The poor

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drunkards should be given into the hands of the civil authorities; for to give such persons means beyond immediate needs, is to place in their hands that which will most likely, but contribute to perpetuate their vice of drunkenness. We should not give aid to the poor, if we have good reason to think they will use it in any evil or hurtful way, or suffer others to get and use it for hurtful or improper purposes. If we give aid to the reckless, idle, or vicious poor, knowingly, or heedlessly, we may, and do, give aid and encouragement to that which is harmful and sinful. Such poor ones should be turned over to the laws of the land, for provisions are made for such by civil law. But the worthy poor—the unfortunate of every kind, the infirm, the aged—should be carefully remembered, and that, too, in a wise, timely manner; and all other kinds of poor should have wise provisions made for them, either by means afforded by the State, or by direct personal aid ministered with prudence and careful discrimination. Let wisdom direct. We should know how the means we put into the hands of others is most likely to be used. To give recklessly, and without due discrimination, is to encourage evil and foster vice. We are stewards in respect to our temporal possessions, and should so act as to be able to give a good report of our use of the "unrighteous mammon;" for every proper use of it makes God and Christ our "friends."

JUDGE POWERS ON NATURALIZING ALIENS.

THE following from the Plano (Ill.) *Pivot* of the 5th instant is a fair index of the sentiment of the American people in respect to naturalizing persons who will not honor and maintain the nation's laws.

When persons are too good (?) or too bad to respect and uphold the laws of this country, they are just the ones who should emigrate to other lands. Such are not fit to enjoy the rights and honors of citizenship, and are a dangerous and hurtful element in society.

The Articles and Covenants of the Church command all Latter Day Saints to keep "the laws of the land" till Christ comes. Joseph Smith the prophet said in May, 1844, in his "Views on the Government and Policy of the United States," as follows: "In the United States the *people* are the government; and their united voice is the *only* sovereign that should rule; the *only* power that should be obeyed; and the only gentlemen that should be honored at home and abroad, on the land and on the sea."—*Times and Seasons, vol. 5, p. 533.* But the pretenders in Utah who claim to be his successors have taught and practiced the opposite of this; that is, they seek to make their "priesthood" "the government," and their file-leaders their "only sovereign;" and they hold that *they* are "the only power that should be obeyed, and the *only* gentlemen that should be honored," in all matters of law and government that they see fit to question and oppose. Joseph Smith's views on civil government, in 1844, and before that, are in perfect harmony with the general decisions of the Courts and the common administration of the law. Joseph the prophet was right; the nation's policy is right; and Brighamism having lifted itself up against both, is doomed and will perish. Nothing but speedy and radical repentance and a hearty return to "the old paths" will save it adherents.

This is what the *Pivot* says:

"A recent decision made by O. W. Powers, associate justice of the Supreme Court of Utah, has been widely commented on and approved, and yet we fear that these who approve would not, under certain circumstances, relish the full carrying out of the idea. This was a case where a man who applied for naturalization papers as a citizen, stated that being a believer in polygamy he could not as a juror convict a man charged with that crime. Judge Powers thereupon refused the application, and in doing so used the following words:

"'I think that a man who is so firm a believer in the doctrine that a crime is a right, that applying for naturalization, he announces under oath that he would as a juror violate his oath and render a verdict of not guilty in a criminal case, when the proof showed the prisoner to be guilty beyond a reasonable doubt, is unfitted to become a citizen. It would, it seems to me, be a judicial farce to bestow the inestimable gift of citizenship upon such a man. Until I am convinced by reason or authority, or by the mandate of a higher court, that I am wrong, I must refuse to naturalize the present applicant, or any other person who convinces me that he is not attached to the principles of our government.'

"Perhaps our personal acquaintance with Judge Powers gives us more than usual interest in this decision, but we believe that it is important in two respects. The least is that it is from a democratic judge, and, tallying with previous decisions from the same bench, must put at rest all suspicions that President Cleveland would dally with this evil. It is not the decision itself, however, in its bearing upon either politics or polygamy, that is most commenable. Citizenship in our glorious country has come to be held in light esteem by courts and politicians, and granting its privileges to foreigners has been merely a form, apparently without thought of the fitness of the applicant. We do not remember to have ever heard of a refusal to issue papers to any one who asked for them. To our mind there are other things beside a belief in polygamy which should prevent the bestowal of the "inestimable gift of citizenship" upon men, and we hope that the wholesome ideas advanced by Judge Powers will find an echo in other courts. America is the asylum of the oppressed of all nations, but it will not be so long if we allow our ballot boxes to be controlled by those who do not realize the value of that asylum."

EDITORIAL ITEMS.

THE papers are full of exciting statements in regard to Mormon and Gentile conflicts in Salt Lake City; but we have learned to "wait till the clouds clear away" before we decide as to what has been done. We do not believe the Mormon leaders or their followers will offer violent resistance to civil rule. There may be a collision between the few, but it will only be of the spasmodic kind, and will chiefly serve to make the Federal authorities more vigilant and exacting, and make the Mormons more submissive and powerless. The Utah leaders know too well the folly of permitting a popular outbreak by their people. They personally have too much at stake, and they well know the perils are too great for them to suffer it.

Write all your articles and all letters and other matter intended for publication, on only one side of the sheet. And write all your business matters on separate sheets, and so save us much work and also avoid losses and delays.

Bro. W. Vickery, of Plano, Ills., writes the 2d inst., and says: "I baptized one more, yesterday, which makes nineteen in all baptized since Bro. J. C. Foss came to our aid."

Bro. L. E. Hutchings, writing us from Woodland, California, the 26th ult., says the winter rains are very heavy there now.

Bro. G. T. Griffiths writes that his permanent address will be No. 6, North Second-street, Pittsfield, Mass.

Bro. J. H. Peters, of Midland, Michigan, writes the 8th inst., that he is pleased to read of the general advancement of the work, and hopes to do what he can to aid it forward. He sends for books and tracts to circulate among his acquaintances and says: "There are a few around here who are believing, and I think they will yet be baptized."

Bro. H. L. Holt writes from Girard, Minn., the 3d inst.,—"I baptized two more last Sunday. Had a splendid meeting in in the evening, the Saints felt blessed and encouraged."

We thank Bro. Wm. Street and others for sending us well selected papers.

By clipping from a late Utah paper we see that Bro. Gordon E. Deuel is in Beaver City, Utah, and that he with Brn. W. Thompson, Asahel Bennett, and W. W. Hutchings have invited the Utah Elders

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to discuss with them the relative claims of Brighamism and the Reorganization, the Bible, Book of Mormon and Doctrine and Covenants to be the rule of evidence. The Utah Elders will not accept the offer, if we read the signs aright.

In another place will be found the "Annual Invitation, for the week of united and universal prayer, from January 3d to 10th, 1886," sent out by the Evangilical Alliance. We cheerfully call attention to it, for never was there a time when sincere heartfelt and wisely directed prayers were more needed than now; and we would respectfully suggest to our readers to take the needed steps to comply with the "Invitation."

Correspondence.

THEEE RIVERS, Miss.,
December 3d, 1885.

Dear Brother Blair:—I have been laboring over here now about three months, and though I have not baptized many, yet I have gathered some precious fruit for the Master, and believe that I have sown seed that will yet bear fruit. Having been obliged to labor to support myself and family, I have not done as much spiritual labor as I might have done had my hands been free. I have enjoyed the Spirit whilst thus doing double duty, and esteem it a great privilege to work for the Master.

I love the *Herald*. It is a friend to God and his truth. I have often exclaimed, "How blessed I am to receive its visits." May it long flourish. I have written but little for its pages, but feel indebted to those who have done more. I rejoice to be numbered among Zion's children, and rejoice in the thought that I have so many noble, faithful, working brethren in the ministry; and each day my heart goes out in prayer for them. Dear brethren, remember me that I too may soon be free to labor like you. I find the most enduring happiness in God's service.

This part of the mission needs help. The Saints need to be fed, and there are many opportunities to sow the precious seed upon good ground. There is no one laboring constantly down here, and but little local labor is done by officials of branches and districts. Ever praying for Zion's glorious cause,

Your brother in Christ,
F. P. SCARCLIFF.

PORT GREVILLE, Nova Scotia,
November 30th, 1885.

Dear Herald:—It has been in my mind to write to you for some time. There has not been a voice from Nova Scotia for so long, I am afraid if we continue to keep silent we will be forgotten. We feel somewhat as though we were forgotten now. At the last Annual Conference we were in hopes that we would be provided with an Elder, one that could labor here all the time; for their labors are very much needed. And I think that in a short time, and perhaps now, this mission could be self-sustaining. It is true there are not many of us, and we are considerably scattered, but we are willing to do all in our power to help along the work; and I think if we could have an Elder sent us—one without a family—there would be very little doubt about him being cared for. If there were preaching here all of the time I believe we would see others coming in, and that is what we are all anxious to see. We are now living some twelve miles from where the discussion was held between F. M. Sheehy and Rev. McLean. We seem to be more fortunate than some of our brothers and sisters in Nova Scotia, for there is no difference shown us—we are used with as much respect, and are allowed the same privilege of speech as any other church members. I do not know how it would be if there was to be an Elder come among us. It would be very apt to make a difference with some; but we are perfectly willing to try the experiment. This is mostly a Methodist community, and there are some true, honest-hearted Christians among them I believe.

We are trying to do what we can ourselves. Perhaps we have not improved the opportunities as well as some could; but we have sought to do what we could, according to our abilities. We have talked with a good many, distributed a number of tracts and *Heralds*. The Voice of Warning has been read by one man since we came down here, and is still out. We have been living in the hope of a visit from Elders Sheehy and Kelley this fall, but as it is getting so late, and no word from them, our hopes are almost gone. We would all be glad to see Bro. Sheehy again, and feel that he ought to come again, if only for a short time, as some have said that he dare not come back. I think there is no doubt but he could get a place to preach, and an audidence to hear him, even in Parrsboro.

We take the *Herald* and we find much in it to encourage us. The prospects of the future for the church seems bright. May we all prove more faithful, is the prayer of your sister in the one faith. IDA A. LAYTON.

BOZEMAN, Mont.,
November 30th, 1885.

Elder Blair.—I have just returned from Deer Lodge Valley, where I spent over three weeks with Saints and friends, "preaching the things of the kingdom." My preaching was mostly to the followers of Joseph Morris, and I can say I have not met a more honest and generous-hearted people than they appear to be. I had excellent liberty in presenting our views on "Presidency and Priesthood," at Race Track, where I had the use of their neat little chapel. Elder Hendrickson, the Elder in charge, treated me with much courtesy, and gave me to understand that we could use their chapel at any time when it was not in use by them.

In Deer Lodge City I had the use of the Christian Church, a very neat house of worship. I also spoke in a private house one mile out of town, to a small company of Morrisites.

At Stuart, I was the guest of Bro. Isaac Harris, and was kindly entertained by him and his excellent family. I spoke twice at Stuart and twice Willow Glen. At the latter place I met with quite a number of the Morrisites, or Canaanites, as they are called, and was well received by them. Father William James is their president. The old gentleman seemed much pleased with our remarks. At Willow Glen I had a pleasant visit with Bro. J. R. Eardley and his excellent lady, whom I had met years ago in California.

In Butte City I was the guest of brother and sister E. M. Bowen, who, I am happy to say, I found alive in the work: and notwithstanding their great rush of business, have not forgotten that a part of their time belongs to the Master. They manifest a willingness to help "bear off the kingdom." I spent two very pleasant evenings with Bro. Bowen and his excellent family, and left a promise that I would return in four weeks. I shall organize a branch, or perhaps two branches, when I return. I heard your name mentioned very often by both the Saints and the world's people, and it was always mentioned in love; and I am happy to say, Bro. Blair, that I have not had to spend any of my time apologizing for my predecessor in this mission-field. I feel a great desire to do what I can towards rolling on the work. I meet with little drawbacks occasionally, but I am determined to press on to the mark.

With much love to you and all Saints, I am yours in the kingdom,

J. C. CLAPP.

REEDVILLE, Mississippi,
November 30th, 1885.

Bro. W. W. Blair:—It has been some time since I have written to the *Herald*, and I thought some would like to hear from us again. We have had our spiritual strength renewed again by a visit from Bro. James Moler of Limerick, Jackson Co., Ohio. He preached here on the 21st and 22d, and on the 23d he and brother James Spann went nine miles to Silver Ridge Schoolhouse, and held two meetings with good liberty and good order. It was the first time the gospel was ever preached there. People were well pleased with it and want to hear more. We had to part with our worthy brother on the 26th. He was on his way to West Virginia. He expects to be gone two months; then we look for him back here again. He is well liked here by all. I am still trying to live as becometh a Saint, and am not tired of this latter day work, though I feel my weakness at many times. But since I was at our last conference I have felt more like living faithful than I ever did. I met such a noble band of Saints there in Limerick. They are all trying to live as Saints should. There are no "big" nor "little." All is love among them. I know the Lord is with them.

Your sister in the one faith,
MRS. ANNA E. SPANN.

RENICK, Mo., December 9th.

Bro. Blair.—I will drop you a few lines again, to let you know how we are getting along in the North-east Missouri District, and that the many readers of the best paper on earth may learn of the work here. I have just returned home from Bevier, Mo., where I have been for the past ten days, preaching the word of eternal life. There is a fearful state of affairs at Bevier. While I was in town there were several street fights between the white and colored miners, with firearms, resulting in the death of five negroes and one white man. A white lady was also slightly wounded by a ball fired into the house. The mob created such an excitement that it injured our meetings very materially; yet we had some large audiences, and under the circumstances I left Bevier very well satisfied. I shall return the r

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when quiet is restored. The church there is not in just as good working order as it ought to be, but I think that with patience all will be made right. The church there is about to take on as it were new life.

I arrived home on Saturday, the 5th inst., and on Sunday evening listened to Bro. John A. Robinson of Fort Madison, Iowa, whom I met at Macon City, when on my way home and invited to stop over Sunday with us at Renick and preach for us. We all felt very materially strengthened in the cause of Christ by his good effort.

Monday, the 7th, I baptized another sister, the wife of Bro. Lot Griffiths, who has been waiting my return home. That makes seven that I have buried with Christ in baptism in the past three weeks in Renick. And still there are more to follow.

Will start to Hannibal on Monday, the 14th, if all is well. Times are very hard here, and money matters is very close. But I pray the good Lord to still open the way for me that I may be able to continue in my labors.

Your brother in gospel bonds,

W. H. BYBEE.

ST. JOSEPH, Missouri,
December 9th, 1885.

Bro. W. W. Blair:—On the 11th ult. I made my first visit to Des Moines, Iowa, and found the branch there in a most undesirable condition—divided into two parties—and they had been holding two sets of meetings. By the help of Brn. Nirk and Bozarth I succeeded in placing them in a much better shape, and when I left a better feeling prevailed, with possibly one or two exceptions. I am pleased to say this much for the Des Moines Saints; both parties submitted to correction nobly. This furnishes ground for hope. I found many kind friends, and a general desire for the good of the cause. I preached for them four times, and though my health was quite poor, I enjoyed good liberty in presenting the word.

I visited the Des Moines Valley Branch and spoke for them four times, twice in school houses and twice in Brown's Hall in the town of Runnells, and enjoyed good liberty with one exception. In this branch I met an old friend and gospel worker in the person of Bro. Samuel Longbottom. He is yet firm in the faith. The "Valley" Saints are doing as well as we would expect under the circumstances. We found them kind, as *Saints* always are. We met and visited with Bro. and Sr. D. W. Thomas, in Des Moines; and I am pleased to say they are firm in the faith, and doing well financially. I returned home on the 24th of November, and on the 27th took train for Stewartsville, Missouri, via St. Joseph. On the 28th and 29th attended the conference of the Far West District, and spoke twice on Sunday. My health was so poor on Saturday and Sunday that I was hardly able to be up and about. On the evenings of December 1st and 2d I spoke in the German Church, with fair liberty, and to good audiences. The German Branch is in fair condition at the present time. They have made progress in the work, and have been blest in temporal things. There is a bright future for them and all Saints, if they will keep the whole law of God, not neglecting to place their "tithes and offerings" in the Lord's storehouse, as that wise and equitable law which God has given to his Saints demands. On the eve of December 3d I met with the Saints at the McKee church, and succeeded in getting them to drop the name "Stewartsville," and choose that of De Kalb. The contention about this name should now cease on *both* sides.

I came here last Saturday, commenced a series of meetings on Sunday which is designed to continue over the second Sunday. So far the interest is fair, but the attendance, excepting Sunday evening, rather slim. Inclement weather and slippery streets are against us.

Yours in bonds,

JOSEPH R. LAMBERT.

PLYMOUTH, Luzerne Co., Pa.,
December 3d, 1885.

Dear Herald:—I left home the 20th of November to visit different parts of Pennsylvania and preach the gospel as opportunity offered; met with the Saints in Philadelphia, found that the work seems to be reviving in this district. Spoke in the hall Sunday, morning and evening; left there the following Wednesday for Wyoming Valley, and arrived there in time for their district conference, which was held at Nanticoke on the 29th and 30th. I assisted them with the business of the conference, which was nearly finished on Saturday evening, so that we had the Lord's day for preaching and Saints' meeting. The Spirit was present to teach and strengthen us in the good work. The Saints have the free use of a small Union Church at Nanticoke. I will speak there next Sunday, and after that will visit other fields of labor. I have been kindly received by Saints and friends so far, and return thanks for the same. At present I am staying at the house of Mr. David Isaacs, the son-in-law of Sr. William Jones. She is now living with her only daughter, and feels very lonely after the loss of her husbsnd and a daughter who were buried about one year ago. The Lord doeth all things well. If we can have the mind of Christ, we will all labor together for the advancement of this great work. Enoch and his people followed this example, and were enabled to know God and obtain eternal life, so that he and his people built a city, and were translated. May this be our happy lot, is the prayer of your brother in gospel bonds.

HIRAM H. ROBINSON.

TABOR, Iowa,
December 3d, 1885.

Dear Herald:—I thought I would drop a line for your precious columns, to let your readers know we are still alive to the interest of this great latter day work. Our conference came off on the 21st and 22d of November, at Shenandoah. We had a good time, a joyous time that will not soon be forgotten. Elder Charles Derry and his amiable wife were with us, and met with many of their old friends and acquaintances that they had not seen for years. Bro. Derry done the preaching in his usual forcible manner, to the joy and satisfaction of the Saints, the comfort and consolation of all who love the Lord Jesus Christ. The pacific influence of God's Holy Spirit that rested upon us in our prayer and testimony meetings was ineffable, the love of God was in every heart, enabling all to look beyond the trivial things of this mundane sphere with sweet anticipations, and with bright hopes for the future rewards promised by him that is abundantly able to fulfill.

The work in the district is not in as flourishing a condition as we would wish, so far as numbers being added, but all the Saints feel well in the work, and express a determination to press on in the good cause. Our meetings are well attended throughout the entire district. Many are very favorable and manifest a strong belief in the gospel by working for the cause, defending the same both in word and deed. We have a host of warm hearted friends who truly favor the cause. May God bless them with all his Saints, is my daily prayer.

Bro. Springer and wife are here with us, and he has preached some in the Ross School-house, and has created quite a little stir, but his health is very poor. We have filled some of his appointments. He is taking a rest this week, and we pray that he may be blessed with health sufficient to enable him to talk to those that desire to hear him expound the word of God, and that he may be instrumental in bringing many souls into the true fold.

Father Goode, Bro. W. Gaylord and George Kemp are good auxilliaries to the work. They often take a trip with me, and are good helpers to the Saints, both in singing, praying, and exhorting to faithfulness. All the brethren are trying to do the best they can under the circumstances in which they are placed. Now, dear *Herald*, I pray for your success. You are a welcome visitor and instructor. I hear many speak very highly of you. May heaven inspire your pages in the future as in the past. May the noble and true children of Zion come to your aid and help spread the glorious principles of the gospel to earth's remotest bounds, that all may have the privilege of hearing the glad tidings of great joy contained therein is the earnest prayer of your unworthy brother,

HENRY KEMP.

GALENA, Ind., Dec. 7th.

Bro. W. Blair:—I have just returned from conference, which was held at Union Chapel, Jefferson county, Mich, closed November the 26th, after which I, in company with Bro. Leonard Scott, went to Bro. James Porter's, who is alive to the interest of the work. Commenced meetings at his house, held meeting there near one week with good liberty and an increasing audience. You remember that I wrote you, that I saw an officer come to me when I was in a public highway, who called my name, who said: "We want men to stand by the laws as they are. And we must obey orders." And he then went his way rapidly.

Since then there has been a crisis in Southern Indiana. The work has been attacked all along the line of the Ohio River. This to me was timely warning. The enemy of this great latter day work is drawing near to battle. His pickets are firing through the New Albany *Ledger*, Louisville *Post*, Jeffersonville *Democrat*, and the Madison *Herald*. We have replied to two of these—the *Democrat* and *Herald*, and intend to reply to the others as opportunity permits. One of the reporters was ashamed to have his name accompany his glaring and willful misrepresentations. He says Mormonism in Southern Indiana is dead. If so, what means all of this firing along the lines by the enemy?

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There never was such a waking up as there is now. Many came to our meetings from a great distance, who never heard the faith before; and the good people of New Marion sent for us to come to their place, which we could not respond to in person. Bro. Leonard Scott will hold the fort against those invaders from Battle Creek, Michigan—the Adventists, who challenge all denominations, ours not excepted. If terms are agreed upon, I expect to go there in a few days. In view of the demands for labor, and the interest manifested to hear, what is to be done? I am ready to devote all of my time in the field, if advisable. M. R. SCOTT.

ANGUS, Boone Co., Iowa,
December 4th, 1885.

Bro. W. W. Blair:—A word of consolation always comes acceptable to the Saints of God, therefore I feel prompted to mail you a few lines in regard to God's work in this part of his vineyard.

The inhabitants of this place are getting aroused from their stupor at last. Elder J. S. Roth paid us a visit on Saturday, the 28th of last November, and left us Wednesday the 2d inst. During his stay with us he delivered four discourses, which were most excellent, and he has created a feeling of investiaation into the work of God. And I feel that wheresoever such noble men of God as Bro. Roth sounds their voice in behalf of the gospel of Christ, darkness must flee. May God speed the day when we shall have a branch organized in this part of his vineyard, for I feel certain great good can be done in this place. During his stay with us he baptized eight. Several others are believing, and many are searching the divine writ. We had a large turn out, and a refreshing of the Spirit. And I am thankful that Bro. Roth has been an instrument in the hands of God of removing a great deal of prejudice from this place. May the Lord bless him and his ministerial labors in whatever part of God's vineyard he may be called to labor. Still praying for the welfare of Zion,

I remain your brother in the one faith,
JOHN BATT.

WILBER, Nebraska,
December 4th, 1885.

Bro. Blair:—I have held twenty-three meetings in a school-house near here. The interest and attendance are both upon the increase, and up to date the Spirit has not given me permission to leave for other points of equal importance. In haste,

ROBT. M. ELVIN.

EAST DES MOINES, Iowa,
December 8th.

Bro. Blair:—As it has been some time since I wrote the *Herald*, I thought I would write you a few lines to let you know of the progress of the work in this part of the land. I think that the Des Moines District is on the advance. The ministry seem determined to put forth every effort this coming winter for the advancement of the great cause. Their conference has just closed here, and I can say it was a splendid one. There was a good amount of business done, and some of it of a very difficult nature. But the Elders I believe came praying and desiring to have a good time, and truly they did. After the conference was over I heard a number of them say that, considering the business done and the nature of it, they were really surprised at the order and love that prevailed throughout.

The Des Moines Branch has had its share of trouble and dark hours, but now I believe that, if they will only learn by the things of the past, and exercise wisdom in the future, and the officers learn their duty and attend to it carefully, a better day is dawning for them; otherwise they will suffer as in the past. There are many good Saints here, those who are willing to sacrifice for the cause. Since I have been in this dirtrict I have found many noble-hearted Saints who I believe are trying to adorn their profession becomingly, loving the cause that they have espoused. I want to say to the Saints that I heartily thank them all for their kindness to me while in their district. May God continue to bless them. I expect I will have to leave the field, at least for a while. I am afflicted with the asthma and sore throat so that I can not preach some times. Will you all pray for me.

Yours in love,
W. T. BOZARTH.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

UTAH'S CURSE AND CURE.

HAVING a few leisure moments, and feeling a desire to put on record a few of my reflections with regard to Latter Day Israel, especially those residing in the valley of Utah, for I feel a strong desire to reach their hearts, and to call their attention to a few thoughts which I wish to present for their consideration. Having been associated with this church for over fifty years, and having been a resident of these valleys and Salt Lake City for over thirty-five years and always lived at headquarters since I became a member of the church, every important movement that has taken place has in its time had its natural impressions on my mind and feelings at the time of its occurrence. And if I have indulged in prejudices I must say they have always been in favor of the church and in respect to the authorities thereof. There was always a pressure brought to bear upon the members of the church from the beginning, to uphold those who were in authority so long as they were retained in authority. This has been a traditional law from the beginning; and of late a very strong pressure is brought to bear to sustain their tottering power, even forbidding any right to its members to question anything that is said or done by the Priesthood. Thus were an innocent and confiding people drawn from step to step by their leaders weaning them away from the truth, the word of God and the light of his Spirit into fraternal obligations, until they were entirely in the hands of the leaders and those who have served themselves of them. And the people are not conscious of their real condition to this day; but there is a secret something within them that tells them there is something wrong, very wrong, somewhere, and many are looking for some power to deliver them from out of this delemma, while the grip of the Edmunds law is sending their best men to a felon's cell, or sent them in hiding with the prospect of severe law being enacted, while every effort of defense only acts as a boomerang by showing their utter contempt for the laws of the land and the precepts of Jesus in the scriptures of truth which they profess to revere. Alas! they have no cloak for their sins. As it is written in the prophets, "their sins have found them out."

But we have some promises written by the voice of the Spirit which are comforting to those who are looking for the redemption of Zion, which we quote, Life of Joseph, page 578:

"Verily my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flocks of my pasture." Here is a prediction showing a return to the law—that it was not kept—and of an effort to thwart the purposes of Jehovah and destroy the work of Joseph the Seer, and that to by those very men associated with him, which commenced on the earth in this dispensation. It was predicted by Joseph that ravening wolves would get into the flock, not sparing the flock. It was given to Joseph to know and predict what would take place after his departure, and here it was revealed by the Spirit in 1851. "And who shall deliver them!" "Where is he that giveth his life for the flock," is the grave question in Utah to-day. When they raised the cry of "wolf," when Pres. Joseph Smith arrived in this city, they went into hiding. Where now are the shepherds? Where! "Behold, I will judge those who call themselves shepherds and have preyed upon the flocks of my pastures." This is just what is taking place in Utah to-day. And who so blind that they can not see the hand of God in .his thing! It was not manufactured for this occasion; but it was written thirty-four years ago, and was spoken directly concerning this people in Utah; and the facts testify to the truth, positively, both in what the shepherds have done here, and the judgment which has come upon them.

In this article I wish to briefly notice another point in this matter, which may be considered the *cause* which seems to lay at the foundation, or the starting point of this apostacy viz., that which is called "*Celestial Law.*" This is a very curious thing, and is very repugnant of itself when we consider it in connection with the gospel revealed to Joseph by the angel, and also to Joseph and Sydney in the vision, there being no provisions in them for any thing of the kind. This is as much as to say that the fulness of the gospel is nothing of the kind. Is not "the fulness of the

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gospel" in the Book of Mormon? Does it not contain the fulness of the gospel? In sec. 52:5, Doctrine and Covenants, is the law to the church, and it says:

"The Elders, Priests, and Teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in which is the fulness of my gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit."

In this same section is contained the marriage covenant, in precisely the same language that was afterwards inserted in the Article on Marriage. In that "celestial law" we find the same subtle reptile raising his head and rebuking the Almighty, setting aside the atonement and the power of Christ's redemption,—the same one who met mother Eve in the garden and who took the Savior on the mountain and the pinnacle of the temple, and showed him all the kingdoms of this world and the glory of them. It is the same power, and he was suffered to draw a few into his folds to fulfill the Scriptures—the predictions of Jesus, Paul, and others, who saw what "the mystery of iniquity would accomplish in the last days, and in the last dispensation before the coming of the Son of Man.

I wish to notice one point more concerning this "celestial law," that it was foreshadowed by the Spirit in 1851, to wit:—"Behold, that which you have received as my "celestial law," is *not of me*, but is the doctrine of Baalam; and I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely on me; for my Spirit shall attend you." Who, that is acquainted with the Utah Mission, that can not bear testimony to the truth of these words? You can not find one Elder in the Utah Church that will meet in discussion one of the Reorganization Elders. They fully realize their weakness in this, and keep at a respectful distance. Yet who is so blind as those who *will not see*. Many will rather be destroyed in modern Israel than look, as it was in the days of Moses, when he lifted up the serpent in the wilderness. B.

SALT LAKE CITY, Utah,
Nov. 26th, 1885.

WAS THE CHURCH REJECTED?—No. 2.

WHENCE came the thought of rejection? Must the dispensation be closed to bring it about? Evidently the thought is divine, and originated with God, and not with man, as we can see from the following from the Doctrine and Covenants:

"But, behold, at the end of this appointment [sufficient time] your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God."—Jan. 19th, 1844, sec. 107, par. 11.

Now, this ought to be conclusive with every Saint, as to three things: 1st, that the thought of rejection originated with God; 2nd, the *posibility* of bringing this to pass without conflicting with former revelations, for he is God and not man, and can not err; 3d, that the building and finishing of these two houses, (Temple and Nauvoo House) were positive conditions of *rejection* or acceptance. But that was not the only condition, as will be seen from par. 14:

"And it shall come to pass, that if you build an house unto my name, *and do not do the things that I say*, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings ye by your own works, bring cursings, wrath, indignation and judgments upon your own heads, by your follies, and by all your *abominations*, which you *practice* before me, saith the Lord."

This is condition No. 2. The question now is, how did it "come to pass?" Did the church fulfill their part in it? and did the Lord fail in His "oath and promises?" Not likely! Did they receive the "blessing" and not the "cursings?" If they did, how was it that they were "moved out of their place?" (see par. 13).

It is because they were in a condition to "pollute" the land—"mine holy grounds and mine holy ordinances and charters, and my holy words." The gathering and dwelling together was one of the blessings, and when "moved out," that was one of the cursings. Nowhere did they receive. Let Brigham answer from Utah—"We are here because we could not help ourselves." The effect was bad like the cause that produced it—a "cursing." Did the Lord fail to fulflll His part? No Saint will claim this—hence the church failed to fulfill this condition, and that alone, (whether they finished the two houses in the first condition or not), brought "wrath, indignation, judgment"—hence *rejection*.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."—Isa. 55:11.

But the foregoing is not all. We will notice another condition, in par. 18:

"Therefore, let my servant Joseph, and his seed after him, have place in that house (Nauvoo House) from generation to generation, forever and ever, saith the Lord."

This we will call condition No. 3. And what has become of this? It was one of the conditions imposed upon the church, to see that "Joseph and his seed after him," be established in that house as "plants of renown for ever and ever." Don't everybody know that that church failed in this! Where is Joseph's "seed after him?" They are not to be found in that house any more, nor does the Utah church care for it. The "head" of Joseph's posterity is in Utah at the time of this writing, trying to remove the *causes* of their "cursings." Will they care for him in any other house? No! nor even favor him with their Tabernacle to teach the law of this offended God that once pleaded with them at Nauvoo. And thus they have lost the "plants of renown, and the watchman on Zion's walls" for ever, unless they repent and return

We will notice one point more, and call it condition No. 4. In par. 12 and 13 speaking of the Temple:

"Wherein you receive conversations, and your statutes and judgments, for the *beginning of the revelations and foundation of Zion*, and for the glory, honor, and endowment of all her muncipals, [which] are ordained by the ordinance of my holy house."

"And if my people will hearken unto my voice, and unto the voice of my servants whom *I have appointed to lead* my people, behold, verily I say unto you, *they shall not be moved out of their place*."

All the world knows that they were "moved out" of Nauvoo; and this fact is a positive proof that they did not "hearken unto the voice" of the Lord, but followed their own corrupt ways and were "rejected as a church." Another fact in this condition is, that the completing of the Temple, &c., was to be, in comparison with the past, "for the *beginning of the revelations*" to the church; but, instead of that, lo and behold, it was *the end of all revelations to them*, for they never had any more after Joseph and Hyrum were taken, and their "municipals" were not qualified by it, neither was there any need for it, for the very *charter* of the city—"their place"—was made null and void. If the church in Utah tells the truth when they say that they "done all their part" of the stipulated conditions, they make the God of the Saints a terrible being—one who enters into covenant with an "oath" to fulfill his part, and then neglects all his obligations and promises, and violates his oath to his innocent and virtuous people! But this is extravagant in absurdities—too many wives and "cursings" have followed that people for any one to believe it for one moment. But if all this is just as they claim, no wonder they put Him aside and took Adam in his stead! But the facts in the case are these: they wallowed in their "follies" and their "abominations," (The Book of Mormon says polygamy is an abomination), that they deserved not any of the "blessings and promises" stipulated in the many conditions of this revelation; for they violated each and every one of them and stood "rejected as a church" at the death of the choice Seer; and were entitled to nothing but the "cursings, wrath, indignation, and judgments," as predicted, and so inherited the same until the "salt lost its savor," and become good for nothing but to be "trodden under the feet of men." No "favor" and "grace" from the "kings" of the earth, and the "Gentiles," such as is promised in par. 1 and 2, but they have become justly, a "hiss and a by-word" because of their "abominations," transgressing the laws of decency, the laws of the land, as well as the laws of God, until many nations are enacting and enforcing laws against them. Of course, they claim that all this is persecution. We admit it; but it is not of the kind that the Saints are blessed for suffering—this is the "wrath, indignation, and cursings." Such are really and truly the "apostates" from the laws and commandments of God. But we do not intend by any means to say that all the body of innocent Saints are so involved, and will define as we proceed. We next will bring up a point concerning church officials that are "given," "promised," and to be *continued*, providing all the *conditions* of this revelation are *honored;* but if they are not, then "cursings," are given, and not these officials for a "blessing." In pars. 38 to 46 we have:—1, Patriarch; 2, First Presi-

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dency; 3, Twelve Apostles with their president; 4, High Council; 5, Presidency of the Quorum of High Priests; 6, Presidency of the Quorum of Elders; 7, Presidency of the Quorum of Seventies; 8, Presidency of the Quorum of Bishoprick; 9, Presidency of the Quorum of Priests; 10, Presidency of the Quorum of Teachers; 11, Presidency of the Quorum of Deacons; 12, Presidency of the Quorum of the Stake of Zion. Now, here is all the material to constitute and continue church organization—all hanging on the thread of observing the conditions of this revelation; and all this just three years and four months before the death of Joseph and Hyrum, which was evidently the length of the "appointment" made; which was "sufficient time" to determine the future destiny of the church. And all these officials, as the nature of the case plainly shows, must stand or fall together; for they are the "parts" that compose the "body" or church; and hence, if the church is "rejected," these are also, as its officers.

We have proved, beyond a doubt, or the possible chance of a successful contradiction, that *all* the conditions of this important revelation were disobeyed, violated, and treated lightly. Hence, the church, "as as *church*" was *rejected;* and *all* its officers were either "taken" or put out of office, as organized *church officials*, and all fell back to their *individual* and *original* positions in the *kingdom before the organization of the church*, as Elders, Priests, with authority to administer the gospel in righteousness; but if not righteous, then no authority whatever from God; for He will not uphold only in righteousness. "And—the deed is done!—the prophet of the Most High God, together with his brother, are murdered—the spirit of revenge has drank their blood, and they sleep the martyr's sleep. *But is the church annihilated by the blow?*—Editor *Millennial Star*, vol. 5, No. 4.

We can afford to let every honest man judge from the foregoing and what will follow—Joseph and Hyrum were "taken," and the very stake of Zion is refused to the Saints—they are "moved out;" Sidney Rigdon has no right to act, according to his own testimony and that of the "twelve;" and he also says that these "twelve," nor the people at Nauvoo, "have been led of the Lord for a long time."—*Mill. Star* vol. 5, No. 7.

We can see the emptiness of the claims of the Utah "rejected church," when *one great fact* proves our position correct, and we can risk the whole issue on this, in their case and the cases of all pretenders of this age and all former ages, and that is this—*the absence of present revelation through a choice Seer.* This fact alone, ought to be sufficient proof to them, and all others, that they are "rejected as a church."

Now we will hasten to consider this second part of our proposition,—Must the dispensation be closed because of the rejection of the church? We answer, No; not by any means. To introduce this subject properly we will quote from Doctrine and Covenants, sec. 26: 3: "Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the *last times;* and for the *fulness of times*, in the which I will gather together in *one* all things," &c. This is the word of God concerning the "dispensation of the gospel," for the "last times"—never to be taken from the earth until all is fulfilled. Yet God knew that he could "reject" the church "as a church" organized, without violating these promises, and for this reason we must conclude that there is a difference between the church and the kingdom as at first introduced, for the kingdom may exist without the church, but the church can not exist without the kingdom, for the simple reason that the church is organized of material already in the kingdom. Truly, it is an advanced state of the government of the kingdom of God; and this may account for the mistakes of men in building up churches of materials that are not in the kingdom of God.

In support of this position we will offer a few thoughts:—John the Baptist baptized people, and unto what did he baptize them? not unto the church, for it was not yet organized; hence it must be into the kingdom that was "nigh at hand." So also did Christ and his disciples in the early part of their ministry. Joseph Smith, O. Cowdery and many others, were baptized unto the kingdom before the church was organized in 1830. And thus we find that the kingdom did exist before the church, and if before, then why not *after* the church was "rejected?" Upon this principle only could the Lord, with consistency predict in one revelation the "rejection" of the church, while in another he assures us that the kingdom and the dispensation introduced for the "last times." We may suppose a number of citizens of the United States go out and settle on the public domain; they do so under what we term "squatter's rights," and often a time they extended the right of a territorial government. In all these conditions of government they are citizens of the United States, with sometimes more and sometimes less privileges as such; and if a State form of government was denied them for certain reasons, then as citizens they fall back to the territorial form; and if that is withheld, then as citizens they fall back to the original unorganized form again. We will now produce one more scriptural proof of this principle. In Rev. 12: 1–17 we find the figure of a woman representing the *church*, and this church goes into the "wilderness" and here, for our purpose, we quote verse 17:

"And the dragon was wroth with the woman (after she left) and went to make war with the *remnant of her seed which kept the commandments of God, and have the testimony of Jesus Christ.*"

This proves exactly our position, that all the Saints that kept the commandments of God, and had the testimony of Jesus Christ, were still in the kingdom of God after the church was "rejected." This was material ready for a reorganization at any time God saw fit. The history of the past will bear us up in this, we think. The first members of the Reorganization were of this class, (Young Joseph not excepted), beside the many thousands that have been gathered up since, and those who will yet be gathered from all factions and pretenders. This also will account for the presence of the precious gifts of the gospel among all the factions to some extent, that sprang up under different aspirants in and since those dark and terrible days of darkness and confusion; for many of this mighty host followed the different factions in the dark and cloudy days, but individually were honest, kept the "commandments," and had the "testimony of Jesus Christ."

J. T. DAVIS.

Nov. 26th, 1885.

MONTANA NOTES.

WHILE in Deer Lodge Valley I came in contact with two gentlemen, (father and son), by the name of Dove. Mr. Geo. S. Dove, the son of James Dove, claims to be a prophet, and the successor of Jos. Morris. I had quite a long talk with them, and I confess I was much astonished at their strange philosophy, and marveled at the "cheek" of this would-be prophet. He was trying to carry Joseph Smith, the Book of Mormon, Doctrine and Covenants, Joseph Morris, and George Dove; but we crowded him in argument so hard that he had to unload some part of his burden; so as you might suppose, he dropped everything but Joseph Morris and George S. Dove, and he there exhibited his true colors.

I have met a great many frauds in the latter day work, but I have never met one so bungling, and so little to be feared as this Dove fraud. They had succeeded in baptizing two persons before I got to Deer Lodge, but for some cause they did not baptize any after I got there. I attended one of their meetings and heard the old gentleman talk an hour and a half. I suppose he was trying to make a point in favor of his sons's apostleship; but I hardly think any one knew just what he was trying to do, for it was so badly jumbled up. The young man then took the stand and delivered himself of a harangue that sounded more like the ravings of a maniac than a gospel sermon. He spoke very disrespectfully of the "Josephites," Canaanites, and all other ites but the Doveites. I listened to the young man a little over half an hour, and could wait no longer, as I had an appointment to fill. From what I could learn, the Doves are communists, and they must of necessity preach polygamy, for they preach the revelations of Joseph Morris as the "fulness of the gospel," and in one of his (Morris's) revelations, dated Feb. 3d, 1862, par. 3, we read that that doctrine (polygamy) belongs to the "fulness of the gospel." They claim that the gospel was restored to Joseph the martyr *only in part;* that the priesthood was restored *only in part;* that the church was organized *only in part*, and it was left for George S. Dove to bring in a *perfect* state of things. If I could admit, or be convinced that Mr. Dove's wisdom and faith were equal to his "cheek," I could believe that he could accomplish almost anything. But it takes something more than "cheek" and "gall"

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to accomplish anything that God will affix his "seal" to; and for that reason I conclude that all Latter Day Saints may dispense with the labors of the Dove's.

Reincarnation is one of their most essential doctrines. Were it not for that, Mr. Dove would only be Mr. George Dove, with rather a poor record to recommend him, (as I have been informed), but through reincarnation he appears as Melchisedec, a wonderful high priest, even greater than Joseph Morris! And Joseph Morris according to a revelation given by himself, June 7th, 1862, was superior to Jesus Christ! They claim that God the Father is a polygamist on a grand scale, he having 144,000 wives. But their is so much contradiction in their theory, or in their teachings that I defy anyone to get the head or tail of it.

I beg pardon, dear *Herald*, for writing so much upon so unimportant a matter.

J. C. CLAPP.

[The following notice will further elucidate the "Dove" movement, and show what is thought of it by some of the Montana Morrisites.—ED.]

NOTICE.

TO ALL WHOM IT MAY CONCERN.

Whereas, there have appeared in this county two men calling themselves "Doves," claiming to be Morrisites connected with those called by that name who have resided in Montana for many years, and who have always borne the reputation of honest, truthful, industrious and law-abiding citizens, generally minding their own business; and

Whereas, these same individuals, under the claim of being *inspired* ministers of the gospel, are preying upon the credulity of those endowed with slender judgment;

Therefore, we, the undersigned, hereby warn all persons to whom this notice shall appear, not to receive or encourage these pretenders by virtue of any connection they may claim with the Morrisites, so-called, organized in this county and Territory for many years past under the name of the "Church of the Saints of the Most High." We uterly repudiate their claims, teachings and practices. You can not gather "grapes from thorns, nor figs from thistles."

[Signed] WILLIAM M. JONES,
ANDREW HENDRICKSON,
JNO. R. EARDLEY.

A DIALOGUE.

RESPECTING THE CHURCH OF CHRIST IN THESE LAST DAYS, THE CHURCH OF CHRIST IN FORMER DAYS, AND THE CHURCH OF SO-CALLED MODERN CHRISTIANITY.

BETWEEN DR. TWINETEXT AND ELDER D.

PART SIX.

DR. T.—Good morning Elder, I am desirous of further investigation in the matter of Christ's Church. I frankly confess that you have destroyed all the confidence I had in modern Christendom. You have proved that it is nothing like ancient Christianity in spirit, in doctrine, or organic form; and I wonder that I never saw this discrepancy before. But I suppose it is owing, in a great measure, to the traditions in which I have been trained, and to the foolish, and, as I now see, unwarantable practice of letting some one else do my thinking. It is true I am looked upon as a teacher among men, but I have looked to my superiors for the moulding of my thoughts, as others have looked to me; and I have been willing to go where they led, without thinking of questioning their dogmas. I do not see how I could have done otherwise, for had I presumed to follow my own unauthorized opinion, it is likely I would have been as deep in the darkness as I would in following the opinion of others. It is true I should have been asserting my own manhood in thinking for myself; but even that would have been denounced as presumption, and I should have been declared a coxcomb, full of vain conceit. Moreover, as I belonged to and accepted holy orders in the ——— Church, I had to accept its dogmas and be governed by its rulings; for to do otherwise I should have forfeited my right to its communion, its ministry, and its honors and emoluments; and this, my dear friend, requires great moral courage, and the strongest convictions of the erroneousness of the church dogmas and rulings, and the truth of my own, and I confess frankly that I lacked these convictions, even if I had moral courage. And now, as you have taken away my foundation and destroyed all my hope, I want to know if you have anything better to offer. But mark you, as this controversy has taught me the folly of accepting anything without the most rigid criticism; so I shall demand proofs—scripture proofs! and not mere assertions, even though they are backed by the creeds of a church.

ELDER D.—My reverend friend, it does me good to know that our conversation has had the effect of opening your eyes to see *some truth*, and at the same time has made some errors visible to your mind. I understand your situation, and can sympathize with you. As to my destroying your foundation and hopes, this is only another evidence that your foundation was not God, Christ, the Holy Spirit, nor His word. Had you been built on these, your hopes would not be a wreck, nor your house a mere "castle in the air," or crumbling ruins at your feet. But you cry for help, and I must do my part in aiding you, or prove unfaithful to my trust. In doing so I shall not offer the creeds of men, nor the vain traditions of the fathers, nor shall I present to you a church organized after any human pattern, nor seek to inspire hopes founded in human wisdom. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Let this rule be applied to me with all the vigor and force of the same; and for this purpose I ask you to follow me through God's word, and test my presentations by it.

First then, I present to you the Church of Christ, organized by His divine hand according to the pattern given by Christ and declared by his apostles, built on His unchangeable word as the rock, with the same everlasting gospel as the means of salvation to man—the rule of government for the church, and the great unchangeable standard by which the lives of the individual members of the church are to be governed; and that church is the Church of Jesus Christ of Latter Day Saints, and that gospel is the very plan of salvation they are endeavoring, in their weakness, to preach. The loyal members of that church are living in the enjoyment of the glorious gifts which Christ gave to His church, and their hearts are filled with the same abiding hope, while their minds are drawing nearer "in the unity of the faith," and they are approximating nearer "to the measure of the stature of the fulness of Christ" and hope through redeeming grace to become "complete in him."

T.—You must excuse me, Elder, I do not intend to offend, but I am not prepared to accept the Latter Day Saints' Church as the Church of Christ, not even upon your positive assertion. And permit me before giving my reasons, to just state that your emphatic and positive manner is distasteful to me, for it savors of assumption. You do not seem to admit of the possibility of error. It seems to me more becoming in a minister of the gospel to declare his belief, what he thinks, or what his church thinks or teaches. Such a course would be more in keeping with our poor weak human nature, and more Christ-like. Arrogance assumes to know everything, while meekness and humility hesitate to assert their superior wisdom.

D.—Your remarks will not offend, Doctor; for charity leads me to think you mean well, and often I have met the same rebuke. In fact, it is a common charge against us as a people. But let us test it. You know you threaten to be "very critical." Suppose you were employed as an agent for a firm, or as an ambassador for the Government. Would there not be a specific duty for you to perform, and a specific rule governing your agency, or ambassadorship? Would it not be your duty to make yourself acquainted with the message you were to convey, or the business you were to transact? Must you not understand the positive instructions of those who sent you? And if you do, is there any dubiety on your mind in regard to the legality of your appointment, or the positiveness of the instructions? Now, suppose you go as appointed, and you deliver your message in an uncertain tone, or in a doubtful manner, or even tell them that *you think* the power who sent you *means this, or that;* or, that you *believe such and such* is the intention of your principal? What confidence would you inspire in the minds of those to whom you were sent? And further; when your Principal learned of your hesitating, uncertain, vacillating manner, you would be quietly recalled and the mission entrusted to more worthy and competent hands.

T.—That is true as to worldly things, but we are dealing with sacred things, and you would hardly presume upon as much certainty in sacred things as in those with which we are dealing in the business of life—I mean secular matters. The spiritual is a matter of faith—"We walk by faith and not by sight," says one Apostle. It is

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presumption to pretend to know more than the Apostles.

D.—When God sent a message to Noah respecting the drowning of the world, was that an uncertain one? And when for one hundred and twenty years he raised the warning voice to that generation, did he deliver his message in an uncertain, hesitating way? or was it in the positive language of one who *knew* he had heard the word of God? Did the prophets use uncertain language when they were sent to Israel? Were they not commanded to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.?" One of the distinguishing differences between Christ and the Jewish teachers was, "He taught them as one having authority, and not as the scribes." (Matt. 7: 29). The scribes taught after the traditions of the Elders, but he spake of his own knowledge—that which his Father had cammanded him. And he declared: "If any man will do his will, he shall *know* of the doctrine, whether it be of God or whether I speak of myself." (John 7: 17). Again: "If ye continue in my word, then are ye my disciples indeed, and ye shall *know* the truth, and the truth shall make you free."—John 8: 31, 32.

Did he send his disciples with an uncertain message to the world? Read Matthew 28: 18–20; Mark 16: 15–20. In Matthew 16: 19, the seal of certainty is pledged, upon the faithful ministrations of his servants, as it is also in Matthew 18: 18; and John 20: 22, 23. This was one purpose for which the Holy Ghost was promised in John, chapters 14, 15 and 16, and that they might *know* the certainty whereof they speak. "If the trumpet give an uncertain sound, who shall prepare himself to the battle."—1 Cor. 14: 8. The Apostles, like Job, *knew* that their Redeemer lived. Like Jesus they could say: "We speak that we do know, and testify that we have seen."—John 3: 11. God has reveal himself in the most positive manner, and and his character is of the most positive nature that it is possible for intelligence to conceive. And when you hear men who claim to be ambassadors for Jesus, talking in an uncertain manner, you may know that God has not sent them; or if he has, they do not believe the message entrusted to them. And in either case they are unfit to represent Christ and his gospel. Now for your reasons against the church I represent.

T.—I confess you have weakened one, but I have a host of others that you will find too hard for even you "Damascus blade." First, your church is of too obscure an origin. You claim as its founder, Joe Smith, a money digger, an ignorant youth, and an idle vagabond. Such a character God would not call as His messenger to man. Second you claim modern revelation as the authority for the foundation of the church, while the scriptures positively declare against any more revelation than that found in the Bible; and the last passage I shall quote even pronounces a curse upon the man who shall add more. Third, you claim another Bible, which Joe Smith pretended to find in a hill near Palmyra, New York, while all the world knows that he stole a manuscript from the Rev. Solomon Spaulding, or his widow, or from a printer's office, entitled "Manuscript Found," and then he pretended an Angel told him of its whereabouts, and that he translated it by the Urim and Thummim. This fable is really the foundation of your church, and this fulfills Paul's prophecy that "men should turn from the truth unto fables." These are some of my reasons for not accepting your church, and I have others which I will state in their time.

D.—I admire your frankness, but not your inconsistency in reproving me for my positive manner, for you make the most sweeping charges, and that, too, with a positiveness which seems not to admit the least possibility of error. But perhaps you think yourself justified in condemning, unheard, an individual or a community who differs from you in matter of faith. It is enough for you to know that they differ from you—this makes their condemnation just in your eyes. But let us examine your several indictments. "First, your church is of too obscure an origin." This is a serious charge; but let us see if it will not work equally damaging to Christianity in general. Need I refer you to the lowly babe in the manger at Bethlehem? the despised Nazarene? the reputed son of the carpenter? And then to his disciples—the grovelling fishermen of Galilee? It is true it was said that angels foretold and announced his birth, but no one saw or heard the angels but Mary, Elizabeth, Zechariah, Joseph, and the few simple shepherds who were watching their flocks by night. And did not the learned Rabbis conclude that this vulgar few had concocted the story, and then palmed it off on the ignorant multitude? How very like the origin of the church in the last days! Are you prepared to admit that the obscurity that surrounded Christ's birth militates against his divine calling, and the church of which he was the founder?

T.—Well—no—but you would not compare your church with that would you?

D.—Certainly. If it will not bear comparison in all things it can not be Christ's church.

T.—Well, what have you to say about Joe Smith?

D.—I have this to say, that gentlemen always call him by his proper name; and surely ministers of Christ can not do less. "By their fruits ye shall know them." This is not your only error. You say we claim Joseph Smith as our founder. Joseph Smith never made this claim for himself; and we would be unwise to claim more for him than he claimed for himself. We claim Jesus Christ as the founder of the church. Joseph Smith was simply an instrument in Christ's hands.

T.—Was not Smith a money digger? Do you think it likely that Christ would call such a man as that to such a sacred calling!

D.—Did not Christ call the fisherman Peter, and give him the keys of the kingdom? What more honorable is a fisherman's calling than that of a money digger? If both are honestly pursued for the purpose of obtaining a livelihood, are they not equally honorable? Is it not considered a very honorable vocation to-day? If honorable now, where was the dishonor attaching to it in Joseph Smith's time, and in his case? Ministers have left their flocks to perish, in order that they might engage in the lucrative work of "money digging." And worse even than this, tens of thousands of ministers are *preaching for money;* and their love for the souls of men is measured by the *amount of gold* given to them for their services, while they well know that Zion has been ploughed as a field and Jerusalem has become heaps, because "The priests taught for hire, and the prophets divined for money." Micah. 3: 12. Thank God, you can not lay this charge at the feet of Joseph Smith.

T.—He was an idle vagabond; and idleness is an abomination to the Lord.

D.—This charge destroys your charge of his being a money digger. An idle man would make some one else dig the money, and then would carry off the spoil! If your former charge is true, the last is false, and *vice versa.* But let us ventilate this charge further. He was about fifteen years of age when he received his first vision, and thirty-eight when murdered in Carthage jail. You say he was a money digger. I will admit the charge for convenience sake, and add that to his labors in digging for money, he translated the plates of the Book of Mormon, consisting of over five hundred pages, into the English language, superintended the publishing of it in book form, organized a church with six members, presided over that church for fourteen years, preached the gospel and baptized many who came forward repenting of their sins, ordained many officers of various callings in the church, administered in all the ordinances of the gospel to thousands of people, received revelations for the government of the church, organized the Eldership into various quorums, instructed them in their several duties, compiled the revelations, comprising over three hundred pages, had the oversight of their publication in book form, was editor of a paper, founded many cities, (one of which contained sixteen thousand inhabitants), reared two temples, (one costing seventy-five thousand dollars and the other about one million), watched over the interests of the church both at home and abroad until that church, at his death, numbered one hundred and fifty thousand members—all this, together with carrying on a correspondence with church officials in various parts of the globe, acting as mayor of a city of sixteen thousand people and filling other offices of trust,—all these duties nobly performed, forever destroy your charge of "idle vagabond," and prove him one of the most indefatigable and industrious men the world ever saw. So, if industry is one qualification for a servant of God, he proved himself worthy of the high and holy calling.

T.—Well, sir; you can not deny that he was ignorant. And do you think God would call an ignoramus in this nineteenth century?

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D.—Keep cool, Doctor; I am only giving you facts. They should not hurt a minister. Now for your charge of ignorance. I grant you that he *was* an ignorant boy; but he did not glory in it. It was his misfortune, not his fault. Scholastic attainments when he was a boy were not as accessible as they are to-day. He deplored his ignorance and sought to remedy the evil by following the advice of the Apostle James, "If any of you lack wisdom, let him ask of God."—James 1:5. And the work he performed proves that he did not *remain* ignorant, but grew mightily in the wisdom of God and men. But your claim that God would not call an ignorant person, or one not learned in the schools, proves either that you do not read the Scriptures, or that you are not very observant of what you do read, and so the charge of ignorance may be found at your doors. Even Jesus had not the benefits of the schools of his day—"And the Jews marveled, saying, How knoweth this man letters, having never learned?"—John 7:15. Of his Apostles it was said, "Behold, are not all these men Gallileans? and how hear we every man in our own tongue * * * the wonderful works of God?"—Acts 2:7, 12. "Now when they saw the boldness of Peter and John, and perceived that they were *unlearned and ignorant men*, they marvelled."—Acts 4:13. "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the *weak things* of the world to confound the things which are mighty; and *base things* of the world, and things which *are despised hath* God chosen, yea, and things that *are not* to bring to nought things that are; that no flesh should glory in his presence."—1 Cor. 1:26-29. This is his plan and his purpose, nor will he change to please the caprice of the learned of the nineteenth century. He says, "I am the Lord, and I change not."—Mal. 3:6. Therefore, the hue and cry of ignorance against Joseph Smith, is equally applicable to God's servants in general, and is but the outburst of rebellion against God's eternal plan and purpose. His work standeth not in the wisdom of men, but in the hidden wisdom of the Almighty, and those who oppose it on the grounds you have opposed it on, should take heed lest they be found fighting against God. As for your charges of "obscurity of origin," "money digger," "ignorance," and "idleness," they fade away before the living facts as the dew before the morning sun; and your positive assertions dwindle down into idle "hear say" statements, and are such that you would be made ashamed of in a court of justice. Before we examine your other charges, let me beg of you to inform yourself, and so not prove yourself guilty of that which you deem a crime in Joseph Smith, namely, ignorance.

T.—That, I am told, is the way of you Latter Day Saints,—whenever any charges are brought against your prophet, you run to the scriptures and hunt up parallel cases and try to justify yourselves and him by the acts of others.

D.—I am sorry that you have to depend upon what you are told. I thought by this time you would acquaint yourself with facts, and present them. It is unbecoming a gentleman of your profession and attainments to peddle hearsay statements. But perhaps you think "all means are fair in war," and such, I am sorry to say, is the practice of the clergy. We simply state in reply that no true Latter Day Saint will be found trying to justify wrong, either by the evil practices of men recorded in the Bible, or by wresting the sacred word. But we shall "run to the Bible" for evidences on doctrine, ordinances, precepts and promises, and to show God's method of working among men, and the instruments used. And if we find such means used by Him to-day, it is another proof of the immutability of his nature and wondrous working. Is God's word offensive to you, Doctor?

T.—No, sir; but I think it is a dangerous weapon in the hands of unskilled men.

D.—Such men should ask God for wisdom, as Joseph Smith did, and the promise is "It shall be given them." This, however, may render *new revelation* necessary, And now I remember, you stated that "The Scriptures positively declare against any more revelation than that found in the Bible." I plead guilty to being ignorant of any such scripture, and you will confer a great favor on me by citing a few passages that contain that declaration, directly or indirectly.

T.—Sir, I go farther; I assert that the Bible contains all the revelations that God ever gave to man, and that he will never give any more.

D.—Will you prove your assertion?

T.—Why, it is all there is! If any more had been given we should have had it. And the fact that we don't have it is evidence that there is not, and never was any more.

D.—Without stopping to criticize your bad logic, which even a child would scorn to use, I will ask you to read with me the following Scriptures. Joshua 10:13,—"Is not this written in the Book of Jasher." Also 2 Samuel 1:18,—"Behold, it is written in the Book of Jasher." Here are two events recorded in a book—"The book of the upright," as the word Jasher signifies. One of these events was the stupendous one of staying the sun in its course at the command of Joshua. To this book of the upright these sacred writers refer for evidence; and if we could read that book, undoubtedly it would dispel the darkness that hangs around the history of that transaction. The fact that it is referred to by these writers goes far to prove that record divine in its origin. It was preserved from the time of Joshua to the time of David at least; and how long before Joshua, and how long after David it existed, we have no data. It may have been a more complete history of God's dealings kept by the upright in the different ages, while the Bible contains very brief sketches, and is necessarily very incomplete. In In 1 Kings, 11:41, "The book of the acts of Solomon" is mentioned, and the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer, are mentioned in 2 Chron. 9:29; also the "Book of Shemaiah the prophet," in 2 Chron. 12:15, the story of the Iddo, chapter 13:22; the story of the book of the Kings, 2 Chron. 24;27; "acts of Uzziah" written by the prophet Isaiah, 2 Chron. 26:22; "book of Gad the seer," 1 Chron. 29:29; "sayings of the seers," 2 Chron. 33:19; "Law of the Lord;" 2 Chron. 36:26; "Book of Jehu," 2 Chron. 20:34; Jehu was a prophet, 1 Kings 16:1-7; and according to Jude, Enoch was a prophet, and Noah was also a prophet. There were many prophets among the children of Israel in the time of Moses and in Samuel's time. King Saul also prophesied. The inspired apostles Paul and Jude, wrote epistles to the churches in their day, that are not known now. See 1Cor. 5:9; Jude 3. Many prophets and prophetesses lived in the time of the apostles. The wonderful works of God spoken by the Saints on the day of Pentecost are not on record in the Bible. Surely, all these visions, prophecies and books were essential, or they would not have been delivered or written. Here then we see that your reasoning is incorrect,—more revelations have been given, but we do have them, hence the Bible is not all that God gave to man.

Selections.

MORMON ELDERS.

THERE arrived in this city from Salt Lake on Saturday, a party of Mormons, consisting of four men and three women, *en route* to Honolulu, on a missionary tour of the Sandwich Islands. The leader of the party, Jacob F. Gates, of Provo, Utah, was seen yesterday morning by a *Chronicle* reporter in the Brooklyn Hotel, but was found so busy in making arrangements for embarking on the steamer for Honolulu, that only the merest outline of their plans and opinions could be obtained. In answer to inquiries he said that this was not his first visit to the islands, as he had spent three years there about six years ago. It was quite a mistake to say, as some of the papers did, that they were on their way to establish a Mormon colony in the Sandwich Islands. As a matter of fact, a very thriving colony, numbering about four thousand members, has existed there since 1852, and they are much respected by the inhabitants.

"Whatever may be said against the Mormons," continued Mr. Gates, "this much, at least, must be conceded—that they are a quiet, industrious people, and, from their own point of view, a moral people as well, and they have become in consequence very great favorites with the islanders. Their sugar plantation at Laie, on the island of Oahu, is very thriving, and King Kalakaua and members of his household pay frequent visits to those living there, showing them many marks of favor.

"Do you go to remain there permanently?"

"I shall be there at least three years, and possibly more, engaged in the work of our

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church. The Kanakas, of whom we have twelve or thirteen at Salt Lake City, are taking very kindly to our doctrines and instructions, and there is every prospect of an excellent future for our work there. Mrs. Lucy B. Young and her daughter, Mrs. McAllister, who came to this city from Provo about three weeks ahead of us, will accompany us, to Laie, but only for a visit."

PERSECUTION AND POLYGAMY.

"Would you mind stating what is the position of affairs in Utah, and what are likely to be the results of the recent proceedings under the Edmunds act?"

"I am very unwilling to make any statement in this connection. Our opinions and utterances are so frequently distorted and misrepresented in the press that hardly any of our elders and missionaries care to be interviewed, and are, for obvious reasons, never willing to make any such statement as you ask for. One of the effects of what we call the persecution under the Edmunds act is to cause a stagnation of business. Everything is very dull in Utah, and what the further commercial results may be, if the persecutions continue, it is not easy to predict. Of one thing, however, we are assured, and that is, that with our trust in an overruling Providence, the religious freedom which we demand as our right will be given to us in the long run. The present persecution does not in the least weaken our faith in the ultimate triumph of the Church. Indeed, we have for years expected what we are now undergoing, and it is therefore no surprise to us."

"To what extent is polygamy practiced among your people?"

"By no means to the extent supposed. The vast majority of Latter Day Saints are monogamists, though every one of them believes in the principle of plurality of wives, or polygamy, as you call it. A Latter Day Saint, if he is to be a true and consistent one, must accept the doctrines as a whole or not at all. There is no room for compromise within the pale of our church."

THE JOSEPHITES.

"What do you call the body which we have in this city known as 'The Reorganized Church of Jesus Christ of Latter Day Saints?'"

"We call them simply apostates from the Mormon Church. We have not, and can not have, any communion or fellowship with them inasmuch as they reject a cardinal tenet of our faith—plurality of wives. They are working hard in Utah with the avowed object of proselyting as many of our members as possible, but they are meeting with nothing but the most meager success. It is a very rare thing, indeed, for a Mormon to apostatize, and, when he does, he nearly always becomes an infidel, scarcely ever joining another church. I could not say exactly what is the reason that this is so, but it is."

"What was the meaning of the half-masting of the Stars and Stripes on the Fourth of July in Salt Lake?"

"I can vouch for it that there was not the slightest idea among our people of insulting the American flag or nation, but some allowance, if not excuse, must surely be made for them, for several of their most honored leaders were at that time languishing in jail, and the same fate was hanging over others."

"Where do you find the greater number of your recruits?"

We get them from all parts of Europe, but mostly from the more northerly countries, such as Norway, Sweden, Germany and the British Isles. We have numbers from all parts of England, a good many from Wales, and not a few from Scotland."—*San Francisco Chronicle.*

"I AM FREE AT LAST."

MANY people are in the habit of studying the last words of dying men, to see if they indicate in what channel the mind was running. Others, who have deep religious beliefs, study dying words to see if from them some glimpse into the profound beyond this life can not be obtained. Without following either path, it seems to us that the last words of Vice-President Hendricks were exactly the words which any old politician and statesman, or of any other overworked man of sixty-six would, could he send a message back from the other shore, return to this world. No more struggles; no more cares; no more defeats; no more empty triumphs; no more hollow honors; no more delayed hopes. "I am free at last; send for Eliza." In eight brief words the tired man, tired unto death, gave to the world notice that all its honors were as nothing; that the only thing on earth worth the final cherishing of a man, was home and the affections which make the real home a shrine. He must have felt that his supreme moment was at hand; that he was free; but he wanted one more glance at the face of the woman who has been all in all to him through so many years; the woman who has held up his arms a hundred times when he was ready to faint; who cheered him on; who, with abiding faith in her husband and in herself, has always believed that "the greatest was behind;" no wonder when the calm of the grave began to steal over him and he felt that he was "free at last," he wanted the brave wife near him. No thought of the honors that were his came to him then; no thoughts of the hard fights that he had lost and won; no thoughts of what might be, could life be spared to him for a few years more. Only over him stole the ineffable peace of the eternal rest into which he was sinking, and the only wish was that she who for forty years had been his better self might be near. In such a death the American home receives its fullest vindication, and the sacred name of wife takes on new dignity and new honor. Ambition may be satiated or outlived; the highest triumphs may lose their enchantment; the struggle for fame or gold may at last become a burden. Then there is nothing left except the sacred circle of home and the affections which give to home their charm It is only there that the tired man can turn and feel that he is free at last; the great world for him contracts to that little circle and there the miracle of babyhood is repeated for him as loving voices make a lullaby, in listening to which, unconsciously he sinks into his final sleep.

Salt Lake Tribune.

HOLY GHOST POWER.

THE church thus baptized will grasp every promise of revelation with the strength of God. If God says, "The kingdoms of this world shall become the kingdom of our Lord Jesus Christ," that declaration settles the question and they look for it with absolute certainty. Faith, mighty faith, the promise sees and looks at this alone; laughs at impossibilities, and cries, It shall be done. Such, we believe, will be the effect of the Holy Ghost in the ministry and membership, on the laborers in home and foreign lands.

Before we see the conversion of the masses, the church of our Lord Jesus Christ must receive another Pentecostal baptism of the Holy Ghost, with tongues like as fire. All our places of worship should be shaken by the rushing, mighty wind, until they are all filled with the Holy Ghost. Then will a power go forth from the church which shall shake the world. No substitute will do. It is a power from heaven. With the Holy Ghost in us, it will be said of us, as it was of Alleine, who was infinitely and insatiably greedy for the conversion of souls, and to that end he poured out his very heart in prayer and in searching. Possessed of this spirit, Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ, than mountains of gold to myself." David Brainard could say, "I cared not how I lived or what hardships I went through, so I could but gain souls to Christ; the first thing I thought of, was the great work of saving souls." How often did John Smith cry out in the earnestness of his soul: "O, Lord give me souls or else I die!"

To what extent do these Christ-like yearnings touch chords of sympathy in the church of our Lord Jesus Christ. How far do they awaken responding echoes in the soul of those who bear the vessels of the Lord? O, let us be clothed with the mighty power of the Holy Ghost that soul, brain, heart and purse may be all for Jesus and the salvation of the world. The great need of our day is the Holy Ghost power.

DRY SUMMERS AND SEVERE WINTERS.

IN the years 1303 and 1304, the rivers Rhine, Loire, and Seine ran dry. The heat in several French provinces during the summer of 1705 was equal to that in a glass furnace. Meat could be cooked by merely exposing it to the sun. Not a soul dare venture out of doors between noon and four p. m. In 1718, many shops had to close, and the places of amusement had to close for three or four montns. Not a drop of water fell for six months. In 1773 the thermometer rose to 118 degree. In

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1779 the heat at Bologna was so great that a great number of people were stifled. There was not sufficient air to breathe, and people had to take refuge under ground. In July, 1793, the heat again became unbearable. Vegetation and fruit dried upon the trees. The furniture and woodwork in the houses cracked and split up; meat went bad in an hour. The winters were more severe. Wine and spirits froze in their cellars and had to be cut up in blocks and thawed. Carnivals were held on the rivers, and amusements were indulged in.

THE USE OF AN ENEMY.

ALWAYS keep an enemy on hand, a brisk, hearty, active enemy. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold. It permits you to know that you have faults, and are, therefore, not a monster; and it makes them of such size as to be visible and manageable. Of course, if you have a fault, you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does for you this valuable work which your friend can not perform. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have put you in such a state of mind that you can not tell what he will do next, and this mental *qui vive* must be worth something.

He is a detective among your friends. You need to know who are your friends, and who are not, and who are your enemies. The last of these will discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say, or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything, and insist on proof, and proving is very hard work. There is not a truthful man in the world that could afford to undertake to prove one-tenth of all his assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around, and you will find your friends; for he will have developed them so that they can not be mistaken. The next best thing to having a hundred real friends is to have one *open* enemy.—*Sunshine at Home, p. 96.*

Conference Minutes.

CENTRAL KANSAS.

Conference of the above district convened at the Good Intent Branch, November 21st and 22d, 1885. D. Williams, president; Griffiths George, clerk. Report of Branches.—Netawaka 32. Good Intent 27; 1 baptized, 2 removed by letter. Scranton 33; 3 expelled. Centralia, no report. Elders' reports.—H. Green, J. D. Jones, W. Hopkins, D. Williams, W. Gurwell, C. Herzing, G. George, D. Munns; by letter: J. B. Jarvis, J. Buckley. Priests H. Parker, J. Macdogle, J. Price; Teacher W. Thatcher. Hiram Parker, Bishop's Agent, reported on hand $16 95. Elder Williams tendered his resignation as president; accepted, with a vote of thanks for past labors. Elder William Hopkins was elected president of the district for three months. Hiram Parker to be ordained an Elder. D. Munns and H. Parker were appointed to visit the Fanning members, with instructions to organize them into a branch. D. Munns to continue his labors in Atchison; all officers to labor as circumstances may permit. Preaching on Saturday evening by Elder Griffiths George; on Sunday forenoon by Elder Henry Green. Prayer and testimony meeting in the afternoon conducted by H. Parker and W. Hopkins. Sunday evening preaching by Elder D. Williams, assisted by W. Gurwell. Adjourned to meet at Netawaka, on the 20th and 21st of February, 1886.

FAR WEST.

The above district conference convened at the German Branch, Stewartsville, Missouri. Bro. Joseph R. Lambert was called to the chair; S. Butler, secretary *pro. tem.* Branch reports.—Far West 33; removed 1. St. Joseph 91; baptized 3, 5 received by vote on evidence of membership in first organization. German Stewartsville 59. Center Prairie 28; baptized three. Delano 78; baptized 4, received by letter 3, expelled 1. Stewartsville 71; received by letter 1, removed by letter 2. Stewartsville City 89; baptized 19, received by letter 35, removed by letter 9, expelled 3, died 1. Pleasant Grove 47; removed by letter 2. Elder's reports.—J. T. Kinneman, preached several times in Illinois, St. Joseph and Stewartsville; Wm. Summerfield preached nearly every Sunday; D. Craven (baptized 1); J. Snider (baptized 2); A. J. Seely and D. J. Powell, reported. D. S. Crawley labored in Stewartsville and vicinity, baptized 6; T. Worral and T. T. Hinderks preached several times; E. T. Dobson reported by letter. Bro. Hopkins, D. Munns, H. Parker, S. Smith, J. Drown (baptized 4), J. H. Meriam, W. Lewis and J. D. Flanders, reported. Priests W. H. Kelly (baptized 1), A. W. Head, F. Uphoff, J. Hardacre and D. R. Baldwin, reported. Teachers W. Wells, and Deacon C. Household, reported. Brn. S. Butler, Summerfield and Meriam, were appointed as a Court of Elders to investigate an appeal case of Sr. Cadman. Bishop's Agent's report for eleven months: money received $183.06, expended $152.15; balance on hand $31.91. Audited by Brn. Butler, Niedorp and Head, and found correct. Committee report on Stewartsville Branch recommend that the country branch shall drop the name of Stewartsville, and take another, was adopted. J. T. Kinneman was sustained as president, W. Lewis as vice-president, and C. P. Faul chosen district secretary. Wm. Lewis sustained as Bishop's Agent. Bro. D. S. Crawley preached on Saturday evening. Prayer meeting on Sunday morning. Preaching on Sunday forenoon by Joseph R. Lambert. Social meeting in the afternoon. Preaching by Bro. Lambert in the evening. Adjourned to meet at St. Joseph, Mo., the last Saturday in February, 1886, at ten o'clock.

Miscellaneous.

NOTICE OF MOTION TO AMEND ARTICLES OF REPRESENTATION.

To Whom it May Concern:—

We hereby give notice that at the General Conference to convene at Lamoni, Iowa, April 6th, 1886, we will introduce the following motion. "Resolved, That provision four of section three of the Articles of Representation which reads: 'Provided 4th, That no one delegate shall represent in the same conference more than one district,' be stricken out, and the following inserted in lieu thereof: 'Provided 4th, That no one delegate shall be entitled to cast, as representative, in the same conference, more than twenty votes.'"

HEMAN C. SMITH,
E. L. KELLY.

DIED.

HUTCHINGS.—At Woodland, Yolo county, California, October 8th, 1885, Owen Lyman, only son of Bro. L. E. and Sr. Margaret I. Hutchings; was born February 27th, 1884. Eleven days before our little darling died he was poisoned by eating a mixture of honey and cobalt, which had been prepared and placed on the dining room table for killing flies. A few days after eating the poison a hard fever set in, and our little darling was taken from us; aged 1 year, 7 months, and 21 days; was blessed Sunday, April 5th, 1884, by Brn. W. W. Blair and John Carmichael.

HUSTON.—At Omaha, Nebraska, December 3d, 1885, Lillian Ethel, only child of W. J. and Sr. Rosa Huston, age 11 months. Funeral sermon preached by Bro. Oscar Brown.

"Sleep, dearest Ethel, and take your rest;
God called thee home, he thought it best;
'Twas hard indeed to part with thee;
But Christ's strong arm supported me."

A DREAM IN RESPECT TO CHARLES NUTT.

ABOUT twelve o'clock at night, in my dream my brother appeared to me, and I knew not where he came from. He was far above me in the air. I thought at the time he was standing on a high building, as he was so much higher up than I; yet I could not see the building. When I saw him I felt happy, for he stood before me just as natural as in life, with both of his arms. I was pleased to see him; but instead of a smiling countenance he had a grave and thoughtful one. This hurt my feelings, as I thought he was not glad to see me. He spoke and merely called my name—"Carrie." I looked up and said—"Oh, Charley! Charley!" and then let my eyes drop, as

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I seemed very much disappointed with the manner in which he greeted me. He made some response to my call, but I do not, nor did I at the time, know what it was, for I was in a great hurry to ask him something, thinking he would soon leave me. The first question I asked him was this —"Charley; are you happy where you are?" This was what I had desired to know from the time of his death. And something seemed to whisper to me, Now is your time to ask him.

His answer was like this—"Happy! Yes, Carrie; I am happy; but my happiness is far different from yours. The pleasure and enjoyment I see is not in laughing and enjoying myself as you do upon the earth. It is far different. Why, Carrie, I did not know I could be so useful. There is much work for me to do. I am at the present time preaching and pleading with the wicked in prison. And it is enjoyment for me to turn them from their erring ways. And you do not know what good you can do. I always thought I never could do any good, but I have found that I was mistaken. I can do more than I thought I could."

He seemed to be in a deep study, and paused for a while in his conversation; and then he said:

"Carrie, do you see those two bright stars?" pointing with his finger upwards as he spoke, using the arm that in life was amputated. Then I looked in the direction in which he pointed, and while we were both gazing at them, I answered: "Yes, Charley; what of that?" Then his eyes rested upon me, while he still kept pointing at the stars. "Why," said he, "one of those stars is going to fall; and when it does fall, it will be a wonder to me if it does not kill many, many." Then I said, "Do you think so?' And he said, "Yes; and there is one person it will kill almost instantly."

And before he got through speaking I saw one of the stars fall, making a bright light, and a roaring noise something like that of distant thunder. Then my brother turned and and looked in the opposite direction from where the star fell, and as I saw a smile wreath his face for the first time, I wondered what he was looking at. And, following his gaze, I saw my neice (Bro. Anthony's daughter) coming towards us with her little sister and baby brother. And when they came up to where we were, he said, smilingly to them: "There is little Pearl and Herman." Then he said, "How is darling little Pearl?" And he acted as if he wanted to ask my neice some questions about home, as a person would that had been away for a long time; but she heeded not his question, and instead of being pleased to see him as I had been, she dropped her head and wept in silence, Then we parted, she and I leaving my brother and the children together.

Your sister in Christ,

CARRIE NUTT.

SHELTER IN PASTURES.

IN some sections of the country pastures are supplied with shade trees that serve as a shelter from the rays of a scorching sun and a partial shelter from the pelting of the merciless storm. When this natural provision does not exist some sort of shelter should be provided temporarily. This may be accomplished by erecting one or two sheds without any siding—a simple roof that while affording shelter also admits a free circulation of air. This of course for early spring or late fall shelter when storms prevail would not be as suitable as an enclosed structure. When pastures are so situated as to have no open connection with the barnyard or farm buildings to which the cattle can go for shelter from the storm, it would be well to erect a shed with large doors that may be thrown open in hot weather or kept closed for stormy weather.

"A structure of this kind need not be expensive nor so elaborate in construction but that any farmer of average capacity could erect it alone. The roof might be made of boards and replaced when worn or too badly warped. All the lumber that need be required would be two sills of the length of the building required, six by six inches, two of a length to correspond with the width of the structure; four or six posts of the same dimensions, six feet long, (as the shelter need not be high), two plates and two cross-beams, (or three if the length requires that the middle be tied) four by six inches; a ridge pole of the length of the building; two pieces four by four inches to serve as purlin plates, with which to form the roof of boards, putting them on up and down, and some short pieces to use for braces and to support ridge pole and purlins, and studding for the doors. The sills may be halved together, also the plates and cross-beams, and the posts cut square and spiked. Such a structure twelve by twenty feet would require about 600 feet of timber and 1000 feet of boards and a few pounds of nails. Is there a farmer who is unwilling to do so little for the comfort of his animals?

EVANGELICAL ALLIANCE.

Beloved Brethren in Christ:—Never was a time, perhaps, when God's people had more need, with prayer and supplication and thanksgiving, to spread forth their hands towards heaven. We affectionately and earnestly invite you, whether singly or collectively, to lift up your hearts and voices to God during the Week of Prayer appointed for the ensuing year.

We live in wonderful days. Men go to and fro, and knowledge increases everywhere. Is it to be said that while the lightning encompasses the earth with its belt of wire, and while men have frequent, and almost instantaneous, communications with each other in far off regions of the globe, Christians make but feeble use of that more wonderful power of prayer, by which they communicate with heaven?

"At the *beginning* of the supplication the commandment came forth"—was the response conveyed by the angel Gabriel to Daniel's petitions. Not even need the instrument be set in motion; not one solitary moment of time is necessary. He who hears prayer has created the desire to pray; the disposition is from Him; He puts it into our hearts to summon you into that blessed communication with Himself, which is quicker than the lightning flash, and surer than the strongest cable. We may therefore humbly say, while inviting you to join in our Annual Week of Prayer, "The Lord *hath* heard us. God *is* with us!"

Hitherto the divine blessing has rested remarkably upon the Universal week of prayer. Year after year we receive (praised be God) renewed tokens of increasing interest in these gatherings. The zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and the countries of the whole earth. Let us pray, pray on. Oh! when shall he come; when shall he reign amongst us, to whom the right belongs? When shall wars and rumors of wars cease? When shall vice and sin and misery no longer ravage or destroy? When shall the darkness of idolatry and superstition be turned into the eternal light? God in his mercy grant that our fervent and united prayers may, in the chain of his marvelous Providence, prepare the way for the conversion of the nations, for the more speedy manifestation of the kingdom of his dear son, and for the creation of all things anew in Christ.

We remain, in brotherly love, on behalf of the Evangelical Alliance,

Yours faithfully,

Committee.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER

Sunday, Jan. 3.—Sermons.—"Occupy till I come."—Luke 19: 13.

Monday, Jan. 4.—Praise and Thanksgiving.—For the spirit of prayer vouchsafed to us; for all the bounties of providence; for God's long-suffering goodness in that He has not taken away His Holy Spirit from us on account of our little faith and many provocations; for His faithful promises in Christ Jesus; for continuing and multiplying opportunities of proclaiming His gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity.

Tuesday, Jan. 5.—Humiliation and Confession. National sins; social sins; personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the name of Christ before men, and especially among our own class and kindred. Want of zeal in missionary work, both at home and abroad. Want of brotherly kindness and charity.

Wednesday, Jan. 6.—Home and Foreign Missions.—For the revival and increase of a missionary spirit in the hearts of all who believe; for home missions and evangelistic efforts—that more laborers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for native Christians among the heathen—that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for missionaries and teachers—that great grace and wisdom may be given to them; for God's ancient people, Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.

Thursday, Jan. 7.—The Church and the Family.—That the Church of Christ may be more united in the bonds of faith and love; that, holding fast the Head, it may grow with the increase of God; that it may be delivered from false apostles and wolves in sheep's clothing; that Christ may be all in all in its teaching; and that the grace and power of the Holy Spirit may rest more and more on Christian families; on all instructors and pupils in institutions of learning, on Sunday Schools, and on Christian associations of young men and young women.

Friday, Jan. 8.—Nations and Governments.—For rulers and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the manifestation of a Christian spirit between employers aud employed; for the removal of all race and sectional prejudices; for the abolition of traffic in slaves,

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opium, and intoxicating drinks, and all other immoral trades and practices; for a favorable reception of Christian missions by heathen rulers and peoples; and for the coming of Christ in his Kingdom.

Saturday, Jan. 9.—The Christian Life.—For increase of faith, hope, and charity; for the deepening of our spiritual life in Christ and such conformity to him as may fit us for being more used for our Savior's glory; for more love to the Bible; for the better observance of the Lord's day and of family worship; for the success of efforts to prevent or cure intemperance, to relieve the sick, and to rescue the perishing; for benevolent institutions and Christian work of all kinds.

Sunday, Jan. 10.—Sermons.—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."—Luke 12:35, 36.

EGYPT'S DEBTS.

EGYPTIAN finances still continue to monopolize public attention in Europe, and will, in all probability, continue to do so for months, if not for years, to come. For years past Egypt has been unable to pay her debts without borrowing money. She has borrowed largely and mortgaged her income to her creditors. Hence her present difficulties. If Europe had not come to her assistance she would, within the next two or three weeks, become bankrupt, and the bondholders would have to go short. But Europe has now backed up the bondholders by advancing $45,000,000 at 3½ per cent interest, which Egypt, in addition to all her other liabilities, will have to pay. As most of the $45,000,000 of indebtedness has been brought about by British interference, Great Britain should, in justice, pay the money; or, at least, that country should pay the $25,000,000 which is to be paid in the shape of indemnities for property destroyed by the bombardment of Alexandria. That bombardment was purely an English act. The Admiral who directed the bombardment has been made a peer and presented with a magnificent reward for his services. But Egypt—poor and defenseless Egypt—has to pay the piper to the tune of some $1,750,000 a year forever. This is another stone principally tied around the neck of the old mother of the world's civilization by British hands.—*Chicago Journal.*

THE BIBLE AND GOD.

The Bible is the best book in the world.—John Adams.

There is a book worth all others which were ever printed.—Patrick Henry.

The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe.—O. M. Mitchell.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truth contained in the sacred Scriptures.—Sir John Herschel.

The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—Prof. Dana.

In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on my subjects, it always affords me a firm platform on which to stand.—Lieut. Maury.

ALL THE BAD GONE OUT.

THEY were going to whip a man at the public post at Glendale, Va., and three or four of us rode over from the Malvern Hill battle-field to see the operation. The culprit was a burley, big negro, and the audience, numbering about 500, was mostly composed of blacks. When we reached the scene the man was already triced up. They had his wrists lashed to a cross-bar on the post, his sleek and greasy back was bare, and he was trying hard to work his courage up to meet his fate like a white man.

"Hi! dar Moses—doan you wish you hadn't?" queried one of the crowd.

"Nigger, you go 'long!"

"I'll bet he'll squirm like an eel!"

"An' you'll h'ar him holler a mile away!"

He answered most of them gruffly, but one could see that he was "rattled." When the official finally appeared, strap in hand, Moses broke down and began to beg. Not one black person in that whole crowd seemed to pity him. Indeed, his own wife pushed into the front rank, her face covered with a grin, and called out:

"I dun tole ye, ole man! Reckon dey am gwin to tickle ye all over!"

The official laid on the strap and counted out one—two—three—and so on in a loud voice, and when he had reached thirty-nine old Moses was the worst licked darkey in Virginia. After the third blow he yelled and prayed and begged, and his wife sat down on the ground and waved her arms around and shouted:

"Jist you harken to him! He hain't got no mo' grit dan a boy fo' y'ars ole!"

After the licking one of our party inquired of Moses how he felt.

"I feel dat de bad has all gone outer me, sah."

"And you won't steal again?"

"No, sah. If you should lay a millyum dollars down dar in de road dis chile wouldn't never tech it. No, sah. He'd jump de fence an' make a break fur de woods!"

"This will be a warning to you."

"Yes, sah. From dis time out I ain't gwine to do nuffin' but git up camp-meetin's and show dese yere niggers de path to glory!"

A CURE FOR CONSUMPTION.

A CORRESPONDENT writes as follows in relation to the sanitary power of a well known plant: "I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they had commenced bleeding at the lungs, and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I thought philanthropy required that I should let it be known to the world. It is the common mullen, steeped strong and sweetened with coffee sugar and drank freely. The herb should be gathered before the fifth of July, if convenient. Young or old plants are good, dried in the shade and kept in clean paper bags. The medicine must be continued from three to six months according to the nature of the disease. It is good for the blood vessels also. It strengthens the system, and builds up instead of taking away strength. It makes good blood, and takes inflammation from the lungs. It is the wish of the writer that every periodical in the United States, Canada and Europe, should publish this recipe for the benefit of the human family. Lay this up and keep it in the house ready for use."

"HOLINESS" AMONG SOUTHERN METHODISTS.

A PROMINENT Methodist layman said yesterday, "You are going to see serious trouble come from the 'holiness' movement. I do not refer so much to its evil effects on individuals, which have already been great and will be worse, but to the disorganizing influence it will have on the church. The present spirited discussion among prominent ministers on the subject only foreshadows a severer contest that is bound to come in the councils of the church. I think those who profess the 'holiness' theory will be carried further and further in their peculiar notions, until some declaration of the doctrine of the Methodist Church on the question of sanctification will be made by the General Conference. There is hardly a possibility that any declaration by the sober sense of the church on this question will meet the views of the organized 'holiness' people. Many of them are so enthused with their dogma that they will never surrender it, and a schism in the church will be the result."—*Atlanta Constitution.*

WEARING ORNAMENTS.

JUDSON tells the following circumstances as illustrating the natural effects of Christianity among the Karens: "A Karen woman offered herself for baptism. After the usual examination, I asked if she would give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition. 1 Tim. 2:9. She looked again and again at her handsome necklace: then with an air of modest decision that would adorn, beyond all ornaments, any of my sisters whom I have the honor of addressing, she took it off saying: "I love Christ more than this."

What think ye of this, ye Christian women of Christian America? You who bedeck yourselves with gold and precious jewels, as if it were your only work to advertise a jewelry store, or contradict the demands of of God. Will you lay off these things for Christ?

G T. Griffiths, No. 6 North Second-st., Pittsfield, Mass.

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19dec1t J. W. JOHNSON.

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NOTICE.

In the matter of the Incorporation of Lamoni, in Decatur county, Iowa.

Notice is hereby given to all parties concerned, that an election was held by the commissioners duly appointed for that purpose, within the surveyed limits of Lamoni, in Decatur county, and State of Iowa (plat whereof is now on file in this office) at which the question of the incorporation or non-incorporation of said territory was submitted to the legal voters therein; and it appearing, from the returns of said election now on file in this office, that due notice of the same was given, as by the statute required, and that at said election a majority of the votes cast were in favor of incorporation. It is, therefore, by reason of the result of said election, declared that said territory be hereafter known as the Incorporated town of Lamoni.

In witness whereof I hereunto affix my official signi ture, this 18th day of November, A. D., 1885,

E. J SANKEY, Clerk
[SEAL] of the Circuit Court of
Decatur County, Iowa.

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The gentlemen whose names appear above are all members in good standing of the Latter Day Saint's Church and men whose recommendation are worth something.

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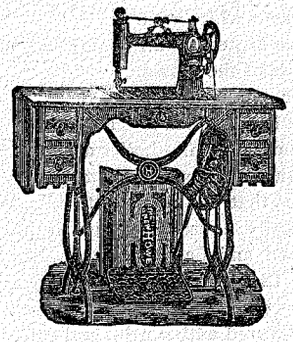

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - - - - EDITOR
W. W. BLAIR - - ASSOCIATE EDITOR.

Lamoni, Iowa, December 26, 1885.

EDMUNDS BILL NUMBER TWO.

FROM the following clipping it will be seen that Senator Edmunds moves early and very sweepingly in presenting to Congress what he deems the needed remedy for the evils complained of in Utah Mormon affairs. Some of the legislation he suggests is decidedly severe, and it is deplorable indeed that there should be any occasion for it. Had the Utah Mormons studied their standard books—the Book of Mormon, Doctrine and Covenants and the New Testament—the Nation would have no grounds to legislate against their practices. And had they studied the public teachings of Joseph the Seer, found in the "Morning and Evening Star," "Messenger and Advocate," and "Times and Seasons," the Nation would have had no cause for reproving them. But they have turned away from "the faith once delivered to the Saints," as found in these sacred records, and heaven is using our great Nation to rebuke and chastise them until they either repent and return to the faith as revealed at first, or rush on to utter ruin. As it was once said of David:—"Thou hast given great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12:14)—so the Utah leaders have given great occasion for the Nation and the civilized world to reproach them and the work they *profess* to represent, but which they in fact have basely perverted and corrupted.

All who bear the name of Latter Day Saints, or Mormons, suffer in some measure the reproach and disgrace caused by the false doctrines and base practices of these "blind leaders of the blind," and we of right may speak against their hurtful heresies as did the faithful ministry anciently against the corruptions which then cursed the Christian church. Peter said of such:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

History is repeating itself in the Church of Christ in this age, and that, too, in exact fulfillment of both ancient and modern prophecy.

We protest against the false doctrines which have been taught to the Saints. We protest against those practices which have made the name of Latter Day Saint a reproach, and which are bringing the wrath of God and the chastening rod of the Nation upon those who by overt act or by endorsement sustain the evil, and we feel prepared to see extreme measures used to rectify the evil, if milder means shall fail.

The scope and subject matter of the new Edmunds bill may be seen by the following from the Chicago *Tribune* of the 12th instant:—

"The President's suggestion that discreet legislation for the more effectual suppression of polygamy would meet his immediate approval, lends interest to the Edmunds bill No. 2, which has just been printed. A similar measure passed the Senate at its last session by a three-fourths vote, but failed of action in the House. It provides that polygamous wives may be compelled to testify, and that witnesses, who, there is good reason to believe, will seek to evade service of a subpœna, may be attached. It disfranchises the women voters of Utah. It annuls the law of the Territory which now enables the Mormon authorities to identify each ballot cast and to ascertain whether any member of their church has voted contrary to the dictates of the church authorities. It deprives the Mormon Probate Courts of Utah of their Jurisdiction over election matters and of everything else except the probate of wills and similar routine matters. But, most important of all, it divests the incorporated Mormon Church of all the vast political and temporal powers conferred upon it by the ordinance of the so-called State of Deseret—the original attempted Mormon State, subsequently merged into the Territory of Utah—and authorizes the President of the United States, with the consent of the Senate, to appoint fourteen trustees to exercise all the powers conferred upon the corporation, aside from religious matters. These trustees are to report to the Interior department. It annuls the Perpetual Emigration Fund Company, under which the constant influx of Mormons into the United States is maintained, and it re-districts the Territory for legislative purposes under the control of Federal officials instead of the Mormon Church."

DAVID WHITMER.

THE following is from the Richmond (Mo.) *Democrat* of the 17th inst. We appreciate the kind feeling and honorable spirit in which it is written. The editor is ready to acknowledge and defend the good in all, irrespective of religious bias, and give credit to every one on their personal merit. The *Conservator* also of the same city has ever exhibited fairness in treating Bro. Whitmer's connection with Joseph Smith and the Book of Mormon.

"'Uncle' David Whitmer is lying very sick at his residence on east main street, and once or twice during the past week it seemed that the grand old man's last hour upon earth had arrived. But thanks to the watchful care of his relatives and his own wonderful vitality, he has each time rallied. The story of 'Uncle' David's life forms a wonderful chapter in the history of this country. He is, as most of our readers know, the last of the trio (Oliver Cowdery and Martin Harris being the other two) who attested to the truth of the divinity of the Book of Mormon, and were present and saw the angel from heaven deliver the golden plates, to Joseph Smith, from which the book was translated. He is the possessor of the original manuscript of the Book of Mormon and also the only authentic history of the Mormon Church from the time of its foundation up to the time of his location in Richmond in 1838."

HYRUM SMITH ON POLYGAMY.

BELOW will be found a letter of inquiry as to whether Pres. Hyrum Smith "ever denounced polygamy," and following the letter we give, first, what Presidents Joseph and Hyrum Smith said of it, February 1st, 1844, not five months before they were murdered, and then what Hyrum said of it March 15th, 1844, only a little over three months before that time. These were the public utterances of those men and printed in the church organ in the same city where they lived, and under their immediate notice. If any testimony

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can be reliable as to what these men thought of that doctrine at that time, this that we find printed in their own papers, within a few rods from their homes, certainly ought to be. It is their last public testimony on the matter found on record. Read carefully what Hyrum says as to those who attain to celestial glory, and then remember that the Book of Mormon contains "the fulness of the gospel."

"FLINTVILLE, Wis., Dec. 12th, 1885.

"Can you inform me through the *Herald*, or otherwise, as to whether or not Hyrum Smith ever denounced the doctrine of polygamy through the *Times and Seasons*, and if so, can you give me the number and date of the paper and oblige your humble servant,

"WM. FRANKLIN."

In answer to the above we give the following very direct testimony, what both Joseph and Hyrum said in their notices to the church.

"NOTICE.

"As we have lately been credibly informed, that an Elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy and other false and corrupt doctrines, in the county of Lapeer, State of Michigan, this is to notify him and the Church in general, that he has been cut off from the Church for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

"JOSEPH SMITH, } Presidents of
"HYRUM SMITH, } said Church."

Times and Seasons, Feb. 1st, 1844.

"NAUVOO, March 15th, 1844.

"To the brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock county, Greeting:—Whereas, brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your Elders say that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here; I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about.

"And again I say unto you, an Elder has no business to undertake to *preach mysteries* in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any Elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils entirely alone; for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the Saints will receive them. Therefore, beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered with the chosen.

"And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ, repentance and baptism for the remission of sins, the laying on of the hands for the gift of the Holy Ghost, teaching the necessity of strict obedience unto these principles, reasoning out of the scriptures, proving them unto the people. Cease your schisms and divisions and contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

"In the bonds of the everlasting covenant, I am your obedient servant,

"HYRUM SMITH."

Times and Seasons, page 474.

THE kind of preaching needed is that which is practical. Scientific, hair-splitting theories are worse than none and should be avoided. The people need "the sincere milk of the word" delivered in soberness, sincerity, and in demonstration of the Holy Spirit and power. The ministry should ever remember that the Spirit is given in answer to the humble, fervent "prayer of faith." They should study the needs of their hearers, and then preach and teach *in plainness*, in gentleness, in tenderness, in compassion, and in long-suffering, and be careful to suit their topics and their language to the *capacities* of the humblest and most illiterate hearer.

Joseph the Seer is reported to have said to the ministry—"Preach the gospel! and when you have done so, then continue to preach the gospel! And when you want something new to teach, just preach the gospel! Leave the mysteries alone, but preach and teach the saving truths of the gospel!" To an inexperienced minister who felt inadequate to fill the pulpit he said—"Can't you explain to the people how you became converted to Christ, and what your Christian experiences and testimonies are? If you can, this will be the best and most effective kind of preaching." The young minister saw the point, followed the line suggested, and soon laid the foundation for a large branch in Pittsburg, Pa.

Plain, practical, timely, and spiritual preaching, teaching, and exhortation, is very much needed. The minister should carefully watch the leadings and testimonies of the Holy Spirit. And when they have not the Spirit, they may know they are not approved of God, and that their ministrations are not indorsed of heaven;—"If ye receive not the Spirit ye shall not teach." Get where the Spirit is to be found, and then follow where it leads, and all will be well. The things of life and salvation in Christ should be handled with great care and humility. Those who honor God in these things, he will honor, enlighten and sustain.

EXTRACTS FROM LETTERS.

Bro. J. J. Cornish writes from Inwood, Ontario, the 14th inst., saying:

"Our debate is in full bloom. The books are being canvassed pretty well. Four nights have passed away on first proposition, and not through yet. We continue again to-night. Three have been baptized since the debate commenced, and others are beginning to believe. We have the Methodist class-leader for chairman. He has proved the gentleman thus far. I am feeling well."

Brother S. S. Wilcox, of Shenandoah, Iowa, had this to say of the "Manuscript Found:"

"I think the 'Manuscript Found' is a simple thing for an educated(?) man to write. I could hardly find interest enough in it to read it through. I have long told the people I was older than the story and knew it to be false. I was acquainted with Howe, who, with Hurlbut, got it to use in the book called 'Mormonism Unveiled,' but found it of no value to them, as it was too simple for their use."

DIVORCING AND MARRYING.

A BROTHER writes us in regard to an evil now very prevalent in the world, that of divorcing companions on slight pretexts, and for unjustifiable causes; and he says he thinks some in the church are faulty in this direction, and some for marrying persons improperly divorced.

These are matters which should be dealt with very carefully; for there is danger that proper vigilance and due wisdom may not be used, and in that way harm result to innocent parties and to the church. The law of the church on these matters is as follows:

"But I say unto you, that whosoever shall put away his wife, saying for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."—Matt. 5: 32.

"Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions

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are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them."—Doc. & Cov., sec. 42, par. 20.

This law is very strict; but when we consider that the family is the source and basis of society, and that whatever is the character of the family, such will be that of the society it composes, then we see the necessity for a strict law, and its careful enforcement. But let it be borne in mind that the law quoted is "the law of the church;" and let it be held in this light and so administered.

THE following article from the pen of Joseph the Seer, written less than four months before his murder at Carthage, Illinois, breathes so much of the genuine spirit of the gospel, and this, too, in full view of the horrid treatment that himself and the church had suffered, that we have thought it good to present it to the reader for their instruction and emulation.

The person of intelligence, spirit, and high purpose, who passes through so many years of base persecution as did the seer, and then rises to the sublime heights indicated in this article, is of a very high order of both intellect, morals, and spirituality. Joseph had been bitterly denounced and shamefully maligned on account of his religious views and labors from 1820, when a boy but fifteen years of age, up to the time he wrote this article, and no where so badly as in Missouri, and now he gives in return the words of peace, of gentleness, and of love. Read what he says in "Times and Seasons," March 8th, 1844:

"A FRIENDLY HINT TO MISSOURI.

"One of the most pleasing scenes that can transpire on earth is, when a sin has been committed by one person against another, to forgive that sin; and then, according to the sublime pattern of the Savior, pray to our Father in heaven to forgive also. Verily, verily, such a friendly rebuke is like the mellow zephyr of summer's eve: it soothes; it cheers and gladdens the heart of the humane and the savage.—Well might the wise man exclaim: "a soft answer turneth away wrath;" for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that water, not wood, checks the rage of fire.

"Jesus said, "blessed are the peace makers, for they shall be called the children of God;"—wherefore if the nation, a single state, community, or family, ought to be grateful for any thing, it is peace. Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates and happifies the just and the unjust, and is the very essence of happiness below, and bliss above. He that does not strive with all his powers of body and mind, with all his influence at home and abroad, and cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and the honor of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free; or the praise of the brave. But the peace maker, O give ear to him! for the words of his mouth, and his doctrine, drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity; and the sweet odor that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea, more, the voice of the peace maker

> "Is like the music of the spheres,
> It charms our souls, and calms our fears;
> It turns the world to paradise,
> And men to pearls of greater price.

"So much to preface this friendly hint to the State of Missouri, for nowithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the Church of Jesus Christ of Latter Day Saints; yet, compassion, dignity, and a sense of the principles of religion, among all classes; and honor and benevolence, mingled with charity by high minded patriots, lead me to suppose that there are many worthy, people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means to urge the state, for her honor, prosperity and good name, to restore every person, she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies, the real peace makers of a western world, will go forth, good Samaritan-like, and pour in the oil and wine till all that can be healed are made whole. And after repentance, they shall be forgiven; for verily the Scriptures say: 'Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance.'

"Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of noble minded western men tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide-spread, lovely country.

"Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri—they that feel bound by principles of honor, justice, moral greatness, and national pride—to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names for want of self preservation. Now is the time to shake off the monster, that, incubus-like, seems hanging upon the reputation of the whole state A little exertion and the infamy of the evil will blacken the guilty only; for is it not written, '*The tree is known by its fruit?*'

"The voice of reason; the voice of humanity; the voice of the nation, and the voice of heaven seem to say to the honest and virtuous throughout the state of Missouri; *Wash yourselves, make you clean*, lest your negligence should be taken by the world, (from the mass of facts before it), *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand (once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves) like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's mill, forget not that the Constitution of your State holds this broad truth to the world: That none shall 'be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties, or districts, whether to petition your legislature to pay the damage the Saints have sustained in your State, by reason of oppression and misguided zeal, or to restore them to their rights according to republican principles and benevolent designs—reflect, and make honorable or annihilate such statute law as was in force in your State, in 1838; viz: 'If twelve or more persons shall combine to levy war against any part of the people of this State, or to remove them forcibly out of the State, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars, and imprisonment in the county jail not exceeding six months.'

"Finally, if honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best, and sweetest token of perfect love, then, O ye good people of Missouri, like the woman in Scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

"With due consideration I am the friend of all good men, JOSEPH SMITH.

NAUVOO, Ill., March 8th, 1844.

REDUCED RATES.

The C. B. & Q. R. R. will sell excursion tickets at one and one-third fare during the holidays to any point on their lines, not over one hundred and fifty miles distant. Tickets good from December 24th, 1885, to January 4th, 1886.

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EDITORIAL ITEMS.

Bishop Blakeslee and Elder C. Scott came here from Galien, Michigan, on the 15th inst. The Bishop looks hearty and rugged. Bro. Scott's health is not good; but we hope to see him vigorous in all respects at an early time.

The weather for the past few days has been delightful, and to-day, (17th inst.), though the earth is mantled with a few inches of snow, it is otherwise very spring-like. The health of the community is excellent with but very few exceptions, and though times are dull and hard, the people in this region have but little if any just grounds for complaint.

Brn. Gomer Reese and Daniel Moore, of Highmore, Dakota, are visiting friends in and about Lamoni.

Bro. S. Eckersley writing from Richmond, Utah, says: "I feel it my duty to do what I can for so great a work," and sends for the church publications, showing his faith by his works. He is consistent and sensible.

Bro. John Pett, of Dow City, Iowa, under date of the 13th inst, writes that they have had quite a cold spell of late, and that the snow was about ten inches on the level. Pretty wintry for the time of year.

A letter from Bro. C. Howery of Salem, Dakota, of the 10th inst., requests that "a good faithful Elder" be sent to preach in that region. He thinks the gospel in its fulness has never been preached in that country, and believes good could be effected there. He lives one mile north and six miles west of Salem.

Bro. Hosea Sterrett of Pleasant Grove, Utah, writes of late that when Pres. Joseph Smith and Elder R. J. Anthony were there the 9th instant, they baptized one, and that they seemed to feel cheerful in their mission-work.

In the letter department will be found an interesting letter from Elder Joseph Luff. We well remember that when Bro. Luff was leaving Utah in 1883, he told us he should yet preach in Utah with Pres. Joseph Smith to crowded congregations of interested listeners, for God had shown that fact to him. He has seen this fulfilled the past six or seven months, at least in part. Verily, "There is a God in heaven who revealeth secrets."

Bro. R. M. Elvin writes from Wilber, Nebraska, the 9th inst., that his meetings in that vicinity continue to increase in size and in interest, and he hopes for an in-gathering to the church in due time. He and the friends in that region are looking for Pres. Joseph Smith and Elder R. J. Anthony the first of January next, and he intends to get them to preach in the Court-house. Bro. Elvin says he has been greatly blessed of God in many ways.

Brn. J. W. Gillen and A. J. Moore took train on the 15th inst., for Sweet Home, Allendale, North-Western Missouri, and South-Western Iowa, to preach the word of life and salvation in all those regions as the way may be opened up before them. May heaven prosper them in their blessed work.

Bishop G. A. Blakeslee came to our sanctum the afternoon of the 15th inst., and is in excellent health and spirits. He informs us that Sister Blakeslee is improving slowly, and, he thinks, steadily.

Yesterday (the 17th) an election for officers for the town of Lamoni resulted in choosing Dr. J. H. Hansen, Mayor; David Dancer, S. V. Bailey, Thomas Bell, H. L. Tilton, M. McHarness, and Wilson Hudson, Trustees; and V. White, Recorder.

We have letters from Pres. J. Smith up to the 13th inst. He was then in Salt Lake City and intended to go with Elder J. Luff to Ogden City, Plain City, and other points.

In another place will be found an editorial from the Chicago *Tribune*:—"Failure of the Iowa Prohibitory Law," and also a lecture on "Temperance in the South." Now that the questions of temperance and prohibition are rapidly becoming national ones, and because the Saints should be found on the side of temperance, it is essential that they should be well posted in the motives actuating, and in the measures used in carrying forward these movements. Read, and learn.

Correspondence.

No. 9, Wyndham Street,
Cardiff, Wales, Dec. 2d.

Dear Herald:—After reading in your pages the letters and testimonies from so many brethren and sisters, I thought a little news from this corner of the Master's vineyard would not be out of place. And I feel sure there are many dear ones in the land of the far west who will rejoice to hear of a little band of Saints working in the cause of truth in this immediate neighborhood. The branch here was only organized on the 15th of November last, and we do not number more than seven at present; but there are several hovering near to the waters, so we hope before long to have an increase.

I was baptized at Nottingham, on the 14th of May, 1884, by Elder George Potts, who is now in America, and from whom I would like to hear if this should meet his eye. I now rejoice to say that I know the gospel as taught in this church is the gospel of Christ. I have proved it, like one of old, to be "the power of God unto salvation." I am not ashamed to confess to the world that I know this is the work of God, and that I have not received that knowledge from man. I am still following on, hoping and rejoicing in that good old path which "shineth brighter and brighter unto the perfect day. There seems to be a good spirit of inquiry prevailing around, and everything seems to indicate a good future. God grant it may be so, and that many may be brought out of darkness into light is my prayer.

George Cope.

St. Joseph, Missouri,
December 14th, 1885.

Bro. W. W. Blair:—We closed our series of meetings here last evening, with a good congregation and good interest. I have preached nine times, and as a rule have been blest with liberty of speech and a good degree of the Spirit's presence. My health has been better than it was last week at Stewartsville, for which I am truly thankful to God, though at present I feel weak and worn, and were it not for peculiar and pressing demands in other parts, I would certainly return home at once. None have united with the church, but some are inquiring and investigating. The Saints have felt strengthened and confirmed in their faith and hope. Bro. McDowell did a good work here, and it is duly appreciated.

Your brother,
Joseph R. Lambert.

St. Louis, Missouri,
December 15th, 1885.

Bro. Blair:—For the past six months I have been laboring in Birkner, St. Clair county, Illinois, I think with success. The Master has been with me in presenting the word. You may know by report of the last district conference held here that Birkner Branch was added to the St. Louis District. The Saints there are trying to live their religion. They are greatly blessed with the Spirit, and I believe they are united to help on the cause we love, the Spirit bearing witness. I am satisfied that much prejudice is being removed from the minds of the people, and they are beginning to learn there is more truth in the gospel of Christ taught by the Latter Day Saints than some others of the Christian world. In administering to the sick, the Master has stood by his servant. To him be the glory.

Ever praying and working for the onward progress of the great latter day work, I remain your co-laborer in the true light,

N. N. Cooke.

Canaan, Indiana, November 3d.

Bro. Joseph:—Since the conference held at the Union Branch of the Southern Indiana District, Brn. M. R. and Leonard Scott have visited our place, near the Canaan Branch, held meetings a week in a private house, had splendid order, good attention, and several seemed to be seeking the truth. Audiences were not large but intelligent. Three infidels attended, and about twelve who never heard the gospel in its fulness before. I think it will have good results in the future. They were blest in the sermons, and the Saints were edified. My whole desire is that the Saints may understand their duties and try to live up to them. We should be a light to the world. May God bless all the Saints and enable them to see the truth and live better in the future, is my prayer.

James D. Porter.

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SALT LAKE CITY, Dec. 8th, 1885.

Bro. Blair:—Brn. Joseph Smith and R. J. Anthony are at Springville. Our work is going to tell after a little. Many are thinking who never thought before. By Bro. Joseph's coming, the ears of many have been reached that were closed to every appeal before. I believe his mission has been a grand success, and I hope he will see his way clear to come out again after next Spring Conference. He is the best missionary we could have here, for the people will not throng to hear any other in such numbers, and none are better capable of informing them regarding the Reorganization. Truly, God has been with him in power and the demonstration of the Spirit. I firmly believe that for years the Government has been restrained by a wise and divine hand from crowding "this people," that God might, through the Reorganization, fulfil the promise to "feel after them." Now, that Joseph has come, after nearly twenty-five years' earnest work among them, and has made his wise, kind, and affectionate appeal, I am of the opinion that the prophecy is about complete; and no movement on the part of the Government against the obnoxious features of Utah Mormonism will be a surprise to me. I look for a speedy crushing out of polygamy and the discomfiture of all who persist in its advocacy.

Oh, that God may deliver the honest-hearted! My heart is pained when I think of the consequences. Numbers, whose faith in man has been shaken, will also lose confidence in God, and a pitiable condition of doubt, and perhaps atheism, will be the result. Thank God, we are not responsible for results if our work is performed faithfully.

Yours in Christ,

JOSEPH LUFF.

LAMONI, Iowa, Dec. 15th.

Dear Herald.—During the past Fall I did considerable traveling among the branches of my district, not only preaching in them, but visiting and conversing with the Saints in their homes concerning the Lord's work and its revealment and establishment in this dispensation; and as to the prospects and promises of its continuance under the Lord's guidance till it shall accomplish all that the Master has caused to be written and spoken about it. I had, on the whole, an excellent time, particularly enjoying the association with the Saints and hearing their personal evidences. While I found those who were negligent of their duties at home and in the church, and others who must be looked after because of wrong doing, I can say that I found among the great majority a good feeling, and with many a lively interest in and prayerful solicitude for the advancement of the cause, and of course therewith a corresponding desire and effort to go forward themselves. And I did not find that disaffection that some have supposed existed; their ideas of it having been, I find, greater than facts by any means warrant. In this matter some have been misunderstood and probably in some degree misrepresented, unintentionally so, no doubt. A few have looked altogether too much on the dark side, letting the testimonies and the light that they have received in the past concerning the work itself be dimmed by the fault-finding of men in relation to men.

The great truth enunciated by Christ in the New Testament concerning the real source of light and intelligence should not be lost sight of, and the same truth is forcibly presented in the Book of Covenants, where the Lord says: "They who take the Holy Spirit for their guide shall not be deceived." If it said some man, it should be indeed rejected; but as it is, it leaves to the church an infallible guide, to each for himself, concerning the evidences of the work and of its leader under Christ, no man or woman being compelled to come except through the convincing of their own minds. Upon this great fact, of divine guidance and divine knowledge to each individual, rests the whole matter of security and certainty for all who are willing to seek for and receive such assurance.

And, in thinking of the position of the Reorganized Church and of the call of the present Joseph, the mind dwells upon the evidences received prior to and at the time the work of reorganizing begun. There was the revelation given to Bro. J. W. Briggs, November 18th, 1851, in which the Lord says: "In my own due time will I call upon the seed of Joseph Smith, and I will bring one forth who shall be mighty and strong, and he shall preside over the high priesthood of my church." Numerous other prophecies and manifestations of the same nature might be quoted, and they were fulfilled in "due time," as prophesied,—though for many years there was no prospect that they ever would be. So all the way down from that time has the Lord given evidences of whatsoever constitutes the truth to all who sought in fervent humility, by prayer and fasting, for such evidences. And he has spoken again and again to the church, making things plain which could not otherwise be made so. Also he has promised to more completely reorganize his church in due time, and the evidences are accumulating among the Saints in all parts of the land, (particularly during the past few months), by visions, dreams, and the manifest voice of the Holy Spirit, that this word shall soon be fulfilled to the joy and gladness of them who shall abide.

In view of all these things it seems that the whole church should seek the law of the Lord at his mouth, and come to the next conference with prayers in their hearts and upon their lips that God will make all necessary things plain, and by His word settle those things that otherwise will come up for controversy and dispute, (and then be decided with dissatisfaction to more or less), whereas the word of the Lord will be "the end of controversy." And let this be in the hearts and minds of all from this time on, so that He may find a people ready to receive his word and to abide by it when it is given. It seem to me that the great work for the home ministry to do is to "feed the sheep," to try to instruct, to encourage, and to strengthen those who are already in, rather than to neglect to do so and to chiefly strive to bring others in who may have to do like many before them, stumble and stagger along by themselves, and be permitted to fall by the way if they have not strength to go on unaided, or with such as they can pick up. Yes, the work of caring for the sheep is of paramount importance, and I believe that it is greatly neglected by those who should be pastors of the flock, in branches and districts; and there is need that this part of the work be encouraged instead of discouraged, or slighted, and that men be set apart for and devote their time to it as earnestly and with as much sanction as those who go hundreds of miles away to preach, or abroad among the nations. "Feed my sheep" and "Feed my lambs" was the instruction of the great Shepherd, and it should be heeded, and not let them die or wander elsewhere for something to eat, or expect them to run alone before they have learned how. God will yet require of the church a better order and system in this matter.

In the faith,

HENRY A. STEBBINS.

GARLAND, Ala., Dec. 12th.

Bro. W. W. Blair:—We have held a number of protracted meetings in the branches of the Alabama District during the latter part of the Summer and Fall just past, with good effect. The meetings have been well attended by the Saints, A number have taken a greater interest than before in the progress of the work. Numbers of those not of the church have attended the meetwith marked interest. A few have been added. Some are investigating whom we hope ere long will go with us. There are some things in the district that are not as they ought to be; but we are happy to say that there has been a great improvement morally and spiritually during the past year. There are a number that used to take a dram and thought it no harm, that have become total abstainers. Some have quit the use tobacco. We feel safe in saying that, on the whole, the cause is in a better condition than for a number of years, or than ever, and that the outlook is encouraging.

The Elders have been blessed with excellent liberty in preaching the word. A number that were sick have been healed through the ordinances; though some that we miss much have gone to rest, we believe, until the great trump shall sound, and the dead in Christ shall arise. There are many calls for preaching in this district, and the work, would spread far and wide if an Elder could be kept constantly engaged. The work has got a good foothold here, and all it needs is pushing. In some places prejudice is quite strong, but in the main the people are reasonable. We hope some day to see many branches raised up in Alabama. I should be glad to see the *Herald* in every family of the Saints here; for no one can keep thoroughly posted in church matters without it. May God enable his people to live nearer the cross, everywhere, is my prayer.

G. T. CHUTE.

LOWER LAKE, Cal., Dec. 6th.

Dear Herald:—It has been a long time since I have have written to you, and we have not had the *Herald* for over two years. I thought it was about time that we were taking it again. We have been lost without it. We have not had any meetings for some time, on account of rain. It has been raining here for twenty-five days, constantly, so that the roads are almost impassable, and the Saints who belong to this branch are living rather scattered. There are five living in Lower Lake, and the remainder are living from two and a half to fifteen miles away; so that we do not all get together often.

I have not been situated for some time so that I could do anything toward the spread of the gospel, although I never fail to hold my banner aloft whenever I have a chance, and opportunity affords. Sometimes it is almost like throwing pearls before swine, or it seems so. But we can not always tell what good we have done or can

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do till we try. There is one thing sure, if we do our part, God will do His part. We may possibly sow some seeds that will bring forth fruit to the glory and honor of God.

Yours in gospel bond,

J. Y. & E. C. GRAUMLICH.

PONCA, Dixon Co., Neb., Dec. 10th.

Bro. Joseph:—It is with the greatest pleasure that I write to the brethren and sisters. I am alone here, and know of no one here that belongs to our church, still I am not cast down nor forsaken. God is my refuge. I have not heard a sermon for eight years. I have got a few *Heralds* from Bro. Wilcox of Sioux City, Iowa. They have been more than meat to me, to see the progress of the Church of Christ, and to read the letters of some that I used to fellowship with in the Glenwood Branch. If we never meet here, on the shores of time, may we so live that we may meet in "The sweet by and by." I ask the prayers of all Saints, especially of those who know me. I was baptized the 12th day of March, 1874, by Elder John Barman, in Glenwood, Iowa, confirmed by Bro. Caffall, received my letter from Bro. Wm. Brittain, clerk, November 15th, 1874. I will close, ever praying for the welfare of the work of our God.

Your sister in Christ,

M. J. SCOTT.

PROVIDENCE, R. I., Dec. 8th.

Dear Herald:—I thought to make sacrifice of somthing else rather than to give up the *Herald* because of its good instructions and the many soul cheering thoughts I have received from its pages. It has become such a dear friend, that it seems impossible for me to live without it. I have reason to recommend it to every honest soul, and to the Saints especially. I see nothing the least discouraging in the great work which God has established in these latter days, but the more I meditate on God's plan, His goodness and mercies towards his children, the more I feel to go on living my religion by faith and good works, so that the good Master, when he comes to make up his jewels will find no cause to be ashamed of his humble servant. ANNA LECKNEY.

NORWICH, Page Co., Iowa,
December 12th.

Bro. Joseph Smith:—I take my pen in hand to drop you a few lines. We live eight and a half miles east of Shenandoah. There are a number of people around here that would like to hear the gospel, but are not situated so they can go quite so far to our church. I do not attend on account of the great distance, but would like to very much. My husband is not a member of any church. I have tried to explain to him as best I could, but am not fit to teach, but need to be taught instead. If we were able to, we would pay some Elder's expenses to get them to preach here, but our means are not our own until our debts are paid. We are very poor, although the Lord has blessed us with a living. If some Elder was coming to Shenandoah this winter, and would make arrangements to stay a week or so longer, we would go after them and keep them while here preaching, and take them back when done.

There is a Free Methodist preaching two miles west of us now. If an Elder will come, we would be very glad to have him come, and we will get a card from any one wishing to come if addressed to W. S. Newton, Norwich, Page Co., Iowa, and will go after them. We get our mail once a week. Well, I try to live as near right as I can under the circumstances, apart from the rest of the Saints. We will be here till the first of March, after that we will move four miles nearer Shenandoah. It is my desire that all may pray for me and mine. May the Lord bless his children in the name of Christ. I remain your sister in Christ, MARY A. NEWTON.

ARMSTRONG, Kan., Dec. 14th.

Bro. W. W. Blair:—I am still in the land of the living and have made this place my home. I expect to be found trying to do something to help roll on this great latter day work. I have been told by the Spirit that the Lord has a work for me to do, and I must prepare myself for it. I am ready and willing to do so, and inasmuch as he will open up the way I will take the field, and I am willing to spend the rest of my days in preaching his gospel. He knows my heart and what I can and am willing to do.

Your brother in Christ,

GEORGE HICKLIN.

CLEAR WATER, Neb., Dec. 13th.

Editor and Readers of the Herald:—To-day the winged winds do blow and the billowy storm beats upon our earthly habitation, but within is peace and warmth and comfort. Winter, clad in his snowy vesture has come, and the cold waves of ether threaten with violence those who intrude upon their vast domain. Fierce and angry element from the bleak north have marshaled themselves to make war upon the sunbeams, and summer has fled. Joyous, happy, golden summer, tinged with the sunlight of the king of day! reluctantly we bid thee farewell and wait thy return.

Cold and warmth, light and darkness, tribulation and blessing, all seem to be the alternate conditions of this terrestrial sphere; but in the providence of God we see the precious promise of eternal day ushered in by the glorious appearing of the Lord to reign. O, joyous day! O blissful thought! Glorious triumph of our faith; ultimatum of our hope! Patient, faithful, trusting ones have not waited in vain. The righteous are exalted, and the poor in spirit are made glad. We praise thee, O God, for thy loving kindness and infinite watchcare. Help us to extol thy name, and to declare thy rightousness among the sons of men; that peace may be established in the earth, and truth extend her dominions to the remotest bounds of man's habitation.

Is it possible for man in this life to know God? Yes; is the generous response from thousands of regenerate hearts touched with the sacred influences of redeeming love. The soul made alive in Christ, essays, but in vain, to tell the glad experience that only kindred and obedient spirits can know, yet it is divinely conscious of its awakening to newness of life and the joy of its new relation. Is the golden orb of day conscious of his illumination! Does the queen of night bask in the mellow light of her luner rays. Yet they boast not, though "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psalms 19: 3.

Infidelity, like a sable cloud, hangs in dismal array, obscuring the golden sunlight of the love of God. Like a dread specter, it traverses every avenue of light, making war upon reason and besieging the purest sentiments of the human heart. As a demon it stands in the doorway of knowledge, forbiding entrance into the fair domain of truthful thought. It laughs to scorn the pure desire to worship implanted by the hand of God.

It urges, with the persistency of death, that our hope in Christ is vain, yet offers nothing in lieu of this cheering and comforting expectation. It says, boastfully, "I dare to do as I please yet fear no evil."

O, foolish phantom of distorted brain!
O, madness and folly intensified!
Your reasoning is foolishness;
Your ambition is vain!

I maintain that no intelligent plea can be made in favor of absolute infidelity. The corrupted forms of religious worship furnish no evidence that the Christian's hope is vain. The inconsistencies of men in this regard are clearly outlined in prophecy, described in history both sacred and profane, and are but the encroachments of erring humanity upon the divine service of God.

The facts and ordinances revealed to Adam went out with the increase of population with the tribes that inhabited the earth. Noah was a preacher of righteousness, and a prophet of God. Through his posterity was transmitted the traditions of God and his truth to succeedings generations, so that after the lapse of thousands of years we still may discover among all, or nearly all nations, degenerate though they may be, the tradition of God and the emblems of his worship.

The gospel of Christ imparts the highest moral and intellectual conception of life; enjoins the purest moral conduct; and is the only reflector of a perfect character. The example of Christ is unparalleled in the history of philosophers and great men of any age. The enlightenment of the world is due to the fact that God in his mercy has revealed his will to the sons of men. The vail of obscurity has been drawn, and the radiance of God and the light of his glory have shone upon the world, awakening human hearts to the glorious hope of immortality and eternal life. Blessed gospel of life and peace! Blessed Jesus whose unexampled love moved him to quit for a season the blissful realms above! Blessed unction of the Holy Spirit! Joyful realization of the forgiveness of sins and acceptance with God! "Let me live the life of the righteous and may my last end be like his!"

Yours in gospel bonds,

GEO. S. HYDE.

December 8th, 1885.

Dear Herald:—I have been thinking of writing to our paper for some time, but I could not see that it would better my situation any. And then I felt so incompetent. I feel it is my chance and trusting all good composers of letters will excuse mine. I will in as few words as possible tell where I am, and what I want to know, and ask some one to write us a letter at once. We started from Lancaster county, Nebraska, June 25th and reached Bird City, Cheyenne county, Kansas, July 23d, to find the loveliest scope of country my eyes ever beheld, mostly at that time vacant land. The soil good. Every thing grew good that we saw planted, and the only thing that seemed strange about it was, why was it vacant? Why was it not taken before? We secured for ourselves a hundred and sixty

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acres of land, and put up necessary buildings, and commenced living on the claim. Then the question arose in my mind, where is the nearest branch of our church? And when I made some little investigation found none near. Where is the nearest branch from here? It put quite a damper on my spirits to think that, may be for years, I shall not see a Latter Day Saint's face. But will some one tell me the worst; and if there is none near, then we must have a minister of our church to preach here. Don't some of the traveling Elders pass here? Our nearest railroad station is Binkleman, Nebraska. Is there no help out of this difficulty? Best wishes to Saints and friends at Clearwater, Nebraska, Davis City, Iowa, and Stewartsville, Missouri, and other places.

Your sister in the gospel of Christ,

MRS. DIAN CARTER.

PARRISH, Ill., Dec. 16th.

Brother Blair:—I now write you concerning the discussion between brother Hilliard and the Rev. Mr. Mannon. It continued for six evenings and on the last one brother Hilliard spoke for three hours, the subject of his discourse being the divine calling of Joseph Smith, and the Divinity of the Book of Mormon. To this speech Mr. Mannon offered no reply. All things considered, I have no hesitation in saying the debate resulted in the most complete victory of truth over error. During our visit much prejudice was removed from the minds of the people of that vicinity. We expect quite an increase to our membership here in the near future. However, time will tell. I returned to this vicinity on Saturday last, have preached four discourses. Expect to return home this evening so as to meet with the brethren in our district conference which will convene at Springerton on the 18th instant. Ever praying for the success of truth, I am your brother in the Lord.

J. W. STONE.

DOW CITY, Iowa, Dec. 13th.

Brother Blair:—The little band of Saints at Dow City, Iowa, and vicinity, known as the Boyer Valley Branch, are rejoicing greatly in the Lord. Six were added to our number by baptism to-day, and next Sunday we expect one or two more. God has greatly blessed our branch with his Spirit of late.

The following verse was sung in tongues after the confirmation of the six members:

(*Tune, Hold The Fort.*)

Oh! my brethren, see the signal
Appeareth in the sky;
Jesus Christ our Lord is coming,
Victory is nigh.
Reinforcements now are coming—
Everywhere appear;
Onward to your duty hasten,
For the Lord will hear.

Yours in Christ,

CHAS. E. BUTTERWORTH.

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WAS THE CHURCH REJECTED?—No. 3.

"WHILE our beloved president lived, mobs might assail, persecutions might be upon the Saints, apostates and traitors might seek to divide the church, yet her course was still onward, and her march triumphant. But, alas! the church has arrived at an important crisis! Joseph and Hyrum are gone to mingle in the councils above, and associate with their fellow servants who have won a martyr's crown. Their martyrdom has broken the quorum of the First Presidency, composed of Joseph and Hyrum Smith and Sidney Rigdon, their voices being no longer heard in the councils of the Saints, and their absence has opened a door for aspiring men to seek to fill the vacancy in the organized kingdom of God; therefore, it becomes every Saint to examine the foundation upon which they have built, and the principles they have embraced, and the order of the kingdom of God that they have subscribed to, with the objects which the church is endeavoring to obtain, that that they may be enabled to decide the great question, To whom must the Saints look for instruction and revelation for their guidance, lest they be carried about with every wind of doctrine, and the Church of Christ become extinct, and only live in remembrance among the heterogeneous mass of conflicting parties."—Reuben Hedlock in *Supplement Mill. Star*, Dec., 1844.

The above serves to show—1, How safe and prosperous, how full of confidence, and how triumphant the church was under Joseph; 2, The "crisis," and the multitude of aspirants to fill the vacancy at his death; 3, The "great question"—whom to receive *revelations*, &c.; 4, The great fear of the church becoming "extinct"—rejected.

Would to God that all the Saints at this time had promptly decided against *all aspirants*. This writer, although telling some brilliant truth, is an advocate of the claims of the Twelve, which is the position held to so tenaciously by the Utah faction to this day. And he, like all the rest, cast reflections upon all other aspirants, and urges that the Twelve "are the next in authority" to the First Presidency. But in this he is mistaken, for in this case they are the *next out of authority*—they are one of the arms of the "body," and happen to be that arm that is stretched out to the Gentiles and Jews of all nations—the other being the High Council, which points to the work at home. The nature of this comparison to the human body will bear but one thought in this case, and that is, whenever the head is "taken," or severed from the "body," then all the remaining quorums are dead as far as that organization is concerned, and have no hope of life again, only by resurrection—reorganization. Every one knows that no other member of a body will answer for the head; for none of them can see, hear, nor speak the word of the Lord to the church; for they are not "appointed"—they are not endowed with the necessary "gifts," for that position in a *live* body—they might do for a dead "body," as the case has proved to perfection, or rather to corruption, in all these deformed bodies of all the factions of those terrible dark days, under the many blind guides that aspired to be the visible head of the church. No wonder they can not "see when good cometh." No wonder the honest Saints wept, suffered, and bled in the different by-paths they were led in by these blind tools of self-importance and self-interest. Some went to Utah, some to Pittsburg and the north, some to Beaver Island, some to Northern Iowa, and some towards the tropics—in Texas—all to build their Zion in any and every part of the country, but the land, that which God had pointed out as the "land of Zion." And just glance at the success of Brigham Young—the amount of property, many millions, he left to his many wives, and still more numerous children. He encompassed the continents and the islands of the seas, by his emmisaries, to collect this vast wealth from the poor Saints, that had to toil through the heat of summers, and the cold of winters, in many climes, to keep the wolf of hunger and cold from their doors, while he was scheming at home—"shaking the big toe!" O, latter day Israel! who will have compassion upon you? and whence will your deliverance come! Heaken to the voice of your God to ancient Israel under similar circumstances of apostasy. —Read Ezekeil, chapter 34—read all of the chapter and be benifited. And thus we dispose of this monstrous objection, raised and upheld by the leaders in Utah against our position, and the word of God. Another objection raised by the Utah faction, and some of the others, we will briefly notice, is this:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept their offerings; * * * Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and an house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God."—D. C. 107:15.

Now the foregoing proves two points; 1, that these brethren were "hindered" by their enemies, and that it was not their "own follies and abominations" that hindered. And for a proof, 2, the Lord came again, after their efforts, and spoke to them through his prophet, and commended their faithful efforts, accepted their "offerings," aud told them so. But this Nauvoo outfit was treated with a good letting alone from

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that day to this. They were not worthy of a prophet, and what they have had ever since is the absence of revelation, which alone proves them in an apostate condition. So they had better let that part of this revelation alone, for there is nothing there that will justify them as they claim, but plenty to condemn them, as we claim. We will give parallel case or two: Matt. 21:43, "The kingdom of God shall be taken from you, (Jews) and given to a nation, (singular) bringing forth the fruits thereof." And it is in that nation we afterwards find the kingdom of God, and the church organization; and all that was left to the Jews, was the absence of revelation—a famine for the word of God—to prove their apostate condition. God never spoke any more to their high priest, nor was their a prophet to be found among them—they were not worthy of them. But both the kingdom of God, and the church organization—"body" of Christ by "gifts"—in course of time "waxed in iniquity," and were divided, and many, Utah-like entered into polygamy, "follies, abominations"—hence "cursing, wrath, indignation," &c. See Rev. 2:5, "Repent and do the first works; or else I will remove thy candle stick"—"reject as a church," &c. Verse 6 commends, because they hated polygamy, etc., "which I (the Lord) also hate." (See also Buck's Theo. Dict.—Word Nicolaitans). Verse 9 condemns those who "say they are Jews, (or Saints) but are not, but are the synagogue of Satan." See also verses, 14, 15, 20, to 23. And in chapter 12, the vision shows the "woman," the church,—going into the "wilderness," but the kingdom still remained with the remnant of her (church) seed" that were left, who had the "testimony of Jesus Christ." For they (the seed) must have been in the kingdom after the church went into the "wilderness." But the dragonic power so pressed and persecuted, and put the Saints to death that none worthy remained, and the aspirants, the faction, Christian in name, all amalgamated with Pagan Rome and became one power—"the mother of harlots"—ecclesiastically. And then there was nothing left among the Popes, Cardinals, &c., of the new order, to prove their apostasy but the *absence of present revelation.* And thus we dispose of another objection.

We now turn our attention to the "testimony of Jesus Christ" that is dear to, and in the possession of every true and faithful saint of God, and consider the miserable and blasphemous misapplication that has been made of it. We have often heard, and so have others among these different factions, and especially in Utah, Saints bearing "testimony" that they "know" Brigham to be a prophet, seer and revelator, &c., while he himself knew and said differently, that he was "not a prophet nor the son of a prophet." So they apply the "testimony" to the rest, and they "know" —they *know* polygamy is right; and so on through the whole catalogue. And if they do anything mean, as they often do, like other people, they "know." But, wonderful as it may appear, they always "know it is right," and never "know" anything that is wrong, especially in the "authorities." Undoubtedly others have noticed this with other factions—all bearing "testimony" that they "know" the truth of the particular faction they are connected with. Now we happened to *know* how this is done up, not by the "testimony" however, but we have seen them play at this game, and we propose to tell you how it is done, and if possible open the eyes of some. We have, in common with many others, possessed the "testimony" of the Spirit and held it all the way through the "dark and cloudy day;" but we could not apply it in any such way. It led us to "know" this of the Reorganization—"*This is my church;*" and that is one of the main reasons we cast our lot with it. Now, in which case do you think the application is right? In the one that produces "Thus saith the Lord," or the one that leads to all manner of sin and confusion? Judge ye. And now to bring the above state of affairs to pass, after the "priesthood," or more properly, "the living oracles," were set *above the law* and became a law unto themselves; and, Pope-like, infallible in all their "counsels," it was necessary to establish what we call a dogma—not worthy the name of principle—perhaps more proper to call it a clumsy piece of folly—first, that the Holy Spirit is a kind of a flowing stream, coming down from God through Jesus Christ to the head, (B. Young), and through him to the rest in authority, dividing off through the "oracles" across continents and oceans to the extremes of the earth, and through presidents of districts and branches and finally to the Saints. Then, in a cunning manner, with what they call legal argument, they approach the Saints, and say, "Brother, (or sister), have you a testimony of the work?" "O yes; I *know* the gospel is true." "By the Spirit, is it not?" O yes." And now you see, the channel of the Spirit is through the priesthood, and that proves to you that Brigham is a prophet, &c., and that all the rest, in their respective positions are sustained by the Lord, or else the flow of the Spirit would stop; and now you *know* that you can not have salvation anywhere else —you must do all you are told by the priesthood or you will be damned,—no other chance for salvation, and you "know" it; all other factions are apostates; and the priesthood holds the keys of the mysteries of the kingdom of God—of your endowments and sealing to life everlasting; in fact, they are as Gods to us, and if they will lead wrong we are not responsible—trust all to them and it will be all right. The Saints yield, some reluctantly, others more willingly, until finally they bow and scrape before these dignitaries whom they are made to believe have their salvation in their hands, and the door is open for Adam-God, blood atonement, consecration, polygamy, violating the laws of the land—in fact, all that may come along from that source of corruption. And such tremble for fear of even the appearance of unfaithfulness, for their all is on the altar. This is one of the "hitching posts" where the chains of their bondage are hooked too. Then they become willing to apply the "testimony" they once had of the gospel to all that comes, and therefore say they "know;" and that is conclusive with them.

We do not mean to say that this was done individually in every case; but that this has been a general policy to bring the Saints into bondage. We also happen to "know"—they are in the clutches of the "priesthood" in Utah, and in "bondage;" and hence there must have been some ways to lead them there, and this is one of the many ways. Many were led to bear their "testimony" that they "knew" it was the will of God for them to venture the "hand-cart" scheme, and cross the plains to Zion, and their bones are strewn over the plains, and are monuments of their follies. They "knew" they would reach the valley. Many of them did not reach there, and the rest of them "knew" nothing about it, as their after actions testifies. No, not even the Utah Twelve, for Brigham sets to and cursed some of them to their faces in the Tabernacle; and as a matter of fact nearly all "knew" that the cursings were divine! But as it happened the accursed out-lived them who cursed, and they are happy among the faithful in the valleys today—and of course *they* "*know*" it.

Another "hitching post" of the chains of "bondage" is, to create an aversion to all nations and governments where the Saints dwell, and especially the United States, as not fit for Saints to live in, classifying all under the general term of "Babylon," saying Babylon was to fall, and that speedily. The constant presentation of these teachings with terrible consequences had the effect to raise great consternation, and a craze to gather, and Utah was held out as the place. The Saints were willing to make any and all sacrifices to go to the "secret chambers" to avoid the wrath to come; and they felt that the whole mass outside was to fall with a crash right on their heels; and of course they "knew" it. But, they did not happen to "know" that thousands of them would rue the day they left their homes and friends. They "knew" that they would be safely enclosed in their mountain fastness, while the "judgments, wrath, and indignation, would make desolate the United States and other nations; and they "knew" they would "step forth to build up gloriously on their ruins," &c. But, they did not happen to "know" that all this was a piece of miserable deception, for a purpose, and that various railroads would build the "highway of nations" through their territory, and bring the needs and comforts from these very nations, to better their miserable condition in life—a blessing unlooked for. They did not "know" that the United States would reckon up with them for their "follies and abomination;" they do "know" now that the leaders would run! O, ye Saints; "Who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth."—Gal. 3:1. The "testimony of the Spirit" is of the same nature as that that Peter had, Matt. 16:16—"Thou art the Christ" —a revelation from God to prove this fact, given by the Spirit of truth—all truths are

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the "*law* of the Spirit of life." The Spirit will not bear "testimony" only to that which is according to law.

We have proven the Utah institution to be contrary to law in nearly all its claims; hence to apply the testimony of the Spirit to it, is a miserable misapplication, and a sin. Some will hold all these things, and many more, as the mistakes and follies of Mormonism. But this is not so; for they are but the mistakes and follies of the apostates from Mormonism.

JOHN T. DAVIS.

November 30th, 1885.

CONTRAST.

SAINT JAMES, the brother of our Lord, in his address to the twelve tribes used these very impressive illustrations:—"Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh." Whereas, those who are, in their own estimation, very wise, while they are engaged in the examination of our claim to be doing the will of God, make themselves quite free in the use of the above scriptural rule, it might not be amiss to so adjust the reflector that the light may shine upon the words of those who ask to be acknowledged as the oracles of the Divine Master. I therefore put in contrast the printed statement of two "Christian ministers." Please read with care in the light of "a house divided against itself."

CLARK BRADEN.

"The Apostles were the constitutional convention of the church. I hope my opponent will not be so silly as to repeat: 'God gives the constitution not the Apostles.' The people through their delegates ordained our constitution. God through his chosen delegates ordained the constitution of the church."—Debate, pgs. 178-9.

A. H. NICHOLAS.

"It will be admitted by all, that God has an organized government on the earth. This government is variously called 'the Kingdom of God,' 'the Kingdom of Heaven,' 'Church of God,' etc. As respects its laws, it is truly a kingdom, an absolute monarchy. All its laws emanate from the king; and its subjects have no part in making them. There is no representative power connected with it. No council, convention or legislative assembly has power or authority to abolish, alter or amend them,"—Plan of Salvation, p. 71.

Has these men complied with Paul's instruction,—"be ye like minded, having the same love, being of one accord, of one mind?" But as each of them decline the light of the Holy Spirit and "take the Bible, and the Bible alone," placing each his private construction thereon, it is not strange that confusion ensues, and that we are permitted to draw the sharp contrast between the interpretations of these ministers of the same church. Were they mindful of what Peter wrote.—"Knowing this first, that no prophecy of the Scripture is of any private interpretation?" The safest rule of action to follow by those who would be the true servants of Christ, is to be zealous in "endeavoring to keep the unity of the Spirit in the bond of peace." For one, I subscribe to this last citation.

In gospel bonds,

ROBT. M. ELVIN.

NOAH'S FOLLY; GATHERING OF SAINTS.

WE are informed by sacred history that Noah became a husbandman, that he planted a vineyard, and in process of time he made wine and became drunken and lay naked within his tent. We have but one historical assertion as to the occasion upon which Noah drank of this wine. We have also the evidence that wine was used very anciently, in a religious manner. And when the Anointed came, we find him taking of the wine and blessing it, as also the bread. Previous to this, we find wine used upon religious occasions. Melchisedec made use of both bread and wine religiously. (Gen. 14: 18). Moses and Aaron, with the Elders of Israel, came together to eat bread with Moses' father-in-law, Jethro. (Ex. 18: 12). This was nothing less than a religious ceremony, and finding bread used here, and wine previously used in connection with it, it becomes reasonable for us to suppose that wine was here used also. In the 9th chapter of 1st Samuel, we find the prophet eating bread with the people before God; and in the 29th chapter of 1st Chronicles we find the people both eating and drinking before the Lord. Therefore, we might suppose that after Noah's vineyard had come to bearing, and he had from the grapes, made wine, that he brought his family together that they might eat and drink before the Lord, as did others on occasions above mentioned; and Noah, overdrinking, became drunken. And as he lay naked within his tent his youngest son, Ham, saw his nakedness, and making light of it told his brethren without, who with greater reverence, took between them a blanket and going backwards, that they might not behold their father's nakedness, covered him within his tent. Gen. 9: 27, 28.

That this was indeed upon a religious occasion we have evidence from the language of Josephus, who says: "Noah, when after the deluge the earth was resettled in its former condition, set about its cultivation; and when he had planted it with vines, and when the fruit was ripe, and he had gathered the grapes in their season, and the wine was ready for use, he offered sacrifice, and feasted, and being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his brethren; but they covered their father's nakedness. And when Noah was made sensible of what had been done, he prayed for posterity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his posterity. And when the rest of them escaped that curse, God inflicted it on the children of Canaan."—Josephus Antiquity of the Jews, b. 1, c. 6, p. 3.

Now when Noah had come to himself and learned what had been done unto him, and thus perceived the honor and respect his two elder sons had shown for him, and on the other hand, the irreverence and disregard his youngest son had shown not only for him, but also for the occasion upon which he was made drunken, with the spirit of prophecy resting upon him he pronounced a blessing upon his elder sons and their posterity, but upon the posterity of the other a cursing, for thus we read: "And Noah awoke from his wine, and knew what his youngest son had done unto him, and he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant, and a veil of darkness shall cover him, that he shall be known among all men. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years, and he died."—Gen 9: 29-32.

This we find to be the history of Noah's folly, and the occasion thereof, which seems very like the mistakes of some of the Saints. (See 1 Cor. 11: 21.)

Having in the above given the history of Noah's drukenness, we will make a brief observation of the gathering together of Saints. We notice first, That the idea, or principle, is nearly as old as the church itself. Second, The natural inclinations of those of like faith to assemble together, as much as possible in one locality. Now, with regard to the members of the church in the different dispensations from the beginning of the world, we find their gathering together to be a fact, whether from their own inclinations or in obedience to the commands of God. In the first dispensation, Enos, with the people of God, went forth out of the land called Shulon, ane dwelt in a land of promise, which he called Cainan. (I.T.Gen. 6: 15). Again; in the second dispensation, when the ark was completed, at the appointed time Noah and his family assembled at the ark, where also God gathered of the animal creation, that they might be preserved through the flood. In the third dispensation we observe the place of gathering to be in the land of Canaan, Melchisedec being king of Salem, in the land of Canaan. Hebrews 7: 2. His people were all righteous. Gen. 14: 34. He was, therefore, chief or ruler among the righteous, or saints; and Abraham as one of the saints respected his authority, in that he paid tithes to him of all that he possessed, and received a blessing under his hands. Melchisedec receiving tithes, signifies that he was chosen by the church, and acted in accord with God's appointment for that purpose. Salem was situated in the land of Canaan, unto which land Abraham and Lot were led out of Ur of the Chaldees by the command of God. Now by as close a chain of history as we can have, we notice the existence of Salem some thirty-seven years, at least, before Abraham left the land of Haran. Abraham was about seventy-five years of age when he, with his nephew Lot, arrived in Canaan, the land to which they had been directed by the Lord, and in which Salem was then already built. This is an evidence of the gathering of the Saints unto one land even in that dispensation; and it being a land of promise is an evidence that the Lord promised it unto them, and they gathered thither according to his direction,

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In the fourth dispensation, that committed unto Moses, we observe the Lord's people going out of Egypt unto the land of Canaan. In the prophetical, or fifth dispensation, when Israel had been scattered and the land made desolate, we find the Lord's people gathering out from Babylon and the various places to which they had been scattered, and going up unto Jerusalem.

When Jesus the Anointed dwelt among men, he gave his disciples instruction on this principle, the gathering of the Saints. See Matt. 24: 40; Mark 13: 30, 31, 44. Many of the Saints also of that time expected the Lord to come and gather them unto himself. 2 Thess. 2: 1-3.

Now the gathering of which the Lord spoke was to take place in the last—the seventh—dispensation. Acts 3: 21. The dispensation of the fulness of times. Eph. 1: 10. Therefore, when the dispensation is ushered in, and God speaking through his servant appoints the place, with "the regions around about" for the gathering of his people, we notice that it does not in any way disagree with the faith of the Saints in all past ages of the world, neither with the natural inclinations of man as a social and intelligent being.

The Lord's coming is not very far away in the future. Let us strive therefore, to walk in the light as it is our privilege to do, that his coming may not take us unawares, but that we may be able to abide his coming, and dwell in the land he has promised. FRANCIS EARL.

Selections.

SAMARITANS AND JEWS.

DISCOVERIES ABOUT THE HISTORY AND BELIEFS OF THE ANCIENT SAMARITANS WHICH LEAD TO A NEW THEORY ABOUT THE TEN TRIBES.

IT would appear from the recently discovered cuneiform tables which are now under the investigation of Assyrian scholars, that while they substantially afford a remarkable confirmation of Biblical history, there are certain discrepancies in regard to the capture of Samaria and the carrying away of the Israelites into captivity which make it somewhat difficult to determine the exact date and nature of that event. The complete recovery of the records of Shalmaneser (IV.) who no doubt did besiege Samaria, will clear this up, and throw light upon the records of his successor, Sargon, who seems to have succeeded to the throne about the time of the capture of the city after a three years' siege, and who in that case would be the monarch who actually carried off the Israelites. If this was so, then, according to the date of his accession, the captivity must have occurred before the invitation which Hezekiah sent out through the country of Ephraim and Manasseh inviting Israelites to the passover at Jerusalem, where we are informed that large numbers attended it (2 Chronicles 30: 18) and it would put beyond a doubt what is in fact most probable, that Sargon in carrying away the Israelites captive did exactly what Nebuchadnezzar did not long after, when he carried off the tribes of Judah and Benjamin and left a large population of the poorer classes behind, who were not worth taking.

Indeed, when one comes to consider the population which we know to have inhabited Samaria and Galilee at this time, it seems incredible that any conqueror would have burdened himself with a host which must have numbered at the lowest estimate over a million souls and probably a great many more; and this conjecture is borne out by the fact that we read in Jeremiah 12: 5, that a deputation of four-score Israelties went to Jerusalem after its destruction, or more than a hundred years after the captivity of the Israelites. That the Israelites thus left intermarried with the colonists sent from Assyria on the adoption by these latter of the Jewish religion, under the instruction of a priest sent for the purpose, is extremely probable. The Samaritans themselves, however, deny all intermixture with the colonists, and maintain they are pure-blooded Israelites; and in confirmation of this, we may mention their marked Jewish type of countenance, their possession of an ancient text of the books of Moses, and their observance of the Jewish passover according to the most ancient forms of that rite.

The Samaritan account of their orginal composition is, as may be supposed, diametrically opposed to that contained in the books of Ezra and Nehemiah. They assert that at the time when the two tribes returned from the captivity, a large number of the ten tribes also returned to Samaria under Sanballat, called by Nehemiah a Heronite, but the Samaritans call him a Levite. The Samaritan account goes on to state that while the two tribes under Zerubbabel repaired to Jerusalem the rest of the congregation, three hundred thousand in all, besides youth, women and children and strangers, were led to Gerizim, where they established the temple. Then came the quarrels between the Jews at Jerusalem and the Israelites at Samaria about the building of the temple; and the accounts contained in the books of Ezra and Nehemiah and the Samaritan records are not very discordant. Making allowance always for the fact that the biblical books do not admit that the Samaritans were Israelites at all, though they admit that Sanballat's son was married to the daughter of Eliashib, the Jewish high priest, while this latter is stated to have allied himself with Tobia, who was a Samaritan priest. This caused great displeasure to Nehemiah, and increased the schism, but it goes too far to confirm the supposition that Sanballat and Tobia were Israelites.

The Samaritans are indeed, in the peculiarities of their own doctrine, almost identical with the original Jewish party—the Karaite and Sadduceean sects. They are even called Sadducees in Jewish writings, and their denial of the resurrection was like that of the Sadducees based on the declaration that nothing was to be found in the law of Moses on the subject. Again, their version of the law is closely similar to that of the Septuagint, which was a translation authorized by a Sadduceean high priest from a text differing from that finally established by the Pharisees. It is often supposed that the Samaritans borrowed their doctrine from the Sadducees, but it seems more rational to admit that they were a sect originally identical, because originally Israelite. The animosity of Josephus, who was a Pharisee; the fierce denunciation of the Talmud, written by Pharisees; the destruction of the Gerizim temple by Hyrcanus—also a Pharisee—all combine to indicate that the Jewish hatred had nothing to do with any foreign origin of the race, but was rather roused by the religious differences of a people whom they knew to be of their own kith and kin.

If we adopt this theory the fate of the ten tribes is no longer a mystery. As we know that before the captivity they were addicted to strange gods and strange marriages, it is not improbable that a large proportion lost their tribal identity while in captivity by intermarrying with this people by whom they were surrounded, and became merged with them. It is also probable that a certain number (according to the Samaritan chronicle 300,000, but it need not be so large a number), returned from their captivity at the time when the two tribes received permission from Cyrus to return. It is also likely that others who still retained their religion did not return, and are the ancestors of certain Hebrew nomads still wandering in the desert. The Jews from Yemen, for instance, assert that they are the tribe of Dan, while there are Jewish shepherds in Mesopotamia whose ancestry seems not distinctly traceable to the two tribes.

The fact that those who returned to Palestine have dwindled numerically to so small a number is no reason why they should not have been at one time a considerable nation, as indeed we know they were from their subsequent history. They made serious revolts against the Romans at the time of Pilate and again during the reign of Vespasian and Severus, but under Hadrian they assisted the Romans against the Pharisees. In the sixth century they attacked the Christians and put the Bishop of Nablous, or, as it was then called, Neapolis, to death, being at that time spread over Egypt and the whole of Palestine, except the hills of Judea. Clinging to the unity of God, they hold Moses to be the one messenger of God, and Gerizim to be the earth's center, as it is the shrine of their faith. In this they are supported by the fact that, while blessings and curses are invoked on the two Samaritan mountains in the books of Moses, there is no mention in those books of Jerusalem.

They also believe in a state of future retribution, and of angels and devils as ministers of God in the unseen world. They look for a Messiah who is to be of the sons of Joseph, and they hold that he is now on earth, though not yet declared. His name is to begin with M. His titles are Taheb, "the restorer," and El Mahdi,

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"the guide." Under his direction the congregation will repair to Gerizim. Under the famous twelve stones they will find the ten commandments, and under the stones of Bethel the golden vessels of the temple and the manna. After 110 years the prophet, who is considered inferior to Moses, is to die, be buried beside Joseph, whose tomb they show in the valley. Soon after, on the conclusion of 7,000 years from its creation, the world is to come to an end.

The Samaritans keep the feast of the passover on Gerizim, near the ruins of the ancient temple, here they pitch their tents, and at sunset they slay sheep and bake them for several hours in a huge oven in the ground, which is lined with stone. The men are girded with ropes, with staves in their hands, and shoes on their feet, as though prepared for a journey. They generally eat standing or walking. After the women have eaten, the scraps are burnt and a bonfire kindled and fed with the fat. The rest of the night is spent in prayer, and the following day in rejoicing. Besides this, the feast of the tabernacle is also held on the mountain, where they construct arbors of arbutus branches. The feasts of pentecost and purim and the day of atonement are also observed.

WHAT SHALL I READ?

It is as important to know what to read as it is to know what to eat. It is said that man is composed of three parts: first, the body; second, the mind; third, the spirit. We see that here is a body with hands, feet, eyes, ears, and other faculties that aid us in enjoying things by which we are surrounded, and assist us in securing food and preserving our lives. In the next place we have what is called the mind or intellectual faculty. It is that part of our being which thinks, reasons, and passes judgment on facts, and is one of the greatest distinctions between man and the lower animals. Without it, man degrades to a lower place than even the most common of our animals. There is still another faculty of our nature which leads us into moral paths, and the highest roads of a pure and righteous life.

Now, each of these parts of our nature must have some process by which it is built up and supported. The body with its members is suppllied with food and exercise as the primary means to maintain life and health; and if these are not received at the right time or in the right manner, it must be injured. The mind depends on knowledge and excercise as means of its growth and strength. This food for the mind may be obtained from science, art and literature. With a proper amount of use of the mind it gains strength. Then the moral and spiritual faculties must have such a supply of precepts and examples, of right and wrong as to give them the highest conception of the moral quality of an action, the clearest view of right and wrong, that they may become healthy in their growth. We know that if a horse is poorly fed and sheltered, it will become feeble, and will be of but little use to the farmer; so if he will have his team sprightly and in good health, he will feed it well and take care of it in every way.

If we would have healthy bodies we must not feed them on rotten meat, potatoes, or bread; and the mind is not unlike the body in this respect. If you, most of the time, read fairy tales, startling events, romance, real or ideal, murder, and the like, such as are found in many papers like the *Police News*, dime novels, or "Life of the James Boys," and similar books and papers, the mind is dwarfed and does not enjoy such reading as will improve the intellectual faculties. The Digger Indian, who lives on acorn bread and grasshopper soup, don't like beafsteak well done, nor pies, nor puddings, but it is because he has never been used to anything but a dirty, low bred living. Likewise the spiritual man, which is called also the inner man, has an identity or existence, and receives its growth and life from a supply of moral and spiritual food. As this part of man is the highest part of his nature, it must have the highest class of food, if it would have a healthy growth. Such food is anything that will give the conscience a proper exercise—religious readings, thoughts on the wisdom and goodness of God, association with the pious, frequenting religious meetings, singing devotional songs, Bible readings, with a constant effort to live such a life as would be honorable before men and acceptable to God.

There are thousands of instances where persons have neglected to improve the spiritual man, and on the contrary have spent their leisure hours reading improper literature, such as we have named, and the effect has been to so lower their morals as to make them the most depraved of humanity, seeking to rob and murder. They spurn all religious instruction and moral restraint, and thus have depraved lives, and can not speak pure words, but like the vulture that feeds on the carrion, it can throw up nothing else. Good books and papers are good company, but bad books and bad papers are bad company, and a person is known by the company he keeps. When you are in conversation with either old or young, you can soon learn what kind of company he has been keeping, whether men or book, good or bad; for "from the abundance of the heart the mouth speaketh." No impure fountain can send out pure water. The stream can not rise higher than its source.

So, my young friends, select good reading, and whenever you are in the company of a good book you are in good company. Your whole life will be shaped by your early training; besides, you will injure others to greater or less extent. You may cultivate a taste for good reading by taking the time to read, whether you want to or not. You may thus improve your mind and heart, and become better men and women. Because we have not the inclination to read good books and papers, is the very reason we should begin that class of literature, for, if we follow our inclination, we might not read the best kind of books and papers, and many times may not select the best company.—*J. Durham.*

FAILURE OF THE IOWA PROHIBITORY LAW.

The exhaustive inquiries made by Senator Sutton concerning the enforcement of the Iowa Prohibitory law covered ninety-nine counties and extended to every town in the State of over 300 population. Exact figures were called for as to the number of open saloons in each place, and the replies prove beyond all contradiction that there are more doggeries in the State now than before the adoption of the Prohibitory law. The reports are made by responsible citizens of the various localities, many of them being extreme Prohibitionists, who, however, feel bound to state truly the facts, even though they contradict and explode the Prohibition theories as to the efficacy of sumptuary laws in coercing people into a change of habits. It is shown that there are 2,257 dramshops in Iowa now, as compared with 1,806 two years ago, before the adoption of the Prohibitory law. This statement, however, gives only a hint of the evils that have been wrought by inflexible prohibition.

In many of the smaller places the open traffic in liquor has been suppressed, but the dramshops have been transferred to the larger towns, where they now run free from all restraint. As a rule, prohibition is reasonably well enforced in the small villages—to the extent at least of closing the open saloons and compelling the drinkers to resort to the drug-stores or buy liquor by the jug in the larger places—but in the cities the law is a nullity, and operates only to increase the number of irresponsible doggeries. For instance, ex-Gov. Gear makes the following report as to Burlington: "Nearly 100 saloons, about twice as many as two years ago. Liquors are sold as openly as any merchandise. The liquor trafic should be controlled in some definit manner that will reach those engaged in it. I do not think anything is gained by enforcing prohibition on counties where the temperance people in those counties can not enforce it."

Dr. E. R. Hutchins, State Commissioner of Labor Statistics and Grand Master of the Iowa Good Templars, reports the following from Des Moines: "It is claimed we have 200 saloons all told, but we probably have 175. Our Mayor and our police are against us. We fought hard for awhile, but we couldn't fight against such odds. We had seventy saloons before the law."

After a brief trial of high-license taxation in Des Moines two years ago the saloons were cut down to sixty and were still disappearing when the Prohibitory law took off the tax and set them free. After eighteen months of prohibition, Des Moines now has 175 saloons, and some authorities put the number at 200! This, too, in a city where the Prohibitionists are exceptionally strong and active, and where the courts ruled rigidly in favor of the prohibitory law. Dubuque reports an increase of twenty-six open saloons and 100 secret. Davenport thirty, Keokuk thirteen, Sioux City twenty-five, and Ottumwa has dram shops "four times as many and ten times worse than before." When carefully scan-

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ned these figures reveal a significance not apparent at first glance, as they show that the only cities which have escaped a great increase of saloons are the ones engaged in a bold and open nullification of the State law by substituting license taxation for prohibition. Still, the efforts of the cities to protect themselves by taxation are often futile and ineffective, since all such attempts are in violation of the State law.

Waterloo, a place of 6,500 population, reports a reduction of saloons from twenty to sixteen, together with "less drunkenness, less loafing, less carousing;" but it is carefully explained that this is the result not of prohibition, but of an annual tax of $275 levied on the saloons without regard to law. Legally no saloon in Iowa can be taxed a dime, but some of the cities refused to accept the alternative of free whisky and instead put a penalty on the doggeries and collect it, law or no law. They feel bound to protect themselves even though in doing it they are compelled to resort to the deplorable expedient of nullifying the State law. In places like Des Moines and Burlington, where no attempt has been made to substitute license taxation for prohbition, the people are cursed with an unrestrained liquor traffic. The situation in Iowa is deplorable to the last degree. The cities which make no attempt to encourage the violation of the State law under the cover of illegal licenses are turned over to the rule of free whisky, bound hand and foot, while some of the rebellious places which have nullified the State law and substituted license taxation are still able to hold the doggeries in check.

—Chicago Tribune, Dec. 11.

TEMPERANCE IN THE SOUTH.

PROF. A. A. HOPKINS delivered the following speech at a meeting in Prohibition Central Hall, in New York city, Tuesday evening, December 1st. The meeting was held under the auspices of the Prohibition Lecture Bureau:

The Southern situation, though complex in appearance, is rather simple in fact. Viewed from the Northern standpoint its elements differ in color, and are equally diversed in condition, character and purpose. How such diversities can harmonize may seem puzzling; and the more so when you add differences of politics to difference of race, and reverse what to a Northern man is the established order of political things. Stand here with me and look southward: What do you see? A master race and a subject race; social divergences the most pronounced; the Democratic party dominant through the whites; and the Republican party seeking domination through the blacks; the white Democrats arraying themselves largely against the saloon, and the black Republicans as largely arrayed in its favor. Seventy-five per cent. of the morality, and ninety per cent. of the respectability and social influence, in that party which North is thought least moral and least respectable; and that morality, respectability and influence believed to be in league against the morality, respectability, influence and loyality of the North to work out sinister ends in our Government, to achieve cherished sectional results. Such is the complex appearance. What is the simple fact?

THE RELATIONS OF THE RACES.

There are the two races, where they have been, together, these two hundred years. They know each other, they like each other. Each needs the other. The South needs both. They are interdependent. There they must, and they will remain. There they must agree on a basis of maintenance. There the morality and intelligence must dominate, for its own sake, for the sake of its opposite, for our country's sake, for the sake of all humanity and all civilization. It was a huge blunder of reconstruction, almost a stupendous sin, that put ignorance over knowledge, and made possible gross misrule through stupid misapprehension.

One reflects little upon the colored people when he says that morality and intelligence are found chiefly—not altogether, but mainly—among the master race. It was natural to the old status that ignorance should be, and that immorality should thrive under it. Then black ignorance was a necessity, and colored vice a profitable consequence, or so considered by the whites. Now, education of the blacks is imperative, admittedly, and vice a constant menace to the body social, the body politic.

SOUTHERN PROHIBITION IN SLAVERY DAYS PARTLY ACCOUNTS FOR THE SENTIMENT NOW.

And this, in part, explains the marvel of such widespread Prohibition sentiment at the South; this tells you why the ex-slave-owner, the once rich planter, whose hospitable ideas in former days included whiskey as naturally as food—Democratic as he is to the very core, and loyal as yet he is to a party which at the North believes in whiskey and boasts of it—is nevertheless a Prohibitionist in principle, and votes, every chance he can get, to suppress the saloon. He was always a Prohibitionist to the slave. Unto the black man he was a personal law of Prohibition. For him, the white, were white books and a black bottle. To the black slave, book and bottle signified liberty, were part of it. Free, he sought straightway the bottle and the book—the bottle commonly first; and while one was a great boon, the other grew a great curse. None saw this more quickly, more surely, than the ex-master; and on him scarcely less than upon the ex-slave fell that greater curse. "We must get rid of the bottle," he reasoned soon, "to get good from the book. For white and black alike the saloon is a growing peril, and in our common interest it must be put down."

It may be said with truth, I think, that a wise and far-seeing selfishness inspired the South first to accept and then swiftly to adopt in such large degree the Prohibition idea. Remember how the South was bankrupted by war and devastated by the tramp of conquering armies. It faced, at length, an uninviting future. Its fields were bare and barren. Its capital was wasted. Its labor was demoralized by new conditions, into which drink entered as the most demoralizing element; yet on that labor must the South depend for rehabilitation. By it must the naked fields be laid again under tribute, and brought to serve both white and black. Out of this labor, fitted for Southern needs, must be evolved Southern resources, if ever the South would again prosper and grow glad.

It was a very simple problem in political economy. Black labor, sober and slave, had once made the South rich. Could black labor, free and drunken, ever do the like? Manifestly not. But it might, if *sober* and free. In the *sobriety* of the black rested the South's material hope. Swift to grasp principles and to comprehend economic laws, the South saw this with sure vision. And the South saw, also, the painful contrast in productive power between labor under Prohibition and labor conditioned by the saloons. It recognized the colored man's native propensity to drink, his native indolence magnified by the influences of drink, and the utter failure to make him a profitable producing agent with the saloon in his neighborhood. It accepted the plain logic of facts. And its logical rejoinder was, "The saloon must go."

PROHIBITION NORTH—A CONTRAST.

If the North had seen one hundred years of industrial activity and profitable production, with the saloon largely shut to its laboring classes, and if we stood to-day at the end of a decade thriftless and wasteful because of the saloon system, with this thriftlessness and wastefulness accentuated by such sharp contrast to which we could not blind ourselves, *our* verdict would be even more swift and emphatic than that of the South, "The saloon must go!" For we, too, would answer thus—we could not help but answer thus—to wise and far sighted selfishness, the self-concern which every great people ought to exercise in its own behalf for to-day and for all time. But with us the saloon system has been of gradual growth; and it has more and more affected our labor system without its effects being realized or plainly seen. And we lack the sharp contrast which the South has known. We do not comprehend the producing power of the North *without* the saloon system. We can not realize the demoralizing influence of that system on our labor interests.

In the North we support vast hordes of non-producers and consumers, multiplying every year, the legitimate fruit of our illegitimate liquor system; and, while the cost is enormous, its burden is less apparent, because so long increasingly borne. It is so diffused through our tax list that we are not staggered by it. It is so disguised under varied forms of appropriation that we fail to recognize it. It has so grown into the financial necessities that we do not think it obstrusive. But let it come upon us with swift suddenness, the startling growth of a decade or less, and we should think it appaling!

HAS PROHIBITION RELIEVED THE SOUTH

of her burdens and increased her produc-

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tiveness? While in Georgia, I learned of one county which had made $50,000 the first year of Prohibition, according to careful estimates, by merely agricultural production alone, as a directly traceable result. Another county claimed $100,000 gain in like manner. That the general results in Georgia are satisfying, one sees at once by the steady growth of Prohibition territory, and the constant spread of Prohibition ideas in that and other States.

Has Prohibition any advantages in the South peculiar to that section? Yes!

"PERSONAL LIBERTY" NOT A WATCH-WORD SOUTH.

1st. *The South has a comparatively small per cent. of foreign born population.* The beer watchword of "Personal Liberty" is alien there. It is not native to the black. While it may be and has been employed with colored voters successfully, it has not the weight South which it carries here in the North.

They are led, too, by their religious teachers, these colored men. The South has no large foreign element as has the North, drawn on toward Socialistic riot and ruin by dangerous revolutionary schemes, whose only shibboleth is "No Sunday, no God, and a Beer Garden!" Over the colored voter, the colored preacher has great influence. Whatever else the colored man may be, he is religious. Easily moulded by religious influences, if not steadfastly kept right; American by birth, and proud of his American birthright and freedom, the ignorant black man is less dangerous to this Government than the educated foreigner who deliberately attacks its most sacred institutions, and debases his acquired citizenship to serve alien appetite and atheism.

PROHIBITION LAWS RESPECTED SOUTH.

Then, the Southern people, as a whole, white and black, are more law-abiding than are the Northern people, as a whole. Let me not be misunderstood. There have been outbreaks in the South, I doubt not; the sacredness of law and of human right has been violated in many cases, beyond question; but laws are better observed south of Mason and Dixon's Line than north of it—the prohibitory laws in particular.

There is more deliberate, defiant, aggressive, organized, desperate and dangerous disloyalty in the Republican North, than the Democratic South. Loyalty is devotion to law; belief in and support of national institutions, national principles, and national ideas. According to Daniel Webster anything is revolutionary which overturns, controls, or successfully resists existing Constitutional authority. In the North our legalized liquor traffic defies, controls, and overturns the authority which legalizes it, and is revolutionary in spirit and in method to the last degree. Behind it there stands the alien element from which largely the South is free. Our problem how to assimilate that element, how to make it law-abiding and truly American, does not so terribly trouble the South. For which let the South thank God!

SOUTHERN RESPECTABILITY ENLISTED FOR PROHIBITION.

2d. *The Prohibition movement in the South is largely directed by leading and influential men and women*, manufacturers and their wives, or professional gentlemen of repute, and ladies who wield social power. There more generally than in the North, it has the prestige of respectability; it is popular, and a popular success. Just why this is so I will not now attempt to tell. But if original self-interest prompted those wealthier and more influential, at the outset of this movement, and capital but sought its own good—as I do not say—principle has stepped in nobly to maintain and carry forward the work. There are homes in the South to-day (and I have been a guest in such) where not long ago liquors formed part of the regular hospitality, and where personal Prohibition is now the domestic law.

SOUTHERN DEMOCRATS NOT SO HESITATING AS NORTHERN REPUBLICANS.

3d. *The Democratic party of the South is not so much opposed to the Prohibition movement as is the Rebublican party of the North.* Analysis of this fact is unnecessary. The fact itself stands patent for all to see. More active sympathy with the prohibition idea, and more helpfulness in the enforcement of Prohibition laws, are found among southern Democrats than among Northern Republicans. Should it be urged that this is so bucause Southern Prohibitionists have not largely and embarrassingly carried their cause into politics, and because Northern Prohibitionists have, we may cite the experience of Prohibition in Kansas, for three years previous to the formation of a separate party there, and in Iowa to-day where no third party existed. And if in States so overwhelmingly Republican as these long have been, the dominant party, unvexed by third party annoyances, can not show the same zeal and success in enforcing Prohibition which are manifested by the dominant party in Georgia and Mississippi, overwhelmingly Democratic, we must seek a reason outside any action of third party Prohibitionists anywhere—we must admit that the proclaimed temperance spirit and purpose of the Republican party, if they exist, are neutralized by influences not in sympathy with Prohibition. I recall no such aggressive and persistent attacks on the Whiskey ring, or Beer ring, of this country, by any Northern journal of the most influential class, as have appeared in the Atlanta *Constitution* against the Whiskey ring.

It is clear that up to present date the liquor powers that be, have not so largely captured the party press, and do not so dominate the sources of public sentiment, in the South, as in the North. The average Southern legislator fears them less. He votes for Prohibition with a freer grace than his Northern party brother. He dares submit a Prohibition Ammendment in Tennessee; through there Democracy yet faces hopeful Republican strength. He dares give county after county over to Prohibition in Kentucky; though there the Prohibition tide threatens to engulf Republicanism and beat solidly against Democratic breakwaters. He is either more fair in method, or braver in character, or more sympathetic toward temperance and morality, than his Republican contemporary of Michigan, Massachusetts, New York, and New Jersey. You can take your choice.

4th. *The Southern people are hospitable to new political issues as we of the North are not.* They have tired of old party feuds. They have paid lasting penalty for past mistakes of political sectionalism. They will not shut Prohibition out of its opportunities because of possible embarrassments it may cause in politics. On this point many influential State politicians, and some men of national repute, are positive and pronounced; while a great number of active Democrats, scattered throughout several States, stand ready to accept Prohibition as a main issue in both State and national politics, and to rally the voting forces at once along the line. "I am a Democrat and a Prohibitionist," said the Speaker of the House of Representatives in Mississippi, introducing Governor St. John to a large audience. "But I want it understood that if the Democratic party of this State turns its back on Prohibition I am still a Prohibitionist."

THE PROHIBITION PARTY IN THE SOUTH.

"But" says one critic, "the National Democratic party antagonizes Prohibition, and in every State the Democrats indorse their party's national policy." True; and in this fact we may find answer to the questions you now are ready to ask: *What hope is there in the South for the Prohibition party? and what need is there for a Prohibition party in the South?*

It would seem, at first glance, with seven-tenths of Georgia under Prohibition, with a general Local Option law granted by the Legislature, with a Canstitutional Amendment sure to be submitted when asked for, and with the dominant party friendly enough to permit all this, that the Prohibition party has no call to be in that State, and no hope of being. And I presume that our party would have no stronger grip in any Northern State to-day than it has in Georgia, if everywhere the conditions were precisely what there they are. But would the party then be superfluous? Would its organization be unnecessary? Assuredly not.

Prohibition can not long remain the policy of any party, in any State, when that party's national policy is opposed thereto, and that party's only hope of National success lies in retaining the liquor vote. It must come about in Democratic Georgia, as already in Republican Kansas and Iowa, that the liquor powers will say, "Change your State policy in our interest, or we will beat your party in vital States." And it must come about, also, that the honest Prohibition voter, loyal to principle in his State election, and loyal to Prohibition always, when in question, will see the wicked illogic of voting a cause up locally, but to vote it down nationally—of sustaining a party whose declared national pur-

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pose is to crush out what through Local Option he has been steadily laboring to achieve and maintain.

To give him consistent opportunity, and to warrant the future enforcement of a law not easily won, the Prohibition party is essential in every Southern State. It is essential, too, *because a national policy can be built up by and through a national party alone;* and because in the upbuilding of our proposed national policy of Prohibition, the South should have full lot and share; there should be no sectionality. As much as the North, will the South need this broader policy in years to come. Local Option can not long continue successful in Georgia, Kentucky, and Alabama, with liquor dominating New York, Ohio, and Illinois. Local Option is but a temporary success dependent for its term on future conditions. These conditions can be fixed permanently, for the good of Local Option States, only by Constitutional safeguards; and these, to be made enduring and efficient, must be alike over all the States. They may never be made so unless determined by a National Amendment. That Amendment the Southern States may help force on an unwilling North, as once a Prohibition Amendment of another sort was forced by the North upon an unwilling South. Our Southern brethren may wisely retaliate for the 14th Amendment by a 16th. They can do this only by thorough organization for Prohibition; the election of Prohibition representatives in Congress, and the general massing of Prohibition votes to guarantee national Prohibition.

PROHIBITION WILL DISRUPT SECTIONALISM.

Is there hope of such organization? Will Prohibition disrupt the Democratic party of the South? In my opinion, yes. Nationally, the Democratic party is joined to its idol—the saloon. It will not change a policy demanded by its past record, and imperative to future success in many States. It will be anti-Prohibition to the end. What that end may be was prophesied by those recent 40,000 Prohibition votes for Judge Fox in Bourbon Kentucky. A hint of it might have been heard in one of St. John's meetings in the South, last winter, where an ex-Governor of Mississippi was called out, after our Northern ex-Governor had made his speech. "You know me," he said to the enthusiastic audience; "You know me as a Bourbon of the Bourbons. You know that I have held the highest office in this State, conferred upon me by the Democratic party. But I tell you, my friends, that if ever the Democratic party of this country tries to force down my throat again the infamous liquor plank of last year, I am a Democrat no longer!" And the crowd went wild in jubilant response, while cries of "You're right, Governor, we're with you!" showed the popular wish and will.

What, then, should be our aim and effort, as managers of the Prohibition movement, with regard to the South? *To educate and to concentrate Southern sentiment up to and around the focal idea of national Prohibition, secured and maintained by a national Prohibition party.* We need not, we ought not, antagonize Local Option in this work. In our campaign of last winter, neither Governor St. John nor myself took issue with Local Option methods. We but acted in the belief, common to all Prohibitionists, that Local Option is a good thing where you can get no better, but we nowhere pronounced it the best good attainable, or the best method known. On the contrary, we urged the workers at many times and in many places, to proceed aggressively for a Constitutional Amendment, and were many times assured that in Georgia, in Alabama, and in Mississippi as in Tennessee, that would next be sought. The public and private utterances of Governor St. John were everywhere unequivocal as to party action, and were nowhere misunderstood, or, so far as I know, misreported by the Democratic party against which they lodged. The only instance of misapprehension or misinterpretation, which has come to my knowledge, shows Republican sympathy under it, and suggests a Republican purpose in it. Whatever Southern work we may undertake, let us bear in mind that *education must precede party organization*, and that *our best educators only are wanted in the South;* that our wisest workers should be sent there. It is possible for this movement to efface forever the old scars of sectional strife. Already it has done much in this direction; and we but begin to see its wholesome possibilities. Our Southern friends will meet us gladly in the new brotherhood of philanthropic and patriotic endeavor, and on a new platform of *national* principles, worthy of national politics. And if politics be what Webster defines—"the science of government: that part of ethics which has to do with the regulation and government of a nation, or state; with the augmentation of its strength and resources, with the protection of its citizens in their rights, and the preservation and improvement of their morals"—then this principle of national Prohibition may well form the central plank in our new national platform, then South and North may well unite with one accord in securing the establishment of that principle in national law, as the best guarantee of national rights and the surest conservator of national morals.—*The Voice.*

BREATHING THROUGH THE NOSE.

I TAKE the liberty of sending a few remarks on this subject, which I cull partly from the pages of the *Phonetic Journal.* The habit of taking in the air only through the nostrils has very great and very many advantages. Nothing can be more hurtful to the pure quality of the voice and injurious to the larynx and the lungs than the habit of gasping in the air without any system or method by the open mouth. Take this as a golden rule that the breath should not merely when speaking and reading, but at all times and under all circumstances be taken into the lungs only through the nostrils. If there is any tendency or weakness of the lungs or of the larynx, trachea, or bronchial tubes, the observation of this rule is of vital importance to health. Clergymen and public speakers suffer much from the most erroneous habit of gasping or pumping in the air through the open mouth.

Man is the most perfectly constructed of all animals, and consequently he can endure more. The habit of sleeping with the mouth open is destructive to the human constitution. Though the majority of people are more or less addicted to the habit of breathing through their mouth, comparatively few will admit they are subject to it. They go to sleep and they awake with their mouth shut, not knowing that the insidious enemy steals upon them in their sleep and does its work of death while they are unconscious of evil. Few people can be convinced that they snore in their sleep, for the moment they awake the snoring is stopped; and so with breathing through the mouth, the moment that consciousness returns the mouth is closed. In natural and refreshing sleep man breathes but little air. His pulse is low; and in the most perfect state of repose he almost ceases to exist. This is necessary and most wisely ordered, that his lungs, as well as his limbs, may rest from the labor and excitement of the day.

Mr. Henry Pitman's advice on this subject is at every moment of your waking hours (except when it is necessary to open them) to keep your lips and teeth firmly pressed together. This habit will prepare you to meet more calmly the usual excitements of life. Keep your mouth shut when you read silently, when you write, when you listen, when you are in pain, when you are walking, when you are running, and by all means when you are angry. Every person will find an improvement in health and enjoyment from attention to this advice.

It may be added that it is possible to breath through the nose when speaking without entirely closing the mouth. This is done by raising the tongue to the palate so as to stop the passage of the air through the gullet, at the same time drawing in air silently through the nostrils. It requires no more than a thought to perceive that mankind, like all brute creation, should close their mouth when they close their eyes, and breathe through the nostrils which were made for the purpose. Those who suffer from weakness of the lungs, or other diseases of the chest, need no proof of this fact, and those who are incredulous should take a candle in their hands and look at their friends asleep and snoring with their eyes shut and their mouth wide open, the very picture of distress, idiocy, and death. We are told that the breath of life was breathed into man's nostrils. Then why should he not continue to live by breathing it in the same manner?

ABOUT GOOD BUTTER MAKING.

Wm. Lewis, Esq., proprietor of the Stewartsville Creamery, had a set of rules printed at this office, this week, to be given to his customers and, as they contain some valuable hints to butter makers, we take the liberty of publishing them, hoping thereby to improve the quality of butter marketed generally in this city. The rules are as follows:

Keep the cream from freezing, for frozen cream will make white and bitter butter. Don't keep the cream too close to the fire. Keep cream in tin or earthen vessels. Wash your milk and cream vessels with warm water every time be-

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fore using. Keep the cream covered, and always stir it before putting any in the vessel. See that your milch cows get good, pure water. See that your milch cows get salt twice every week. See that you milk your cows every morning and evening. See that your cows have plenty of good hay, fodder and corn, and are kept in a warm place sheltered from the storms. Don't set the milk in caves or cellars.

Mr. Lewis adds to the rules some advice as follows:—Remember, that if you observe the above rules your cows will pay better than anything else on your farm, and, by the way, don't forget to put up ice; you will need it next summer.—*Independent.*

SLEEPLESSNESS.

A GENTLEMAN who signs himself "One of the sleepers" sends me the following cure for sleeplessness. He says:

"I hold that the human mind is in itself a perfect magnet, and to retain its perfect strength it should be provided with a perfect armature to return the electric current upon itself which would otherwise go to waste. In ordinary cases a congenial wife acts as an armature to the husband, and a congenial husband to the wife. In the absence of those armatures provided by nature, or in case they have become negative or repulsive or have lost their attractive force, a person may make a reasonably good substitute by turning their own electric current upon themselves, by fixing their minds upon a nervous center, say upon the pit of the stomach, and thus prevent the magnetic exhaustion which induces sleeplessness."

This is interesting, not very new, and I question if the suggestion of "fixing the mind upon the pit of the stomach" has any practical value. The effort required to perform such a feat is very considerable, and very unlike that relaxation of mind which must precede sleep. Muscular exercise in the open air to the point of fatigue is the best possible prescription for sleeplessness. Sleepless persons must wisely consider the environment. Is the air good? Is the room cool enough? Is the bed a good one, neither too hard nor too soft? But more important than these conditions is the quality and quantity of the supper and the condition of the muscles, on retiring. I never have known any one who could not induce sleep by a brisk walk in the open air before retiring. This is worth more than any of the doses to which so many persons resort, worth more even than lager beer, which is the cure-all of many people.—*Nuggets.*

Conference Minutes.

STRING PRAIRIE AND NAUVOO.

District conference was held at Burlington, Iowa, December 5th and 6th, 1885, in the Saints' Hall. H. C. Bronson presiding; D. D. Babcock, secretary. Branch reports.—Rock Creek 44; died 1. Montrose 73; baptized 4, received by letter 5. H. C. Bronson, president; Mary E. Bronson, clerk. Farmingham and Burlington, no change. Keokuk report referred back for correction. Elders W. D. Morton, B. F. Durfee, M. T. Short, Bronson, Johnson, Babcock and John Lambert, reported. Report of Bishop's Agent:—On hand last report $15.45, received since $72.95; expended $88.10; on hand 30 cents. An auditing committee was appointed, but made no report. Preaching by Elder J. McKiernan. Next conference to be held at Keokuk, Iowa, the first Saturday and Sunday in March, 1886. Elder H. C. Bronson was sustained District President the ensuing three months; the present secretary was also continued. On Sabbath morning preaching by Eld. H. C. Bronson. In the afternoon the Saints met for prayer and testimony, and to commemorate the sufferings and death of the Master. A most profitable and enjoyable time was had. It was made known by the Spirit of revelation from God, that their prayers were heard, and that was confirmed by tongues in song and the interpretation. Those who did not attend, but might have done so, lost a feast of good things. Preaching in the evening by Elder M. T. Short; subject, "Book of Mormon." Some, not members, expressed themselves interested in that subject.

WYOMING VALLEY.

This district conference met at Nanticoke, Pa., November 28th and 29th, 1885. Hiram Robinson in the chair; J. J. Morgan, assistant; J. D. Eckerd, secretary. Branch reports.—Nanticoke 13. The Bishop's Agent reported $10.10 on hand. Elders H. S. Gill, D. Griffiths, Lewis B. Thomas, J. J. Morgan and Hiram Robinson; Priests J. D. Eckerd and Francis A. Evans, and Teacher W. Ransom, reported. Preaching in the forenoon by Hiram Robinson, Saints' meeting in the afternoon, preaching in the evening by David Griffith in Welsh, assisted by Bro. Gill. At the close of the meeting it was requested that Bro. Robinson labor in the district. Adjourned to meet at Hyde Park, Pa., on the last Saturday and Sunday in February, 1886.

Miscellaneous.

NOTICE.

The members of the Edenville Branch of the Des Moines District, who have moved away, and can connect themselves with other branches, will please send for their letters of removal before the first of March, 1886, and those who can not are requested to report by that time, or they will be reported scattered members.

J. F. ROBERTS, *Branch Clerk.*

DIED.

ODOMS.—At Gariand, Alabama, Elder Aaron J. Odoms departed this life on Thursday, December 3d, 1885, of erysipelas of the face, which went to the brain. He was born in Conecuh Co., Alabama, in 1837; baptized by Heman C. Smith December 7th, 1879, in Butler County, ordained an Elder by R. J. Anthony, October 15th, 1883; presided over Pleasant Hill Branch about two years; was chosen president of the Alabama District last July; was continued in October and held that office at his death. The Alabama District feels his death deeply, as also does his numerous friends outside of the church. He leaves a wife and three sons, all about their majority, and in comfortable circumstances, to mourn his loss. He has been more earnestly engaged in the latter day work for the last year than ever before,—notably since our debate at Midway in September of last year, where he affirmed he saw greater light in the latter day dispensation than ever before. Funeral services by G. T. Chute.

DANCER.—At Lamoni, Iowa, at seven o'clock on the evening of December 11th, 1885, Sr. Elizabeth Dancer passed to the realms beyond. She was a sister of Bro. David Dancer, and much of her life was spent as a member of his household, beloved by all within it. Her sister Esther was with her the last few minutes of her life; and her niece, Jessie, daughter of another brother in Illinois, kept faithful watchcare over her to the end. Her age was 61 years, one month and 17 days, and they were years of dovotion to the interests and happiness of others, and to any good work that her hands found to do. The embodiment of great patience, she passed through life with a calmness and grace of character which were pleasing to all who knew her. Much of her life was given to the care and comfort of her nephews and nieces, the children of her brothers, and these all loved her as the tried and trusted "Auntie," one who was never found wanting in a time of need. She was baptized by Bro. J. W. Gillen in April, 1864, at Wilton, Will County, Illinois, and remained steadfast unto the end, and the writer will ever remember her closing days and her peaceful passing away to a glorious rest and reward. The funeral services were by Elders J. W. Gillen and H. A. Stebbins, held on Sunday, December 13th. H. A. S.

HART.—At No. 823, Henry street, Oakland, California, November 30th, 1885, Minnie Florence, beloved infant daughter of Bro. William and Sr. Frances Mary Hart, after an illness of six and a half hours, aged 2 years, 2 months and 16 days. Funeral services at the residence by Elders William Anderson and J. B. Price.

"Go to thy rest, fair child!
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head.

Ere sin has seared the breast,
Or sorrow woke the tear,
Rise to thy throne of changeless rest,
In yon delightful sphere.

Because thy smile was fair,
Thy lip and eye so bright,
Because thy loving cradle care
Was such a fond delight.

Shall love with weak embrace,
Thy upward wing detain?
No! gentle infant, seek thy place
Amid the cherub train."

LOCKLIN.—In Montpelier, Vermont, September 22d, 1884, of heart disease, Mary, wife of Hiram W. Locklin, aged 75 years and 6 months. A devoted Christian, a patient, loving wife and mother; never tiring of her duties, making smooth the paths of those less faithful and persevering. Each day she added new gems to the crown awaiting her in the home beyond the shadows of the dark valley. She was loved by all who knew her. Thus she lived a long and happy life. She joined the Church of Latter Day Saints in the early days, was baptized by Thomas Gates, Sr., at Lyndon, Caledonia County, Vermont, May 10th, 1835; and never followed any of the factions that sprung up in the dark days, nor imbibed their pernicious doctrines. And on the occasion of the visit and preaching there of Elder A. W. Lockling, from Iowa in 1876, she expressed with much earnestness her faith in the calling and mission of "Young Joseph" and her acceptance of the Reorganized Church as the continuation of that organized by divine command in 1830.

Dear mother rest among the blest,
Until the resurrection day;
When we shall meet, and joyous greet,
If we this life live faithfully.

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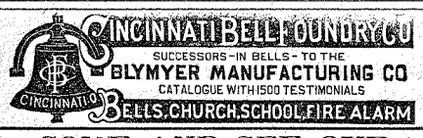
SORTEN.—At Fairfield, Dakotah, October 28th, 1885, of consumption, Bro. Frank Sorten, aged 28 years. He was baptized at Adelphi, Iowa, by J. S. Roth, March 14th, 1885; he lived a consistent life, and was a faithful Saint from the day of his baptism. He was resigned to God's will, and was strong in the faith to the last. He leaves a loving wife and one child to mourn his death.

NEWTON.—At Armstrong, Kansas, November 24th, 1885, William Newton, aged 74 years, 6 months, and 11 days. Brother Newton was born May 13th, 1811, in the parish of Broad Clyst, Devonshire, England, and came to America in June, 1885, joined the church on the 1st of August and was found faithful to his covenant with God to the time of his death. The funeral services and sermon by Elder George Hicklin. Text: "Blessed are the dead that died in the Lord."—Rev. 14: 13. He was father of brother William Newton of Wyandotte, who came from Canada some years ago. The children mourn the loss of their father and grandfather, but not as those without hope in Christ.

HOG CHOLERA.

MY experience in handling hogs, ailing with cholera, and prevention, dates from 1853 to date. As a boy herding 500 to 600 head, in Eastern Pennsylvania we were troubled with the disease, losing large numbers and administering various medicines, but all of no value, until we struck on charcoal which stopped the loss and cured the hogs promptly. After feeding the charcoal in various ways, we adopted the following on herds when the disease was bad and many dying off. We would remove the hogs from the feeding pens, place them in a clean pasture, with plenty of clean water to drink, this in clean troughs not allowing the hogs to wallow, and feed them mixed charcoal and bran, as much as they could eat, fill them up with it. The mixture we made ½ bran and ½ hard wood charcoal ground fine. This invariably stopped the worst case of hog cholera I have ever seen, in five days' time. As for prevention, we feed wood ashes once a week, mixed with other feed and have had no case of hog cholera for ten years, though feeding from 100 to 200 head right along.

This is my experience as a farmer, though have years ago, fed drugs and medicines in large quantities, such as Nitre, Ginger, Sulphur, Antimony, Arsenic, etc., etc., but all of little or no value, until we tried hard wood charcoal and wood ashes, which seems to us at least, a cure and a prevention.



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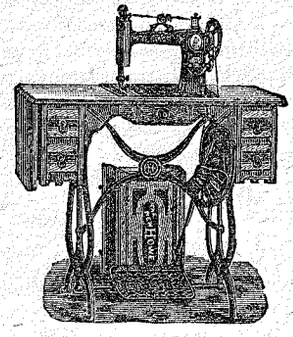

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